

सामान्य अध्ययन, निबंध और समझ

निर्धारित समय : तीन घण्टे

अधिकतम अंक : 200

प्रश्न-पत्र के लिए विशिष्ट 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 निबंध का माध्यम वही भाषा हो जो उनकी उपस्थिति सूची में दर्ज है। परीक्षार्थी को प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका के मुखपृष्ठ पर 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।

एक प्रश्न के सभी भागों के उत्तर प्रश्न-सह-उत्तर पुस्तिका में उनके नियत 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 प्रश्न-सह-उत्तर पुस्तिका में कोई पृष्ठ या भाग खाली छोड़ दिया गया है, उसे लकीर खींचकर स्पष्टतः काट देना आवश्यक है।

GENERAL STUDIES, ESSAY AND COMPREHENSION

Time Allowed : Three Hours

Maximum Marks : 200

QUESTION PAPER SPECIFIC 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 page of the Question-cum-Answer (QCA) Booklet 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 question/part is indicated against it.

All parts of a question shall be attempted at the place designated for them in the Question-cum-Answer Booklet. Attempts of questions/parts shall be counted in sequential order.

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

1. निम्नलिखित में से किन्हीं चार पर लगभग 300 शब्दों (प्रत्येक) में निबंध लिखिए :

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

(a) धरती केवल मनुष्यों के लिए ही नहीं है

The earth is not for humans only

(b) सामाजिक संबंधों पर सामाजिक माध्यम का प्रभाव

The impact of social media on social relationships

(c) टिकाऊ कृषि शब्दाडंबरपूर्ण वादाओं की अपेक्षा इस समय की आवश्यकता है

Sustainable farming is the need of the hour than rhetorical promises

(d) राष्ट्र निर्माण में भारतीय सेना की भूमिका

The role of Indian Army in nation building

(e) ऑनलाइन खेल युवाओं के लिए जोखिम भरा आकर्षण है

Online gaming is dangerously attractive to youth

(f) भारतीय राजनीति की जटिलता एवं अप्रत्याशितता

The complexity and unpredictability of Indian politics

2. Write arguments for and against each of the following statements :

20×2=40

(a) Digital technology may replace books with computers.

(b) Homework should be banned at primary level education.

3. Write reports on the following in about 200 words each :

10×2=20

(a) The rising juvenile abuse

(b) Water scarcity and access to drinking water

4. Attempt a précis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The précis must be written only in the précis format given :

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Religion, according to Gandhi, is more or less, a way of life, and as such is the personal concern of the individual who has to choose his way of life. But, if an individual has the freedom to take to the religious way of his own liking, he must also have a tolerance and a respect for the points of view that others might have chosen for themselves. Therefore, he recommends that the attitude towards different religions must be one of tolerance and respect. In his own case it is much more than that. Although sometimes an impression is created that he has a special liking for Hinduism, his attitude towards other religions is one of reverence. He was born in a Hindu family and so the way and the atmosphere in which he grew and developed implanted in his mind the elements and tenets of Hinduism. Naturally, the *Gita* and the *Ramayana* became his two invariable companions.

But he made a study of many great religious scriptures—of the *Bible* and the *Quran*—and he came under the influence of a number of saints and religious teachers. All these led him to believe that different religions are the different ways of apprehending the Truth.

Gandhi believes that every religion contains good precepts and noble teachings, he also finds that some of the interpretations and commentaries have degraded religion and distorted it. He also finds that almost every religion has given rise to some fanatic and unreasonable practices. Therefore, his conviction is that all religions are good as well as bad, basically good—good in conceiving its ideal, but bad in giving rise to hatred, crusades and fanaticism. The experience of communal riots in India strengthened his belief. Therefore, he suggests that religions—historical religions—must not be allowed to cross the limits of reason of 'sober reason', as he calls it. He is convinced that this element of 'rationality' will be able to bring about, what can be

called, 'a fellowship of all religions' or, 'the kingdom of God'—a Christian expression which he also approvingly uses on various occasions.

[351 words]

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

The literal meaning of the Sanskrit word *Yoga/Yuj* is 'Yoke' which is joining of individual's soul energy with that of God (Supreme Soul). Yoga allows us to look inward to nurture spirit and stay healthy in all spheres, as well as actively enjoy the life by balancing emotions. Commonly perceived benefits include reduction of stress, weight management, resolving psychosomatic diseases, strengthen immune system, etc.

Interestingly, Yoga is universal with no relation with caste, sex, religion, region, etc. Its daily practice is essential to understand the ongoing linkages in body and mind, as Yoga is evolutionary process to reach higher consciousness.

But the success is still limited. Only few educational institutes have promoted this as daily activity. People indulge in Yoga only when they suffer some ailments. Limited set of people are doing it from childhood in schools or as part of family tradition. Its actual benefits at the deeper levels in the form of attaining peace and everlasting happiness remain largely untouched.

Traditional Yoga techniques are being modified to suit modern lifestyles. Even medical practitioners advise their patients to opt for Yoga in their routine along with medicines. Now due to rising risks of diabetes, heart diseases, cancer, etc., number of Yoga Ashramas and studios are opening all around. Stress makes our bodyparts stiff and even teenagers find difficulty in bending and picking up things, touching toes, etc.

Health benefits of doing Yoga are immense for our physical body. For instance, this gradually loosens up our tight hamstrings, hips, etc., and makes them flexible enough. This improves our postures and prevents us from issues of alignment and pain in legs, back, and other parts. Yoga is the most reliable and cheapest source to strengthen our muscles and bones which averts chances of continuous injuries, arthritis, neck pains, etc. In fact, this supports our joints by maintaining cartilage. Face wrinkles also fade away with regular practice making us more young and attractive. Our body remains in shape.

We know that spinal discs are our survival kit, but cannot stay in perfect shape without movement. Many backward, forward and twist Asanas such as *Dhanurasana* (Bow Pose), *Adho Mukha Shvanasana* (Downward-Facing Dog Pose), *Ardha Matsyendrasana* (Half Lord of the Fishes Pose), respectively, are blessings to lengthen and strengthen spine. Yoga particularly improves body's blood circulation which further assists in normalizing blood pressure and hypertension. In effect, levels of stress hormone called cortisol are drastically reduced. Good hormones namely dopamine, serotonin, etc., then flow in abundance which are essential to absorb food nutrients (vitamins, iron, calcium, etc.).

Questions :

- (a) What are the implications of the word 'Yoga'?
- (b) How is 'Yoga' an evolutionary process?
- (c) What are the health benefits of 'Yoga'?
- (d) What are some of the 'Asanas' and their benefits?
- (e) How is 'Yoga' a means to cure ailments?

6. (a) Rewrite the sentences as directed :

1×10=10

- (i) They will be arriving soon, ____? (Add a suitable question tag)
- (ii) He is greater than I. (Change to a negative sentence using 'great')
- (iii) The police were taking him to prison. (Change the voice)
- (iv) I have nothing that I can offer. (Change to simple sentence)
- (v) Abdul is as strong as his brother.
(Change to comparative degree without changing the meaning)
- (vi) He hanged himself ____ a piece of cloth. (Write suitable preposition)
- (vii) Sitting on the tree, a bee stung him.
(Begin the sentence with : While he ...)
- (viii) Please excuse ____ being late. (Write the correct pronoun)
- (ix) Gold and silver ____ precious metals. (Use the correct verb form)
- (x) He said, "We all are sinners." (Change to indirect speech)

(b) Use the following words and phrases in sentences of your own so as to bring out their meaning clearly. Do not change the form of the word : 2×5=10

- (i) iron out
- (ii) nonchalant
- (iii) recalcitrant
- (iv) all and sundry
- (v) watch out

(c) Correct the following sentences without making any unnecessary changes :

1×5=5

(i) *Gulliver's Travels* were written by Jonathan Swift.

(ii) If anybody knows the truth let them tell it.

(iii) Please meet my Mrs.

(iv) I shall pay you when I return back.

(v) My heartfelt congratulations to the team.

CAPF(ACs) EXAM:2018

GENERAL STUDIES, ESSAY AND COMPREHENSION

निर्धारित समय : तीन घंटे

Time Allowed : Three Hours

अधिकतम अंक : 200

Maximum Marks : 200

प्रश्न-पत्र के लिए विशिष्ट 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 प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) 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।

एक प्रश्न के सभी भागों के उत्तर, प्रश्न-सह-उत्तर पुस्तिका में उनके नियत 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 प्रश्न-सह-उत्तर पुस्तिका में कोई पृष्ठ या भाग खाली छोड़ दिया गया है, उसे लकीर खींच कर स्पष्टतः काट देना आवश्यक है।

Question Paper Specific 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 Question-cum-Answer Booklet (QCA) 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.**All parts of a question shall be attempted at the place designated for them in the Question-cum-Answer Booklet. Attempts of parts/questions shall be counted in sequential 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 Question-cum-Answer Booklet must be clearly struck off.*

Q1. निम्नलिखित में से किन्हीं चार पर लगभग 300 शब्दों (प्रत्येक) में निबंध लिखिए :

Write essays on any four of the following in about 300 words each :

(20×4=80)

- (a) धार्मिक कट्टरताजन्य नागरिक अपराध, संविधान के अन्तर्गत दण्डनीय
Civil wrong emerging from religious bigotry, constitutionally punishable
- (b) कृषि सम्बन्धी छूट लोकलुभावन एवं अदूरदर्शी : नीतिगत परिवर्तन आवश्यक
Farm waiver is populist and myopic : strategy change needed
- (c) आर्थिक विकास से खुशहाली की ओर : एक प्रतिमान परिवर्तन
From economic growth to well-being : a paradigm shift
- (d) आरक्षण नागरिक गतिशीलता का दमन करता है
Reservation suppresses civil dynamism
- (e) अकर्मण्य संसद, प्रजातन्त्र में एक अस्वस्थ प्रवृत्ति
Non-performing parliament, unhealthy trend in Democracy
- (f) शिक्षा में नवोन्मेष उन्मुख दृष्टिकोण को प्रोत्साहन
Promoting innovative outlook in education

Q2. Write arguments for and against each of the following statements :

(20×2=40)

- (a) Privacy is an elitist idea.
- (b) Note-ban, effective tool against black money.

Q3. Write reports on the following in about 200 words each :

(10×2=20)

- (a) Data leak from Facebook
- (b) Violence on University campuses during Student elections

Q4. Attempt a précis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The précis must be written only in the précis-format given below : (15)

Language as culture has three important aspects. Culture is a product of the history which it in turn reflects. Culture in other words is a product and a reflection of human beings communicating with one another in the very struggle to create wealth and to control it. But culture does not merely reflect that history, or rather it does so by actually forming images or pictures of the world of nature and nurture. Thus the second aspect of language as culture is as an image-forming agent in the mind of a child. Our whole conception of ourselves as a people, individually and collectively, is based on those pictures and images which may or may not correctly correspond to the actual reality of the struggles with nature and nurture which produced them in the first place. But our capacity to confront the world creatively is dependent on how those images correspond or not to that reality, how they distort or clarify the reality of our struggles. Language as culture is thus mediating between me and my own self; between my own self and other selves; between me and nature. Language is mediating in my very being. And this brings us to the third aspect of language as culture. Culture transmits or imparts those images of the world and reality through the spoken and the written language, that is through a specific language. In other words, the capacity to speak, the capacity to order sounds in a manner that makes for mutual comprehension between human beings is universal. This is the universality of language, a quality

specific to human beings. It corresponds to the universality of the struggle against nature and that between human beings. But the particularity of the sounds, the words, the word order into phrases and sentences, and the specific manner, or laws, of their ordering is what distinguishes one language from another. Thus a specific culture is not transmitted through language in its universality but in its particularity as the language of a specific community with a specific history. Written literature and orature are the main means by which a particular language transmits the images of the world contained in the culture it carries.

Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world. (395 words)

Q5. Read the following passage and answer the questions that follow : (4×5=20)

The most essential and useful part to be played by our universities in free India is to educate public opinion, which is the foundation of Democracy. Every one has a right to educate public opinion, and so every school of thought, in our own Republican Constitution, has been given ample freedom to win public opinion, to its credit. It is here that true character is required and is tested. Our country, today, needs, such people who possess a strong character, who never stoop low to use questionable means under any circumstances. Those who cherish the idea of becoming good administrators must essentially possess a strong character. It should be the first and foremost function of our national universities to impress upon the minds of the future administrators of our country that in a true democracy there are no administrators but only servants of the people.

Another very essential and useful function of our universities should be to build the character of our future citizens. The greatest drawback in our educational institutions has been that sufficient attention was not paid to the moulding of character of the students.

True interest of a country and its people cannot be served simply by framing a Constitution. Constitution is just a set of rules and it can only be effective when persons responsible for its operation prove to be true reformers and real servants of the people and the nation.

Universities have to play a vital role. They should not teach politics to the students simply with the view to make them acquainted with the political structure of the country as well as of the world; but that it should be their function to impress upon them that they are to protect, guide, change, and form the Constitution of their country and then of the world as true citizens and administrators of this democratic age, in body as well as spirit.

- (i) What are the essential functions of universities ?
- (ii) What is the major drawback in our educational institutions ?
- (iii) Write the benefits of education imparted at universities.
- (iv) How best can the educated youth serve the people and the nation as administrators ?
- (v) What is the contribution of the educated youth as enlightened citizens in a democracy ?

Q6. (a) Rewrite the sentences as directed :

(1×10=10)

- (i) The teacher said to me, "Are you not ashamed of telling a lie ?"
(Change into indirect speech)
- (ii) You must complete the work by the end of this week.
(Change the voice)
- (iii) Few students knew the answer, _____ ?
(Put a question tag)
- (iv) The minister was annoyed that he had not carried out his orders.
(Change into a simple sentence)
- (v) *Shakuntalam* is understood to be the best drama in Sanskrit.
(Change to comparative degree without changing the meaning)
- (vi) As soon as he came, he made objections.
(Rewrite using "No sooner ...")
- (vii) The writer is evidently enamoured _____ the subject.
(Fill in the blank with the correct preposition)
- (viii) The paper was very easy. He could score high marks.
(Combine the sentences using "enough")
- (ix) We seldom see _____ as others see us.
(Fill in the blank using a reflexive pronoun)
- (x) If I _____ the Principal of the college, I would allow no
indiscipline.
(Fill in the blank using the correct form of the verb 'be')

(b) Use the following words and phrases in sentences of your own so as to bring out their meaning clearly : (2×5=10)

(i) on the wane

(ii) gourmand

(iii) debutant

(iv) plutocracy

(v) esoteric

(c) Correct the following sentences without making any unnecessary changes : (1×5=5)

(i) I bid him to hold his tongue.

(ii) She wasn't her usual ebullient at the party.

(iii) They did not provide us any chairs to sit.

(iv) Under no circumstances passengers are permitted to open the doors themselves.

(v) I am seeing her enter the room.

GENERAL STUDIES, ESSAY AND COMPREHENSION

निर्धारित समय : तीन घंटे

Time Allowed : **Three Hours**

अधिकतम अंक : 200

Maximum Marks : 200**प्रश्न-पत्र के लिए विशिष्ट अनुदेश****निम्नलिखित प्रत्येक अनुदेश को, प्रश्नों के उत्तर देने से पहले, ध्यानपूर्वक पढ़ लें।**

सभी छः प्रश्नों के उत्तर देना अनिवार्य है।

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

एक प्रश्न के सभी भागों के उत्तर, प्रश्न-सह-उत्तर पुस्तिका में उनके नियत स्थान पर लिखे जाने चाहिए। प्रश्नों/प्रश्न के भाग के उत्तर अनुक्रमवार गिने जाएंगे।

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

Question Paper Specific Instructions**Please read each of the following instructions carefully before attempting questions.***All the SIX questions are to be attempted.*

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*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.*

All parts of a question shall be attempted at the place designated for them in the Question-cum-Answer Booklet. Attempts of parts/questions shall be counted in sequential 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 Question-cum-Answer Booklet must be clearly struck off.

Q1. निम्नलिखित में से किन्हीं चार पर लगभग 300 शब्दों (प्रत्येक) में निबंध लिखिए :
Write essays on any four of the following in about 300 words each :

(4×20=80)

- (a) भारत में समान नागरिक संहिता की आवश्यकता
The need for common civil code in India
- (b) नक़द-रहित लेन-देन : भारत में क्षेत्र एवं भविष्य की संभावनाएँ
Cashless transactions : Scope and future prospects in India
- (c) भारत विरुद्ध चीन – दक्षिण एशिया में उभरती हुई अर्थव्यवस्था के प्रसंग में
India versus China in the context of emerging economy in South Asia
- (d) चीज़ें जो सभ्य होने की गिनती में आती हैं
The things that count as being civilized
- (e) भारत में नदियों की सफाई एवं उन्हें जोड़ना
Cleaning and connecting the rivers in India
- (f) भारतीय परमाणु (नाभिकीय) वैज्ञानिकों की हाल की उपलब्धियाँ
The recent achievements of India's nuclear scientists

Q2. Write arguments for and against each of the following statements :

(2×20=40)

- (a) The youth in India are getting addicted to Android mobiles.
- (b) Power flows from the barrel of the gun.

Q3. Write reports on the following in about 200 words each :

(2×10=20)

- (a) Corruption in politics
- (b) Environmental pollution

Q4. Attempt a précis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The précis must be written only in the précis-format given below :

(15)

During the launching of a satellite, the rocket must travel in exactly the right direction and at exactly the right speed. Radio signals are automatically sent back to earth from the rocket. These signals tell men on the ground how the rocket is travelling and help them to make sure that it is going as it should. The signals go to special calculating machines called computers that work very fast. The computers work out whether the rocket is travelling correctly. If it is not, they calculate what correction is needed. Radio signals send the correction to the rocket and make it automatically change its direction or speed as necessary.

Artificial satellites are used for many things. By sending them through the upper parts of the atmosphere we can find out more about the atmosphere. The more air there is, the more slowly the satellite will travel, until it falls to earth. By sending satellites round the earth at different heights, we can find out how much air there is at each height.

We can find out more about the shape of the earth by means of satellites. If the earth is not perfectly round, its gravity will not be the same everywhere. Because the pull of the earth's gravity keeps the satellite in its orbit, any change in the gravity will change the orbit. By watching the way a satellite travels, we can find out whether the earth's gravity changes anywhere. If it does, we know that the shape of the earth is different at that place. In this way artificial satellites have shown us that the poles of the earth are flattened, and that the South Pole is flattened more than the North.

Satellites can give us information about the weather. By sending up satellites with television cameras on board, we can get pictures of the clouds below. Each picture shows an area the size of one or more whole countries. By looking at these pictures, we can see bad weather before it comes to us. By getting warning of hurricanes or typhoons in this way, people can get ready to shelter from them. Weather satellites can also show us when rain will come. Men are now trying to forecast weather all round the world with the help of satellites.

(381 words)

Q5. Read the following passage and answer the questions that follow :

(5×4=20)

If we look back at India's long history we find that our forefathers made wonderful progress whenever they looked out on the world with clear and fearless eyes and kept the windows of their minds open to give and to receive. And, in later periods, when they grew narrow in outlook and shrank from outside influences, India suffered a set-back, politically and culturally. What a magnificent inheritance we have, though we have abused it often enough. India has been and is a vital nation, in spite of all the misery and suffering that she has experienced. That vitality in the realm of constructive and creative effort spread to many parts of the Asian world and elsewhere and brought splendid conquests in its train. Those conquests were not so much of the sword, but of the mind and heart which bring healing and which endure when the men of the sword and their work are forgotten. But that very vitality, if not rightly and creatively directed, may turn inward and destroy and degrade.

Even during the brief span of our lives we have seen these two forces at play in India and the world at large — the forces of constructive and creative effort and the forces of destruction. Which will triumph in the end ? And on which side do we stand ? That is a vital question for each one of us and, more especially, for those from whom the leaders of the nation will be drawn, and on whom the burden of tomorrow will fall. We dare not sit on the fence and refuse to face the issue. We dare not allow our minds to be befuddled by passion and hatred when clear thought and effective action are necessary.

- (i) What hurdled the progress of India ?
- (ii) What is the uniqueness of the Indian vitality ?
- (iii) Why are the men of the sword and their work forgotten ?
- (iv) Why are the conquests of India always remembered ?
- (v) What is the vital question referred to at the end of the passage and what is your answer to that question ?

Q6. (a) Rewrite the sentences as directed : (10×1=10)

(i) _____ university stands for humanism, tolerance, progress, etc.
(Fill in the blank with the correct article)

(ii) He often gets _____ trouble because of his carelessness.
(Fill in the blank with the correct preposition)

(iii) I _____ living in this town since 2007.
(Fill in the blank with the correct auxiliary verb)

(iv) They have completed the work.
(Change into passive voice)

(v) The method of living happily must be known to you.
(Change into active voice)

(vi) My teacher said to me, "You should learn to live your life meaningfully and beautifully."
(Change into indirect speech)

(vii) My mother advised me that I should give respect to elders.

(Change into direct speech)

(viii) Educated and empowered women contribute richly for the development of our nation, _____ ?

(Put the correct question tag)

(ix) People respect him because he is an exemplary leader.

(Change into simple sentence)

(x) The problem was so complicated that I could not solve it.

(Rewrite the sentence using "too")

(b) Give the plural form of the following words and make sentences using the plural form : (5×2=10)

(i) alga

(ii) child

(iii) formula

(iv) syllabus

(v) thesis

(c) Correct the following sentences without making any unnecessary changes : (5×1=5)

(i) He finds fault in every one.

(ii) He is one of the noble men who have sacrificed his life for the nation.

(iii) One should always take care of his health.

(iv) None of the five persons were found suitable for the job.

(v) My friend is younger than me.

1146814

C-ABNG-Q-ICK

**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 sequential 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।

C-ABNG-Q-ICK

1

[Contd.]

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

- (a) The onus of maintaining healthy relations with Nepal is on India
- (b) Farmers' suicides in India : A sign of impending disaster
- (c) India needs to redefine the relations between the Centre and the States
- (d) Is development possible at the cost of environment ?
- (e) Revamping our banking system is the need of the hour
- (f) Urbanisation of India is nothing but blind Westernisation

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

- (क) नेपाल से स्वस्थ रिश्ते कायम रखने की ज़िम्मेदारी भारत पर है
- (ख) भारत में किसान आत्महत्याएँ : भावी व्यापक खतरे का द्योतक
- (ग) भारत को केन्द्र एवं राज्यों के आपसी रिश्तों की पुनर्व्याख्या करने की आवश्यकता है
- (घ) क्या वातावरण की कीमत पर विकास सम्भव है ?
- (ङ) हमारी बैंक व्यवस्था का दुरुस्तीकरण समय की पुकार है
- (च) भारत का शहरीकरण अन्ध पश्चिमीकरण के अतिरिक्त कुछ और नहीं

2. Write arguments for and against each of the following statements : (2×20=40)

- (a) India needs to focus on imparting quality education instead of merely increasing its Gross Enrolment Ratio.
- (b) The trend of nuclear families will make old age homes in India increase in number.

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

- (a) Receding glaciers
- (b) Ban on alcohol in Bihar

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

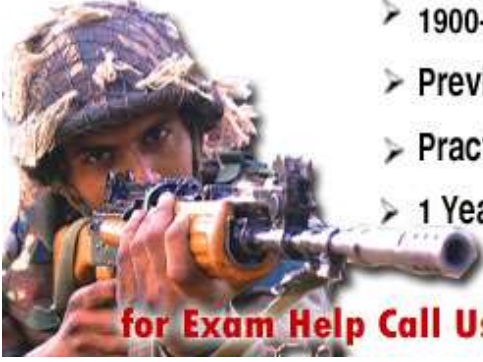
There is no better illustration of human folly than the narrative of Sheikh Chilli. Who in India is

not aware of the story of this incorrigible fool who chose to ignore the sane advice of a passer-by of not cutting the same branch on which he himself was sitting. Obviously fools fail to learn from others' experiences and pay a heavy price in the process. They have use neither for their own intelligence nor for that of others. They live in their own world, while apparently they may be in the middle of a group of people.

Fools by nature are enemies of thinking, both reflective and prospective. They never doubt their intelligence, are cocksure of their sense of judgement. They think they are benefactors of society and are anguished that the world fails to recognise their talent. All fools possess a degree of impatience in their desire to make the world realise their worth, wishing to improve its lot by setting a personal example before it. They are sure that the folks around them lack an innate sense of discretion and require to learn from them.

Fools have been immortalized by literature across the world. Like Sheikh Chilli's account in India, the legend of Don Quixote, the fictional Spanish knight, is equally famous in the West. He is known for thriving in a make-believe world where he is the lone saviour of humanity. The good thing is that these self-proclaimed samaritans often inhabit the world of imagination, limiting their capacity to cause damage to the real world and producing in the process hilarious effects through their irrationality. But there are instances when such fools have come to occupy the centre stage of history. Their actions then had disastrous effects on our welfare, as well as on our existence. We all know how people like Hitler brought the world to the brink of destruction through their disastrous leadership. The condition of the world continues to be precarious and its future insecure due to foolish scientists who have handed over the destructive secrets of nuclear power to vicious politicians. There goes a saying that it is no use crying

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over spilt milk. Now what we need to become vigilant about is the danger posed by fools to our survival. Academic curricula across the world need to educate learners about the negative potential of fools to challenge the safety and security of planet earth.

(402 words)

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

It is an obvious trait of black incomes that they cannot be declared to the fiscal authority for fear of large penalties. As under-declarations multiply, the tax base shrinks and price controls begin to blunt the edge of fiscal policy. One instrument of control gets into the way of the other and makes it ineffective. Tax evasion is large not necessarily because the rate of tax is high, as businessmen often proclaim, but because the income on which tax is to be paid, and the activity from which income is received, cannot be declared. It

follows that even if taxes were halved, so long as the income is black, taxes will be evaded. However, to the extent taxation fails to catch undeclared incomes emanating from controls, it becomes a bad instrument for balancing aggregate demand and supply and for controlling inflation. In an enthusiastic attempt to make taxation do the balancing trick, tax rates on honest tax-payers become penal. This leads to a second round of tax evasion, this time because tax rates are intolerably high. More and more tax-payers at the margin avoid tax payment, become dishonest and in the course of time get used to dishonesty. While black money does so much damage to public policy, it also dries up the sources of real growth in the private sector of the economy. The capital market, the main vehicle of growth, consequently dries up, and capital formation both in the public and private sectors suffers a serious decline.

- (i) How is the circulation of black money detrimental for private entrepreneurs ?
- (ii) Why isn't reduction of taxes useful for sprucing up taxes ?
- (iii) How do honest tax-payers suffer on account of tax evaders ?
- (iv) How does black income impact a nation's economy ?
- (v) 'Large scale evasion of taxes takes place due to exorbitant taxes.' Argue for or against the statement on the basis of your reading of the passage.

6. (A) Rewrite the sentences as directed : (10×1=10)

- (i) No _____, no gains.
(Fill in the blank to complete the proverb)
- (ii) None of these books _____ in circulation today.
(Fill in the blank with appropriate form of 'be')
- (iii) Such rumours are commonly heard these days.
(Change to active form)
- (iv) He says, "I'm not coming to the function."
(Convert into indirect statement)
- (v) None other but Raj has done this mischief.
(Correct the sentence)
- (vi) Neither she nor her husband was present for the ceremony.
(Change into interrogative sentence)
- (vii) They come to the park regularly.
(Change to past tense to project it as a routine past activity)

(viii) They know you, _____ ?

(Supply the question tag)

(ix) We fashioned these artefacts out of waste material.

(Change into passive form)

(x) 'Arch-enemy' means one's old enemy/worst enemy.

(Strike out the wrong option)

(B) Give the plural form of the following words and make sentences using the plural form : (5×2=10)

(i) alumnus

(ii) antenna

(iii) synopsis

(iv) stratum

(v) fungus

- (C) Correct the following sentences, without making any unnecessary changes : (5×1=5)
- (i) Several defence aircrafts have crashed recently.
 - (ii) She had come here but did not meet me for reasons best known to her.
 - (iii) He is one of the most promising pupil of my class.
 - (iv) Cadets must get all items of clothes ironed before packing them for the excursion.
 - (v) Uneasy lies the head who wears the crown.

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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 का उत्तर देना अनिवार्य है।

प्रश्न संख्या 1 हिन्दी और अंग्रेज़ी दोनों में छपा है। इसका उत्तर या तो हिन्दी अथवा अंग्रेज़ी 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 अंग्रेज़ी में छपे हैं और उत्तर अंग्रेज़ी 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.

C-ABNG-Q-ICK

12

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.

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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 ।

A-AXOC-O-JVHF

1

[Contd.]

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

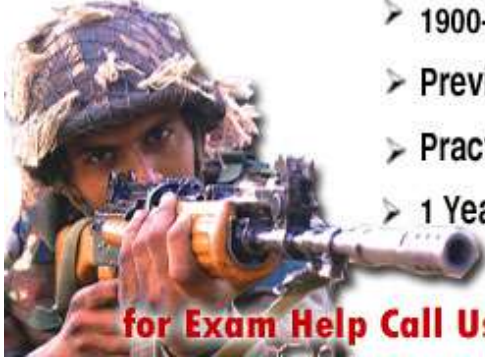
inner uneasiness and pangs of conscience. The warring sides of our nature require to be reconciled. If we are to defeat fratricidal tendencies in us, we must break our self-will, the pride of egoism which is widespread in all sides of our life. In man there is always an urge to self-transcendence, but 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)

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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 : (10×1=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')

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(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, isn't 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.

A-AXOC-O-JVHF

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.

A-AXOC-O-JVHF

12

Sl. No. 131717

A-DBQG-N-EQCA

**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 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 : $20 \times 4 = 80$

- (a) Role of films in promotion of Freedom struggle
- (b) Impact of climate change on agriculture and cropping pattern in India
- (c) Mass transport systems are the key to reducing fuel expenditure
- (d) Ensuring good hygiene will give the nation better pay-offs than food subsidies
- (e) Religious fundamentalism – a challenge to national security
- (f) Child labour : an accepted endemic reality in India

1. निम्न में से किन्हीं चार पर लगभग 300 शब्दों (प्रत्येक) में निबन्ध लिखिए : $20 \times 4 = 80$

- (क) स्वाधीनता संग्राम के प्रोत्साहन में फिल्मों की भूमिका
- (ख) भारत के कृषि एवं फसलों के प्रतिरूप (पैटर्न) पर मौसम परिवर्तन का प्रभाव

- (ग) इंधन खर्च को कम करने व पर्यावरण के सुधार के लिए जन परिवहन तंत्र मूल आवश्यकता है
- (घ) उत्तम स्वास्थ्य विज्ञान सुनिश्चित करना, खाद्य आर्थिक सहायता की तुलना में जनमानस को अधिक लाभकारी होगा
- (ङ) धार्मिक कट्टरवाद – राष्ट्रीय सुरक्षा के लिए एक चुनौती
- (च) (बाल-मजदूरी) बाल-श्रम : भारत की एक मान्य स्थानिक वास्तविकता

2. Write arguments for and against each of the following in about 300 words : $20 \times 2 = 40$

- (a) Development and creation of jobs must take priority over social development.
- (b) Pre-poll alliances are better than post-poll partnerships.

3. Write Reports on the following in about 200 words each : $10 \times 2 = 20$

- (a) Penetration of Left Wing extremism in tribal areas.
- (b) Domestic violence against women in India.

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

The belief that fashion alone should dominate opinion has great advantages. It makes thought unnecessary and puts the highest intelligence within the reach of everyone. It is not difficult to learn the correct use of such words as 'complex,' 'sadism,' 'Oedipus,' 'bourgeois,' 'deviation,' 'left'; and nothing more is needed to make a brilliant writer or talker. Some, at least, of such words represented much thought on the part of their inventors; like paper money they were originally convertible into gold. But they have become for most people inconvertible, and in depreciating have increased nominal wealth in ideas. And so we are enabled to despise the paltry intellectual fortunes of former times.

The modern-minded man, although he believes profoundly in the wisdom of his period, must be presumed to be very modest about his personal powers. His highest hope is to think first

what is about to be thought, to say what is about to be said, and to feel what is about to be felt; he has no wish to think better thoughts than his neighbours, to say things showing more insight, or to have emotions which are not those of some fashionable group, but only to be slightly ahead of others in point of time. Quite deliberately he suppresses what is individual in himself for the sake of the admiration of the herd. A mentally solitary life, such as that of Copernicus, or Spinoza, or Milton after the Restoration, seems pointless according to modern standards. *Copernicus should have delayed his advocacy of the Copernican system until it could be made fashionable; Spinoza should have been either a good Jew or a good Christian; Milton should have moved with the times, like Cromwell's widow, who asked Charles II for a pension on the ground that she did not agree with her husband's politics.* Why should an individual set himself up as an independent judge? Is it not clear that wisdom resides in the blood of the Nordic race or, alternatively, in the proletariat? And in any case what is the use of an eccentric opinion, which never can hope to conquer the great agencies of publicity?

The money rewards and widespread though ephemeral fame which those agencies have made possible places temptations in the way of able men which are difficult to resist. To be pointed out, admired, mentioned constantly in the press, and offered easy ways of earning much money is highly agreeable; and when all this is open to a man, he finds it difficult to go on doing the work that he himself thinks best and is inclined to subordinate his judgement to the general opinion.

(438 words)

5. Read the following passage and answer the questions : 4×5=20

I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate; the might of the Pharaohs was broken; Japan has become Westernized; of China nothing can be said; but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome, which exist no longer in their former glory. In trying to learn from them, the Europeans

imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition. In the midst of all this India remains immovable and that is her glory. It is a charge against India that her people are so uncivilized, ignorant and stolid, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty : it is the sheet-anchor of our hope.

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct".

If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be. We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more

unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our indigenous education remains the same as before. We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and the people would not be happy in them, that there would be gangs of thieves and

robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages. They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the Rishis and the Fakirs.

- (i) Give the meaning of the following words in the passage :

life-corroding, sovereigns, anvil,
indigenous.

- (ii) Why was India vis-à-vis other countries charged for not being developed ?
- (iii) What is the relationship between civilization and morality ?
- (iv) What is the foothold of Indian civilization according to the author ?
- (v) What justification does the author advance for practising ancestral occupation and why ?

6. (a) Rewrite the sentences in correct form :

1×10=10

- (i) The retention of a major portion of our earnings have helped build our new house.
- (ii) Geeta suspects Seeta for stealing the pen.
- (iii) She's used to get up early.
- (iv) Jane thought she can win the prize.
- (v) The gardener picked up flowers in the garden.
- (vi) I wish I was as tall as my leader.
- (vii) Sharmas will start after the breakfast.
- (viii) I look forward to see him soon.
- (ix) Each boy and each girl was in their best dress.
- (x) Why is Ruby appearing so sad ?

- (b) Use the following words in sentences of your own so as to bring out their meanings :

1×10=10

- (i) coast/beach
- (ii) contagious/infectious
- (iii) famous/famed
- (iv) incident/accident
- (v) price/cost

- (c) Fill in the blanks with appropriate preposition :

1×5=5

- (i) The beauty of Venice consists _____ the style of its ancient buildings.
- (ii) My insomnia was bad enough _____ me to seek advice _____ a psychiatrist.
- (iii) The method I was taught came _____ a girl guide.
- (iv) He owns a mansion girdled _____ a black path.

—○—

A-DBQG-N-EQCA

सामान्य ज्ञान, निबन्ध और अर्थग्रहण

समय : तीन घण्टे

अधिकतम अंक : 200

अनुदेश

सभी अनुदेशों को, प्रश्नों के उत्तर देने से पहले, ध्यानपूर्वक पढ़ लें।

सभी छः प्रश्नों के उत्तर देना अनिवार्य है।

प्रश्न संख्या 1 उभय हिंदी और अंग्रेजी दोनों में छपा है। इसका उत्तर केवल हिंदी अथवा केवल अंग्रेजी में लिखा जाना चाहिए। परीक्षार्थियों को सुनिश्चित कर लेना चाहिए कि निबन्ध का माध्यम वही भाषा हो जो उन की 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 अंत में दिये गए हैं।

सारलेख के प्रश्न का उत्तर केवल उसी प्रयोजन के लिए दिये गए विशेष सारलेख पृष्ठों पर लिखा जाना चाहिए। उन्हें तत्पश्चात् सावधानीपूर्वक उत्तर पुस्तिका के साथ संलग्न कर दें। उस में कहीं रोल नंबर नहीं लिखा जाये।

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

अगर उत्तर काटा नहीं गया है, तो आंशिक उत्तर देने पर भी उसे गिना जायेगा। यदि उत्तर पुस्तिका में कोई पृष्ठ 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.

CAPF 13

A-BZOE-M-HTFD

**GENERAL STUDIES, ESSAY AND
COMPREHENSION**

Time Allowed : Three Hours

Maximum Marks : 200

INSTRUCTIONS

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

Question Nos. 2, 3, 4, 5, 6 & 7 are printed in English only.

Answers to these questions must be written in English only.

Candidates should attempt all questions.

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

Précis must be attempted only on the special précis-sheets provided separately, which are to be then securely attached to the answer-book.

IMPORTANT : *Whenever a question is being attempted, all its parts/sub-parts must be attempted contiguously. This means that before moving on to the next question to be attempted, candidates must finish attempting all parts/sub-parts of the previous question attempted. This is to be strictly followed.*

Pages left blank in the answer-book are to be clearly struck out in ink. Any answers that follow pages left blank may not be given credit.

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

A-BZOE-M-HTFD

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[Contd.]

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

- (a) Nexus between Health practitioners and Pharmaceutical companies, a concern
- (b) Inter-State water disputes in India
- (c) Role of Social Reformers in the struggle for freedom
- (d) Impact of falling value of rupee on Indian economy
- (e) China's policy of aggressive dominance in South-East Asia
- (f) Effect of media publicity on terrorism

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

- (क) स्वास्थ्य सेवाएँ प्रदान करने वाले चिकित्सकों एवं दवा निर्माताओं के बीच साँठ-गाँठ (सम्बन्ध) — एक चिंता का विषय है
- (ख) भारत में अंतर्राज्यीय जल विवाद
- (ग) स्वाधीनता संग्राम में समाज सुधारकों की भूमिका
- (घ) रुपए के गिरते हुए मूल्य का भारत की अर्थव्यवस्था पर प्रभाव
- (ङ) दक्षिण-पूर्वी एशिया में चीन की आक्रामक प्रभुत्व नीति
- (च) मीडिया प्रचार का आतंकवाद पर प्रभाव

2. Write arguments for *and* against each of the following statements in about 300 words : (2×20=40)
- (a) A casteless society becomes distant through issues raised by reservation policies.
- (b) Women empowerment in India so far is an urban phenomenon.
3. Write reports on the following in about 200 words each : (2×10=20)
- (a) The Uttarakhand disaster and the role of Indian military.
- (b) Crisis of ethics in the game of cricket.
4. Attempt a précis of the given passage of 450 words, in one-third of its length. Suggest a suitable 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. (10)

Indian literature has a long tradition and is a reflection of its culture through the ages. This fact is often overlooked, since literature in English is popular amongst the urban middle class. The British attempted to categorise the main regional languages. Despite the Orientalists' admiration of the Sanskrit tradition, the need to communicate with the locals or convert them to Christianity prompted the British to learn the local languages. As a result, a number of grammar books were written to understand these better. The nationalists also recognised the importance of regional languages. Members of the Congress party realised that if they only spoke in

English, they were alienated from their own people, as it was considered to be synonymous with cultural domination.

In 1910, the Hindi Sahitya Sammelan (Conference on Hindi Literature) was held by the conservatives of the Independence movement. In 1916 the Benares Hindu University was founded with a similar ideological aim — to defend the great Hindu tradition. Gandhi, who endorsed it in the era between the two world wars, disassociated himself from it in the 1940s, and reproached the conservatives for promoting a very Sanskritised Hindi. He advocated a synthesis, Hindustani, which could be used by all the speakers of Urdu and Hindi. After Independence, the government supported Hindi, which eventually became the official language of the nation and the mass media promoted a very Sanskritised form. Later, the increasing power of the Hindu nationalists also encouraged the use of Hindi. Paradoxically, the English-speaking intelligentsia also encouraged it as they did not want the communalists to monopolise the cultural traditions of the country.

The growing domination of Hindi, which is evident due to a demographic balance of power, has however not eclipsed other regional literatures. In 1954, the Sahitya Akademi was established by the government. It considers Indian literature as “a literature in several languages.” Two of its fellows, U.R. Ananthamurthy and K. Satchidanandan, write in Dravidian languages — in fact, Ananthamurthy was awarded the Jnanpith Award in 1994 for his work in Kannada. If the Akademi makes allowances

for Hindi literature, notably by giving prizes, it supports all other regional literatures equally. It acknowledges more languages than the Constitution, including Maithili, Dogri, Rajasthani and English, and tries hard to support them by following an active publications policy. The States Reorganisation Act of 1956 rearranged the states according to a linguistic principle. This too helped foster regional literature as the state governments supported it. The Sahitya Akademi seeks to focus on the common cultural traits that underlie literature written in Indian languages. The unity is associated with the structure of Indian society, its caste divisions, its religious communities and gender inequality. This social dimension of Indian literature is important. (450 words)

5. Read the following passage and answer the questions : (15)

Ever since the dawn of civilisation, class inequality has existed. Among savage tribes at the present day, it takes very simple forms. There are chiefs, and the chiefs are able to have several wives. Savages, unlike civilised men, have found a way of making wives a source of wealth, so that the more wives a man has the wealthier he becomes. But this primitive form of social inequality soon gave way to others more complex. In the main, social inequality has been bound up with inheritance, and therefore, in all patriarchal societies, with descent in the male line. Originally, the greater wealth of certain persons was due to military prowess. The successful fighter acquired wealth, and transmitted it to his sons.

Wealth acquired by the sword usually consisted of land, and to this day land-owning is the mark of the aristocrat, the aristocrat being in theory the descendant of some feudal baron, who acquired his lands by killing the previous occupant and holding his acquisition against all comers. This is considered the most honourable source of wealth. There are others slightly less honourable, exemplified by those who, while completely idle themselves, have acquired their wealth by inheritance from an industrious ancestor; and yet others, still less respectable, whose wealth is due to their own industry. In the modern world, the plutocrat who, though rich, still works, is gradually ousting the aristocrat, whose income was in theory derived solely from ownership of land and natural monopolies. There have been two main legal sources of property: one, the aristocratic source, namely, ownership of land; the other, the bourgeois source, namely, the right to the produce of one's own labour. The right to the produce of one's own labour has always existed only on paper, because things are made out of other things, and the man who supplies the raw material exacts a right to the finished product in return for wages, or, where slavery exists, in return for the bare necessities of life. We have thus three orders of men — the land-owner, the capitalist, and the proletarian. The capitalist in origin is merely a man whose savings have enabled him to buy the raw materials and the tools required in manufacturing, and who has thereby acquired the right to the finished

product in return for wages. The three categories of land-owner, capitalist, and proletarian are clear enough in theory; but in practice the distinctions are blurred. A land-owner may employ business methods in developing a seaside resort which happens to be upon his property. A capitalist whose money is derived from manufacture may invest the whole or part of his fortune in land, and take to living upon rent. A proletarian, in so far as he has money in the savings bank, or a house which he is buying on the instalment plan, becomes to that extent a capitalist or a land-owner as the case may be. The eminent barrister who charges a thousand guineas for a brief should, in strict economics, be classified as a proletarian. But he would be indignant if this were done, and has the mentality of a plutocrat.

- (i) How is social inequality bound with inheritance? (3)
- (ii) What is the irony in the most honourable source of wealth? (3)
- (iii) What are the two legal sources of property? (3)
- (iv) How does the writer distinguish the three orders of men? (3)
- (v) Who is a plutocrat? (3)

6. Read the following passage and answer the questions : (15)

Gandhi's experience in South Africa was decisive: not only in his political, family, and social life, but also for his culture and religion. Two of his most faithful collaborators there, Henry Polak and Hermann Kallenbach, were secular Jews. Gandhi had occasion to meet exponents of diverse religions and denominations, including Christian ones; he held long discussions with them, and some tried to convert him. It was a Jainist poet and thinker from Bombay, Raychandbhai, who confirmed Gandhi in the faith of his fathers.

Gandhi met him on his return to India from England, and continued to correspond with him from South Africa, until the poet's premature death. In his autobiography, Gandhi wrote that only once in his life had he come close to choosing a personal guru: yes, Raychandbhai. He considered him "the best Indian of his time," and freely acknowledged his debt to the Jain. If his Christian friends in London had awakened in him "the thirst for a religious quest," Raychandbhai had taught him that religion was essentially the control of one's own spirit, and liberation from any attachment or aversion to people or things.

It was principally during his South African years that Gandhi became acquainted with writers whom he would consider masters for the rest of his life: Ruskin, Thoreau, Carpenter, Tolstoy. In 1904 he read Ruskin's *Unto this Last*, a book identifying the individual good with the common good, and speaking

of the importance of work as the cornerstone of life; for Ruskin, all types of work have equal dignity and value, whether they be intellectual or manual, noble or humble. In 1907, Gandhi read Thoreau's "On the Duty of Civil Disobedience," and was struck by its central theme: one's duty to refuse to obey a country's laws if one believes them to be unjust. Two years later, while in London, he read a volume written by the idealistic socialist, Edward Carpenter: *Civilisation: Its Cause and Cure*. He found it "enlightening," excellent in its analysis of civilisation. An advocate of the return to a simple life in harmony with nature, Carpenter condemned modern civilisation as degrading and corrupting; like Ruskin, he exalted the joy of manual work, which industrialism had separated from the creative project.

However, the author that struck Gandhi more than any other was Tolstoy. All during the rest of his life, Gandhi would recognize his debt to the Russian writer. He probably read Tolstoy for the first time during the London years of his youth, when he greatly admired the author's ideas and work. But his first great encounter with Tolstoy dates back to 1894, in South Africa, when a friend gave him a copy of *God's Reign is Within You*. Gandhi's reading of it left an indelible impression on him. He felt for the book and its author the same admiration that he had held for the Sermon on the Mount. He found in it an admonition against responding to evil with violence, an exhortation to love one's neighbour and practise pacifism, and a confirmation of the ancient Indian commandment (Jainist, in particular) of *ahimsa*. He

also found a brief story of the forerunners of non-violence, and a catalogue of its advocates and "militants" at that time: from the Quakers to Tom Paine, from the American abolitionists to the Russian *duchobors*.

In other books by Tolstoy which he read in the years that followed, Gandhi was led to agree more and more adamantly with the Russian's distillation of Christianity — and of every religious faith — to the commandment to love one's neighbour; the aspiration toward a profound moral rebirth of man; a highly critical attitude toward progress, science, luxury, and wealth, as well as toward the city, a place of alienation and destruction of man's deepest values.

- (i) Why was Gandhi's experience in South Africa decisive? (3)
 - (ii) Who was Gandhi's personal guru and why did he consider him so? (3)
 - (iii) Who were the writers whom he considered as masters? (3)
 - (iv) How did these masters influence Gandhi? (3)
 - (v) How much was Gandhi impressed by Tolstoy? (3)
7. (A) Answer the following as directed : (1×10=10)
- (i) Both of them did not partake in the function. (Correct the sentence)
 - (ii) As soon as the bell rang, the train started. (Rewrite the sentence using 'No sooner')
 - (iii) She would not _____ how old she was. (say, tell)

- (iv) If it does not stop raining we cannot play.
(Begin with 'Unless')
- (v) The cattle damaged both the fence and the crop. (Rewrite using 'not only ... but also')
- (vi) He shouted, "Let me go."
(Change to Indirect Speech)
- (vii) Give the order. (Change the voice)
- (viii) Notwithstanding his hard work he did not succeed. (Rewrite the sentence using 'yet')
- (ix) Durga is a brave girl.
(Change to Exclamatory Sentence)
- (x) He is as strong as his brother.
(Change the degree of comparison without changing the meaning)

(B) Use the following phrasal verbs in sentences of your own : (5)

- (i) to do away with
- (ii) to put up with
- (iii) turn down
- (iv) do without
- (v) fall back upon

(C) Fill in the blanks with prepositions : (5)

- (i) She swims everyday _____ the summer.
- (ii) World War II lasted _____ more than five years.
- (iii) They work everyday _____ 7 a.m.
- (iv) He spoke _____ me.
- (v) India became a Republic _____ 1950.

सामान्य अध्ययन, निबन्ध और अर्थग्रहण

समय : तीन घण्टे

पूर्णांक : 200

अनुदेश

प्रश्न संख्या 1 हिन्दी और अंग्रेज़ी दोनों में छपा है ।

प्रश्न संख्या 1 का उत्तर केवल अंग्रेज़ी 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, 4, 5, 6 तथा 7 केवल अंग्रेज़ी में छपे हैं ।

इन प्रश्नों के उत्तर केवल अंग्रेज़ी में लिखना अनिवार्य है ।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए ।

प्रत्येक प्रश्न के अंक प्रश्न के सम्मुख दिए गए हैं ।

सार-लेखन केवल उसी प्रयोजन के लिए दिए विशेष सार-पत्रकों पर ही लिखा जाना चाहिए जिन्हें तत्पश्चात् सावधानीपूर्वक उत्तर-पुस्तिका के साथ संलग्न कर दें ।

महत्वपूर्ण : यह आवश्यक है कि जब भी किसी प्रश्न का उत्तर दे रहे हों, तब उस प्रश्न के सभी भागों/उप-भागों के उत्तर साथ-साथ दें । इसका अर्थ यह है कि अगले प्रश्न का उत्तर लिखने के लिए आगे बढ़ने से पूर्व पिछले प्रश्न के सभी भागों/उप-भागों के उत्तर समाप्त हो जाएँ । इस बात का कड़ाई से अनुसरण कीजिए ।

उत्तर-पुस्तिका में खाली छोड़े हुए पृष्ठों को स्याही में स्पष्ट रूप से काट दें । खाली छूटे हुए पृष्ठों के बाद लिखे हुए उत्तरों के अंक न दिए जाएँ, ऐसा हो सकता है ।

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

B-DQG-M-FDP

**GENERAL STUDIES, ESSAY AND
COMPREHENSION**

Time Allowed : Three Hours

Maximum Marks : 200

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.

Question Nos. 2, 3 and 4 are printed in English only.

Answers to Question Nos. 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.

Precis must be attempted only on the special precis-sheets provided separately, which are to be then securely attached to the answer-book.

Important : Whenever a Question is being attempted, all its parts/sub-parts must be attempted contiguously. This means that before moving on to the next Question to be attempted, candidates must finish attempting all parts/sub-parts of the previous Question attempted. This is to be strictly followed.

Pages left blank in the answer-book are to be clearly struck out in ink. Any 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।

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1. Write an essay on any **ONE** of the four topics given below in about **800** words : 80

- (A) Emergence of regional parties and its effect on the federal structure of India.
- (B) Population stabilization—India's critical need.
- (C) Migration from neighbouring countries to India and its socio-economic impact.
- (D) The role of technology in coping with challenges to internal security.

नीचे दिए गए चार विषयों में से किसी एक पर, लगभग **800** शब्दों में एक निबंध लिखिए : 80

- (क) प्रादेशिक पार्टियों का आविर्भाव और इसका भारत की परिसंघीय संरचना पर प्रभाव।
- (ख) जनसंख्या स्थिरीकरण—भारत की क्रांतिक आवश्यकता।
- (ग) पड़ोसी देशों से भारत को प्रवासन और इसका सामाजिक-आर्थिक प्रभाव।
- (घ) आंतरिक सुरक्षा को चुनौतियों का सामना करने में प्रौद्योगिकी की भूमिका।

2. Attempt a précis of each of the following passages in your own words, reducing it to about a third of its present length and assigning a short appropriate title. The précis must be written only on the special précis sheet(s) provided : 2×15

- (A) The financial expert's office was under a banyan tree : his office furniture an old tin box. From the first pages of Mr Narayan's novel *The Financial Expert* we are back in the town of Malgudi with which for nearly twenty years we have been as familiar as with our own birthplace. We know, like the streets of childhood, Market Road, the snuff stalls, the vendors of toothpaste.

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Lawley Extension with its superior villas, the Regal Haircutting Saloon, the river, the railway. We expect at any moment to see the Bachelor of Arts waving a long farewell to a friend from the platform, small Swami wrapped in his adventurous dreams coming down Market Road, Mr Sampath at the door of his dubious film studio. It is through their friendly offices that we have been able to meet these new—and rather doubtful—characters : Margayya, the financial expert himself, who graduates from the banyan tree to publishing, and back to more elaborate and more crooked banking (but how innocent is all his crookedness); Dr. Pal, 'journalist, correspondent and author'; and Margayya's son Balu whose progress from charming childhood to spoilt frustrated manhood is perhaps the saddest episode Mr Narayan has written.

All Mr Narayan's comedies have had this undertone of sadness. Their gentle irony and absence of condemnation remind us how difficult comedy is in the West today—farce, savage, boisterous, satirical, is easy, but comedy needs a strong framework of social convention with which the author sympathizes but which he does not share. Miss Compton-Burnett is forced to place her stories in the Edwardian or Victorian past; Mr Henry Green substitutes elaborate conventions of his own for our social vacancies, so that his characters move in the kind of dance we learnt at kindergarten—'one step forward, one step to the right, twirl on the right toe'. But the life of Malgudi—never ruffled by politics—proceeds in exactly the same way as it has done for centuries,

and the juxtaposition of the age-old convention and the modern character provides much of the comedy. The astrologer is still called in to examine the horoscopes for a marriage, but now if you pay him enough he will fix them the way you want : the financial expert sits under his banyan tree opposite the new Central Co-operative Land Mortgage Bank. To push away a tumbler of milk is to insult a goddess; the caste of a great-grandfather is still of great importance, Margayya, astute about mortgages, consumed by the modern desire for wealth and motorcars, yet consults the priest of the Goddess Lakshmi and finds himself seeking a red lotus to pound up in the milk drawn from a smoke-coloured cow (the forty days of prayer have results : he becomes the owner of a pornographic manuscript called first *Bed Life or the Science of Marital Happiness* but afterwards, through the caution of the printer, *Domestic Harmony*).

Margayya—the sad ambitious absurd financial expert—is perhaps the most engaging of all Mr Narayan's characters. In his ambitions for his boy, his huge dreams, his unintended villainies and his small vanities, his domestic tenderness, he has the hidden poetry and the unrecognized pathos we so often find in Chekov's characters who on the last page vanish into life.

- (B) In the last decades of the twentieth century, the end of the Cold War, the collapse of the Soviet Union, the transitions to democracy in scores of countries, plus the significant expansion of international trade, investment, transportation, and

communication, usually labeled globalization, profoundly changed America's external environment and had at least three major consequences for American identity.

First, the collapse of the Soviet Union and of communism left America not only with no enemy, but also for the first time in its history without any clear "other" against which to define itself. For over two centuries the liberal, democratic principles of the American Creed had been a core component of American identity. American and European observers had often referred to this creedal component as the essence of "American exceptionalism." Now, however, exceptionalism was becoming universalism, as democracy became more and more accepted around the world, at least in theory, as the only legitimate form of government. No other secular ideology existed to challenge democracy as fascism and communism had in the twentieth century.

Second, the extensive international involvements of American business, academic, professional, media, nonprofit, and political elites lowered the salience of national identity for those elites, who now increasingly defined themselves, their interests, and their identities in terms of transnational and global institutions, networks, and causes. As we have seen, some American elites tended to attribute greater salience to subnational identities than did the American public. Many of these same elites also assigned greater salience to transnational identities than did the public, which remained highly nationalistic.

Third, the decline in the relevance of ideology increased the importance of culture as a source of identity. The collective counterpart to the growing number of individuals with dual identities, dual loyalties, and dual citizenships was the growing number and importance of diasporas. Diasporas are cultural communities cutting across the boundaries of two or more states, one of which is viewed as the homeland country of that community. Immigrant ethnic groups promoting their interests within American society have been a reality since the mid-nineteenth century. Immigrants now, however, can much more easily maintain ties, interactions, and communications with people in their origin country and thus see themselves as members of a diaspora. In addition, homeland governments now view their diasporas as key sources of financial and other support and as sources of influence on host country governments. Hence they promote the expansion, mobilization, and institutionalization of their diasporas.

The absence of an other until 2001, the spread of democracy, the denationalization of elites, and the rise of diasporas all blur the distinction between national and transnational identities.

3. Study the following passages and answer the questions that follow each passage :

(A) The power of the State is only limited internally by the fear of rebellion and externally by the fear of defeat in war. Subject to these restrictions, it is absolute. In practice, it can seize men's property through taxation, determine the law of marriage and inheritance, punish the expression of opinions

which it dislikes, put men to death for wishing the region they inhabit to belong to a different State, and order all able-bodied males to risk their lives in battle whenever it considers war desirable. On many matters disagreement with the purposes and opinions of the State is criminal. Probably the freest States in the world, before the war, were America and England; yet in America no immigrant may land until he has professed disbelief in anarchism and polygamy, while in England men were sent to prison in recent years for expressing disagreement with the Christian religion or agreement with the teaching of Christ. In time of war, all criticism of the external policy of the State is criminal. Certain objects having appeared desirable to the majority, or to the effective holders of power, those who do not consider these objects desirable are exposed to pains and penalties not unlike those suffered by heretics in the past. The extent of the tyranny thus exercised is concealed by its very success : few men consider it worth while to incur a persecution which is almost certain to be thorough and effective.

Universal military service is perhaps the extreme example of the power of the State, and the supreme illustration of the difference between its attitude to its own citizens and its attitude to the citizens of other States. The State punishes, with impartial rigour, both those who kill their compatriots and those who refuse to kill foreigners. On the whole, the latter is considered the graver crime. The phenomenon of war is familiar, and men fail to realize its strangeness; to those who stand inside the cycle of instincts which lead to

war it all seems natural and reasonable. But to those who stand outside the strangeness of it grows with familiarity. It is amazing that the vast majority of men should tolerate a system which compels them to submit to all the horrors of the battlefield at any moment when their Government commands them to do so. A French artist, indifferent to politics, attentive only to his painting, suddenly finds himself called upon to shoot Germans, who, his friends assure him, are a disgrace to the human race. A German musician, equally unknowing, is called upon to shoot the perfidious Frenchman. Why cannot the two men declare a mutual neutrality? Why not leave war to those who like it and bring it on? Yet if the two men declared a mutual neutrality they would be shot by their compatriots. To avoid this fate they try to shoot each other. If the world loses the artist, not the musician, Germany rejoices; if the world loses the musician, not the artist, France rejoices. No one remembers the loss to civilization, which is equal whichever is killed.

- (i) What does the author mean when he says that the power of the State is absolute, subject to certain restrictions? 4
- (ii) What examples of America and England does the author cite to indicate the power of the State? 4
- (iii) Explain the term 'graver crime' used in the second paragraph. 4
- (iv) What are the citizens supposed to do when their government asks them to participate in war? 4
- (v) Explain the term 'mutual neutrality' used in the second paragraph. 4

(B) It is several years now since we reached the *reductio ad absurdum* of our examination system. The leakage of question papers and the consequent postponement of examinations, are the least disturbing of the reports in this regard that the newspapers publish. At Fatehgarh, some time ago, the superintendent and ten invigilators at an examination withdrew from their duties in protest against 'inadequate security arrangements.' Earlier, a mixed crowd of students and outsiders had invaded the examination centre on the very first day of the examination, and adopted a threatening attitude when their attempts to pass on prepared answers to the candidates were thwarted. A day or two later a crowd climbed the roof of the examination hall and indulged in the most unspeakable acts of wretchedness. Many candidates were caught cheating. The news agency added that 'the administration appeared to be reluctant to handle the situation firmly as sons of some prominent citizens were said to be involved in these malpractices.'

Our examinations, instead of bringing out the best in students, seem to bring out the worst. Everyone is agreed that the system should be reformed. But if one may indulge in a piece of levity on so grim a theme, the situation is rather like what Oscar Wilde said about the weather, namely, that everyone complains about it and no one does anything about it.

The pace of reform is so unhurried as to be imperceptible. Meanwhile, examinations on the mass scale have at best become feats of organization by the Registrar's office, and their academic value as tests of proficiency has become negligible. The only skills that they bring out are the ingenious ways which candidates employ for cheating. In the High School and Intermediate examinations of Uttar Pradesh, about 4,000 cases of the use of 'unfair means' are detected every year. A minister of education, while deploring this, pointed out, however, that considering the four hundred thousand that take the examinations, the proportion of such cases cannot be considered large !

Reforms have no chance of success if they are based, as at present, on a wholly wrong view of the malady. The two most commonly recommended reforms, namely 'internal assessment' and 'objective tests', although they often carry the blessings of the same experts, proceed from two opposite views in regard to the validity of the old-fashioned type of examinations. Internal assessment is based on the recognition that if a teacher is good enough to teach, he is also good enough to examine his students. Objective tests, on the other hand, are

intended to eliminate the chancy and subjective element in the older methods of academic evaluation. If the objective tests are really objective, it should make no difference whether their source is internal or external. In fact they eliminate the personal judgement of the teacher, and their logical evolution is towards the machine-scored tests of the Educational Testing Service at Princeton.

These tests, like other examinations, are useful if we are clear in our minds as to what we are testing. An academic examination should ordinarily be expected to test the student's judgment, his powers of expression and his memory—in that order. The trouble with our present examinations is that with the passage of time, this order has been reversed, and the student's judgment is now left out of account altogether. We have now reached a stage where the annual external examination, on which so much depends, seems to the student a big gamble.

The evils of a final external examination at the end of a course have been exaggerated. Since the American way of internal assessment and the piling up of credits is what finds favour with reformers today, it would perhaps be wise to have a look at what the British educator has to say about his own system.

It is wrong to suppose that we have to choose between internal assessment and external examinations. We should have both. The former will ensure that the student applies himself to his studies throughout the year, and the latter will have the advantages that Harrison talks of. It would however be a mistake to add internal assessment scores to the external; this may tempt institutions to inflate the internal scores. The Education Commission suggests giving the two separately in the student's record. To the extent that institutions establish a name for reliability, their internal grades may protect a student from mishaps in the external examination. The internal grades will also give the student greater confidence and eliminate the tensions that are partly responsible for those mishaps.

As for what happens in many examination centres, from rowdiness to murder, the cure is not examination reform, but firm handling of wrongdoers. Now that the hooligans have discovered that they can get away with anything, an improvement in the reliability of examinations will not induce them to desist. Education had better conserve its energies for matters purely educational, leaving it to the law to deal with crime.

- (i) What is the significance of Oscar Wilde's complaint about the weather ? 4

- (ii) What are the advantages recognized in the Internal assessment and Objective test respectively ? 4
- (iii) What is the order of priority ordinarily expected of an academic examination to test the students ? 4
- (iv) What is the cure, recommended in the passage, other than the examination reforms ? 4
- (v) (a) Specify the words from the passage meaning :
condemning, distorted 1+1=2
- (b) Use the following words/phrases in your own sentences :
imperceptible, get away with 1+1=2
4. (A) Develop counter-arguments to the following statements in about **75** words each : 2×5=10
- (i) FDI in retail in India is a bane for a small trader.
- (ii) Control of social media is an anti-democratic proposition.
- (B) Write a report in about **250** words on **ONE** of the following : 20
- (i) As a correspondent of a national newspaper, write a report on the impasse in the 2012 Monsoon Session of the Indian Parliament.
- (ii) Draft a report suggesting measures to encourage Water Harvesting in India.

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(C) Do as directed : 1×10=10

- (a) (i) He was very tired. He did not go out for a walk. (Combine using 'too....to')
- (ii) As soon as the Chief guest arrived, the programme started.
(Rewrite the sentence starting with 'No sooner')
- (iii) Had I known you were not coming _____ . (Complete the sentence)
- (iv) It is very humid. It is better to wear cottons.
(Combine these sentences starting with 'Considering')
- (v) The mason is building the wall.
(Change the voice)
- (vi) Why couldn't you complete the work in time ? (Change the voice)
- (vii) I admire her. I cannot agree with everything she does.
(Combine the sentences using 'Much')
- (viii) The reason why she is absent today is because her husband is ill.
(Correct the sentence)
- (ix) "Climb the mountain, cross the river and attack the enemy," said the Commanding Officer to the soldiers.
(Change the narration)

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- (x) The teacher said to Rakesh, "What time will the train arrive ?"

(Change the narration)

- (b) Use the following phrasal verbs in sentences of your own so as to bring out their correct meaning : $1 \times 5 = 5$

put up with

fall out

make out

deal in

call on

- (c) Fill in the blanks with appropriate prepositions in the following sentences : $1 \times 5 = 5$

(i) The railway track runs _____ the river and the road.

(ii) Since Raju was _____ the influence of bad company, his parents were greatly perturbed.

(iii) While walking _____ the small door, she hurt her head.

(iv) Nobody dies _____ a bad cold.

(v) Dr. Pandit is an authority _____ Mathematics.

Serial No.

B-DQG-M-FDP

सामान्य अध्ययन, निबन्ध और अर्थग्रहण

अनुमत्य समय : तीन घण्टे

अधिकतम अंक : 200

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 एवं 4 केवल अंग्रेजी में छपे हैं।

प्रश्न संख्या 2, 3 एवं 4 के उत्तर केवल अंग्रेजी में लिखना अनिवार्य है।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए।

प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के सम्मुख दिए गए हैं।

सार-लेखन केवल उसी प्रयोजन के लिए दिए गए विशेष सार-पत्रकों पर ही लिखा जाना चाहिए, जिन्हें तत्पश्चात् सावधानीपूर्वक उत्तर-पुस्तिका से संलग्न कर दें।

यह आवश्यक है कि जब भी किसी प्रश्न का उत्तर दे रहे हों, तब उस प्रश्न के सभी भागों/उप-भागों के उत्तर साथ-साथ दें। इसका अर्थ यह है कि अगले प्रश्न का उत्तर लिखने के लिए आगे बढ़ने से पूर्व पिछले प्रश्न के सभी भागों/उप-भागों के उत्तर समाप्त हो जाएं। इस बात का कड़ाई से अनुसरण कीजिए।

उत्तर पुस्तिका में खाली छोड़े हुए पृष्ठों को स्याही से स्पष्ट रूप से काट दें। खाली छोटे हुए पृष्ठों के बाद लिखे हुए उत्तरों के अंक न दिए जाएं, ऐसा हो सकता है।

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

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D-PCF-L-TRP

GENERAL STUDIES, ESSAY AND COMPREHENSION

Time Allowed : Three Hours

Maximum Marks : 200

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.

Question Nos. 2, 3 and 4 are printed in English only.

Answers to Question Nos. 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.

Use the attached precis-sheets for answering Question Nos. 2(a) and 2(b). Then these sheets may be detached from the question paper and attached firmly to your answer book.

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

1. Write an essay on any **ONE** of the four topics given below, in about **800 words** :— 80

- (a) Do the modern means of Telecommunication and Internet pose a threat to our culture and society ?
- (b) Can laws alone fight corruption ?
- (c) Women empowerment and national development.
- (d) Security imperatives for India in the emerging geo-political environment.

निम्नलिखित चार में से किसी एक विषय पर लगभग **800** शब्दों में एक निबन्ध लिखिए :— 80

- (क) क्या दूरसंचार और इंटरनेट के आधुनिक साधन हमारी संस्कृति और सुरक्षा के समक्ष एक खतरा प्रस्तुत करते हैं ?
- (ख) क्या कानून अकेले भ्रष्टाचार से लड़ सकते हैं ?
- (ग) महिला सशक्तीकरण और राष्ट्रीय विकास ।
- (घ) उभरते भू-राजनैतिक पर्यावरण में भारत के सुरक्षा आदेशक ।

2. Attempt a precis of each of the following passages in your own words, reducing it to about a third of its present length and assigning a short appropriate title. The precis must be written only on the special precis sheets provided : $2 \times 15 = 30$

(a) Nations are built by the imagination and untiring enthusiastic efforts of generations. One generation transfers the fruits of its toil to another which then takes forward the mission. As the coming generation also has its dreams and aspirations for the nation's future, it therefore adds something from its side to the national vision which the next generation strives hard to achieve. This process goes on and the nation climbs steps of glory and gains higher strength.

Any organisation, society, or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is the clarity of national vision which constantly drives the people towards the goal.

Our last generation, the glorious generation of freedom fighters led by Mahatma Gandhi and many others, set for the nation a vision of free

India. This was the first vision, set by the people for the nation. It, therefore, went deep into the minds and hearts of the masses and soon became the great inspiring and driving force for the people to collectively plunge into the struggle for freedom movement. The unified dedicated efforts of the people from every walk of life won freedom for the country.

The next generation has put India strongly on the path of economic, agricultural and technological development. But India has stood too long in the line of developing nations. Let us, collectively, set the second national vision of Developed India. It means the major transformation of our national economy to make it one of the largest economies in the world; where the countrymen live well above the poverty line, their education and health is of a high standard, national security is reasonably assured, and the core competence in certain major areas gets enhanced significantly so that the production of quality goods, including export, rises and brings all-round prosperity for the countrymen.

(about 280 words)

(b) We all know what we mean by a 'good' man. The ideally good man does not drink or smoke, avoids bad language, converses in the presence of men only exactly as he would if there were ladies present, attends church regularly, and holds the correct opinions on all subjects. He has a wholesome horror of wrong doing, and realises that it is our painful duty to castigate Sin. He has a still greater horror of wrong thinking, and considers it the business of the authorities to safeguard the young against those who question the wisdom of the views generally accepted by middle-aged successful citizens. Apart from his professional duties, he spends much time in good works : he may encourage patriotism and military training; he may promote industry, sobriety and virtue among wage-earners and their children by seeing to it that failures in these respects receive due punishment. Above all, his 'morals', in the narrow sense, must be irreproachable.

It may be doubted whether a 'good' man, in the above sense, does, on the average, any more

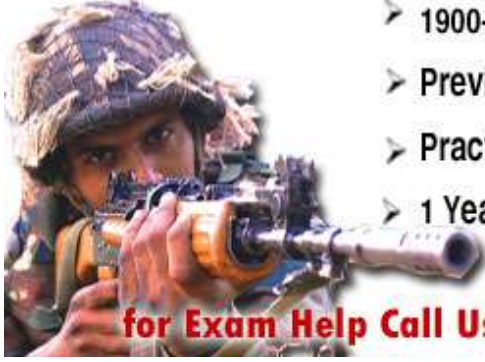
good than a 'bad' man. I mean by a 'bad' man the contrary of what we have been describing. A 'bad' man is one who is known to smoke and to drink occasionally, and even to say a bad word when someone treads on his toe. His conversation is not always such as could be printed, and he sometimes spends fine Sundays out-of-doors instead of at church. Some of his opinions are subversive; for instance, he may think that if you desire peace you should prepare for peace, not for war. Towards wrong doing he takes a scientific attitude, such as he would take towards his motor-car if it misbehaved; he argues that sermons and prison will no more cure vice than men a broken tyre. In the matter of wrong thinking he is even more perverse. He maintains that what is called 'wrong thinking' is simply thinking, and what is called 'right thinking' is repeating words like a parrot.

(about 360 words)

3. Study the following passages and answer the questions that follow each passage :— 2×20=40

(a) The work which Gandhiji had taken in hand was not only the achievement of political freedom but establishment of a social order based on truth and non-violence, unity and peace, equality and universal brotherhood, and maximum freedom for all. The unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of freedom. In the political struggle the fight was against a foreign power and all could or did either join in it or at least wish it success and give to it their moral support. In establishing the social order of his pattern, there was a lively possibility of a conflict arising between groups and classes of our own people. Experience shows that man values his possessions because here he sees the means of perpetuation and survival through his descendants even after his body is reduced to ashes. That new order cannot be established without radically changing men's mind and attitude towards property and at some stage

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or other the haves have to yield place to the have-nots. We have seen in our time attempts to achieve a kind of egalitarian society. But this was done by and large by the use of physical force. In the result, it is difficult to say that the instinct to possess has been rooted out or that it will not reappear in an even worse form under a different face. It may even be that like gas kept confined within metallic containers under great pressure, or water held behind a big dam, that breaks the barrier, reaction will one day sweep back with violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism contains in its bosom the seed of its own destruction. The root cause of class-conflict is possessiveness or the acquisitive instinct. So long as the ideal that is held up to be achieved is one of securing the maximum of material satisfaction, possessiveness is neither suppressed nor eliminated but grows by what it feeds upon. Nor does it cease to be such — it is possessiveness still whether it is confined to a few only or is bared

by many. If egalitarianism is to endure, it has to be based not on the possession of the maximum of material goods whether by few or by all but on voluntary, enlightened renunciation — denying oneself what cannot be shared by others or can be enjoyed only at the expense of others.

This calls for substitution of spiritual values for purely material ones. Mahatma Gandhi showed us how the acquisitive instinct inherent in man could be transmuted by the adoption of the ideal of trusteeship by those who have for the benefit of all those who have not so that instead of leading to exploitation and conflict it would become a means and incentive to the amelioration and progress of society.

- (i) What, according to the author was the unfinished part of Gandhiji's experiment ?
5
- (ii) Why is a change in men's attitude to property necessary for establishing a new social order ?
5

(iii) Why does the author say that enforced egalitarianism contains the seeds of its own destruction ? 5

(iv) How can the acquisitive instinct of man be made a tool for social progress ? 5

(b) The happy man is the man who lives objectively, who has free affections and wide interests, who secures his happiness through these interests and affections and through the fact that they, in turn, make him an object of interest and affection to many others. To be a recipient of affection is a potent cause of happiness, but the man who demands affection is not the man upon whom it is bestowed. The man who receives affection is, speaking broadly, the man who gives it. But it is useless to attempt to give it as a calculation, in the way in which one might lend money at interest, for a calculated affection is not genuine and is not felt to be so by the recipient.

What then can a man do who is unhappy because he is encased in self ? So long as he continues to think about the causes of his

unhappiness, he continues to be self-centred and therefore does not get outside the vicious circle, if he is to get outside it, it must be by genuine interests, not by simulated interests adopted merely as a medicine. Although this difficulty is real, there is nevertheless much that he can do if he has rightly diagnosed his trouble. If, for example, his trouble is due to a sense of sin, conscious or unconscious, he can first persuade his conscious mind that he has no reason to feel sinful, and then proceed to plant this rational conviction in his unconscious mind, concerning himself meanwhile with some more or less neutral activity. If he succeeds in dispelling the sense of sin, it is possible that genuine objective interests will arise spontaneously. If his trouble is self-pity, he can deal with it in the same manner after first persuading himself that there is nothing extraordinarily unfortunate in his circumstances.

If fear is his trouble, let him practise exercises designed to give courage. Courage has been recognised from time immemorial as an important virtue, and a great part of the training of boys

and young men has been devoted, to producing a type of character capable of fearlessness in battle. But moral courage and intellectual courage have been much less studied; they also, however, have their technique. Admit to yourself every day at least one painful truth, you will find it quite useful. Teach yourself to feel that life will still be worth living even if you were not, as of course you are, immeasurably superior to all your friends in virtue and intelligence. Exercises of this sort prolonged through several years, will at last enable you to admit facts without flinching and will, in so doing, free you from the empire of fear over a very large field.

- (i) What kind of affection can be a potent cause of happiness ? 5
- (ii) How can a 'self-encased' person get out of his sense of unhappiness ? 5
- (iii) How can a person overcome his feeling of self-pity and fear ? 5
- (iv) Explain the various kinds of courage mentioned by the author. 5

4. (A) Develop counter-arguments to the following statements in about 75 words each :—

2×5=10

- (a) Freedom of expression is an absolute right.
- (b) Old is gold.

- (B) (i) Fill in the blanks with suitable articles :—

5

- (a) We need _____ lot of food.
- (b) Did you hear _____ latest gossip ?
- (c) He is _____ M.A. in English.
- (d) He finished his assignment in less than _____ hour.
- (e) The workers formed _____ union.

- (ii) Fill in the blanks with appropriate prepositions :—

5

- (a) Try to cut it _____ a sharp knife.
- (b) He was accused _____ theft.
- (c) She threw the ball _____ me.

(d) He is suffering _____ a chronic disease.

(e) I congratulated her _____ her wedding.

(iii) Use the following phrases in sentences of your own so as to bring out their correct meaning :— 5

- (a) fall out
- (b) get off
- (c) hold back
- (d) make out
- (e) deal in.

(iv) Correct the following sentences :— 5

- (a) He suggested me to read this book.
- (b) My friend has just return back from London.
- (c) Their lives are in a danger.
- (d) She is one of the best athelete in our country.
- (e) There is a boy here says he knows you.

(C) Write a report in about **250 words** on **ONE** of the following :— 20

- (a) Damage caused to life and property because of recent floods.
- (b) Implementation of National Rural Health Mission (NRHM) in your district.

Serial No.

D-PCF-L-TRP

सामान्य अध्ययन, निबन्ध और अर्थग्रहण

अनुमत्य समय : तीन घण्टे

अधिकतम अंक : 200

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 एवं 4 केवल अंग्रेजी में छपे हैं। प्रश्न संख्या 2, 3 एवं 4 के उत्तर केवल अंग्रेजी में लिखना अनिवार्य है।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए। प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के सम्मुख दिए गए हैं।

संलग्न सार लेखन पत्रक का प्रयोग प्रश्न संख्या 2(a) एवं 2(b) के उत्तर देने हेतु करें। इसके पश्चात इन पत्रकों को प्रश्न पत्र से अलग करके अपनी उत्तर पुस्तिका के साथ मजबूती से बांधें।

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

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इस पत्रक के दोनों ओर लिखिए। प्रत्येक खण्ड में एक शब्द और प्रत्येक पंक्ति में पांच शब्द लिखिए। अपने उद्धरण में सामान्य रूप से विराम आदि चिन्ह लगाइए और यदि आवश्यक हो तो प्रत्येक पैराग्राफ के अन्त में एक पंक्ति खाली छोड़ते हुए इसे पैराग्राफों में विभक्त कीजिए। यदि चाहें तो उत्तर-पुस्तिका के साधारण कागज पर पहले एक कच्चा प्रारूप तैयार कर सकते हैं। अपनी उत्तर-पुस्तिका दे देने से पहले कच्चे कार्य को आर-पार पंक्ति डालकर काट दिया जाना चाहिए। आप सारपत्रक को अपनी उत्तर-पुस्तिका के अन्दर सुरक्षित रूप से बांध दीजिए।

Use both sides of this sheet. Write one word in each division and five words in each line. Punctuate your passage in the usual way and divide it into paragraphs, if necessary, leaving a line blank at the end of each paragraph. You may make a rough copy first, if you so wish, on ordinary paper in the answer-book. The rough work should be scored through before you hand over your answer-book. You should fasten the precis sheet securely inside your answer-book.

शीर्षक Title					इस हशिाए में न लिखें Do not write on this margin
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[कृ.पू.उ./P.T.O.]

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इस पत्रक के दोनों ओर लिखिए। प्रत्येक खण्ड में एक शब्द और प्रत्येक पंक्ति में पांच शब्द लिखिए। अपने उद्धरण में सामान्य रूप से विराम आदि चिन्ह लगाइए और यदि आवश्यक हो तो प्रत्येक पैराग्राफ के अन्त में एक पंक्ति खाली छोड़ते हुए इसे पैराग्राफों में विभक्त कीजिए। यदि चाहें तो उत्तर-पुस्तिका के साधारण कागज पर पहले एक कच्चा प्रारूप तैयार कर सकते हैं। अपनी उत्तर-पुस्तिका दे देने से पहले कच्चे कार्य को आर-पार पंक्ति डालकर काट दिया जाना चाहिए। आप सारपत्रक को अपनी उत्तर-पुस्तिका के अन्दर सुरक्षित रूप से बांध दीजिए।

Use both sides of this sheet. Write one word in each division and five words in each line. Punctuate your passage in the usual way and divide it into paragraphs, if necessary, leaving a line blank at the end of each paragraph. You may make a rough copy first, if you so wish, on ordinary paper in the answer-book. The rough work should be scored through before you hand over your answer-book. You should fasten the precis sheet securely inside your answer-book.

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C.P.F. (AC) Exam, 2010

A-DQG-K-FQD

ESSAY, PRECIS WRITING AND COMPREHENSION

Time Allowed : Two Hours

Maximum Marks : 150

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 and 3 are printed in English only.

Answers to Questions No. 2 and 3 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 600 words, on any *one* of the four topics given below : 60

- (a) 'Soft-skills' training for our security forces.
- (b) International cooperation on terror issues — a myth or reality ?
- (c) Pluralism in practice in our society.
- (d) The 'development vs. displacement' debate.

नीचे दिए गए चार विषयों में से किसी एक पर लगभग 600 शब्दों में निबन्ध लिखिए : 60

- (क) हमारे सुरक्षा बलों के लिए 'मृदु-कौशल' प्रशिक्षण ।
- (ख) आतंक के मुद्दों पर अंतर्राष्ट्रीय सहयोग — एक मिथक या वास्तविकता ?
- (ग) हमारे समाज में आचरण में बहुलवाद ।
- (घ) 'विकास बनाम विस्थापन' बहस ।

2. Write a precis of each of the following passages (A) and (B) in your own words, reducing each to about one-third of its original length and suggesting an appropriate title for it. Write these (A) and (B) precis separately on the special precis sheets provided for the purpose, and then carefully fasten these sheets inside the answer book. 20×2=40

Note : *Marks may not be awarded if the precis is not written on the special precis sheets provided.*

- (A) Our society is built with money for mortar : money is present in every joint of circumstance, since in society it is by that alone that men continue to live and only through that they can reach or affect one another. Money gives us food, shelter and privacy; it permits us to be clean in person, opens for us the doors of the theatre, gains us books for study or pleasure, enables us to help others in distress and puts us above necessity so that we can choose the best of life. If we have scruples, it gives us an opportunity to be honest; if we have any bright designs here, it is what will smooth the way to their accomplishment. Penury is the worst slavery and will soon lead to death. But money is only a means; it presupposes a man to use it. The rich man can go where he pleases, but perhaps pleases himself nowhere. He can buy a library or visit the whole world, but has neither patience to read nor intelligence to see. The table may be loaded and the

appetite wanting. He may have gained the world and lost himself; and with all his wealth around him in a great house, he may live as blank a life as any tattered scare-crow. Therefore, it is always a sound policy to cultivate an interest than to amass wealth, for the money will soon be spent, or perhaps you may feel no joy in spending it, but interest remains imperishable and ever new.

(256 words)

- (B) Military leaders have frequently been tempted to aspire to political leadership and have frequently succumbed to temptation. Yet the whole training and experience of the soldier makes him less rather than more fitted to be a politician. The soldier is trained to take action down certain well-defined lines, and has in his hand a military machine which responds immediately and with precision to his touch; the government machine is much less precise and exact than the military, and is not rapid in action even in highly skilled political hands. The politician is trained in weighing up the conflicting interests of his supporters and usually has to compromise; in war if a commander compromises on essentials, he fails. Furthermore, the time factor forces the commander in the field to adopt the best expedient in time available, which

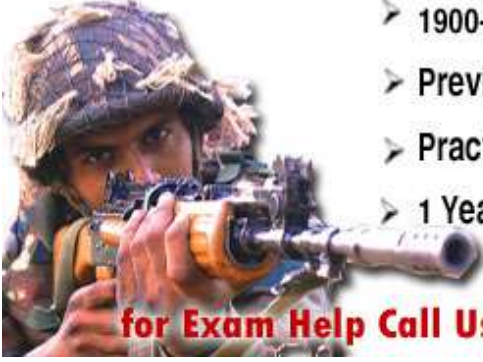
is usually short. The politician, on the other hand, is seldom forced to give an immediate decision; rather he delays in order to find the right and accurate answer, and he avoids any temporary expedient. The one has to seize time by the forelock and adopt the best expedient; the other can procrastinate in order to ensure that what he does is absolutely right. In fact, the qualities required by a soldier and by a politician are almost at opposite poles, and few men in history have possessed both kinds of qualities. There have not been many soldiers who have also made good politicians, nor many politicians who have proved to be great soldiers.

(250 words)

3. Study the following passage carefully and then answer the questions that follow, accurately and precisely :

The age-old issues of 'pure' versus 'applied' knowledge can be stated as follows : should the scientist shut himself up in the ivory tower of pure theory, or should he plunge into the contemporary scene, either by enlisting his abilities in the service of industry or through personal participation in the turmoils of political and social action.

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For the public at large, freedom is a valued prize, but for the scientist it represents an indispensable prerequisite for the progress of his labours; and a vital aspect of this freedom is his right to determine for himself the precise character of his personal vocation. He must be free to choose between the role of a pure scientist and that of industrial investigator, or scientist combined with politician, artist or philosopher. Nevertheless, liberty, like any other right, is at once limited and enriched by duty, and the scope of these obligations will be further outlined in the course of the following remark. Moreover, among the various roles which the scientist can occupy, some may legitimately be allotted a higher status than others. Thus, although one is seldom confronted with the choice, it may fairly be said that heroism is generally preferable to mere indifference.

Many scientists would favour an attitude of strict neutrality, which certain French thinkers in particular consider to be a logical extension of the principle of impartiality in scientific investigation. They would contend that scientific work should engage all the energies of those who devote themselves to it, and that

scientists have no right to curtail the time devoted to science, in the interest of other activities. The benefits which humanity has derived from the direct and indirect results of scientific investigation far surpass any possible achievement on the part of a single individual who devotes himself to public causes. It is better to exert oneself in furthering the progress of researches which will lighten the labour of millions than to improve the world through the work of one individual. The leisure hours of the scientist cannot be squandered without prejudicing the working of the sub-conscious mind, whose never-ceasing activity is reflected in the complete inability of great minds to concentrate on the petty details of their day-to-day existence. Truth demands a single-minded devotion; without it the calm serenity required for scientific work is fatally diminished, while the output of the investigator becomes superficial and the results of his labour are distorted by preoccupation with irrelevant issues.

In opposition to this doctrine of strict detachment we have the view that the scientist should apply his gifts to the issues of the day. Here we are told that the

scientist who remains isolated in his laboratory has lost all contact with reality and is engaging in the construction of systems which are bound to remain entirely fictitious. Why spend one's time in contemplating remote spheres or in historical reflections on the dim and distant past, while ignoring the whole range of reality in which we live and the whole framework of contemporary political issues ?

The scientist has, according to this view, no right to choose the subject of his researches entirely according to his own aesthetic likings; he owes everything to the community around him, where a multitude of less fortunate beings are engaged in raising from their meagre resources the means to support him in his studies and to pay for his laboratories and his leisure hours. He should be working for the good of mankind and devoting his leisure to becoming better informed on the issues which vitally concern his fellowmen. He should be their guide and their protagonist against injustice and the great scourges of mankind : pain, sickness, ignorance, war and poverty. And when the creations of science threaten to be the means of

destruction — as in the case of the nuclear bomb, or bacteriological warfare, or poison gas — the scientist must face the burden of his responsibility and not be content to evade it by the mere plea that these developments were not of his volition. Both these opposing views neglect one essential fact that the scientist is not in any position to ask himself whether he would enter the critical issues of his day.

Questions :

(Answer in your own words.)

5×10=50

- (i) What is the real meaning of freedom for a scientist ?
- (ii) What is meant by the statement, “liberty ... is at once limited and enriched by duty” ?
- (iii) What do some French thinkers argue with regard to scientists’ freedom in the field of scientific research ?
- (iv) Why do great scientists not think about their individual affairs of a routine type ?
- (v) What, according to the scientists favouring an attitude of strict neutrality, kills the calm of mind which is needed for work in the field of science ?

- (vi) What is the opinion of the people who do not accept the principle of strict detachment of the scientist ?
Why ?
- (vii) Why is there opposition to the study of the astronomical mysteries and the vague and remote periods of ancient history ?
- (viii) What, according to the second group of thinkers, should be the guiding principle for the scientists in choosing subjects of their research ?
- (ix) How are the fields of 'pure' and 'applied' sciences different ?
- (x) Against which afflictions and evils should the 'applied scientist' help human beings in their struggle ?

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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 तथा 3 केवल अंग्रेजी में छपे हैं ।

प्रश्न संख्या 2 तथा 3 के उत्तर केवल अंग्रेजी में लिखना अनिवार्य है ।

उम्मीदवारों को सभी प्रश्नों के उत्तर देने चाहिए ।

प्रत्येक प्रश्न के अधिकतम अंक प्रश्न के सम्मुख दिए गए हैं ।

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

(A) (12)

C.P.F. 2009

No. 094142

E-DQG-J-FQD

**ESSAY, PRÉCIS WRITING AND
COMPREHENSION**

Time Allowed : Two Hours

Maximum Marks : 150

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 at the end of the question.

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



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1. Write an essay on any *one* of the four topics below, in about 600 words :

60

- (a) Should uniformed services personnel be allowed to form associations ?
- (b) 'Not reason (or facts) but attitude resolves problems.'
- (c) Should a developing country spend money on space research ?
- (d) Should corporal punishment of children be banned in our schools and homes ?

निम्नलिखित चार में से किसी एक विषय पर लगभग 600 शब्दों में एक निबन्ध लिखिए :

- (क) क्या वर्दीधारी सेवा कार्मिकों को श्रमिक संघों को बनाने दिया जाना चाहिए ?
- (ख) 'समस्याएँ अभिवृत्ति से सुलझती हैं, न तर्क से और न तथ्यों से ।'
- (ग) क्या विकासशील देश को अंतरिक्ष अनुसंधान पर धन खर्चना चाहिए ?
- (घ) क्या बच्चों को शारीरिक दंड हमारे स्कूलों और घरों में निषिद्ध होना चाहिए ?

E-DQG-J-FQD

2

[Contd.]



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2. Attempt a précis of the following passage in your own words, reducing it to about a third of its present length and assigning a short appropriate title. The précis must be written only in the special précis sheet provided.

20

Remember that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others*. In feudal times, when one of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood, parental vengeance should be a chief means of government. But now that the good or evil which he experiences is mainly that which in the order of things results from his own conduct, he should from his first years begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the parental government, as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. During infancy, a considerable amount of absolutism is necessary. A three-year-old urchin playing with an open razor, cannot be allowed to learn by this discipline of consequences, for the consequences may

E-DOG-J-FOD

3

[Contd.]



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be too serious. But as intelligence increases, the number of peremptory interferences may be, and should be, diminished with a view to gradually ending them as maturity is approached. All transitions are dangerous; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him step-by-step to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally-governed youth to internally-governed maturity. Let the history of your domestic rule typify, in little, the history of our political rule at the outset, autocratic control where control is really needful; by and by, an incipient constitutionalism in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject gradually ending in parental abdication.'

(about 330 words)

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3. Summarise in your own words the following passage in about a third of its present length. It must be written only in the special précis sheet provided. 20

"The teacher, like the artist, the philosopher, and the man of letters, can only perform his work adequately if he feels himself to be an individual directed by an inner creative impulse, not dominated and fettered by an outside authority. It is very difficult in this modern world to find a place for the individual. He can subsist at the top as a dictator in a totalitarian state or a plutocratic magnate in a country of large industrial enterprises, but in the realm of the mind it is becoming more and more difficult to preserve independence of the great organized forces that control the livelihoods of men and women. If the world is not to lose the benefit to be derived from its best minds, it will have to find some method of allowing them scope and liberty in spite of organization. This involves a deliberate restraint on the part of those who have power, and a conscious realization that there are men to whom free scope must be afforded. Renaissance Popes could feel in this way towards Renaissance artists, but the powerful men of our day seem to have more difficulty

E-DQG-J-FQD

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[Contd.]

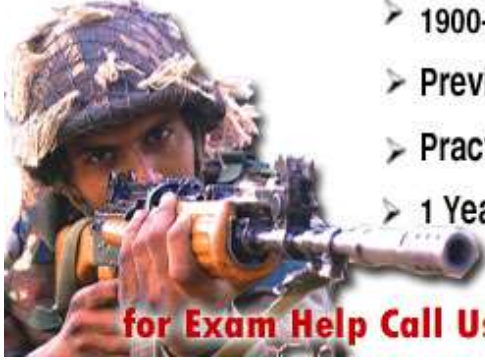


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in feeling respect for exceptional genius. The turbulence of our times is inimical to the flowering of culture. The man in the street is full of fear, and therefore unwilling to tolerate freedoms for which he sees no need. Perhaps we must wait for quieter times before the claims of civilization can again override the claims of party spirit. Meanwhile, it is important that some at least should continue to realize the limitations of what can be done by organization. Every system should allow loopholes and exceptions, for if it does not, it will in the end, crush all that is best in man.' (about 296 words)

4. Study the following passage, and then answer the questions given below :

The advances of the scientific age have not been fortuitous. They are the logical outcome of fearless thought, practised now unfortunately by only a few and even by the few only in limited fields. Imagine, however, the possibilities inherent in the application to the social and political questions of the day of the same style of thought pursued with the same energy and cooperation that went to the production of the atom bomb. Almost without exception, the major

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problems facing governments and peoples today are technical ones — full production and employment, social security, housing, race-relations, food supplies, agricultural policy, health, war, distribution. The solution of these problems is impossible except by the methods of science.

This complex civilization, rendered so by science, needs the scientific method in every aspect of the citizen's life. Science is no longer neutral. When the first atomic bomb exploded in New Mexico, it exploded with it all further possibility for science to stand aside. It can no longer be socially irresponsible but the main body of citizens cannot wish to see it become all-powerful. Through no wish of its own, science has been forced to assume a commanding position.

The future of politics is scientific. Only philosophers can now safely guide the destinies of men. This is not a new view. Even Plato, in spite of his insistence on the importance of the expedient, confessed, "I was forced to the condition that only the true philosophy can enable us to discern in all cases what is good for communities and individuals"; and that accordingly the human race will see better days if either those who rightly and genuinely follow

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philosophy acquire political power, or else the class who have political control become real philosophers.

Science is the learning of the democracies. It has always been so in Greece as in our times; and recent history has shown most clearly that other forms of government can only exist provided that the scientific spirit is eliminated even when its technology is retained. Only in a community where the citizens have freedom of action can science flourish and only when science flourishes can the citizens be free. Democracy and science go hand in hand. It is not a coincidence that the principles of citizenship were taught in Greece when science flourished and have come into their own again in modern times.

But even in a democracy there will always be forces in opposition to the spread of knowledge and liberty of thoughts among the citizens. The danger of the rising oligarchy is ever present and science is not the learning of the oligarchies — even scientific ones. Rhetoric and tradition are the remnants of oligarchies. The possibility of a scientific oligarchy is now the most imminent of the changes we may have to face.



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Science has given to the citizen through technology the power of self-destruction, but has placed alongside it the basic philosophy that has vitalised science itself. On what use he makes of these twin gifts depends the world's future. If, as he has done in the past, he grasps avidly the former and neglects the latter, then Norman Collins is right, "Modern man is obsolete, a self-made anachronism becoming more incongruous by the minute. He has exalted change in everything but himself."

After three centuries, science is now supreme and as a result the world stands at the cross-roads. But if we recognise the need for change, break the chains of habit and indulge in the single-minded pursuit of truth, the new scientific age shall be bright with promise for citizenship and for the citizen on every plane of communal life.

Questions :

(Answer in your own words)

- (i) How does scientific knowledge affect the political system ? 5
- (ii) How has science rendered modern civilization complex ? 5

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- (iii) In what way has science been given a commanding position ? 5
- (iv) When will democracy be changed into oligarchy ? 5
- (v) How do politics and philosophy complement each other ? 5
- (vi) What can man do to strike a balance between inventions and social development ? 5
- (vii) Can a philosopher guide the destiny of man ? 5
- (viii) Explain the portions underlined in the passage, keeping in view the context in which they appear.
3×5=15



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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 ।

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, 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.



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