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FOR UPSC CAPF AC EXAM PREPARATION

UPSC CAPF AC 2024 Question Paper · General Studies, Essay Comprehension

EXAM
UPSC CAPF AC

YEAR
2024

TYPE
Question Paper

SUBJECT
General Studies, Essay Comprehension

CAPF (ACs) Exam,2024

KSCB–B–GSEC

सामान्य अध्ययन, निबन्ध और समझ

निर्धारित समय : तीन घण्टे

अधिकतम अंक : 200

प्रश्न-पत्र सम्बन्धी विशेष अनुदेश

(कृपया प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़िए)

सभी **छः** प्रश्नों के 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 दर्ज़ 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 अंग्रेज़ी में छपे हैं और उत्तर अंग्रेज़ी में ही लिखना अनिवार्य है।

प्रत्येक प्रश्न/प्रश्न के भाग के लिए नियत 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, तो उसे लकीर खींचकर स्पष्टतः काट देना आवश्यक है।

नोट : आपका तथा आपके कार्यालय का नाम, अनुक्रमांक अथवा पता प्रश्नों के उत्तर लिखते समय अज्ञात रहना चाहिए। उत्तरों में यदि आवश्यक हो, तो उपर्युक्त के लिए XXXX या YYYY या ZZZZ इत्यादि का उपयोग करें।

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 in 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.

Note : The name of your office or your name, roll number or address must not be disclosed anywhere in the answers. Use XXXX or YYYY or ZZZZ, etc., in case any of the above are required in answers.

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

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

(a) डिजिटल अर्थव्यवस्था : अवसर एवं चुनौतियाँ
Digital economy : Opportunities and challenges

(b) विश्व शान्ति एवं राष्ट्रीय रक्षा बजट
Global peace and national defence budget

(c) औपनिवेशिक शासन के विरुद्ध जनजातीय विद्रोह
Tribal resistance to colonial rule

(d) उष्णकटिबन्धीय वर्षावन का महत्त्व
Importance of tropical rain forest

(e) भारत में अंग्रेज़ी : व्यतिक्रम अथवा भिन्नता
English in India : Deviance or variance

(f) भूमण्डलीकरण के कालखण्ड में जनजातीय संस्कृति
Tribal cultures in the age of globalization

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

(a) Classical literature should be a component of the curriculum.

(b) Housework is unpaid labour.

3. Write reports on the following in about *200* words each. Do not mention any name or address in the reports. Use XYZ/ABC, if needed : 10×2=20

(a) Voter turnout in an election

(b) Rehabilitation of war victims

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4. Attempt a précis of the given passage in one-third of its length. Write, as far as possible, in your own words. The précis should be attempted only on the précis sheets : 15

Immigrants are people who arrive under an immigration policy which gives them the right to become citizens after a relatively short period of time—say, three to five years—subject only to minimal conditions (e.g., learning the official language, and knowing something about the country's history and political institutions). This has been the traditional policy governing immigration in the three major 'countries of immigration'—namely, United States, Canada and Australia.

Historically, immigrant groups have responded very differently to majority nation-building from national minorities. Unlike national minorities, the option of engaging in competing nation-building has been neither desirable nor feasible for immigrant groups in Western democracies. They are typically too small and territorially dispersed to hope to recreate their original societal culture from scratch in a new country. Instead, they have traditionally accepted the expectation that they will integrate into the larger societal culture. Indeed, few immigrant groups have objected to the requirement that they must learn an official language as a condition of citizenship, or that their children must learn the official language in school. They have accepted the assumption that their life-chances, and even more the life-chances of their children, will be bound up with participation in mainstream institutions operating in the majority language.

Western democracies now have over 200 years of experience concerning how such groups integrate, and there is little evidence that legal immigrants with the right to become citizens pose any sort of threat to the unity or stability of a liberal democracy. There are few (if any) examples of immigrant groups mobilizing behind secessionist movements, or nationalist political parties, or supporting revolutionary movements to overthrow elected governments. Instead, they integrate into the existing political system, just as they integrate economically and socially.

So immigrants have not resisted majority nation-building campaigns to integrate them into the mainstream society. However, what immigrants have tried to do is to renegotiate the terms of integration. Indeed, many recent debates over 'multiculturalism' in immigrant countries are precisely debates over renegotiating the terms of integration. Immigrants are demanding a more tolerant or 'multicultural' approach to integration that would allow and support immigrants to maintain various aspects of their ethnic heritage even as they integrate into

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common institutions operating in the majority language. Immigrants insist that they should be free to maintain some of their old customs regarding food, dress, recreation, religion, and to associate with each other to maintain these practices. This should not be seen as unpatriotic or 'un-American'. Moreover, the institutions of the larger society should be adapted to provide greater recognition and accommodation of these ethnic identities—e.g., schools and other public institutions should accommodate their religious holidays, dress, dietary restrictions, and so on.

(*450* words)

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

The diverse conceptual elements of religion, capital, nature, metaphysics, rationality, science, were *tied together* in a highly *deliberate* integration, that is to say in deliberately accruing worldly *alliances*. Newton's and Boyle's metaphysical view of the new science won out over the freethinkers' and became official only because it was sold to the Anglican establishment and, in an alliance with that establishment, to the powerful mercantile and incipient industrial interests of the period in thoroughly predatory terms. Terms which stressed that how we conceive nature may now be transformed into something, into the *kind* of thing, that is indefinitely available for our economic gain by processes of extraction, processes such as mining, deforestation, plantation agriculture intended essentially as what we today would call 'agribusiness'. None of these processes could have taken on the *unthinking* and yet *systematic* prevalence that they first began to get in this period unless one had ruthlessly revised existing ideas of a world animated by a divine presence. From an *anima mundi*, one could not simply proceed to take at whim and will. Not that one could not or did not, till then, take at all. But in the past in a wide range of social worlds, such taking as one did had to be accompanied by ritual offerings of reciprocation which were intended to show respect towards as well as to restore the balance in nature, offerings made both before and after cycles of planting, and even hunting. The point is that, in general, the revision of such an age-old conception of nature was achieved in tandem with a range of seemingly miscellaneous elements that were brought together in terms that stressed a future of endlessly profitable consequences that would accrue if one embraced this particular metaphysics of the new science and build, in the name of a notion of rationality around it,

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the institutions of an increasingly centralized political oligarchy (an incipient state) and an established religious orthodoxy of Anglicanism that had penetrated the universities as well, to promote these very specific interests. These were the very terms that the freethinkers found alarming for politics and culture, alarming for the local and egalitarian ways of life, which some decades earlier the radical elements in the English Revolution such as the Levellers, Diggers, Quakers, Ranters, and other groups had articulated and fought for. Gandhi, much later, spoke in political terms that were poignantly reminiscent of these radical sectaries and, in *Hind Swaraj* and other writings, he wrote about science and its relations to these political terms in ways that echoed the alarm of the somewhat later scientific dissenters.

(a) How did the metaphysical view of the new science become official?

(b) What was nature reconceived as?

(c) How was the balance in nature restored in the past?

(d) What were the kinds of institutions that helped the reconceptualization of nature?

(e) Why did the freethinkers find the transformation of nature alarming?

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

(i) Let the door be shut. (Change the voice)

(ii) He told me that he had not gone there. (Change into direct speech)

(iii) He had not read the book, he had not seen it either. (Rewrite using 'neither', 'nor')

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(iv) He _____ (do) it for the last two days. (Use the correct form of the verb)

(v) His brother is more intelligent. (Change into the negative without changing the meaning)

(vi) He is sitting _____ the shade of a tree. (Insert the correct preposition)

(vii) He is very strong. He can defeat his enemies. (Combine the two sentences using 'enough')

(viii) The cat jumped _____ the fence. (Fill in the blank using the correct preposition)

(ix) He gave a modest answer to the question. (Rewrite the sentence changing the adjective into an adverb)

(x) It is difficult to get used to (eat) with chopsticks. (Use the correct form of the verb in the brackets)

(b) Write one sentence each using the following phrases to bring out their meaning clearly. Do not change the form of the given phrases : 2×5=10

(i) Bring out

(ii) Give way

(iii) Look into

(iv) Get along

(v) Bring about

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

(i) He walked one and a half hours.

(ii) He is always ready to pick up quarrels.

(iii) I have ordered for dinners.

(iv) Let us discuss about the problems.

(v) One cannot be too careful about what he says.

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