सामान्य अध्ययन, निबंध और समझ
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 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 (क्यू.सी.ए.) 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 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, तो उसे लकीर खींचकर 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 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.

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) लुप्तप्राय प्रजातियों को सुरक्षित रखने का अभियान ।

The campaign to save the endangered species.

(b) रण संग्रामों को समाप्त करने के लिए क्या किया जा सकता है ?

What can be done to stop wars ?

(c) भारतीय सशस्त्र बल में महिलाओं की उभरती हुई उपस्थिति ।

The emerging presence of women in the Indian Armed Forces.

(d) मूल्य-वृद्धि : कारण एवं प्रभाव

Price rise : causes and effects

(e) प्राच्य विवेक/प्रज्ञता एवं पाश्चात्य विज्ञान का संश्लेषण : मानवता के लिए आवश्यक ध्येय/लक्ष्य ।

A synthesis of Eastern wisdom and Western science : a needed goal for humanity.

(f) भारतीय सशस्त्र बल सामरिक सोच एवं समयोचित कार्यवाही का संयोजन है ।

The Indian Armed Forces are a combination of strategic thinking and timely action.

Q2. Write arguments *for* and *against* each of the following statements : ***(20×2=40)***

(a) Video games sharpen the mind.

(b) United Nations Organisation has become redundant.

Q3. Write reports on the following in about 200 words each : ***(10×2=20)***

(a) Evidences of fellow feeling during the COVID-19 pandemic

(b) Green energy progress in India

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)*

Only that person can be healthy who feels happiness, and happiness can only be felt by the person who has peace of mind. Fulfilment of basic needs, peace and happiness are the three things desired by man. These can be prioritized. To regulate the journey of life, fulfilling basic needs are a priority. Happiness is a priority for the agreeable feelings it generates. And comforts cannot give happiness to a person unless he has peace.

Rather than seek the gratification of desires, the Indian ethos espouses its antithesis — contentment — as the source of happiness. Contentment in this context refers to a state of mind in which the potential psychic energy, known as libido in Western psychology, is transformed into a serene mental quality, rather than actualized as a desire that needs to be gratified or repressed.

A craving for fame and wealth often results in moral depravity, and in many cases personal destruction. The greatest of woes comes from not knowing contentment; the greatest of faults comes from craving for gains. The nature of humanity and, for that matter, of all creatures, was to live in a simple way, partaking no more than what was needed to maintain the healthy growth of the organism. Beyond that limit were selfish cravings and extravagances. A sage is free from excessive pursuit, enjoyment and expectation. A sage is not the product of moral cultivation but simply someone who lives according to his authentic nature. Alienation from this life of simplicity is the root cause of all human problems.

What are the implications of contentedness for modern people ? First of all, one may raise the point that, unlike animals, human needs extend far beyond the physiological realm to cover psychological, emotional and spiritual needs. Even physiological needs change as civilization progresses. For example, several decades ago, people were content with riding a bicycle, but today driving a car has become a necessity for many of them.

The biggest folly of our times is that the young have been presented with a plethora of objects. The youth are not taught that achieving peace is impossible without limiting the demands of the senses and the mind. Since childhood, we see and hear things which indirectly endorse an attachment to worldly possessions. The infatuation of the young with worldly pleasures grows so strong that it becomes virtually impossible for them to reject the demands of the senses and the mind. The attitude of indifference to worldly pleasures (vairagya) has become an alien concept. *(417 words)*

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

Properly regulated, the age-old system of apprenticeship could be developed as an alternative means of education rather than a system of exploitation. A blanket ban on children learning crafts would mean loss of a unique opportunity to create a skilled workforce of potential high earners. It would also imply the loss of an opportunity to generate self-employment in a country with rising unemployment and few employment avenues for rural youth, especially home-based women. However, every child under fifteen years should go to school and can learn the family craft while at home.

Sadly, in the craft sector in India, the choice is often between a craftsman's child learning ancestral skills (while on the job, and contributing to the family income in the process) while remaining illiterate, or getting a conventional education. Formal schooling might not actually equip him or her for any job in the future.

The crucial issue is not poverty, which is often cited as a justification for child labour, but whether there are alternative educational opportunities available for the child that would give him/her the same employment opportunities. Can child labour be transformed — through legislation, innovative new planning and educational mechanisms — into a vibrant new form of training and empowerment ?

Training in craft skills, whether at home or through the traditional *guru-shishya* relationship, should be recognised as industrial training, and given the same support as other forms of technical and vocational education. The family, master craftsperson, cooperative society, institution, or NGO imparting the training should receive some stipend so that the child rather than the employer receives any money that he/she may earn during the period. Otherwise, there is the temptation, often succumbed to, of practising bonded labour of children under the guise of imparting a skill.

Craft skills should be on par with other forms of vocational training, especially in traditional crafts pockets, and should be part of a properly structured curriculum, with trainers or parents paid to impart the skill, rather than using children as unpaid labour. Equally important is the issue of

providing facilities for conventional education alongside those for teaching traditional skills, scheduling semesters and hours according to the work structures and seasonality of craft production. Most young craftspeople do not go to school because school hours and locations make it impossible to avail of both disciplines. Much craft production is usually a seasonal affair, with peaks and lows according to market demands. School terms and curricula could be organised accordingly. In a country as diverse and multidimensional as India, there is no one single solution or methodology and we need to find ways for children of craft families to learn a craft and go to school.

Questions :

(a) What would 'blanket ban on children learning crafts' imply ?

(b) What is the dilemma faced by a craftsman's child ?

(c) Who should receive the stipend and why ?

(d) Why does child labour exist ? What can make it a viable mode of employment ?

(e) What measures should be taken to encourage school education amongst children of craftsmen ?

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

(i) Let the government punish the wrong doers. (Change the voice)

(ii) The policeman said to the man, "You are a trespasser and will be punished." (Rewrite the sentence using indirect speech)

(iii) The meeting started the moment the minister arrived.

(Use 'as soon as')

(iv) He does his work _____ without depending on others.
(Fill in the blank space with an appropriate reflexive pronoun)

(v) A law-abiding citizen is one who abides _____ the laws of the land. (Supply the appropriate preposition)

(vi) I met a woman. Her purse was snatched by someone.
(Combine these simple sentences into a complex sentence)

(vii) You aren't going out, _____ ? (Add a suitable question tag)

(viii) He always remembers his well-wishers.
(Change into a negative sentence without changing the meaning)

(ix) He drove too fast for the police to catch him. (Remove 'too')

(x) The book may be in the bag. It may be in the cupboard.
(Join the two sentences using 'either ... or')

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

(i) Look up to

(ii) Let down

(iii) Take up

(iv) Turn down

(v) Break into

(c) Rewrite the following sentences correctly after detecting errors of any kind including mispositioning of words. Do not make unnecessary changes. *(1×5=5)*

(i) One of the prisoner escaped from the prison van.

(ii) How you could forget the name of your school ?

(iii) Prices are increasing in leaps and bounds.

(iv) No sooner I had reached the station than the train started.

(v) I avoid to go there.