

Structure and Objective of the Scholarship Test

Objective:

To select 25 eligible candidates to avail the scholarship facility, for the year 2023-24

What do we intend to judge:

- ✓ Language Skill of the candidates
- ✓ Level of Sincerity
- ✓ Awareness about the world around

Question Pattern and Areas to be covered in the test:

(1) English Language Grammar

- Changing the voice (from active voice to passive voice and vice-versa)
- Present, Past & Past-Participles of English words
- Essay Writing (500 words)
- Précis Writing
- identifying the mistakes in a passage and rectifying them

(2) Essay

- General topic (1000 words)
- Recent Social/International Issue (1000 words)

A candidate is supposed to write in between 4,500 to 5,000 words in 3 hours, in Civil Services Examination. Here we want a candidate to write 2,500 words in 2 hours.

Sample Question Paper

(1) Change the voice of the two paragraphs below:

The UK government will take the security of the Indian High Commission here "seriously", top British officials have said as they condemned as "disgraceful" and "completely unacceptable" the vandalism at the mission by a group of protesters waving separatist Khalistani flags. The tricolour flying atop the Indian High Commission was grabbed at by the protesters chanting pro-Khalistani slogans on Sunday, leading to an arrest related to the violent disorder.

Officials from the mission said the "attempted but failed" attack had been foiled and that the tricolour was now flying "grander". The Metropolitan Police said two members of security staff sustained minor injuries which did not require hospital treatment. An investigation has been launched. Responding to the incident, London's mayor Sadiq Khan said he condemned "the violent disorder and vandalism that took place".

(2) Present, Past & Past-Participles of English Words

- | | |
|------------|-----------------|
| (a) Go | (d) Riding |
| (b) Do | (e) Vandalising |
| (c) Flying | |

(3) Essay (500 words)

I. Vivekananda & the Youth

Or

II. Contribution of Indian National Army (INA) in India's Freedom Movement

(4) Précis Writing (in one-third words)

The sorry state of the pursuit of philosophy in India's educational institutions must be making Plato turn in his grave. Enrolment in philosophy courses has been decreasing steadily, with many universities — Andhra University being one — shuttering their philosophy departments. Those still left standing are severely hamstrung. The University of Madras reportedly has only one professor left; a drastic reduction from the nine who taught there in 1983. Philosophy does retain its popularity in pockets: West Bengal and Delhi are examples. But

these are very much exceptions than the rule. The Central Board of Secondary Education did away with philosophy as an optional subject at the higher secondary level. The reasons for the decline seem clear to educators. It is believed that philosophy students are offered slim pickings in the job market; a stagnant curriculum does not help attract the brightest of minds either. The crisis, however, is deeper; it transcends the subject. The disenchantment with philosophy could well be one manifestation of the commercial underpinnings of the modern education system that is content with churning out by-products — students — skilled for the job market. The National Education Policy has done little to resist the urge to foster an instrumental, instead of intellectual, attitude towards learning. Red-tapeism, funds' crunch and nepotism plague research institutions. The privatisation of education, with supposedly better standards of teaching, has not corresponded with renewed interest in philosophy.

The pursuit of knowledge for its own sake is crucial to the realisation of the creation of a knowledge economy — supposedly a goal of India's policymakers. This would have an additional benefit: a knowledge economy, in which students are taught to think independently and ask questions, is of fundamental importance to the functioning of a democracy. Is, then, there a way out? In the United States of America, the threat of disciplinary isolation of philosophy was addressed by plans to promote it as a 'public practice', something that addressed the issues faced by the common people. Some of the best practitioners of philosophy, Hannah Arendt and Angela Davis, for instance, imbibed this spirit in their work. Aligning philosophy to public life is, therefore, necessary not only for its survival but also to honour its foundational vision.

(Credit: The Telegraph Editorial Board)

(5) Identify the mistakes and rectify them:

At early March, Germany announced what it described feminist foreign policy orientation, outlining that gender rights would be the central pillar of the country's diplomatic priorities in the future. This declaration is in keeping with growing pattern of nations, including France, Spain, Canada, Mongolia, Chile and Mexico, among other, committing to feminist foreign policies. What such a policy actually means on the ground is unclear. Yet, this trend poses important questions for India's foreign policy establishment too. Some countries, such as Mongolia, have defined their approach to be supportive of global initiatives that advance the empowerment of women while increasing the strength of women on their foreign service. Others, like Spain and Canada, have argued that they intend to use the lens of gender equality — and, more broadly, justice for marginalised communities — in their foreign aid disbursements and policy priorities. India, without calling its foreign policy feminist, has long supported international laws and efforts towards gender equality. New Delhi has described gender justice as a key focus of its ongoing G20 presidency. However, beyond big statements and generic commitments, India has a long way to go and many stumbling blocks to overcome.

(Corrected Passage: In early March, Germany announced what it described as a feminist foreign policy orientation, outlining that gender rights would be the central pillar of the country's diplomatic priorities in the future. This declaration is in keeping with a growing pattern of nations, including France, Spain, Canada, Mongolia, Chile and Mexico, among others, committing to feminist foreign policies. What such a policy actually means on the ground is unclear. Yet, this trend poses important questions for India's foreign policy establishment too. Some countries, such as Mongolia, have defined their approach as supportive of global initiatives to advance the empowerment of women while increasing the strength of women in their foreign service. Others, like Spain and Canada, have argued that they intend to use the lens of gender equality — and, more broadly, justice for marginalised communities — in their foreign aid disbursements and policy priorities. India, without calling its foreign policy feminist, has long supported international laws and efforts towards gender equality. New Delhi has described gender justice as a key focus of its ongoing G20 presidency. However, beyond big statements and generic commitments, India has a long way to go and many stumbling blocks to overcome.)

(6) Write essays on any two topics (1000 words per essay)

- (a) Bengalis and the 'Football'
- (b) Discrimination against the 'Third Gender'
- (c) Crisis Next Door: Economic Turmoil in Sri Lanka
