4 CHAPTER

Reading Comprehension

READING COMPREHENSION

1990

Directions: Read the following passages and answer the questions that follow each passage. Your answer to the questions should be based on the passages only.

Passage – 1

The motive force that has carried the psychoanalytic movement to a voluminous wave of popular attention and created for it considerable following among those discontent with traditional methods and attitudes, is the frank direction of the psychological instruments of exploration to the insistent and intimate problems of human relations. However false or however true its conclusions, however weak or strong its arguments, however effective or defective or even pernicious its practice, its mission is broadly humanistic. Psychological enlightenment is presented as a program of salvation. By no other appeal could the service of psychology have become so glorified. The therapeutic promise of psychoanalysis came as the most novel, most ambitious, most releasing of the long procession of curative systems that mark the history of mental healing.

To the contemporary trends in psychology, psychoanalysis actually offered a rebuke, a challenge, a supplement, though it appeared to ignore them. With the practical purpose of applied psychology directed to human efficiency it had no direct relation and thus no quarrel. The solution of behaviorism, likewise bidding for popular approval by reducing adjustment to a program of conditioning, it inevitably found alien and irrelevant, as the behaviorist in reciprocity found psychoanalytic doctrine mystical, fantastic, assumptive, remote. Even to the cognate formulations of mental hygiene, as likewise in its contacts with related fields of psychology, psychoanalysis made no conciliatory advances. Towards psychiatry, its nearest of kin, it took an unfriendly position, quite too plainly implying a disdain for an unprogressive relative. These estrangements affected its relations throughout the domain of mind and its ills; but they came to head in the practice.

From the outset in the days of struggle, when it had but a sparse and scattered discipleship, to the present position of prominence, Freudianism went its own way, for the most part neglected by academic psychology. Of dreams, lapses and neuroses, orthodox psychology had little say. The second reason for the impression made by psychoanalysis when once launched against the tide of academic resistance was its recognition of depth psychology, so much closer to human motivation, so much more intimate and direct than the analysis of mental factors.

Most persons in trouble would be grateful for relief without critical examination of the theory behind the practice that helped them. Anyone at all acquainted with the ebb and flow of cures – cures that cure cures that fail – need not be told that the scientific basis of the system is often the least important factor. Many of these systems arise empirically within a practice, which by trial, seems to give results. This is not the case in psychoanalysis. Psychoanalysis belongs to the typical groups of therapies in which practice is entirely a derivative of theory. Here the pertinent psychological principle reads: "Create a belief in the theory, and the fact will create themselves".

1. The distinctive feature of psychoanalysis is that

(a) it provided the laymen with a scientific basis to the theories of psychology.

(b) it blasted the popular theory that the conscious mind could be aptly linked the tip of an iceberg.

(c) it provided effective means for the cure of mental disorders.

(d) it rendered existing trends in psychology defunct.

2. The distinction between behaviorism and psychoanalysis that is heightened here is which of the following?

(a) Behaviorism is wide in scope; psychoanalysis more restricted.

(b) Behaviorism are more tolerant in their outlook; psychoanalysis more dogmatic.

(c) Behaviorism traces all action to conditioning by habit; psychoanalysis to the depths of the human mind.

(d) Behaviorism are more circumspect and deliberate in their propagation of theory; psychoanalysis jump to conclusion impetuously.

3. The statement which is refuted by the passage is this:

(a) The popularity enjoyed by psychoanalysis is partly due to the disenchantment with traditional methods of psychology.

(b) Psychoanalysis wooed people dissatisfied with other branches of psychology to swell their ranks.

(c) Psychoanalysis were pioneers in the realm of analysis of the subconscious mind.

(d) Psychoanalysis alienated allied branches of psychology.

4. Create a belief in theory and
(a) belief will be created itself.
(b) theory will be created itself.
(c) facts will be created themselves .
(d) All of the above.

5. Psychoanalysis are of the opinion that
(a) methods of psychoanalysis must be in keeping with individual needs.
(b) inferences can be drawn empirically from repeated experiments with any given theory.
(c) theory leads to practice.
(d) practice culminates into theory.

6. Freudian psychoanalysis was ignored by academic psychology because of which of the following?
(a) Its theories were not substantiated by practical evidence.
(b) It probed too deep into the human mind thereby divesting it of its legitimate privacy.
(c) It did not have a large following.
(d) It was pre-occupied with unfamiliar concepts such as dreams and the subconscious mind.

7. The only statement to receive support from the passage is which of the following?
(a) Psychoanalysis concentrated more on the theoretical remedies than their practical implementation.
(b) Psychoanalysis broke the shackles of convention in its involvement with humanistic issues.
(c) The attitude of psychoanalysis towards allied branches of psychology could at best be described as indifferent.
(d) Psychoanalysis dispelled the prevalent notion that dreams were repressed desires.

8. The popularity enjoyed by the psychoanalytical movement may be directly attributed to
(a) dissatisfaction with existing methods of psychology.
(b) its logical, coherent process of ratiocination.
(c) its novel unconventionality in both postulate and practice.
(d) its concentration upon the humanistic aspect of psychological analysis.

Passage – 2

It is undeniable that some very useful analogies can be drawn between the relational systems of computer mechanism and the relational systems of brain mechanism. The comparison does not depend upon any close resemblance between the actual mechanical links which occur in brains and computers; it depends on what the machines do. Further more, brains and computers can both be organized so as to solve problems. The mode of communication is very similar in both the cases, so much so that computers can now be designed to generate artificial human speech and even, by accident, to produce sequences of words which human beings recognize as poetry. The implication is not that machines are gradually assuming human forms, but that there is no sharp break of continuity between what is human, what is mechanical.

9. From the passage, it is evident that the author thinks
(a) computers are now naturally programmed to produce poetry.
(b) computers are likely to usurp the place of intellectual superiority accorded to the human brain.
(c) the resemblance that the computer bears to the human brain is purely mechanical.
(d) the unintentional mixing up of word sequences in the computer can result in poetry.

10. Computers have acquired a proven ability of performing many of the functions of the human brain because
(a) the brain of modern man is unable to discharge its functions properly on account of over-reliance on machines.
(b) the sophisticated computer mechanism is on the verge of outstripping human mental faculties.
(c) the process of organizing and communicating are similar in both cases.
(d) the mechanics of the human brain have been introduced in the computer.

11. The resemblance between the human brain and the computer is
(a) imaginary. (b) intellectual.
(c) mechanical. (d) functional.

12. The passage implies that
(a) computers are assuming human forms.
(b) human are assuming mechanical forms.
(c) computers and humans are substitutable.
(d) there is continuity between what is human and what is mechanical.

13. The author uses the word 'recognize' in relation to computer poetry to convey a
(a) sense of sorrow at the reluctant admission of the superiority of machines by mankind.
(b) feeling that computers have yet to conquer the emotional heights that man is capable of attaining.
(c) feeling of derision for the popular faith in the omnipotence of the computer.
(d) feeling of a fatalistic acceptance of the computer's encroachment upon human bastions.

14. Points of dissimilarity between the human brain and the computer don't extend to

(a) the faculty of composing poetry.

(b) methods of communication.

(c) the faculty of composing poetry.

(d) the faculty of speaking naturally

Passage – 3

A distinction should be made between work and occupation. Work implies necessity; it is something that must be done as contributing to the means of life in general and to one's own subsistence in particular. Occupation absorbs time and energy so long as we choose to give them; it demands constant initiative, and it is its own rewar (d) For the average person the element of necessity in work is valuable, for he is saved the mental stress involved in devising outlets for his energy. Work has for him obvious utility, and it bring the satisfaction of tangible rewards. Where as occupation is an end in itself, and we therefore demand that it shall be agreeable, work is usually the means to other ends – ends which present themselves to the mind as sufficiently important to compensate for any disagreeableness in the means. There are forms of work, of course, which since external compulsion is reduced to a minimum, are hardly to be differentiated from occupation. The artist, the imaginative writer, the scientist, the social worker, for instance, find their pleasure in the constant spontaneous exercise o creative energy and the essential reward of their work is in the doing of it. In all work performed by a suitable agent there must be a pleasurable element, and the greater the amount of pleasure that can be associated with work, the better. But for most people the pleasure of occupation needs the addition of the necessity provided in work. It is better for them to follow a path of employment marked out for them than to have to find their own.

When, therefore, we look ahead to the situation likely to be produced by the continued rapid extension of machine production, we should think not so much about providing occupation for leisure as about limiting the amount of leisure to that which can be profitably use (d) We shall have to put the emphasis on the work – providing rather than the goods – providing aspect of the economic process. In the earlier and more ruthless days of capitalism the duty of the economic system to provide work was overlooke(d) The purpose of competitive enterprise was to realize a profit. When profit ceased or was curtailed, production also ceased or was curtaile (d) Thus the workers, who were regarded as units of labour forming part of the costs of production, were taken on when required and dismissed when not require (d) They hardly thought of demanding work as a right. And so long as British manufacturers had their eyes mainly on the markets awaiting them abroad, they could conveniently neglect the fact that since workers are also consumers, unemployment at home means loss of trade. Moral considerations did not yet find a substitute in ordinary business prudence. The labour movements arose largely as a revolt against the conception of workers as commodities to be bought and sold without regard to their needs as human beings. In a socialist system it is assumed that they will be treated with genuine consideration, for, the making of profit not being essential, central planning will not only adjust the factors of production to the best advantage but will secure regularity of employment. But has the socialist thought about what he would do if owing to technological advance, the amount of human labour were catastrophically reduced? So far as I know, he has no plan beyond drastically lining the hours of work, and sharing out as much work as there may be. And, of course, he would grant monetary relief to those who were actually unemploye (d) But has he considered what would be the moral effect of life imagined as possible in the highly mechanized state of future? Has he thought of the possibility of bands of unemployed and under-employed workers marching on the capital to demand not income (which they will have) but work?

15. Future, according to the passage, may find the workers

(a) without money. (b) without work.

(c) replacing machines. (d) without leisure.

16. The main defect of socialism at present is that

(a) it has not evolved a satisfactory system of making workers co-sharers in prosperity.

(b) it has not made work less burdensome for the mass of workers.

(c) it has not taken into consideration the possibility of an immense reduction of human labour in the wake of mechanization.

(d) it is not concerned with improving and streamlining the method of production.

17. The labour movement was the outcome of

(a) an effort to increase productivity.

(b) a move to make workers share in the prosperity of the capitalists.

(c) a revolt against the conception of workers as commodities.

(d) a move to avert mass unemployment because of the mechanization.

18. The chief purpose of competitive enterprise is to

(a) create more job opportunities.

(b) produce as much as possible.

(c) create more wealth in the country.

(d) realize the maximum profit.

19. In the situation created by the rapid extension of machine production, our object should be to

(a) make work as light as possible.

(b) provide increased opportunities for interesting occupation.

(c) limit the amount of leisure to that which can be profitably used.

(d) produce more and more goods.

20. The activities of the artist, the writer, the scientist etc. may be considered to be occupations because

(a) they often does not have any utilitarian value.

(b) external compulsion is reduced to a minimum and they are agreeable and require quite a lot of initiative.

(c) they occupies time and energy only so long as the workers choose to give them.

(d) they care only for the pleasure which brings them without any consideration of reward.

21. Which of the following statements is not true according to the information contained in the passage?

(a) Work is something done as contributing to the means of life in general and to one's own subsistence in particular.

(b) Occupation is something that requires initiative and can be done at one's will and pleasure and not as a task.

(c) Work brings in tangible rewards while occupation is not utilitarian.

(d) There is no form of work which shows approximation to occupation.

22. The chief reason for a person taking up an occupation may be stated to be :-

(a) a desire to make profit.

(b) an irresistible urge to do something uncommon.

(c) a wish to do something useful to society.

(d) a desire to do something which requires initiative and doing it at his will and pleasure.

23. The distinction between work and occupation is as follows :-

(a) Work at all times is unpleasant and occupation is always agreeable.

(b) In work there is an element of necessity which is totally wanting in occupation.

(c) Work has obvious utility and brings tangible rewards, while occupation is an end in itself.

(d) Work and occupation often seem to be so very much alike that no distinction can be made between them.

Passage – 4

If the more articulate members of a community formed a coherent and united class with a common interest, democracy would probably replace in to the rule of that intelligent, educated minority; even as it is, the democracies of the modern world are much closer to this fate than they are to the much-canvassed dangers of mob rule. Far from oppressing the cultured minority, or any other minorities, democracy gives more of them more scope to have their way than any other system does. This is the lesson of experience. It might also have been derived from an analysis of the concept of democracy, if the concept had been accurately analyzed.

24. The word articulate here refers to

(a) the elite.

(b) people who are endowed with a native intelligence.

(c) that class which is well educated.

(d) people who are endowed with clarity of speech.

25. What emerges as the truth from a reading of the paragraph is that

(a) forms of government other than democracy give the mobs great scope for self expression.

(b) democracy provides greater scope for mob rule.

(c) democracy provides greater scope for the rule of the minority.

(d) forms of government other than democracy give the educated minority greater scope for self expression.

26. Our appreciation of the virtues of the democratic system

(a) is the result of an illusory concept.

(b) is the result of our negative response to other forms of government.

(c) is the result of a proven record of the success of democracy.

(d) is the result of centuries of accurate research on the theoretical aspects of democracy.

27. The wide scope that democracy offers to the minorities can be made known

(a) by our common sense.

(b) by our political theories.

(c) by our native intelligence.

(d) by proper analysis.

28. The author seems to be

(a) a supporter of mob rule.

(b) a supporter of democracy

(c) against intelligence in minorities.

(d) analysing the flaws of democracy.

29. The institution of democracy, in modern times

(a) is on the brink of extinction.

(b) has become vulnerable to the dangers of proletariat rule.

(c) should be prepared for the inevitability of mob rule.

(d) has become prone to the rule of particular class of people.

Passage – 5

A difficult readjustment in the scientist's conception of duty is imperatively necessary. As Lord Adrain said in his address to the British Association, "unless we are ready to give up some of our old loyalties, we may be forced into a fight which might end the human race". This matter of loyalty is the crux. Hitherto, in the East and in the West alike, most scientists, like most other people, have felt that loyalty to their own state is paramount. They have no longer a right to feel this. Loyalty to the human race must take its place. Everyone in the West will at once admit this as regards Soviet scientists. We are shocked that Kapitza who was Rutherford's favourite pupil, was willing when the Soviet government refused him permission to return to Cambridge, to place his scientific skill at the disposal of those who wished to spread communism by means of H-bombs. We do not so readily apprehend a similar failure of duty on our own side. I do not wish to be thought to suggest treachery, since that is only a transference of loyalty to another national state. I am suggesting a very different thing; that scientists the world over should join in enlightening mankind as to the perils of a great war and in devising methods for its prevention. I urge with all the emphasis at my disposal that this is the duty of scientists in East and West alike. It is difficult duty, and one likely to entail penalties for those who perform it. Bu after all it is the labours of scientists which have caused the danger and on this account, if on no other, scientists must do everything in their power to save mankind from the madness which they have made possible. Science from the dawn of history, and probably longer, has been intimately associated with war. I imagine that when our ancestors descended from the trees they were victorious over the arboreal conservatives because flints were sharper than coconuts. To come to more recent times, Archimedes was respected for his scientific defense of Syracuse against the Romans; Leonardo obtained employment under the Duke of Milan because of his skill in fortification, though he did mention in a postscript that he could also paint a bit. Galileo similarly derived an income from the Grant Duke of Tuscany because of his skill in calculating the trajectories of projectiles. In the French Revolution those scientists who were not guillotined devoted themselves to making new explosives. There is therefore no departure from tradition in the present day scientist's manufacture of A-bombs and H-bomb. All that is new is the extent of their destructive skill.

I do not think that men of science can cease to regard the disinterested pursuit of knowledge as their primary duty. It is true that new knowledge and new skills are sometimes harmful in their effects, but scientists cannot profitably take account of this fact since the effects are impossible to foresee. We cannot blame Columbus because the discovery of the Western Hemisphere spread throughout the Eastern Hemisphere an appallingly devastating plague. Nor can we blame James Watt for the Dust Bowl although if there had been no steam engines and no railways the West would not have been so carelessly or so quickly cultivate (d) To see that knowledge is wisely used in primarily the duty of statesmen, not of science; but it is part of the duty of men of science to see that important knowledge is widely disseminated and is not falsified in the interests of this or that propaganda.

Scientific knowledge has its dangers; but so has every great thing. And over and beyond the dangers with which it threatens the present, it opens up, as nothing else can, the vision of a possible happy world, a world without poverty, without war, with little illness. And what is perhaps more than all, when science has mastered the forces which mould human character, it will be able to produce populations in which few suffer from destructive fierceness and in which the great majority regard other people, not as competitors, to be feared, but as helpers in a common task. Science has only recently begun to apply itself to human beings except in their purely physical aspect. Such science as exists in psychology and anthropology has hardly begun to affect political behaviour or private ethics. The minds of men remain attuned to a world that is fast disappearing. The changes in our physical environment require, if they are to bring well being, correlative changes in our beliefs and habits. If we cannot effect these changes, we shall suffer the fate of the dinosaurs, who could not live on dry land.

I think it is the duty of science – I do not say of every individual man of science – to study the means by which we can adapt ourselves to the new worl(d) There are certain things that the world quite obviously needs; tentativeness, as opposed to dogmatism in our beliefs: an expectation of co-operation, rather than competition, in social relations, a lessening of envy and collective hatre(d) These are things which education could produce without much difficulty. They are not things adequately south in the education of the present day.

It is progress in the human sciences that we must look to undo the evils which have resulted from a knowledge of the physical world hastily and superficially acquired by populations unconscious of the changes in

themselves that the new knowledge has made imperative. The road to a happier world than any known in the past lies open before us if atavistic destructive passion can be kept in leash while the necessary adaptations are made. Fears are inevitable in our time, but hopes are equally rational and far more likely to bear good fruit. We must learn to think rather less of the dangers to be avoided than of the good that will be within our grasp if we believe in it and let it dominate our thoughts. Science, whatever unpleasant consequences it may have by the way, is in its very nature a liberator, a liberator of bondage to physical nature and, in time to come a liberator from the weight of destructive passion. We are on the threshold of utter disaster or unprecedented glorious achievement. No previous age has been fraught with problems so momentous and it is to science that we must look for happy issue.

30. The duty of science, according to the author is :-
- (a) to realize the vision of a happy new world
- (b) to pursue knowledge for its own sake
- (c) to see that only such discoveries as conducive to the progress of humanity should be made
- (d) to study the means by which we can adapt ourselves to the new world

31. Archimedes, Leonardo and Galileo have been mentioned to substantiate the statement that
- (a) science has always been intimately associated with war
- (b) from ancient times science has played a leading part in the life of man
- (c) all learning has flourished only under the patronage of royalty and eminent personages
- (d) in the past pursuit of knowledge was done for its own sake

32. The ground on which the author suggests that all scientists should join in educating mankind regarding the perils of a great war is that
- (a) scientists being among the most learned among people, should take the lead in this process of education.
- (b) it is the work of scientists which has led to this perilous situation and so they should do something to undo the mischief.
- (c) science has always been associated with war and in the fitness of things, scientists should take the lead in trying to end it.
- (d) all others like politicians and soldiers have vested interest in perpetuating war and by elimination, scientists alone may be trusted to work for its abolition.

33. In modern times, the crux of the matter as far as scientists are concerned is that
- (a) their loyalty to the state should be declared in no uncertain terms.
- (b) a readjustment in the scientist's conception of duty is imperatively necessary.
- (c) they should not object to stringent control by the state over their activities.
- (d) they should assert their independence and refuse to subject themselves to any kind of control.

34. The instance of Kaptiza cited by the author goes to prove that
- (a) every scientist has his price.
- (b) in Soviet Russia, communists do not tolerate independent scientists.
- (c) scientists, whether in the East or West, have hitherto felt that loyalty to their own state is paramount.
- (d) scientists in the West have a higher sense of responsibility than their counterparts in the East.

35. Which among the following statements is not true according to the information provided in the passage?
- (a) If there is no readjustment in the scientist's conception of duty, the extinction of the human race by war is a distinct possibility.
- (b) Up till now, scientists all over the world have felt that loyalty to their own state is paramount
- (c) It is the labours of scientists which have caused the danger of annihilation of mankind.
- (d) The tradition up to now has been that scientists have been respected for their pursuit of knowledge and not for their part in devising potent weapons of destruction

36. The duty of the scientist, according to the passage, is
- (a) to further the interests of his state with as much devotion as possible
- (b) to pursue knowledge regardless of the consequences of their discoveries and inventions
- (c) to see that important knowledge is widely disseminated and is not falsified in the interests of propaganda
- (d) to refuse to serve national interests

37. The evils which have resulted from knowledge of the physical world can only be overcome by
- (a) a more intensive pursuit of scientific knowledge
- (b) making scientists more responsible to society
- (c) adequate progress in the human sciences
- (d) enlightening the general public about the evils

38. Science may be considered a liberator in the sense that :-

(a) ultimately it may bring the nations of the world together

(b) it may make man's life a great deal happier than what it is now

(c) it may free man from bondage to physical nature and the weight of destructive passions

(d) it may end the tyranny of age old beliefs and superstitions.

Passage – 6

Humans have probably always been surrounded by their kin – those to whom they have been related by blood or marriage. But the size, the composition, and the functions of their families and kinship groups have varied tremendously. People have lived not only in the "nuclear family", made up of just the parents and their offspring, which is standard in the West and has been found almost everywhere, they have lived in extended families and in formal clans; they have been "avunculocal"; they have been "ultrolateral", they have been conscious of themselves as heirs of lineages hundred of generations deep. However constructed, the traditional kinship group has usually provided those who live in it with security, identity, and indeed with their entire scheme of activities and beliefs. The nameless billions of hunter-gatherers who have lived and died over the past several million years have been embedded in kinship groups, and when people started to farm about ten thousand years ago, their universe remained centered on kinship. Now that there was a durable form of wealth which could be hoarded-grain–some families became more powerful than other; society became stratified, and genealogy became an important means of justifying and perpetuating status.

During the past few centuries, however, in part of the world-in Europe and the countries that have been developing along European lines-a process of fragmentation has been going on. The ties and the demands of kinship have been weakening, the family has been getting smaller and, some say, less influential, as the individual, with a new sense of autonomy and with new obligations to himself (or, especially in the last decade and a half, to herself),has come to the foreground. A radically different mental order-self-centered and traceable not to any single historical development as much as to the entire flow of Western history since at least the Renaissance has taken over. The political and economic effects of this rise in individual self-consciousness have been largely positive: civil rights are better protected and opportunities are greater in the richer, more dynamic countries of the West; but the psychological effects have been mixed , at best. Something has been lost: a warmth, a sanity, and a supportiveness that are apparent among people whose family networks are still intact. Such qualities can be found in most of the Third World and in rural pockets of the U.S., but in the main stream of post-industrial society the individual is increasingly left to himself, to find meaning, stability, and contentment however he can.

An indication of how far the disintegration of traditional kinship has advanced is that a surprising number of Americans are unable to name all four of their grandparents. Such people have usually grown up in step-families, which are dramatically on the rise. So is the single – parent family-the mother-child unit, which some anthropologists contend is the real nucleus of kinship, having already contracted to the relatively impoverished nuclear family, partly as an adaptation to industrialization kinship seems to be breaking down even further. With the divorce rate in America at about fifty percent and the remarriage rate at about seventy five, the traditional Judeo-Christian scheme of marriage to one person for life seems to be shading into a pattern of serial monogamy, into a sort of staggered polygamy, which some anthropologists, who believe that we aren't naturally monogamous to begin with, see as "a return of normality". Still other anthropologists explain what is happening somewhat differently; we are adopting delayed system of marriage, they say, with the length of the marriage chopped off at both ends. But many adults aren't getting married at all; they are putting "self-fulfillment" before marriage and children and are having nothing further to do with kinship after leaving their parents' home; their family has become their work associate or their circle of best friends. This is the most distressing trend of all; the decline in the capacity of long-term intimate bonding.

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39. The traditional kinship group provides:

(a) Security

(b) Identity

(c) Entire scheme of activity

(d) All of the above

40. Which of the following is indicative of the extent of disintegration of kinship groups?

(a) A large number of Americans are unable to name all four of their grandparents.

(b) Growing number of single-parent families.

(c) Increase in the average age at which males get married.

(d) Both (a) and (b).

41. Which of the following statements is not true?

(a) When people started to farm ten thousand years ago, kinship became less important.

(b) Some families became more powerful than others after farming was initiated.

(c) Genealogy became an important means of perpetuating status after the advent of farming.

(d) Stratification of society was a result of hunter – gatherers taking up farming.

42. According to the author, what has been sacrificed with the rise in individual self-consciousness?

(a) Sanity (b) Supportiveness

(c) Warmth (d) All of the above

43. The theme of the passage is which of the following?

(a) The impact of the deterioration of kinship of groups on third world countries.

(b) The correlation between the decline of traditional kinship groups and stratification of society.

(c) The changes that have occurred to kinship group pattern and the effect of those changes on the individuals.

(d) The political and economic repercussions of the decline of the nuclear family.

44. What does the author mean by serial monogamy?

(a) Judeo-Christian scheme of marriage.

(b) Marriage to one person for life.

(c) A sequence of marriages and divorces.

(d) Delayed marriage.

45. Which of the following statements cannot be inferred from the above passage?

(a) Smaller families are more autonomous and influential.

(b) The rise of the individuals can largely be viewed as a western phenomenon.

(c) A different mental order is in evidence and can be traced to the renaissance period.

(d) Mainstream post-industrial society would benefit from a resurgence of kinship groups.

46. The word "genealogy" refers to:

(a) family history (b) kinship groups

(c) family authority (d) nuclear family

47. According to the passage, the most distressing trend is:

(a) Many adults are putting "self fulfillment" before marriage and children and aren't getting married at all.

(b) The American divorce rate of 50 percent and remarriage rate of 75 percent.

(c) The contraction of the nuclear family to the mother – child unit.

(d) The inability to develop lasting personal relationship.

48. According to the passage, which statement is not true of kinship group fragmentation?

(a) It is apparent that in Europe and countries developing along European lines a process of fragmentation has been taking place during the past few centuries.

(b) A self-centered mental order has replaced the earlier kin-centered mental order and it can be traced to a specific historical development.

(c) The political and economic benefits of the rise of the individuals have not been largely positive.

(d) Psychological effects of the rise of the individuals have been both positive and negative.

Passage – 7

In 1787, the twenty-eighth year of the reign of King George III, the British Government sent a fleet to colonize Australia. Never had a colony been founded so far from its parent state, or in such ignorance of the land it occupied. There had been no reconnaissance. In 1770 Captain James Cook had made landfall on the unexplored east coast of this utterly enigmatic continent, stopped for a short while at a place named Botany Bay and gone north again. Since then, no ship had called – not a word, not an observation, for 17 years, each one of which was exactly like the thousands that had preceded it, locked in its historical immensity of blue heat, blush, sandstone and the measured booming of glassy pacific rollers.

Now, this coast was to witness a new colonial experiment, never tried before, not repeated since. An unexplored continent would become a jail. The space around it, the very air and sea, the whole transparent labyrinth of the South pacific, would become a wall 14,000 miles thick.

The late 18th century abounded in schemes of social goodness thrown off by its burgeoning sense of revolution. But here, the process was to be reversed: not utopia, but Dystopia; not Rousseau's natural man moving in moral grace amid free social contract, but man coerced, deracinated, in chains. Other parts of the Pacific, especially Tahiti, might seem to conform Rousseau. But the intellectual patrons of Australia, in its first colonial years, were Hobbes and Sade.

In their most sanguine moments, the authorities hoped that it would eventually swallow a whole class-the "criminal class", whose existence was one of the prime sociological beliefs of late Georgian and early Victorian England. Australia was settled to defend English property not from the frog-eating invader across the Channel but from the marauder within. English lawmakers wished not only to get rid of the "Criminal class" but if possible to forget about it. Australia was a Cloaca, invisible, its contents filthy and unnamable.

To most Englishmen this place seemed not just a mutant society but another planet-an exiled world, summed up in its popular name, "Botany Bay". It was remote and anomalous to its white creators. It was strange but close, as the unconscious to the conscious mind. There was as yet no such thing as "Australian" history or culture. For its first forty years, everything that happened in the thief-colony was English. In the whole period of convict transportation, the Crown shipped more than 160,000 men, women and children(due to defects in the records, the true number will never be precisely known) in bondage

to Australia. This was the largest forced exile of citizens at the behest of a European government in pre-modern history. Nothing in earlier penology compares with it. In Australia, England drew the sketch for our own century's vaster and more terrible fresco of repression, the Gulag. No other country had such a birth, and its pangs may be said to have begun on the afternoon of January 26, 1788, when a fleet of eleven vessels carrying 1,030 people, including 548 male and 188 female convicts, under the command of captain Arthur Phillip in his flagship Sirius, entered Port Jackson or, as it would presently be called, Sydney Harbor.

49. When the author refers to "the marauder within", he is referring to:

(a) the working class. (b) the lower class.

(c) the criminal class. (d) the Loch Ness monster.

50. According to the passage, the intellectual mentors of Australia could be :

(a) Hobbes and Cook (b) Hobbes and Sade

(c) Phillip and Jackson (d) Sade and Phillip

51. Which of the following does not describe what the English regarded Australia to be :

(a) a mutant society.

(b) an exiled world.

(c) an enigmatic continent.

(d) a new frontier.

52. Elsewhere, according to the author, the late eighteenth century saw a plethora of:

(a) moral grace

(b) social welfare programs

(c) free social contracts

(d) social repression

53. The word "sanguine" means:

(a) wise (b) pessimistic

(b) shrewd (d) confident

54. The primary theme of the passage is

(a) the colonization of Australia

(b) the first forty years of Australian history.

(c) the rise of the "criminal class" and its impact on the life of Georgian England.

(d) the establishment of Australia as a penal colony.

55. One of the hallmarks of the late Georgian and early Victorian England was the belief in:

(a) repression of the "criminal class".

(b) convict transportation.

(c) colonization as a solution to social problems.

(d) the existence of a "criminal" class of people.

56. What is penology?

(a) The study of transportation of criminals.

(b) The study of punishment in its relation to crime.

(c) The study of pens.

(d) The study of ink flow of pens.

57. According to the passage, which of the following statements is not true?

(a) During the seventeen years after Captain James Cook made landfall at Botany Bay, the British made several observation trips to Australia.

(b) Australia was settled by the British to protect their property from some of their own kin.

(c) The author implies that while Rousseau was vindicated in the functioning of the society of Tahiti, the process in Australia presented a contrary picture.

(d) Both (a) and (b).

58. Sydney Harbor was earlier known as:

(a) Port Jackson (b) Botany Bay

(c) Storm Bay (d) Norfolk Bay

Passage – 8

The fact is often obscured by the widespread confusion about the nature and role of emotions in man's life. One frequently hears the statement, "Man is not merely a rational being, he is also an emotional being", which implies some sort of dichotomy, as if, in effect, man possessed a dual nature, with one part in opposition to the other. In fact, however, the content of man's emotions is the product of his rational faculty; his emotions are a derivative and a consequence, which, like all of man's other psychological characteristics, cannot be understood without reference to the conceptual power of his consciousness.

As man's tool of survival, reasons has two basic functions: cognition and evaluation. The process of cognition consists of discovering what things are, of identifying their nature, their attributes and properties. The process of evaluation consists of man discovering the relationship of things to himself, of identifying what is beneficial to him and what is harmful, what should be sought and what should be avoided.

"A 'value' is that which one acts to gain and/or keep." It is that which one regards as conducive to one's welfare. A value is the object of an action. Since man must act in order to live, and since reality confronts him with many possible goals, many alternative courses of action, he cannot escape the necessity of selecting values and making value judgements.

"Value" is a concept pertaining to a relation – the relation of some aspect of reality to man(or to some other living

entity). If a man regards a things(a person, an object, an event, mental state, etc.) as good for him, as beneficial in some way, he values it and, when possible and appropriate, seeks to acquire, retain and use or enjoy it; if a man regards a thing as bad for him, as inimical or harmful in some way, he disvalues it – and seeks to avoid or destroy it. If he regards a thing as of no significance to him, as neither beneficial nor harmful, he is indifferent to it – and takes no action in regard to it.

Although his life and well-being depend on a man selecting values that are in fact good for him, i.e., consonant with his nature and needs, conducive to his continued efficacious functioning, there are no internal or external forces compelling him to do so. Nature leaves him free in this matter. As a being of volitional consciousness, he is not biologically "programmed" to make the right value-choices automatically. He may select values that are incompatible with his needs and inimical to his well-being, values that lead him to suffering and destruction. But whether his values are life-serving or life-negating, it is a man's values that direct his actions. Values constitute man's basic motivational tie to reality.

In existential terms, man's basic alternative of "for me" or "against me", which gives rise to the issue of values, is the alternative of life or death. But this is an adult, conceptual identification. As a child, a human being first encounters the issue of values through the experience of physical sensations of pleasure and pain.

To a conscious organism, pleasure is experienced, axiomatically, as a value; pain, as disvalue. The biological reason for this is the fact that pleasure is a life-enhancing state and that pain is a signal of danger, of some disruption of the normal life process.

There is another basic alternative, in the realm of consciousness, through which a child encounters the issue of values, of the desirable and the undesirable. It pertains to his cognitive relations to reality. There are times when a child experiences a sense of cognitive efficacy in grasping reality, a sense of cognitive control, of mental clarity(within the range of awareness possible to his stage of development). There are times when he suffers from a sense of cognitive inefficacy, of cognitive helplessness, of mental chaos, the sense of being out of control and unable to assimilate the date entering his consciousness. To experience a state of efficacy is to experience it as a value; to experience a state of inefficacy is to experience it as a disvalue. The biological basis of this fact is the relationship of efficacy to survival.

The value of sense of efficacy as such, like the value of pleasure as such, is introspectively experienced by man as primary. One does not ask a man: "Why do you prefer pleasure to pain?" Nor does one ask him: "Why do you prefer a state of control to a state of helplessness?" It is through these two sets of experiences that man first acquires preferences, i.e. values.

A man may choose, as a consequence of his errors and/or evasions, to pursue pleasure by means of values that in fact can result only in pain; and he can pursue a sense of efficacy by means of values that can only render him impotent. But the value of pleasure and the disvalue of pain, as well as the value of efficacy and the disvalue of helplessness, remain the psychological base of the phenomenon of valuation.

59. The author subtly suggests that
- (a) there is a dual nature in man.
- (b) there is dichotomy between man as an emotional being and man as a rational being.
- (c) there should be no dichotomy between man as a rational being and man as an emotional being.
- (d) man's emotions cannot be understood.

60. The biological basis of choosing efficacy as value
- (a) cannot be understood easily.
- (b) is the relationship of efficacy to survival.
- (c) is the association of efficacy to pleasure.
- (d) is the biological relationship to cognition.

61. The author defines value as
- (a) something that results as good.
- (b) something that is chosen by man.
- (c) that which gives pleasure over pain.
- (d) that which increases efficacy.

62. The basic theme of the passage is that
- (a) man can choose his own values, irrespective of whether they are life sustaining or not.
- (b) man chooses values that are life sustaining.
- (c) values are given to man on account of his emotive process.
- (d) emotions and rationality are derived from each other.

63. According to this passage, through which of the following set of experiences, does man first acquire preferences?

A. Good and bad

B. Pleasure and pain

C. Child and adult

D. Efficacy and inefficacy

(a) A (b) A and B

(c) B and D (d) C

64. Reason has the following basic functions:
- (a) Wisdom and judgement.
- (b) Identifying what is beneficial to man.
- (c) Identifying the nature of pleasure and its value.
- (d) Cognition and evaluation.

65. The difference between a child's and adult's conceptual identification of issues relating to value is that

(a) the former experiences them through physical sensations.

(b) the latter experiences them through physical sensations.

(c) the latter's is more volitional in nature.

(d) the adults' choice is existential in nature.

66. According to the author, while man chooses his own values, it does not mean that

(a) he is always successful.

(b) it guarantees the basic reason for choosing them.

(c) they are incompatible with his needs.

(d) his environment has a say in it.

67. What man experiences as primary, according to the author,

(a) is questionable merit.

(b) changes overtime.

(c) is the value of pain and pleasure.

(d) is not debatable.

68. While a man can choose his values

(a) he is biologically programmed to choose those of survival.

(b) he is biologically programmed to choose those of destruction.

(c) his volitional consciousness can lead him to the wrong choice.

(d) his volitional consciousness leads him to the correct choice.

Passage – 9

When you first arrive in a new culture, there is a period of confusion that comes from the new situation and from a lack of information. It leaves you quite dependent and in need of help in the form of information and above. The second stage begins as you start to interact with the new culture. It is called the stage of small victories. Each new encounter with the culture is fraught with peril. It is preceded by anxiety and information collection and rehearsal. Then the even occurs and you return home either triumphant or defeated. When successful, the feelings really are very much as though a major victory has been won. A heightened roller coaster effect is particularly characteristic of this stage. The support needed is emotional support, people who appreciate what you are going through and who can cheer you onward. It often happens that once some of the fundamentals of life are mastered, there is time to explore and discover the new culture. This is the honeymoon stage of wonder and infatuation, in it there is a heightened appreciation of the new, the different, the aesthetic. Depending on the degree of cultural immersion and exploration it may continue for a considerable period of time. During this time there is no interest in attending to the less attractive downsides of the culture.

After a while, a self-correction takes place. No honeymoon can last forever. Irritation and anger begin to be experienced. Why in the world would anyone do it that way? Can't these people get their act together? Now the deficits seem glaringly apparent. For some people, they overwhelm the positive characteristics and become predominant.

Finally, if you are lucky enough to chart a course through these stages and not get stuck(and people do get stuck in these stages), there is a rebalance of reality. There is the capacity to understand and enjoy the new culture without ignoring those features that are less desirable.

This cultural entry and engagement process is both cognitive and affective. New information is acquired and remembered; old schema and perceptions are revised and qualified. An active learning process occurs. At the same time, anxiety arises in reaction to uncertainties and the challenges of the learning processes. It must be managed, as must the extremes of feeling that occur in this labile period. Thus, I am describing a learning process that results in valuing and affirming the best in the culture while at the same time seeing it in its completeness, seeing it whole. The capacity to affirm the whole- including those aspects that are less desirable yet are part of the whole – is critically important.

An appreciative process, "appreciative inquiry" is proposed as a way of helping members of different cultures recognize and value their differences and create a new culture where different values are understood and honoured. Executives - those who must lead this culture–change projects – need to understand that equal employment opportunity, affirmative action and sexual harassment policies, as viewed and implemented in organizations, are problem oriented change strategies. They focus on correcting what is wrong rather than creating a valued future. Executives themselves will need to inquire appreciatively into cultures that are not known to them before they are equipped to lead cultural change in their own organizations.

69. Which of the following statements is not true?

(a) A particular effect of interaction with a new culture is an opportunity to enjoy a roller coaster ride.

(b) Entering a new culture brings about a shift in processes of thinking and feeling.

(c) An initial sense of wonder and awe makes a new entrant oblivious to the less pleasant side of the new culture.

(d) Some people can forever remain angry and dissatisfied with the new culture.

70. Entering new cultures can predominantly help the entrant in

(a) understanding the appreciative process.

(b) appreciating stages in cultural development.

(c) appreciating diversity.

(d) understanding the problem solving process.

71. Opening a bank account in a new culture is an example of which stage?

(a) Confusion. (b) Small victories.

(c) Honeymoon. (d) (b) and (c).

72. According to the passage, entering a culture that is very different from your own is overall

(a) an infatuating process.

(b) a learning process.

(c) an exhausting process.

(d) a depressing process.

73. Which of the following statements cannot be inferred from the above passage?

(a) Acts that are meaningful in the familiar culture cannot be taken for granted in a new one.

(b) Social interaction becomes less predictable in a new culture.

(c) Seeing someone in completeness means accepting him with his strengths and weaknesses.

(d) Modifications in organization culture must result in appreciative inquiry.

74. Which of the following is true?

(a) Infatuation and heightened appreciation with a new culture can be maintained forever.

(b) Entry to a new culture evokes an extremely negative feeling.

(c) Affirmation of a new culture involves viewing it in its entirety with its strengths as well as weak points.

(d) Organizational policies to deal with sexual harassment can bring about a change in the organizational culture.

Passage – 10

In 1787, Jeremy Bentham published a lengthy pamphlet entitled, "Defense of Usury: showing the Impolicy of the Present Legal Restraints on the Terms of pecuniary bargains he was concerned with loans between individuals or business enterprises. The legal restraints were limits on interest rates paid or received. Usury was and is the popular term for charging interest rates in excess of legal limits.

Bentham makes an overwhelmingly persuasive case for the proposition he sets forth at the beginning of the pamphlet, "viz. that no man of ripe years and sound mind, acting freely, and with his eyes open, ought to be hindered, with a view of his advantage from making such bargain, in the way of obtaining money, as he thinks fit; and nor (what is necessary consequence) nobody is hindered from supplying him upon any terms he thinks proper to accede to".

During the nearly two centuries since Bentham's pamphlet was published his arguments have been widely accepted by economists and as widely neglected by politicians. I know of no economist of any standing from that time to this who has favored a legal limit on the rate of interest that borrowers could pay or lenders receive though there must have been some. I know of no country that does not limit by law the rates of interest and I doubt that there are any. As Bentham wrote, "in great political questions wide indeed is the distance between conviction and practice."

Bentham's explanation of the "grounds of the prejudices against usury" is as valid today as when he wrote: "The business of a money lender has no where, nor any time, been a popular one. Those who have the resolution to sacrifice the present to the future, are natural objects of envy to those who have sacrificed the future to the present. The children who don't have their cake to eat are the natural enemies of the children who have theirs. While the money is hoped for, and for a short time after it has been received, he who lends it is a friend and benefactor: by the time the money is spent, and the evil hour of reckoning has come, the benefactor is found to have changed his nature, and to have put on the image of the tyrant and the oppressor. It is an oppression for a man to reclaim his money: it is none to keep it from him."

Bentham's explanation of the "mischief of the anti-usurious laws" is also as valid today as when he wrote that these laws preclude "many people altogether, from getting the money they stand in need of, to answer their respective exigencies." For still others, they render "he terms so much the worse – While, out of loving kindness, or whatsoever other motive, the law precludes the man from borrowing, upon terms which it deems too disadvantageous, it does not preclude him from selling, upon any terms, howsoever disadvantageous." His conclusion : "The sole tendency of the law is to heap distress upon distress."

Developments since Bentham's days have increased the mischief done by usury legislation. Economic progress has provided the ordinary man with the means to save. The spread of banks, savings-and-loan associations, and the like has given the ordinary man the facilities for saving. For the first time in history, the working class may well be net lenders rather than net borrowers. They are also

the ones who have fewest alternatives, who find it hardest to avoid legal regulations, and who are therefore hardest hit by them.

Under the spur of(Congressman)Wright Patman and his ilk, the Federal Reserve (1970) now limits the interest rate that commercial banks may pay to a maximum of 4 percent for small savers but to 7 percent for deposits of $100,000 or more. And the deposits of small savers have been relatively stable or growing, while those of large depositors have been declining sharply because they have still better alternatives.

That is the way the self-labeled defenders of the "people" look after their interests – by keeping them from receiving the interests they are entitled to. Along with Bentham, "I would wish to learn why the legislator should be more anxious to limit the rate of interest one way, than the other? Why he should make it his business to prevent their getting more than a certain price for the use of it than to prevent their getting less? — Let any one that can, find an answer to these questions: it is more than I can do."

75. The author is making a case for
- (a) varying interest rates on loans.
- (b) withdrawing the legislation on usury.
- (c) reducing the interest rate difference on large deposits as against small.
- (d) ensuring that owners get interest rates, which are determined by free market operations.

76. The lament of the author is that the mischief that the law makes is that
- (a) it puts a ceiling on interest rates.
- (b) it overlooks economic theory.
- (c) it accepts the selling of a product at an exorbitant price while lending at high interest rates as illegal.
- (d) many needy people do not get money.

77. The author suggests that
- (a) usury is desirable.
- (b) there should be no legal restrictions on interest rates.
- (c) one should have one's cake and eat it too.
- (d) he has no answer to the question of usury legislation.

78. How is usury defined?
- (a) Charging interest rates in excess of legal limits.
- (b) Charging exorbitant interest rates.
- (c) Allowing any amount to be borrowed.
- (d) None of the above.

79. Bentham was primarily concerned with
- (a) all loans in the economy.
- (b) loans by money lenders.
- (c) loans by individuals and businesses.
- (d) loans by banks and financial institutions.

80. To reclaim his own money, man becomes an oppressor because
- (a) he will reclaim it with high interest.
- (b) the borrower cannot repay.
- (c) borrowers do not like to part with money.
- (d) the critical need being over, the money lent is of less value to the borrower.

81. Who should be allowed to borrow and lend at any interest rate?
- (a) Individuals and businesses.
- (b) Money lenders.
- (c) Sane men acting freely and with full knowledge.
- (d) Small lenders and borrowers.

82. The author is
- (a) a politician.
- (b) a plutocrat.
- (c) a reformed post glasnost Marxist.
- (d) a staunch supporter of free market operations.

83. Mischief of usury legislation has increased as
- (a) loans have increased.
- (b) more people have become lenders.
- (c) small lenders are hardest hit by the legislation.
- (d) more people, among the working class, are net lenders.

Passage – 11

Long before I disbanded formally, the Eclipse Group, in order to assist the company in applying for patents on the new machine, had gathered and had tried to figure out which engineers had contributed to Eagle's patentable features. Some who attended found those meetings painful. There was bickering. Harsh words were occasionally exchanged. Alsing, who during the project had set aside the shield of technical command, came in for some abuse – why should his name go on any patents, what had he done? Someone even asked that question regarding West. Ironically, perhaps, those meetings illustrated that the building of Eagle really did constitute a collective effort, for now that they had finished, they themselves were having a hard time agreeing on what each individual had contributed. But, clearly, the team was losing its glue. 'It has no function anymore. It's like an afterbirth,' said one old hat after the last of the patent meetings. Shortly after those meetings, Wallach, Alsing,

Rasala and West received telegrams of congratulations from North-Carolina's leader. That was a classy gesture, all agreed. The next day Eagle finally went out the Company's door.

In New York City, in faded elegance of the Roosevelt Hotel, under gilded chandeliers, on April 29, 1980, Data General announced Eagle to the world. On days immediately following, in other parts of the country and in Canada and Europe, the machine was presented to salesmen and customers, and some members of the Eclipse Group went off on so-called road shows. About dozen of the team attended the big event in New York. There was a slick slide show. There were speeches. Then there was an impressive display in a dining hall-128 terminals hooked up to a single Eagle. The machine crashed during this part of the program, but no one except the company engineers noticed, the problem was corrected so quickly and deftly. Eagle – this one consisted of the boards from Gollum –looked rather fine in skins of off – white and blue, but also unfamiliar.

A surprising large number of reporters attended, and the next day Eagle's debut was written up at some length in both the Wall Street Journal and the financial pages of the New York Times. But it wasn't called Eagle anymore. Marketing had rechristened it the Eclipse MV/8000. This also took some getting used to.

The people who described the machine to the press had never, of course, had anything to do with making it. Alsing -who was at the premiere and who had seen Marketing present machines before, ones he's worked on directly- said : After Marketing gets through, you go home and say to yourself, "Wow! Did I do that?" And in front of the press, people who had not even been around when Eagle was conceived were described as having had responsibility for it. All of that was to be expected – just normal flak and protocol.

As for the machine's actual inventors-the engineers, most of whom came, seemed to have a good time, although some did seem to me a little out of place, untutored in this sort of performance. Many of them had brought new suits for the occasion. After the show, there were cocktails and then lunch, they occupied a table all their own. It was a rather formal luncheon, and there was some confusion at the table as to whether it was proper to take first the plate of salad on the right or the one on the left.

West came, too, He did not sit with his old team, but he did talk easily and pleasantly with many of them during the day. "I had a great talk with West!". Remarked one of the Microkids. He wore a brown suit, conservatively tailored. He looked as though he'd been wearing a suit all his life. He had come to this ceremony with some reluctance, and he was decidedly in the background. At the door to the show, where name tags were handed out, West had been asked what his title was. "Business Development" he'd said. At the cocktail party after the formal presentation, a reporter came up to him: "You seem to know something about this machine. What did you have to do with it?" West mumbled something, waving a hand, and changed the subject. Alsing overheard this exchange. It offended his sense of reality. He couldn't let the matter stand there. So he took the reporter aside and told him, 'That guy was the leader of the whole thing'. I had the feeling that West was just going through emotions and was not really present at all.

When it was over and we were strolling down a busy street towards Penn Station, his mood altered. Suddenly there was no longer a feeling of forbidden subjects, as there had been around him for many months. I found myself all of a sudden saying to him: "It's just a computer. It's really a small thing in the world, you know."

West smiled softly. 'I know it'. None of it, he said later, had come out the way he had imagined it would, but it was over and he was glad. The day after the formal announcement, Data General's famous sales force had been introduced to the computer in New York and elsewhere. At the end of the presentation for the sales personnel in New York, the regional sales manager got up and gave his troops a pep talk. 'What motivates people?' he asked. He answered his own question, saying, 'Ego and the money to buy things that they and their families want?' It was a different game now. Clearly, the machine no longer belonged to its makers.

84. Bickering during the meetings were indicative of the fact that

(a) there was heavy competition among the engineers.

(b) everyone wanted to take credit for Eagle.

(c) Eagle constituted a collective effort.

(d) it was hard to decide on the leader.

85. In this passage, the author seems to suggest that

(a) hard work does lead to grand results.

(b) some individuals stand out in scientific programmes.

(c) those who get credit earn it.

(d) once a new product is launched, the pains and pleasure that preceded it are lost.

86. The 'afterbirth', a simile expressed by an old hand was with reference to

(a) the Eclipse MV/8000 (b) the Eagle

(c) Mr. Alsing (d) the Eclipse Group

87. It appears from Mr. West's conversation with the author that

(a) he was quite upset over the way things turned out.

(b) he was glad to forget all about it.

(c) he preferred to keep his thoughts to himself.

(d) nothing motivated him.

88. A telegram by the North Carolina leader

(a) implicitly identified those who deserved credit for Eagle.

(b) was a worthy gesture before the launch.

(c) was an implicit invitation to Wallach, Alsing, Rasala and West to be at the dinner.

(d) indicated that Eagle would be launched the next day.

89. Apparently, one of the things that the younger computer professionals considered an honour was

(a) to be invited to the party.

(b) to talk to Mr. West.

(c) to be part of the Eclipse group.

(d) to sell Eagle.

90. The launching of Eagle in New York was a gala affair

(a) but for the fact that the machine crashed during the programme.

(b) in spite of the fact that the machine crashed during the progamme.

(c) because 128 terminals were hooked up to a single Eagle.

(d) because a new machine was being launched.

91. According to the passage, even as the premiere of the Eagle launch seemed a grand success among those who appeared incongruous were

(a) people from the Wall Street Journal and New York times.

(b) the marketing people.

(c) people who were never around when Eagle was conceived.

(d) the engineers responsible for Eagle.

92. "Just normal flak and protocol" refers to

(a) the grandeur of the launching ceremony.

(b) giving credit for Eagle to even those who weren't responsible for it.

(c) the marketing people who rechristened the machine.

(d) Mr. Alsing who was present at the premiere.

93. The author states that the machine no longer belonged to its makers

(a) because the marketing people had changed its name.

(b) because the engineers seemed to have lost interest in the machine.

(c) because of the expressed attitude towards what motivated people.

(d) because Mr. West refused to get involved.

Passage – 12

The core of modern doctoring is diagnosis, treatment and prognosis. Most medical schools emphasize little else. Western doctors have been analyzing the wheezes and pains of their patients since the 17th century to identify the underlying disease of the cause of complaints. They did it well and good diagnosis became the hall mark of a good physician. They were less strong on treatment. But when sulphonamides were discovered in 1935 to treat certain bacterial infections, doctors found themselves with powerful new tools. The area of modern medicine was born. Today there is a ever-burgeoning array of complex diagnostic tests, and of pharmaceutical and surgical methods of treatment. Yet what impact has all this had on health?

Most observers ascribe recent improvements in health in rich countries to better living standards and changes in lifestyle. The World Health Organization cities the wide differences in health between Western and Eastern Europe. The two areas have similar pattern of diseases: heart disease, senile dementia, arthritis and cancer are the most common cause of sickness and death. Between 1947 and 1964, both parts of Europe saw general health improve , with the arrival of cleaner water, better sanitation and domestic refrigerators. Since the mid 1960s, however, E. European countries, notable Poland and Hungary, have seen mortality rates rise and life expectancy fall. Why? The WHO ascribes the divergence to differences in lifestyle-diet, smoking habits, alcohol, a sedentary way of life (factors associated with chronic and degenerative diseases) rather than differences in access in modern medical care.

In contrast, the huge sum now spent in the same of medical progress produce only marginal improvements in health. America devotes nearly 12% of its GNP to it high technology medicine, more than any other developed country. Yet, overall, Americans die younger, lose more babies and are at least as likely to suffer from chronic diseases. Some medical producers demonstrably do work: mending broken bones, the removable of cataracts, drugs for ulcers, vaccination, aspirin for headaches, antibiotics for bacterial infections, techniques that save new born babies, some organ transplant, yet the evidence is scant for many other common treatments. The coronary bypass, a common surgical technique, is usually to overcome the obstruction caused by a blood clot in arteries leading to the heart. Deprived of oxygen, tissues in the heart might otherwise die. Yet, according to a 1988 study conducted in Europe, coronary bypass surgery is beneficial only in the short term. A bypass patient who dies within five years has probably lasted longer than if he had simply taken drugs. But among those who get to or past five years, the drug-takers live longer than those who have surgery.

An American study completed in 1988 concluded that removing tissue from the prostate gland after the appearance of (non-cancerous) growth, but before the growths can do much damage, does not prolong life expectancy. Yet the operation was performed regularly and cost Medicare, the federally – subsidized system for the elderly, over $1 billion a year.

Though they have to go through extensive clinical trials, it is not always clear that drugs provide health benefits. According to Dr. Louise Russell, a professor of economics at Rutgers University, in New Jersey, although anti – cholesterol drugs have been shown in clinical trails to reduce the incidence of deaths due to coronary heart disease, in ordinary life there is no evidence that extend the individual drug taker's life expectancy. Medical practice varies widely from one country to another. Each year in America about 60 of every 100,000 people have a coronary by-pass; In Britain about six Anti-diabetic drugs are far more commonly used in some European countries than others. One woman in five, in Britain, has a hysterectomy (removal of the womb) at some time during her life; In America and Denmark, seven out of ten do so.

Why? If coronary heart problems were far commoner in America than Britain, or diabetes in one part of Europe than another, such differences would be justified. But that is not so. Nor do American and Danish women become evidently healthier than British ones. It is the medical practice, not the pattern of illness or the outcome, that differs. Perhaps American patients expect their doctors to "do something" more urgently than British ones? Perhaps American doctors are readier to comply? Certainly the American medical fraternity grows richer as a result. No one else seems to have gained through such practices.

To add injury to insult, modern medical procedures may not be just of questionable worth but sometimes dangerous. Virtually all drugs have some adverse side-effects on some people. No surgical procedure is without risk. Treatments that prolong life can also promote sickness: the heart attack victim may be saved but survive disabled.

Attempts have been made to sort out this tangle. The "outcomes movement" born in America during the past decade, aims to lessen the use of inappropriate drugs and pointless surgery by reaching some medical consensus– which drug to give? whether to operate or medicate?–through better assessment of the outcome of treatments.

Ordinary clinical trials measure the safety and immediate efficacy of products or procedures. The outcomes enthusiasts try to measure and evaluate far wider consequences. Do patients actually feel better? What is the impact on life expectancy and other health statistics? And instead of relying on results from just a few thousand patients, the effect of treating tens of thousands are studied retrospectively. As an example of what this can turn up, the adverse side-effects associated with Opren, an anti-arthritis drug, were not spotted until it was widely used.

Yet Dr. Arnold Epstein, of the Harvard Medical School, argues that, worthy as it may be, the outcomes movement is likely to have only a modest impact on medical practice. Effectiveness can be difficult to measure: patients can vary widely in their responses. In some, a given drug may relieve pain, in others not: is highly subjective. Many medical controversies will be hard to resolve because of data conflict.

And what of the promised heart-disease or cancer cures? Scientists accept that they are unlikely to find an answer to cancer, heart disease or degenerative brain illness for a long while yet. These diseases appear to be highly complex, triggered when a number of bodily functions go awry. No one pill or surgical procedure is likely to be the panacea. The doctors probably would do better looking at the patient's diet and lifestyle before he becomes ill than giving him six pills for the six different bodily failure that are causing the illness once he has got it.

Nonetheless modern medicine remains entrenched. It is easier to pop pills than change a lifetime'' habits. And there is always the hope of some new miracle cure –-or some individual miracle.

Computer technology has helped produce cameras so sensitive that they can detect the egg in the womb, to be extracted for test tube fertilization. Bio-materials have created an artificial heart that is expected to increase life expectancy among those fitted with one by an average of 54 months. Bio-technology has produced expensive new drugs for the treatment of cancer. Some have proved life-savers against some rare cancers; none has yet had a substantial impact on overall death rates due to cancer.

These innovations have vastly increased the demand and expectations of health care and pushed medical bills even higher – not lower, as was once hoped. Inevitably, governments, employers and insurers who finance health care have rebelled over the past decade against its astronomic costs, and have introduced budgets and rationing to curb them.

Just as inevitably, this limits access to health care: rich people get it more easily than poor ones.

Some proposed solutions would mean no essential change, just better management of the current system. But others, mostly from American academics, go further, aiming to reduce the emphasis on modern medicine and its advance. Their trust is two headed:

(i) prevention is better – and might be cheaper – than cure; and

(ii) if you want high-tech, high-cost medicine, you (or your insurers, but not the public) must pay for it, especially when its value is uncertain.

Thus the finance of health-care systems, private or public, could be skewed to favour prevention rather than cure. Doctors would be reimbursed for preventive practices, whilst curative measures would be severely rationed. Today the skew is all the other way: Governments or insurers pay doctors to diagnose disease and prescribe treatment, but not to give advise on smoking or diet.

Most of the main chronic diseases are man-made. By reducing environmental pollution, screening for and treating biological risk indicators such as high blood pressure, providing vaccination and other such measures – above all, by changing people's own behavior – within decades the incidence of these diseases could be much reduced. Governments could help by imposing ferocious "Sin taxes" on unhealthy products such as cigarettes, alcohol, maybe even fatty foods, to discourage consumption.

The trouble is that nobody knows precisely which changes – apart from stopping smoking – are really worth putting into effect, let alone how. It is clear that people whose blood pressure is brought down have a brighter future than if it stayed high; It is not clear that cholesterol screening and treatment are similarly valuable. Today's view of what constitutes a good diet may be judged wrong tomorrow.

Much must change before any of these "caring" rather than "cure" schemes will get beyond the academic drawing-board. Nobody has yet been able to assemble a coherent preventive programme. Those countries that treat medicine as a social cost have been wary of moves to restrict public use of advanced and / or costly medical procedures, while leaving the rich to buy what they like. They fear that this would simply leave ordinary people with third-class medicine.

In any case, before fundamental change can come, society will have to recognize that modern medicine is an imprecise science that does not always work: and that questions of how much to spend on it, and how, should not be determined almost incidentally, by doctor's medical preferences.

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94. The discovery of sulphonamides
- (a) helped the doctors to diagnose better.
- (b) led to better treatment of some bacterial infections.
- (c) eventually led to pharmaceutical and surgical methods of treatment.
- (d) None of the above.

95. The current medical practice as carried out in America benefits mostly the
- (a) doctors
- (b) rich
- (c) biotechnology companies
- (d) None of the above

96. In some European countries anti-diabetic drugs are far more commonly used than others because
- (a) the drugs are fairly easy to take.
- (b) more people in those countries suffer from diabetes than in others.
- (c) medical practice in different countries varies.
- (d) the sedentary way of life which marks their lifestyle results in more people becoming diabetic.

97. Which of the following statements is false?
- (a) Coronary by-pass operation is entirely ineffective.
- (b) Drug taking is sometimes better than undergoing coronary by-pass surgery.
- (c) Removing tissue from prostrate gland after non-cancerous growths appear is a risky operation.
- (d) The American medicare is billed about a billion dollars annually for prostrate operations.

98. Which of the following measures if undertaken under 'Care rather than Cure' movement could prove to be controversial?
- (a) 'Sin' taxes on harmful substances such as tobacco and alcohol.
- (b) Screening for high blood pressure.
- (c) Providing vaccinations.
- (d) Cholesterol screening.

99. The outcomes movement could make a significant impact on medical practice if only
- (a) the efficacy of all drugs could be tested fast.
- (b) the results from just a few thousands patients could be relied on.
- (c) the patient had responded uniformly to drugs and medical procedure.
- (d) pain could be easily relieved.

100. Modern cure are known to be expensive because
- (a) bio-material are expensive.
- (b) employing biotechnological process in making medicines is an expensive process.
- (c) there is a huge demand for them but the supply is limited.
- (d) None of these.

101. The main objection to 'care rather cure' approach is that it
- (a) might leave the poor to fend for themselves.
- (b) will lead to confusion as far as the choice of medical technique to be followed.
- (c) is not possible to put together coherent preventive programme.
- (d) will lead to the neglect to curative techniques.

Passage – 13

Smith did not invent economics. Joseph Schumpter observed that "The Wealth of the Nations" did not contain "a single analytic idea, principle or method that was entirely new". Smith's achievement was to combine an encyclopaedic variety of insight, information and anecdote, and to distill from it a revolutionary doctrine. The resulting masterpiece is the most influential book about economics ever published. Remarkably, much of it speaks directly to questions that are still of pressing concern.

The pity is that Smith's great book, like most classics (of 900 pages), is more quoted than read. All sides in today's debates about economic policy have conspired to peddle a conveniently distorted version of its idea. If his spirit is still monitoring events, it will undoubtedly have celebrated the collapse of communism. But it must also long to meet the politicians who have taken charge of a fine reputation and not so fine profile. And put them right on one or two points.

Today Smith is widely seen as intellectual champion of self-interest. This is a misconception. Smith saw no moral virtue in selfishness ; on the contrary he saw its dangers. Still less was he a defender of capital over labour (he talked of the capitalist's "mean rapacity"), of the rising bourgeoisie over the common folk. His suspicion of self – interest and his regard for the people as a whole come through clearly in one of his best-known remarks: "People of the same trade often meet together, even have merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices."

Far from praising self-interest as a virtue, Smith merely observed it to be a driving economic force. In "The Wealth of Nations" he explained how this potentially destructive impulse is harnessed to the social good. What is to prevent greedy producers raising their prices until their customers can afford to pay no more? The answer is competition. If producers raise their prices too high, they create an opportunity for one or more among them to profit by charging less and thus selling more. In this way competition tames selfishness and regulates prices and quality. At the same time it regulates quantities. If buyers want more bread and less cheese, their demand enables bakers to charge more and obliges cheese-mongers to charge less. Profits in bread-making would rise and profits in cheese-making would fall; effort and capital would move from one task to the other.

Through Smith's eyes, it is possible to marvel afresh at this fabulously powerful mechanism and to relish, as he did, the paradox of private gain yielding social good. Only more so, for the transactions that deliver a modern manufactured good to its customer are infinitely more complicated than those described by Smith. In his day, remember, the factory was still a novel idea: manufacturing meant pins and coats.

A modern car is made of raw materials that have been gathered from all over the world, combined into thousands of intermediate products, sub-assembled by scores of separate enterprises. The consumer need know nothing of all this, any more than the worker who tapped the rubber for the tyres knows or cares what its final use will be. Every transaction is voluntary. Self-interest and competition silently process staggering quantities of information and direct the flow of good. Services, capital and labour – just as in Smith's much simpler world. Far-sighted as he was, he would surely have been impressed. Mind you, modern man has also discovered something else. With great effort and ingenuity, and the systematic denial of personal liberty, governments can supplant self-interest and competition, and replace the invisible hand of market forces with collective endeavour and a visible input- output table. The result is a five-year waiting list for Trabants.

Because Smith was convinced that the market would, literally, deliver the goods, he wanted it, by and large, left alone. He said that governments should confine themselves to three main tasks: defending the people from the "violence and invasion of other independent societies", protecting every member of society from the "injustice or oppression of every other member of it"; and providing "certain public works and certain public institutions, which it can never be for the interest of any individual, or small number of individuals, to erect and maintain."

Each of these jobs arises because the market in some ways fails. In the first two cases-collective defence and the administration of justice - the failure is the so-called free-rider problem. People disguise what they are willing to pay for a service that must be provided to everybody or not at all; they want to consume it and let others meet the cost. However the third job the provision of "certain public works and certain public institutions" goes much wider. Indeed, to modern minds, it threatens to be all encompassing. It recognizes not only the free-rider problem but also other species of market failure notably, the effects of private transactions on third parties, or "externalities". Smith has in mind roads, public education, and help for the destitute. As it turned out, millions of teachers, nurses, firemen, postmen, rubbish collectors, bus drivers and 57,000 varieties of civil servant have since marched through this opening.

Smith's thinking already seems to permit a great deal of government intervention. Add some modern economics and the floodgates open. For instance, theorists have shown that if just one price in an economy is different from price under competition, efficiency may require other every price to be somewhat distorted as well. Less government intervention, it seems to follow, cannot be assumed to be better. Competition itself has changed out of recognition. Modern economies, it is said, are driven not by countless small producers, but by handful of giant enterprises and

monopolistic trade unions. And the rapid pace of industrial change has made the externality of pollution for more obvious than before. Smith, admittedly, is a bit thin on global warming.

Above all, many have forgotten something than Smith saw clearly: that every advantage granted by government to one part of the economy puts the rest at a disadvantage. Accordingly, he talked not of "intervention" -a too-neutral word-but of "preference" and "restraint". Modern governments offer preference as though it costs nothing: the beneficiaries demand it as of right.

But Smith went further than revealing the penalty in every preference. He also understood that ministers,like markets, fail. A great virtue of unfettered competition, he said, was that "the sovereign is completely discharged from a duty, in the attempting to perform which he must always be exposed to innumerable delusions, and for the proper performance of which no human wisdom or knowledge could ever be sufficient. " Many of the reasons why markets fail are also reasons why governments fail at the same task. If the consumer refuses to reveal his preferences in a market setting, how are governments to discover them? All too often, moreover, government intervention is itself a cause of the market breaking down which becomes the reason for further rounds of intervention, and so on. In Britain think of tax preferences for housing, rent controls, planning, regulations; America think of tax preferences for borrowing, deposit insurance, leverage buy-outs, financial-market regulation.

In one crucial respect, Smith's arguments are even more powerful now than in this day. Naturally, he favoured free trade to prevent market failure: "By means of glasses, hotbeds, and hotwalls, very good grapes can be raised in Scotland, and very good wine too can be made of them at about thirty times the expense for which at least equally good can be brought from foreign countries. Would it be a reasonable law to prohibit the importation of all foreign wines, merely to encourage the making of claret and burgundy in Scotland?" Two centuries later, free trade is not just a matter of the cheapest supply; it is also the best way to force producers that might otherwise be near-monopolies to compete. It is perfect folly to complain that today's big companies render the invisible hand powerless, and to conclude that barriers to trade must go up: trade and competition need each other more than ever before.

Smith was a pragmatist. The principles he expounded on the proper role of government are flexible if anything, too flexible. They are a remainder that imperfect markets are usually cleverer than imperfect governments, but they cannot draw a line to separate good intervention from bad. If governments and voters could be guided by two Smithian precepts, however, the market system that has worked so well would work even better.

First, the competitive clash of self interest against self-interest, however imperfect, has built-in safeguards. Before governments exert their monopoly power to displace it, they must justify themselves. Let the burden of proof always be on them, Second, when preference or restraint are judged to be necessary, use market forces to apply them. Tariffs are better than quotas; taxes are better than bans or direct controls; allocating resources by price (e.g. in health or education) is better than allocating them by fiat, even if the services are then provided "free"(but never forget those inverted commas) to their consumers.

102. Smith's attitude to the virtues of self interest can be best described as

(a) pragmatic (b) cynical

(c) skeptical (d) supportive

103. According to Adam Smith

(a) selfishness is dangerous.

(b) competition is the result of 'mean rapacity'

(c) self interest always leads to competition.

(d) competition regulates quantities.

104. All of the following are reasons for market failure except:

(a) The effects of private transactions on third parties.

(b) People would like to consume goods without paying for them.

(c) Unfettered and unbridled trade.

(d) Government intervention.

105. Adam Smith is most likely to agree with the statement:

(a) It is necessary for capital to exploit labour if competition and low prices are to be engendered.

(b) Businessmen would form cartels given the chance.

(c) Lesser government intervention is better.

(d) Collective endeavour could be the basis of economic growth.

106. Which of the following situations is not an instance of market failure?

(a) A government practising apartheid.

(b) A specialist doctor charging high fees.

(c) Poor development of roads and railways.

(d) A murderer going scot-free.

107. The 'free rider' problem results in the need for all of the following except

(a) government laws to prevent crime.

(b) a national defence budget.

(c) a national R & D centre for an industry.

(d) a United Nations peace keeping force.

108. Based on the passage, competitions will directly affect all of the following except:

(a) quantity of a good produced.

(b) quality of a good produced

(c) direction of flow of goods.

(d) price of goods sold.

109. We can conclude from the passage that:

(a) government control is often self propagating.

(b) rulers are prone to delusions.

(c) governments often fail because markets also fail.

(d) government actions rarely have justifications.

110. Based on the passage, we could say that Adam Smith would not support

(a) government intervention.

(b) corporation

(c) taxes.

(d) import licences.

111. All the following characteristics of the modern world are used as arguments for government intervention except.

(a) advanced and costly research in basic science.

(b) the far greater complexity of the modern manufacturing process.

(c) increased pollution and environmental hazards.

(d) the pre-eminence of large corporations.

112. Based on the passage, the following can be inferred, except which of the following?

(a) Governments must act only when necessary.

(b) High customs duties are an acceptable way to restrict a change.

(c) High taxation is better than bans.

(d) The role of governments must be more flexible.

113. The most serious problem of modern government is that they

(a) hire too many people.

(b) offer advantages to groups as if it costs nothing.

(c) are often unwise in their decisions.

(d) tax the citizens to much.

Passage – 14

Atmospheric jet streams were discovered towards the end of World War II by U.S. bomber pilots over Japan and by German reconnaissance aircraft over the Mediterranean. The World Meteorological Organization defines a jet stream as a strong, narrow air current that is concentrated along nearly horizontal axis in the upper troposphere or stratosphere (10 to 50 km altitude), characterized by wind motions that produce strong vertical lateral shearing action and featuring one of more velocity maximum. Normally a jet stream is thousands of kilometers long, hundreds of kilometers wide and several kilometers deep. The vertical wind shear is of the order of 5 to 10 m/sec per kilometer, and the lateral shear is of the order of 5 m/sec per 100 km. An arbitrary lower limit of 30m/sec is assigned to the speed of the wind along the axis of a jet stream.

With abundant radio-sonic data now available over the Northern Hemisphere it is possible to map the jet streams in the upper troposphere (near 10 to 12 km) in their daily occurrence and variation and to forecast them reasonably well with numerical prediction techniques. Upper-air information from the Southern Hemisphere is still sparse. Constant-level balloons (the so-called GHOST balloons) and satellite information on temperature structure and characteristic cloud formations in the atmosphere are serving to close the data on the global jet stream distribution.

The strongest winds known in jet streams have been encountered over Japan, where speeds up to 500 km/hr (close to 300 knots) occur. A persistent band of strong winds occurs during the winter season over this region, flowing from the southwest and leading tropical air northern India into juxtaposition with polar and arctic air from Siberia. A similar region of confluence of air masses with vastly different temperatures exists over the central and eastern United States, leading to a maximum frequency of occurrence of jet streams during winter and spring.

The main impact on weather and climate comes from two distinct jet stream system: the Polar - Front Jet Stream, which is associated with the air mass contracts (the fronts) of middle latitudes and which gives rise to the formation of squalls, storms, and cyclones in this latitude belt; and the Subtropical Jet Stream, which lies over the subtropical high-pressure belt, and which is characterized by predominant subsidence motions and, hence, with fair weather. During summer, a belt of strong easterly winds is found over Southeast Asia, India, the Arabian Sea, and tropical Africa, this tropical, easterly jet streams is tied in with the weather disturbances of the Indian and African summer monsoons and their heavy rainfalls.

Because of their strong winds, jet streams play an important role in the economy of air traffic. Head winds must be outlasted by extra fuel, which takes up useful cargo space. Clear air turbulence (CAT) is often associated with the strong vertical wind shears found in the jet stream region. It is a hazard to passenger and crew safety, and, because of the increased stresses on the air frame, it decreases the useful life of the aircraft.

114. An atmospheric jet stream is

(a) a rare phenomenon.

(b) three dimensional.

(c) concentrated in the northern hemisphere.

(d) more common in summer.

115. Detailed studies of atmospheric streams have been made over

(a) South Africa (b) Europe

(c) Australia (d) Antarctica

116. The atmospheric jet stream consists of

(a) cumulous clouds bearing saturated moisture.

(b) debris caused by meteorites.

(c) air currents.

(d) effluents from speeding aircraft.

117. According to present knowledge, jet streams are caused when

(a) polar and Arctic air meet.

(b) air masses with considerably different temperatures meet.

(c) winds with different speeds meet.

(d) squalls, storms and cyclones get dispersed.

118. Jet streams affect air-traffic by

I. delaying flights.

II. Increased fuel consumption.

III. Their propensity to cause accidents.

IV. Damaging the air frame.

(a) I, II, III & IV (b) II & IV only

(c) II, III & IV only (d) II & III only

119. The summer monsoon over India is caused by

(a) the rotation of the earth.

(b) jet streams from the subtropical regions.

(c) juxtaposition of tropical air with Arctic air in the upper atmosphere.

(d) a tropical and easterly jet stream.

120. The result of the Subtropical Jet Stream is

(a) the occurrence of cyclones.

(b) the prevalence of fair weather.

(c) head winds which affect air traffic.

(d) high wind speed over Japan.

Passage – 15

A conservation problem equally as important as that of soil erosion is the loss of soil fertility. Most agriculture was originally supported by the natural fertility of the soil; and, in areas in which soils were deep and rich in minerals, farming could be carried on for many years without the return of any nutrients to the soil other than those supplied through the natural breakdown of plant and animal wastes. In river basins, such as that of the Nile, annual flooding deposited a rich layer of silt over the soil, thus restoring its fertility. In areas of active volcanism, such as Hawaii, soil fertility has been renewed by the periodic deposition of volcanic ash. In other areas, however, natural fertility has been quickly exhausted. This is true of most forest soils, particularly those in the humid tropics. Because continued cropping in such areas caused a rapid decline in fertility and therefore in crop yields, fertility could be restored only by abandoning the areas and allowing the natural forest vegetation to return. Over a period if time, the soil surface would be rejuvenated by parent materials, new circulation channels would form deep in the soil, and the deposition of forest debris would restore minerals to the topsoil. Primitive agriculture in such forests was of shifting nature: areas were cleared of trees and the woody material burned to add ash to the soil; after a few years of farming, the plots would be abandoned and new sites cleared. As long as populations were sparse in relation to the area of forestland, such agricultural methods did little harm. They could not, however, support dense populations or produce large quantities of surplus foods.

Starting with the most easily depleted soils, which were also the easiest to farm, the practice of using various fertilizers was developed. The earliest fertilizers were organic manures, but later, larger yields were obtained by adding balanced combinations of those nutrients (e.g. potassium, nitrogen, phosphorus and calcium) that crop plants require in greatest quantity. Because high yields are essential, most modern agriculture depends upon the continued addition of chemical fertilizers to the soil. Usually these substances are added in mineral form, but nitrogen is often added as urea, an organic compound.

Early in agricultural history, it was found that the practice of growing the same crop year after year in a particular plot of ground not only caused undesirable changes in the physical structure of the soil, but also drained the soil of its nutrients. The practice of crop rotation was discovered to be a useful way to maintain the condition of the soil, and also to prevent the buildup of those insects and other plant pests that are attracted to a particular kind of crop. In rotation systems, a grain crop is often grown the first year, followed by a leafy-vegetable crop in the second year, and pasture crop in the third. The last usually contains legumes (e.g. clover, alfalfa), because such plants can restore nitrogen to the soil through the action of bacteria that live in nodules on their roots.

In irrigation agriculture, in which water is brought in to supply the needs of crops in an area with insufficient rainfall, a particular soil-management problem that develops is the salinization(concentration of salts)of the surface soil. This most commonly results from inadequate drainage of the irrigated land; because the water cannot flow freely, it evaporates, and the salts dissolved in the water are left on the surface of the soil. Even though the water does not contain a large concentration of dissolved salts, the accumulation over the years can be significant enough to make the soil unsuitable for crop production. Effective

drainage solves the problem; in many cases, drainage canals must be constructed, and drainage tiles must be laid beneath the surface of the soil. Drainage also requires the availability of an excess of water to flush the salts from the surface soil. In certain heavy soils with poor drainage, this problem can be quite severe; for example, large areas of formerly irrigated land in the Indus basin, in the Tigris-Euphrates region, in the Nile Basin, and in the Western United States, have been seriously damaged by salinization.

121. The areas most prone to salinization are
(a) those irrigated with well-water.
(b) those in which crop rotation is not practiced.
(c) sub-tropical forests.
(d) flat land irrigated from reservoirs.

122. The most appropriate title to this passage is
(a) Problems of soil erosion.
(b) Agriculture in Volcanic islands.
(c) The importance of chemical fertilizers.
(d) Causes of and remedies of soil-infertility.

123. Natural fertility exhausts most quickly in
(a) river valley lands (b) humid tropical forests
(c) volcanic areas (d) lands near urban areas

124. The factor that can restore fertility to the soil not mentioned in the passage is
(a) alluvium brought by rivers
(b) bacterial action
(c) fertilizer fixation through lightning
(d) organic manure

125. Crop rotation helps to
I. increase the farmer's seasonal income.
II. preserve soil condition.
III. desalinize the soil.
IV. destroy pests.
(a) I, II, III & IV (b) I, II & IV only.
(c) II & IV only (d) II, III & IV only

126. One of the characteristics of agricultural land in Nile basin is
(a) it contains a lot of bacteria.
(b) it consists of heavy soil with poor drainage properties.
(c) the Nile water contains an excess of salts.
(d) it contains nutritive minerals.

127. Plants with nodules on their roots are known as
(a) debris (b) leafy-vegetables
(c) legumes (d) grain crop

Passage – 16

Scientism has left humanity in our technical mastery of inanimate nature, but improvised us in our quest for an answer to the riddle of the universe and of our existence in it. Scientism has done worse than that with respect to our status as social beings, that is, to our life with our fellow human beings. The quest for the technical mastery of social life, comparable to our mastery over nature, did not find scientism at a loss for an answer: reason suggested that physical nature and social life were fundamentally alike and therefore proposed identical methods for their domination. Since reason in the form of causality reveals itself most plainly in nature, nature became the model for the social world and the natural sciences the image of what the social sciences one day would be. According to scientism, there was only one truth, the truth of science, and by knowing it, humanity would know all. This was, however, a fallacious argument, its universal acceptance initiated an intellectual movement and a political technique which retarded, rather than furthered, human mastery of the social world.

The analogy between the natural and social worlds is mistaken for two reasons. On the one hand human action is unable to model the social world with the same degree of technical perfection that is possible in the natural world. On the other hand, the very notion that physical nature is the embodiment of reason from which the analogy between natural and social worlds derives, is invalidated by modern scientific thought itself.

Physical nature, as seen by the practitioner of science consists of a multitude of isolated facts over which human action has complete control. We know that water boils at a temperature of 212 degrees Fahrenheit and, by exposing water to this temperature, we can make it boil at will. All practical knowledge of physical nature and all control over it are essentially of the same kind.

Scientism proposed that the same kind of knowledge and of control held true for the social world. The search for a single cause, in the social sciences, was but a faithful copy of the method of the physical sciences. Yet in the social sphere, the logical coherence of the natural sciences finds no adequate object and there is no single cause by the creation of which one can create a certain effect at will. Any single cause in the social sphere can entail an indefinite number of different effects, and the same effect can spring from an indefinite number of different effects, and the same effect can spring from an indefinite number of different causes.

128. The author's attitude towards the application of scientism to the social sciences is best described as one of
(a) committed scrutiny (b) dismissal
(c) criticism (d) approval

129. According to the author, causes and effects in the social world are

(a) unrelated to each other

(b) difficult to identify or predict.

(c) subject to manipulation at will.

(d) reducible to a single cause for each effect.

130. Which of the following statements about scientism is best supported by the passage?

(a) Scientism provides the basis for mastery of the social world.

(b) Scientism is only superficially concerned with cause-and –effect relationships.

(c) Scientism is poorly suited to explain social behaviour.

(d) Scientism is no longer applicable to the study of the natural sciences.

131. As is used in the passage, the term 'scientism' can best be defined as

(a) belief that the methods of the physical sciences can be applied to all fields of enquiry.

(b) faith that human beings can master their own physical limitations.

(c) desire to keep the social sciences separate from the physical sciences

(d) opinion that scientists must take moral responsibility for their actions

132. In the passage, the author is most concerned with doing which of the following?

(a) Upholding the primacy of reason over superstition.

(b) Attacking a particular approach to the social sciences.

(c) Describing a method for achieving control over human social behaviour.

(d) Demonstration the superiority of the social sciences over the natural sciences.

Passage – 17

From a vantage point in space, an observer could see that the Earth is engaged in a variety of motions. First, there is its rotation on its own axis, causing the alternation of day and night. This rotation, however, is not altogether steady. Primarily because of the moon's gravitational action, the Earth's axis wobbles like that of an ill-spun top. In this motion, called 'precession', the North and South Poles each traces out the base of a cone in space, completing a circle every 25,800 years, In addition, as the Sun and the Moon change their positions with respect to the Earth, their changing gravitational effects result in a slight 'nodding' of the earth's axis, called 'mutation', which is superimposed on precession. The Earth completes one of these 'nods' every 18.6 years.

The earth also, of course, revolves round the Sun, in a 6-million mile journey that takes 365.25 days. The shape of this orbit is an ellipse, but it is not the center of the Earth that follows the elliptical path. Earth and Moon behave like an asymmetrical dumb-bell, and it is the center of mass of this dumb-bell that traces the ellipse around the sun. The center of the Earth-Moon mass lies about 3000 miles away from the center of the Earth, and the Earth thus moves in an S-curve that crosses and re-crosses its orbital path. Then too, the Earth accompanies the sun in the sun's movements: first, through its local star cloud, and second, in a great sweep around the hub of its galaxy, the Milky Way that takes 200 million years to complete.

133. The passage is most likely directed towards an audience of

(a) geologists.

(b) astronauts.

(c) meteorologists interested in weather prediction.

(d) person with little technical knowledge of astronomy.

134. Which of the following best describes the main subject of the passage?

(a) The various types of the Earth's motions

(b) Past changes in the Earth's position

(c) The moon gravitational effect on the earth

(d) Oddities of the Earth's rotation of its axis.

135. The passage indicates that a single cycle of which of the following motions is completed in the shortest period of time?

(a) Mutation.

(b) Precession.

(c) The Earth's rotation on its axis.

(d) The movement of the dumb-bell formed by the center of mass of Earth-Moon.

136. Which of the following techniques does the author use in order to make the descriptions of motion clear?

I. Comparison with familiar objects.

II. Reference of geometric forms.

III. Allusions to the works of other authors.

(a) I only (b) II only

(c) I and II only (d) II and III only

Passage – 18

The connective tissues are heterogeneous group of tissues derived from the mesenchyme, a meshwork of stellate cells that develop in the middle layer of the early embryo. They have the general function of maintaining the structural integrity of organs, and providing cohesion and internal support for the body as a whole. The connective tissues include several types of fibrous tissue that vary only in their density and cellularity, as well as more specialized variants ranging from adipose tissue through cartilage to

bone. The cells that are responsible for the specific function of an organ are referred to as its parenchyma, while the delicate fibrous meshwork that blinds the cells together into functional units, the fibrous partitions or septa that enclose aggregations of functional units, and the dense fibrous capsule that encloses the whole organ, collectively make up its connective-tissue framework, or stroma. Blood vessels, both large and small, course through connective tissues, which is therefore closely associated with the nourishment of tissues and organs throughout the body. All nutrient materials and waste products exchanged between the organs and the blood must traverse peri-vascular spaces occupied by connective tissue. One of the important functions of the connective – tissue cells is to maintain conditions in the extra-cellular spaces that favour this exchange.

Some organs are suspended from the wall of a body cavity by thin sheets of connective tissues called mesenteries; others are embedded in adipose tissue a form of a connective tissue in which the cells are specialized for the synthesis and storage of energy-rich reserves of fat, or lipid. The entire body is supported from within by a skeleton composed of bone, a type of connective tissue endowed with great resistance to stress owing to its highly ordered, laminated structure and to its hardness, which results from deposition of mineral salts in its fibres and amorphous matrix. The individual bones of the skeleton are held firmly together by ligaments, and muscles are attached to bone by tendons, both of which are examples of dense connective tissue in which many fibre bundles are associated in parallel array to provide great tensile strength. At joints, the articular surfaces of the bones are covered with cartilage, a connective tissue with an abundant intercellular substance that gives it a firm consistency well adopted to permit smooth gliding movements between the opposed surfaces. The synovial membrane, which lines the margins of the joint cavity and lubricates and nourishes the joint surfaces, is also a form of connective tissue.

137. The passage has most probably been taken from a book on

(a) neurology (b) nutrition

(c) physiology (d) calisthenics

138. Mesenteries are

(a) adipose tissue in which some organs are embedded.

(b) referred to as parenchyma, and are responsible for specific functions of an organ.

(c) thin sheets from which some organs are suspended.

(d) cells through which blood flows.

139. Through peri-vascular spaces exchange takes place between

(a) blood and organs.

(b) cells and embryo.

(c) nutrients and waste products.

(d) septa and stroma.

140. The connective tissue in which fat is stored is called

(a) adipose tissue (b) mesenteries

(c) ligaments (d) adipose tissue

141. The connective tissues originate in the

(a) cartilage (b) bone

(c) embryo (d) nutrients.

142. Some instances of connective tissues are

I. Cartilage

II. Stroma

III. Lipid

IV. Synovia

(a) I, II, III & IV (b) I, III & IV only

(c) I, II, & IV only (d) I and II only

143. The tissue which enables smooth gliding movements of neighbouring surface is

(a) adipose tissue (b) cartilage

(c) synovial membrane (d) stellate cells

Passage – 19

Emile Durkheim, the first person to be formally recognized as a sociologist and the most scientific of the pioneers, conducted a study that stands as a research model for sociologists today. His investigation of suicide was, in fact, the first sociological study to use statistics. In *suicide* (1964, originally published in 1897) Durkheim documented his contention that some aspects of human behaviour – even something as allegedly individualistic as suicide – can be explained without reference to individuals.

Like all of Durkheim's work, suicide must be viewed within the context of his concern for social integration. Durkheim wanted to see if suicide rates within a social entity (for example, a group, organization, or society) are related to the degree to which individuals are socially involved (integrated and regulated). Durkheim describes three types of suicide: egoistic, anomic, and altruistic. Egoistic suicide is promoted when individuals do not have sufficient social ties. Since single (never married) adults, for example, are not heavily involved with the family life, they are more likely to commit suicide than are married adults. Altruistic suicide on the other hand, is more likely to occur when social integration is too strong. The ritual suicide of Hindu widows on their husbands funeral pyres is one example. Military personnel, trained to lay down their lives for their country, provide another illustration.

Durkheim's third type of suicide – anomic suicide increases when the social regulation of individuals is disrupted. For example, suicide rates increase during economic depressions. People who suddenly find themselves without a job or without hope of finding one are more prone to kill themselves. Suicides may also increase during period of prosperity. People may loosen their social ties by taking new jobs, moving to new communities, or finding new mates.

Using data from the government population reports of several countries (much of it from the French Government Statistical Office), Durkheim found strong support for his line reasoning. Suicide rates were higher among single than married people, among military personnel than civilians, among divorced than married people, and among people involved in nationwide economic crises.

It is important to realize that Durkheim's primary interest was not in the empirical(observations)indicators he used such as suicide rates among military personnel, married people, and so forth. Rather, Durkheim used the following indicators to support several of his contentions: (1) Social behavior can be explained by social rather than psychological factors; (2) suicide is affected by the degree of integration and regulation within social entities; and (3) Since society can be studied scientifically, sociology is worthy of recognition in the academic world. Durkheim was successful on all three counts.

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144. Higher suicide rate during rapid progress in a society is a manifestation of

(a) altruistic suicide. (b) anomic suicide.

(c) egoistic suicide. (d) None of the above.

145. In his study of suicide Durkheim's main purpose was

(a) to document that suicide can be explained without reference to the individual.

(b) to provide an explanation of the variation in the rate of suicide across societies.

(c) to categorize various types of suicides.

(d) to document that social behavior can be explained by social rather than psychological factors.

146. Increase in the suicide rate during economic depression is an example of

(a) altruistic suicide. (b) anomic suicide.

(c) egoistic suicide. (d) Both a and c.

147. Single adults not heavily involved with family life are more likely to commit suicide. Durkheim categorized this as

(a) anomic suicide.

(b) altruistic suicide.

(c) egoistic suicide.

(d) Both (b) and (c)

148. According to Durkheim, suicide rates within a social entity can be explained in terms of

(a) absence of social ties.

(b) disruption of social regulation.

(c) nature of social integration.

(d) All of the above.

149. According to Durkheim, altruistic suicide is more likely among

(a) military personnel than among civilians.

(b) single people than among married people.

(c) divorcees than among married people.

(d) people involved in nationwide economic crises.

150. Basing himself on his own indicators. Durkheim was

(a) right on some counts, not others.

(b) vindicated on all counts.

(c) wrong but did not realize that he was right.

(d) substantially correct but formally wrong.

151. To support his contentions, Durkheim relied on the following indicators

(a) social behaviour is explicable predominantly through social factors.

(b) suicide is contingent upon the degree of regulation and interaction.

(c) recognizing sociology is to acknowledge that society is susceptible to scientific investigation.

(d) All of the above.

152. Ritual suicide of Hindu widows on their husband's funeral pyres is

(a) a manifestation of strong social integration.

(b) an example of brutality against women.

(c) an example of anomic suicide.

(d) an example of egoistic suicide.

Passage – 20

How quickly things change in the technology business! A decade ago, IBM was the awesome and undisputed king of the computer trade, universally feared and respected. A decade ago, two little companies called Intel and Microsoft were mere blips on the radar screen of the industry, upstart start-ups that had signed on to make the chips and software for IBM's new line of personal computers. Though their products soon became industry standards, the two companies remained protected children of the market leader.

What happened since is a startling reversal of fortune. IBM is being ravaged by the worst crisis in the company's 79 year history. It is undergoing its fifth restructuring in the past seven years as well as seemingly endless rounds of job cuts and firings that have eliminated 100,000 jobs

since 1985. Last week IBM announced to its shell-shocked investors that it lost $4.97 billion last year – the biggest loss in American corporate history.

And just when IBM is losing ground in one market after another, Intel and Microsoft have emerged as the computer industry's most fearsome pair of competitors. The numbers on Wall Street tell a stunning story. Ten years ago, the market value of the stock of Intel and Microsoft combined amounted to about a tenth of IBM's. Last week, with IBM's stock at an 11-year low Microsoft's value surpassed its old mentor's for the first time ever ($26.76 billion to $26.48 billion) and Intel ($24.3 billion) is not far behind. While IBM is posting losses, Intel's profits jumped 30% and Microsoft's rose 44%.

Both Intel, the world's largest supplier of computer chips, and Microsoft, the world's largest supplier of computer software, have assumed the role long played by Big Blue as the industry's pacesetter. What is taking place is a generational shift unprecedented in the information age – one recalls a transition in the US auto industry 70 years ago, when Alfred Sloan's upstart General Motors surpassed Ford Motor as America's No. 1 car maker. The transition also reflects the decline of computer manufacturers such as IBM. Wang and Unisys and the rise of companies like Microsoft, Intel and AT&T that create the chips and software to make the computers work. "Just like Dr. Frankenstein, IBM created these two monster competitors, "says Richard Shaffer publisher of the Computer Letter "Now even IBM is in danger of being trampled by the creations it unleashed."

Although Intel and Microsoft still have close relationships with Big Blue, there is little love lost between IBM and its potent progeny. IBM had an ugly falling-out with former partner Microsoft over the future of personal-computer software. Microsoft developed the now famous disk operating system for IBM-PC – called DOS – and later created the operating software for the next generation of IBM personal computers, the Personal System/2. When PS/2 and is operating system, OS/2, failed to catch on, a feud erupted over how the two companies would upgrade the system. Although they publicly patched things up, the partnership was tattered. IBM developed its own version of OS/2, which has so far failed to capture the industry's imagination. Microsoft's competing version, dubbed New Technology, or NT, will debut in a few months and will incorporate Microsoft's highly successful Windows program, which lets users juggle several programs at once. Windows NT, however, will offer more new features, such as the ability to link many computers together in a network and to safeguard them against unauthorized use.

IBM and Intel have also been parting company. After relying almost exclusively on the Santa Clara, California company for the silicon chips that serve as computer brains, IBM has moved to reduce its dependence on Intel by turning to competing vendors. In Europe, IBM last year began selling a low-cost line of PC's called Ambra, which runs on chips made by Intel rival Advanced Micro Devices. IBM also demonstrated a sample PC using a chip made by another Intel enemy, Cyrix. And that October IBM said it would begin selling the company's own chips to outsiders in direct competition with Intel.

IBM clearly fells threatened. And the wounded giant still poses the biggest threat to any further dominance by Intel and Microsoft. Last year, it teamed up with both companies most bitter rivals – Apple Computers and Motorola – to develop advanced software and microprocessors for a new generation of desktop computers. In selecting Apple and Motorola, IBM bypassed its longtime partners. Just as Microsoft's standard operating system runs only on computers built around Intel's computer chips, Apple's software runs only on Motorola's chips. Although IBM has pledged that the new system will eventually run on a variety of machines, it will initially run only computer programs written for Apple's Macintosh or IBM's OS/2. Its competitive juice now flowing, IBM last week announced that it and Apple Computer will deliver the operating system in 1994 – a year ahead of schedule.

153. As a result of greater competition in the US Computer industry

(a) some computer companies are expanding while others are contracting.

(b) employment in the industry is going down.

(c) the industry is becoming more monopolized.

(d) the share value of IBM is going up relative to that of Intel and Microsoft.

154. Which of the following statements is <u>not</u> implied by the passage?

(a) The market of microchips and software's are becoming leaders in the computer industry.

(b) Wang and Unisys are primarily manufacturers of computers.

(c) IBM laying off workers in the biggest job cut in American corporate history.

(d) Intel is based in California.

155. The personal computer called Ambra is marketed by:

(a) Cyrix.

(b) IBM.

(c) Intel.

(d) Microsoft.

156. Why is something that happened 70 years ago in the US auto industry being mentioned here?

(a) General Motors broke away from Ford Motors.

(b) A new company went ahead of an established market leader.

(c) Like Dr. Frankenstein, Ford Motor created a monster in General Motors.

(d) Microsoft, Intel and AT & T were originally created by IBM.

157. Who is mentioned as the principal supplier of silicon chips to IBM?

(a) AT&T. (b) Microsoft.

(c) Cyrix. (d) Intel.

158. One possible conclusion from the passage is that

(a) share prices are not a good indicator of a company's performance.

(b) firing workers restores a company's health.

(c) all companies ultimately regret being a Dr. Frankenstein to some other company.

(d) consumers gain as a result of competition among producers.

159. Which of the following statements is true?

(a) IBM plans to introduce a new system that will run on a variety of machines.

(b) IBM's new generation desk top computers will run only on Motorola's chips.

(c) IBM is working out a joint strategy with Apple to force Motorola to supply chips at a lower price.

(d) IBM is going to sell its own chips to Apple and Motorola.

160. Many computers will be linked together through a network in a system developed by

(a) IBM. (b) Apple.

(c) Microsoft. (d) None of the above.

161. What was the original reason for the feud between IBM and Microsoft?

(a) The two companies developed competing software's.

(b) Microsoft and Intel teamed up against IBM.

(c) IBM began to purchase microchips from Intel instead of Microsoft.

(d) IBM made loses while Microsoft made profits.

Passage – 21

Environmental protection and management is deservedly attracting a lot of attention these days. This is a desirable development in the face of the alarming rate of natural resource degradation which greatly hampers their optimal utilization. When waste waters emanating from municipal sewage, industrial effluent, agriculture and land runoffs, find their way either to ground water reservoirs or other surface water sources, the quality of water deteriorates, rendering it unfit for use. The natural balance is distributed when concentrated discharges of waste water is not controlled. This is because the cleansing forces of nature cannot do their job in proportion to the production of filthy matter.

According to the National Environment Engineering and Research Institute (NEERI), a staggering 70 percent of water available in the country is polluted. According to the Planning Commission "From the Dal lake in the North to the Chaliyar river in the South From Damodar and Hoogly in the East to the Thane Creek in the West, the picture of water pollution is uniformly gloomy. Even our large perennial rivers, like the Ganga, are today are heavily polluted".

According to one study, all the 14 major rivers of India are highly polluted. Beside the Ganga, these rivers include the Yamuna, Narmada, Godaveri, Krishna and Cauvery. These rivers carry 85 percent of the surface runoff and their drainage basins cover 73 percent of the country. The pollution of the much revered Ganga is due in particular to municipal sewage that accounts for $\frac{3}{4}^{th}$ of its pollution load. Despite India having legislation on water pollution [The Water (Prevention and Control of Pollution) Act, 1974] and various water pollution control boards, rivers have today become synonymous with drains and sewers.

Untreated community wastes discharged into water courses from human settlements account for four times as much waste water as industrial effluent. Out of India's 3,119 towns and cities, only 217 have partial (209) or full (8) sewerage treatment facilities and cover less than a third of the urban population. Statistics from a report of the Central Board for Prevention and Control of Water Pollution. Statistics from a report of the Central Board for Prevention and Control of Water Pollution reveal that 1,700 of 2,700 water using industries in India are polluting the water around their factories. Only 160 industries have waste water treatment plants. One estimate suggests that the volume of waste water of industrial origin will be comparable to that of domestic sewerage in India by 2000 AD. Discharges from agricultural fields, which carry fertilizing ingredients of nitrogen, phosphorous and pesticides are expected to be three times as much as domestic sewage. By that date, thermal pollution generated by discharges from thermal power plants will be the largest in volume.

Toxic effluents deplete the levels of oxygen in the rivers, endanger all aquatic life and render water absolutely unfit for human consumption, apart from affecting industrial production. Sometimes these effects have been disastrous. A recent study reveals that the water of the Ganga, Yamuna, Kali and Hindon rivers have considerable concentrations of heavy metals due to inflow of industrial

wastes, which pose a serious health hazard to the millions living on their banks. Similarly, the Cauvery and Kapila rivers in Karnataka have been found to contain metal pollutants, which threaten the health of people in riverine towns. The Periyar, the largest river of Kerala, receives extremely toxic effluent that result in high incidence of skin problems and fish kills. The Godavari of Andhera Pradesh and the Damodar and Hoogly in West Bengal receive untreated industrial toxic wastes. A high level of pollution has been found in the Yamuna, while the Chambal of Rajasthan is considered the most polluted river in Rajasthan. Even in industrially backward Orissa, the Rushikula river is extremely polluted. The fate of the Krishna in Andhra Pradesh, the Tungabhadra in Karnataka, the Chaliyar in Kerala, the Gomti in U.P., the Narmada in M.P. and the Sone and the Subarnarekha rivers in Bihar is no different.

According to the W.H.O.- eighty percent of diseases prevalent in India are water-borne; many of them assume epidemic proportions. The prevalence of these diseases heighten under conditions of drought. It is also estimated that India loses as many as 73 million man-days every year due to water prone diseases, costing Rs.600 crore by way of treatment expenditure and production losses. Management of water resources with respect to their quality also assumes greater importance especially when the country can no more afford to waste water.

The recent Clean-the Ganga Project with an action plan estimated to cost the exchequer Rs.250 crore (which has been accorded top priority) is a trend setter in achieving this goal. The action plan evoked such great interest that offers of assistance have been received from France, UK, US and the Netherlands as also the World Bank. This is indeed laudable. Poland too has now joined this list. The very fact that these countries have volunteered themselves to contribute their mite is a healthy reflection of global concern over growing environmental degradation and the readiness of the international community to participate in what is a truly formidable task. It may be recalled that the task of cleansing the Ganga along the Rishikesh – Hardwar stretch under the first phase of the Ganga Action Plan has been completed and the results are reported to be encouraging.

The reasons for the crisis of drinking water resources are drying up and the lowering of ground water through overpumping; this is compounded by the pollution of water sources. All these factors increase the magnitude of the problem. An assessment of the progress achieved by the end of March 1985, on completion of the first phase of the International Drinking Water Supply and Sanitation Decade (1981 – '91) reveals that drinking water has been available to 73 percent of the urban population and 56 percent of the rural population only. This means that nearly half the country's rural population has to get drinking water facilities. This needs to be urgently geared up especially when considered against the Government's professed objective of providing safe drinking water and sanitation to all by the end of the International Drinking Water Supply and Sanitation Decade i.e. March 1991. The foremost action in this would be to clean up our water resources.

As per surveys conducted by the NEERI, per capita drinking water losses in different cities in the country range between 11,000 to 31,000 litres annually. This indicates a waste level of 20 to 35 percent of the total flow of water in the distribution system primarily due to leaks in main and household service pipes. Preventive maintenance programme would substantially reduce losses, wastages and would certainly go a long way in solving the problem.

According to the Union Ministry of Works and Housing, of the 2.31 lakhs problem villages most have been provided with at least one source of drinking water as of March, 1986. The balance (38,748) villages are expected to be covered during the seventh plan. A time bound national policy on drinking water is being formulated by Government, wherein the task is proposed to be completed by the end of the seventh plan. An outlay of Rs.6,522.47 crores has been allotted for the water supply and sanitation sector in the seventh plan period against an outlay of Rs.3,922.02 crores in the sixth plan. Of this, outlay for rural water supply sector is Rs.3,454.47 crores. It is expected that this outlay would help to cover about 86.4 percent of the urban and 82.2 percent of the rural population with safe drinking water facilities by March 1991. Hygienic sanitation facilities would be provided to 44.7 percent and 1.8 percent of the urban and rural population respectively within the same period.

162. According to NEERI

(a) the extent of water pollution in the Dal Lake is grim.

(b) 70 percent of the total water available in the country is polluted.

(c) only 217 out of 3119 towns and cities have sewage treatment facilities.

(d) all the 14 major rivers of India are highly polluted.

163. The degradation of natural resources will necessarily lead to

(a) poor economic utilization of resources.

(b) contamination of water from municipal sewage.

(c) water unfit for human consumption.

(d) none of the above.

164. Which of the following statements has/ have been made by the W.H.O?

(a) Water-borne diseases account for 80 percent of all diseases prevalent in India.

(b) Water-borne diseases in India create a loss of Rs.600 crores every year.

(c) Both (a) and (b).

(d) None of the above.

165. Which of the following statements is correct?

(a) The river Periyar is in the South India.

(b) The river Periyar is the largest river of Kerala.

(c) The river Gomti is also extremely polluted.

(d) All of the above are correct.

166. Municipal sewage pollutants account for

(a) the lowest percentage of water pollution

(b) 75 percent of the Ganga's water pollution load.

(c) twice the volume of the waste water of industrial origin.

(d) three times as much as the discharge from agricultural fields.

167. The crisis of drinking water is caused chiefly by

(a) the green house effect.

(b) water pollution caused by industrial development.

(c) drying up of water sources and over pumping.

(d) increasing urbanization.

168. The cost of the 'Clean-the –Ganga Pollution' Project Action Plan is likely to be sourced from

(a) the Indian exchequer.

(b) France, UK, US and the Netherlands.

(c) the World Bank, Poland, UK.

(d) the US, UK, Netherlands, Poland, France, the World Bank and India.

169. Considerable amounts of metal pollutants are found in the river(s)

(a) Chambal of Rajasthan.

(b) Rushikula in Orissa.

(c) Damodar, Hoogly, Krishna and Gomti.

(d) Ganga, Yamuna, Kali, Hindon, Cauvery and Kapila.

170. Out of the total outlay for water supply and sanitation in the seventh plan, rural water supply sector would receive

(a) about 53 percent.

(b) over 80 percent.

(c) between 65 to 80 percent.

(d) equal to 44.7 percent.

171. The best remedy for shortage lies in

(a) putting up more pumps in rural areas.

(b) cleaning up polluted water.

(c) reducing the waste level of 25-30 percent of the total flow of water.

(d) constructing large sized dams.

Passage – 22

To teach is to create a space in which obedience to truth is practiced. Space may sound a vague, poetic metaphor until we realize that it describes experiences of everyday life. We know what it means to be in a green and open field; we know what it means to be on a crowded rush hour bus. These experiences of physical space have parallels in our relations with others. On our jobs we know what it is to be pressed and crowded, our working space diminished by the urgency of deadlines and competitiveness of colleagues. But then there are times when deadlines disappear and colleagues cooperate, when everyone has a space to move, invent and produce with energy and enthusiasm. With family and friends, we know how it feels to have unreasonable demands placed upon us, to be boxed in by the expectations of those nearest to us. But then there are times when we feel accepted for who we are (or forgiven for who we are not), times when a spouse or a child or a friend gives us the space, both to be and to become.

Similar experiences of crowding and space are found in education. To sit in a class where the teacher stuffs our minds with information, organizes it with finality, insists on having the answers while being utterly uninterested in our views, and focus us into a grim competition for grades – to sit in such a class is to experience a lack of space for learning. But to study with a teacher, who not only speaks but also listens, who not only answers but asks questions and welcomes our insights, who provides information and theories that do not close doors but open new ones, who encourages students to help each other learn – to study with such a teacher is to know the power of a learning space.

A learning space has three essential dimensions: openness, boundaries and an air of hospitality. To create open learning space is to remove the impediments to learning that we find around and within us; we often create them ourselves to evade the challenge of truth and transformation. One source of such impediments is our fear of appearing ignorant to others or to ourselves. The oneness of a space is created by the firmness of its boundaries. A learning space cannot extend indefinitely; if it did, it would not be a structure for learning but an invitation for confusion and chaos. When space boundaries are violated, the quality of space suffers. The teacher who wants to create an open learning space must define and defend its boundaries with care. Because the pursuit of truth can be painful and discomforting, the learning space must be hospitable. Hospitable means receiving each other, our struggles, our new-born ideas with openness and care. It means creating an ethos in which the community of truth can form and the pain of its transformation be borne. A learning space needs to be hospitable not to make learning painless, but to make painful things possible, things without which no learning can occur, things like exposing ignorance, testing tentative

hypotheses, challenging false or partial information, and mutual criticism of thought.

The task of creating learning space with qualities of openness, boundaries and hospitality can be approached at several levels. The most basic level is the physical arrangement of the classroom, Consider the traditional classroom setting with row of chairs facing the lectern where learning space is confined to the narrow alley of attention between each student and teacher. In this space, there is no community of truth, hospitality of room for students to relate to the thoughts of each other. Contrast it with the chairs placed in a circular arrangement creating an open space within which learners can interconnect. At another level, the teacher can create conceptual space-space with words in two ways. One is through assigned reading; the other is through lecturing, assigned reading, not in the form of speed reading several hundred pages but contemplative reading which opens, not fills, our learning space. A teacher can also create a learning space by means of lectures. By providing critical information and a framework of interpretation, a lecturer can lay down boundaries within which learning occurs.

We also create learning space through the kind of speech we utter and the silence from which true speech emanates. Speech is a precious gift and a vital tool, but too often our speaking is an evasion of truth, a way of buttressing our self-serving reconstructions of reality. Silence must therefore be an integral part of learning space. In silence, more than in arguments, our mind made world falls away and we are open to the truth that seeks us. Words often divide us, but silence can unite. Finally teachers must also create emotional space in the class-room, space that allows feelings to arise and be dealt with because submerged feelings can undermine learning. In an emotionally honest learning space, one created by a teacher who does not fear dealing with feelings, the community of truth can flourish between us and we can flourish in it.

172. The task of creating learning space with qualities of openness, boundaries and hospitality is multidimensional. It involves operating at

(a) psychological and conceptual levels.

(b) physical, perceptual and behavioral levels.

(c) physical, conceptual and emotional levels.

(d) conceptual, verbal and sensitive levels.

173. The statement 'the openness of a space is created by the firmness of its boundaries' appears contradictory. Which of the following statements provides the best justification for the proposition?

(a) We cannot have a space without boundaries.

(b) Bounded space is highly structured.

(c) When space boundaries are violated, the quality of space suffers.

(d) A teacher can effectively defend a learning space without boundaries.

174. According to the author, learning is a painful process because

(a) it exposes our ignorance.

(b) our views and hypotheses are challenged.

(c) it involves criticizing the views of other.

(d) All of the above reasons.

175. Understanding the notion of space in our relations with other is

(a) to acknowledge the beauty of a poetic metaphor.

(b) exclusively rooted in our experiences of physical space.

(c) to accept a spiritual dimension in our dealings with our peers.

(d) to extend the parallel of physical space to our experiences in daily life.

176. Which of the following statements best describes the author's conception of learning space?

(a) Where the teacher is friendly.

(b) Where there is no grim competition for grades.

(c) Where the students are encouraged to learn about space.

(d) Where the teacher provides information and theories which open new doors and encourages students to help each other learn.

177. According to the author, silence must be an integral part of learning space because

(a) silence helps to unite us with others to create a community of truth.

(b) silent contemplation prepares us to construct our mind –made world.

(c) speaking is too often an exercise in the evasion of truth.

(d) speaking is too often a way of buttressing our self – serving reconstruction of reality.

178. Another way of describing the author's notion of learning space can be summarized in the following manner

(a) It is vital that learning be accompanied by unlearning.

(b) Learning encompasses such elements as courage, dignity and endeavour.

(c) An effective teacher recognizes the value of empathy.

(d) Encourage good learners, discourage indifferent ones.

179. According to the author, an effective teacher does not allow

(a) feelings to arise within the learning space.

(b) silence to become an integral part of the learning space.

(c) learning space to be filled by speed reading of several hundred pages of assigned reading.

(d) violation of learning space boundaries.

180. An emotionally honest learning space can only be created by

(a) a teacher committed to joining the community of truth.

(b) a teacher who is not afraid of confronting feelings.

(c) a teacher who takes care not to undermine the learning process.

(d) a teacher who worships critical silence.

181. Conceptual space with words can be created by

(a) assigned reading and lecturing.

(b) speed reading and written comprehension.

(c) gentle persuasion and deliberate action.

(d) creative extrapolation and illustrations.

Passage – 23

Management education gained new academic stature within US Universities and greater respect from outside during the 1960's and 1970's. Some observers attribute the competitive superiority of US corporations to the quality of business education. In 1978, a management professor, Herbert A. Simon of Carnegie Mellon University, won the Nobel Prize in economics for his work in decision theory. And the popularity of business education continued to grow, since 1960, the number of master's degrees awarded annually has grown from under 5000 to over 50,000 in the mid 1980's as the MBA has become known as 'the passport to the good life'.

By the 1980's, however, US business schools faced critics who charged that learning had little relevance to real business problems. Some went so far as to blame business schools for the decline in US competitiveness.

Amidst the criticisms, four distinct arguments may be discerned. The first is that business schools must be either unnecessary or deleterious because Japan does so well without them. Underlying this argument is the idea that management ability cannot be taught, one is either born with it or must acquire it over years of practical experience. A second argument is that business schools are overly academic and theoretical. They teach quantitative models that have little application to real world problems. Third, they give inadequate attention to shop floor issues, to production processes and to management resources. Finally, it is argued that the encourage undesirable attitudes in students, such as placing value on the short term and 'bottom line' targets, while neglecting longer term development criteria. In summary, some business executives complain that MBAs are incapable of handing day to day operational decisions, unable to communicate and to motivate people, and unwillingly to accept responsibility for following through on implementation plans. We shall analyze these criticisms after having reviewed experiences in other countries.

In contrast to the expansion and development of business education in the United States and more recently in Europe, Japanese business schools graduate no more than two hundred MBAs each year. The Keio Business School (KBS) was the only graduate school of management in the entire country until the mid 1970's and it still boasts the only two year masters programme. The absence of business schools in Japan would appear in contradiction with the high priority placed upon learning by its Confucian culture. Confucian colleges taught administrative skills as early as 1630 and Japan wholeheartedly accepted Western learning following the Meiji restoration of 1868 when hundreds of students were dispatched to universities in US, Germany, England and France to learn the secrets of western technology and modernization. Moreover, the Japanese educational system is highly developed and intensely competitive and can be credited for raising the literary and mathematical abilities of the Japanese to the highest level in the world.

Until recently, Japan corporations have not been interested in using either local or foreign business schools for the development of their future executives. Their in-company training programs have sought the socialization of newcomers, the younger the better. The training is highly specific and those who receive it have neither the capacity nor the incentive to quit. The prevailing belief, says Imai, 'is a management should be born out of experience and many years of effort and not learnt from educational institutions.' A 1960 survey of Japanese senior executives confirmed that a majority (54%) believed that managerial capabilities can be attained only on the job and not in universities.

However, this view seems to be changing: the same survey revealed that even as early as 1960. 37% of senior executives felt that the universities should teach integrated professional management. In the 1980's a combination of increased competitive pressures and greater multi-nationalisation of Japanese business are making it difficult for many companies to rely solely upon internally trained managers. This has led to a rapid growth of local business programmes and a greater use of American MBA programmes. In 1982-83, the Japanese comprised the largest single group of foreign students at Wharton, where they not only learnt the latest techniques of financial analysis, but also developed worldwide contacts through their classmates and became Americanized, something highly useful in future negotiations. The Japanese, then do not 'do without' business schools, as is sometimes contended. But the process of selecting and orienting new graduates, even MBAs, into corporations is radically different than in the

US. Rather than being placed in highly paying staff positions, new Japanese recruits are assigned responsibility for operational and even menial tasks. Success is based upon Japan's system of highly competitive recruitment and intensive in-company management development, which in turn are grounded in its tradition of universal and rigorous academic education, life-long employment and strong group identification.

The harmony among these traditional elements has made Japanese industry highly productive and given corporate leadership a long term view. It is true that this has been achieved without much attention to university business education, but extraordinary attention has been devoted to the development of managerial skills, both within the company and through participation in programmes sponsored by the Productivity Center and other similar organizations.

182. The author argues that the Japanese system
- (a) is better than the American system.
- (b) Is highly productive and gives corporate leadership a long term view as a result of its strong traditions.
- (c) is slowly becoming Americanized.
- (d) succeeds without business schools, where as the US system fails because of it.

183. The growth of popularity of business schools among students was most probably due to
- (a) Herbert A. Simon a management professor winning the Nobel Prize in economics.
- (b) the gain in academic stature.
- (c) the large number of MBA degree awarded.
- (d) a perception that it was a 'passport to good life.'

184. According to the passage
- (a) learning, which was useful in the 1960's and 1970's became irrelevant in the 1980's.
- (b) management education faced criticisms in the 1980's
- (c) business schools are insensitive to the needs of industry.
- (d) by the 1980's business schools contributed to the decline in US competitiveness.

185. A criticism that management education did not face was that
- (a) it imparted poor quantitative skills to MBAs.
- (b) it was unnecessarily and deleterious.
- (c) it was irrevocably irrelevant.
- (d) it inculcated undesirable attitudes in students.

186. The absence of business schools in Japan
- (a) is due to the prevalent belief that management ability can only be acquired over years of practical experience.
- (b) was due to the high priority placed on learning as opposed to doing in Confucian culture.
- (c) is hard to explain for the proponents of business education.
- (d) contributed a great deal to their success in international trade and business.

187. The 1960's and 1970's can best be described as a period
- (a) when quality business education contribute to the superiority of US corporations.
- (b) when the number of MBAs rose from under 5,000 to over 50,000.
- (c) when management education gained new academic stature and greater respect.
- (d) when the MBA became more disreputable.

188. US business schools faced criticism in the 1980's because
- (a) of the decline in Japanese competitiveness.
- (b) many critics felt the learning had little relevance to business problems.
- (c) people realized that management ability cannot be taught.
- (d) MBAs were unwilling to accept responsibility for implementation on the shop floor.

189. Training programmes in Japanese corporations have
- (a) been based upon Confucian culture.
- (b) sought the socialization of newcomers.
- (c) been targeted at people who have neither the capacity nor the incentive to quit.
- (d) been teaching people to do menial tasks.

190. The Japanese modified their views on management education because of
- (a) greater exposure to US MBA programmes.
- (b) the need to develop worldwide contacts and become Americanized.
- (c) the outstanding success of business schools in the US during the 1960's and 1970's.
- (d) a combination of increased competitive pressures and greater multi-nationalisation of Japanese business.

191. The Japanese were initially able to do without business schools as a result of

(a) their highly developed and intensively competitive education system.

(b) dispatching hundreds of Western technology and modernization.

(c) their highly specific in-company training programmes.

(d) prevailing beliefs regarding educational institutions.

192. The main difference between US and Japanese corporations is

(a) that one employs MBAs, the other does not.

(b) that US corporations do not employ Japanese people.

(c) that US corporations pay more to fresh recruits.

(d) in the process of selecting and orienting new recruits.

193. The author argues that

(a) Japanese do not do without business schools as is generally perceived.

(b) Japanese corporations do not hire MBAs because of traditions of universal and rigorous academic education, life long employment and strong group identification.

(c) placing MBAs in operational and menial tasks is a major factor in Japanese business success.

(d) US corporations should emulate the Japanese and change the way new recruits are induced.

Passage – 24

The communities of ants are sometimes very large, numbering even up to 500, individuals: and it is a lesson to us that no one has ever yet seen quarrel between any two ants belonging to the same community. On the other hand, it must be admitted that they are in hostility not only with most other insects, including ants of different species, but even with those of the same species if belonging to different communities. I have over and over again introduced ants from one of my nests into another nest of the same species; and they were invariably attacked, seized by a leg or an antenna, and dragged out.

It is evident, therefore, that the ants of each community all recognize one another, which is very remarkable. But more than this, I several times divided a nest into two halves and found that even after separation of a year and nine months they recognize one another and were perfectly friendly, while they at once attacked ants from a different nest, although of the same species.

It has been suggested that the ant of each nest have some sign or password by which they recognize one another. To test this I made some of them insensible, first I tried chloroform; but this was fatal to them, and I did not consider the test satisfactory. I decided therefore to intoxicate them. This was less easy than I had expected. None of my ants would voluntarily degrade themselves by getting drunk. However, I got over the difficulty by putting them into whisky for a few moments. I took fifty specimens - - twenty five percent from one nest and twenty five percent from another made them dead drunk, market each with a spot of paint, and put them on a table close to where other ants from one the nests were feeding. The table was surrounded as usual with a moat of water to prevent them from straying. The ants, which were feeding, soon noticed those, which I had made drunk. They seemed quite astonished to find their comrades in such a disgraceful condition, and as much at a loss to know what to do with their drunkards as we were. After a while, however, they carried them all away; the strangers they took to the edge of the moat and dropped into the water, while they bore their friends home into the nest, where by degrees they slept off the effects of the spirits. Thus it is evident that they know their friends even when incapable of giving any sign or password.

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194. An appropriate title for this passage might be

(a) Nature's Mysteries

(b) Human Qualities in the Insect world

(c) Drunken Ants

(d) Communication in Ant Communities

195. Attitudes of ants towards strangers of the same species may be categorized as

(a) indifferent (b) curious

(c) hostile (d) passive

196. The author's anecdotes of the inebriated ants would support all the following inductions except the statement that

(a) ants take unwillingly to intoxicants

(b) ants aid comrades in distress

(c) ants have invariable recognition of their community members

(d) ants recognize their comrades by a mysterious password.

197. According to the passage, chloroform was less successful than alcohol for inhibiting communication because of

(a) its expense

(b) its unpredictable side effects

(c) its unavailability

(d) its fatality

198. Although the author is a scientist, his style of writing also exhibits a quality of

(a) sophistry (b) whimsy

(c) hypocrisy (d) tragedy

Passage – 25

Compared with other experimental sciences, astronomy has certain limitations. First, apart from meteorites, the Moon, and the nearer planets, the objects of study are inaccessible and cannot be manipulated, although nature sometimes provides special conditions, such as eclipses and other temporary effects. The astronomer must content himself with studying radiation emitted or reflected from celestial bodies.

Second, from the Earth's surface these are viewed through a thick atmosphere that completely absorbs most radiation except within certain "windows", wavelength regions in which the radiation can pass through the atmosphere relatively freely in the optical, near-infrared, and radio bands of the electromagnetic spectrum; and even in these windows the atmosphere has considerable effects. For light, these atmospheric effects are as follows: (1) some absorption that dims the radiation somewhat, even in a clear sky; (2) refraction, which causes slight shift in the direction so that the object appears in a slightly different place; (3) scintillation (twinkling); i.e., fluctuations in brightness of effectively point – like sources such as stars, fluctuations that are, however, averaged out for objects with larger images, such as planets (the ionosphere, an ionized layer high in the atmosphere, and interplanetary medium have similar effects on radio sources); (4) image movement because of atmospheric turbulence ("bad seeing") spreads the image of a tiny point over an angle of nearly one arc second or more on the celestial sphere (one arc second equals 1/3, 600 degrees); and (5) background light from the night sky. The obscuring effects of the atmosphere and its clouds are reduced by placing observing stations on mountains, preferably in desert regions (e.g., southern California and Chile), and away from city lights. The effects are eliminated by observing from high-altitude aircraft, balloons, rockets, space probes, and artificial satellites. From stations all or most of the atmosphere, gamma rays and X-rays-that is, high-energy radiation at extremely short wave-lengths and far-ultraviolet rays and far-infrared radiation, all completely absorbed by the atmosphere at ground level observatories can be measured, At radio wave-lengths between about one centimeter and 20 meters, the atmosphere (even when cloudy) has little effect, and man-made radio signals are the chief interference.

Third, the Earth is a spinning, shifting, and wobbling platform. Spin on its axis causes alternation of day and night and an apparent rotation of the celestial sphere with stars moving from east to west. Ground – based telescopes use a mounting that makes it possible to neutralize the rotation of Earth relative to the stars; with an equatorial mounting driven at a proper speed, the direction of the telescope tube can be kept constant for hours while the Earth turns under the mounting. Large radio telescopes usually have vertical and horizontal axes (altazimuth mounting), with their pointing continuously controlled by a computer.

In addition to the daily spin, there are much more gradual effects, called precession and nutation. Gravitational action of the Sun and Moon on the Earth's equatorial bulge causes the Earth's axis to process like a top or gyroscope, gradually tracing out a circle on the celestial sphere in about 26,000 years, and also to nutate or wobble slightly in a period of 18.6 years. The Earth's rotation and orbital motion provide the basic standard of directions of stars, so that uncertainties in the rate of these motions can lead to quite small but important uncertainties in measurements of stellar movements.

199. One of the type of radiations that cannot pass through the atmospheric 'windows' without distortion is

(a) near infra-red spectrum.

(b) far-ultraviolet spectrum.

(c) optical band in the spectrum.

(d) radio band in the spectrum.

200. One of the atmospheric effects earth – based experiments that is not mentioned in the passage is

(a) twinkling.

(b) refraction.

(c) image movement.

(b) clouds from volcano eruptions.

201. The purpose of telescope mounting is to neutralize

(a) atmospheric interference.

(b) the effect of precession.

(c) the effect of nutation.

(d) the effect of diurnal spinning.

202. The precession period of Earth is

(a) 24 hours (b) 365.25 days

(c) 18.6 years (d) 26,000 years

203. Gravitational action of the Sun and the Moon on Earth causes

I. diurnal spinning

II. Precession

III. Nutation

(a) I only (b) I and II only

(c) II and III only (d) I, II and III

204. The orbital motion of the Earth

(a) is partly caused by the moon.

(b) can have uncertain rates.

(c) has a periodicity of 18.6 years.

(d) is neutralized by telescope mounting.

205. The man-made radio signals have wave-lengths of

(a) more than 20 meters.

(b) less than one centimeter.

(c) between one centimeter and 20 meters.

(d) gamma rays.

Passage – 26

If American policy towards Europe in the postwar years had been a conspicuous success, and towards Asia a disappointing balance between success and failure, it could be said that the most conspicuous thing about relations with Latin America was the absence of any policy. Franklin Roosevelt, to be sure, had launched a "Good Neighbour" policy, but being a good neighbour was, it seemed, a negative rather than a positive affair, a matter of keeping hands off, of making the Monroe Doctrine, in form at least, multilateral. All through the postwar years, the states of Latin America - - Mexico and Chile were partial exceptions - - were in the throes of major economic and social crises. Population was growing faster than in any other part of the globe, without a comparable increase in wealth or productivity; the gap between the poor and the rich was widening; and as the rich and powerful turned to the military for the preservation of order and privilege, the poor turned to revolution.

Deeply involved in other quarters of the globe, the United States paid little attention to the fortunes or misfortunes of her neighbours to the south, and when she did intervene, it appeared to be on the side of order and the status quo rather than on the side of reform. So frightened was the United States of "Communism" in Latin America that it preferred military dictatorship to reformers who might drift too far to the "left", and sustained a Batista in Cuba, a Trujillo in the Dominican Republic, a Peron in Argentina, and a Jimenez in Venezuela.

In his last two years, President Eisenhower had tried to mend his Latin American fences. Though rejecting a Brazilian proposal of a Marshall Plan for Latin America, he did take the initiative in setting up an Inter-American development Bank with a capital of one billion dollars, almost half of it supplied by the United States. Other government investments in Latin America ran to some four million dollars, while private investments exceeded nine billion. Yet though to most Americans, all this seemed a form of economic aid, many Latin Americans regarded it as economic imperialism. In September 1960, came a co-operative plan that could not be regarded as other than enlightened: the Act of Bogota, which authorized a grant of half a billion dollars to subsidize not only economic but social and educational progress in Latin America. "We are not saints", said President Eisenhower when he visited Santiago de Chile, "We know we make mistakes, but our heart is in the right place".

But was it? President Kennedy was confronted by the same dilemma that had perplexed his predecessors. Clearly it was essential to provide a large-scale aid to the countries south of Rio Grande, but should this aid go to bolster up established regimes and thus help maintain status quo, or should it be used to speed up social reforms, even at the risk of revolt? As early as 1958, the then Senator Kennedy had asserted that "the objective of our aid program in Latin America should not be to purchase allies, but to consolidate a free and democratic Western Hemisphere, alleviating those conditions which might foster opportunities for communistic infiltration and uniting our peoples on the basis of constantly increasing living standards".

This conviction that raising the standards of living was the best method of checking Communism now inspired President Kennedy's bold proposal for the creation of the alliance for progress - - a ten year plan designed to do for Latin America what Marshall Plan had done for Western Europe. It was to be "a peaceful revolution on a hemispheric scale, a vast co-operative effort, unparalleled in magnitude and nobility of purpose, to satisfy the basic needs of the American people for homes, work, land, health and schools. "To achieve this, the United States pleaded an initial grant of one billion dollars, with the promise of additional billions for the future.

206. Following World War II, which problem was the United States most concerned with regarding Latin America?

(a) Economic stability. (b) Political ideology.

(c) Religious persecution. (d) Military dictatorship.

207. A key reason why Latin Americans rejected the Inter-American development Bank was that

(a) it primarily provided money for social reform subsidies.

(b) the moneys provided were only for specific performance projects.

(c) it constituted an extension of the Marshall Plan into Latin America

(d) it was being used as a means to control the economic destiny of Latin America.

208. Which of the following is most closely associated with the concept of a Marshall Plan for Latin America?

(a) The Good Neighbour Policy.

(b) The Alliance for Progress.

(c) The Act of Bogota.

(d) The Monroe Doctrine.

209. According to the passage, the fundamental change in U.S. foreign policy directed towards Latin America

(a) resulted in a deterioration of U.S. Latin American relations.

(b) was responsible for Peron remaining as a dictator in Peru.

(c) recognized that economic aid alone would prevent social revolutions.

(d) provided for increased military and economic aid to prevent the spread of communism in Latin America.

210. Which of the following statements is not true?

(a) Mexico and Chile did not experience the general social crises that are common to the majority of Latin American countries.

(b) President Eisenhower continued in practice the theory that economic aid was the best defense against communist incursion into Latin America

(c) The Good Neighbour Policy favoured a multilateral interpretation of the Monroe Doctrine.

(d) The traditional U.S. approach in Latin America was to protect the status quo.

211. Which of the inferences can be drawn if everything said in the passage were assumed to be true?

(a) Rebellions are fuelled by social reforms and avoided by supporting established authorities or continuing the present state of affairs.

(b) The American policy towards Asia can be called an overall success, though small in magnitude.

(c) Kennedy, in 1958, wanted America to aid South American countries to acquire more support in their fight against communism.

(d) Eisenhower rejected the Marshall Plan, whereas Kennedy implemented a similar one.

Passage – 27

In order to better understand conservation in China, it is essential that one has a grasp of what the term "Chinese conservatism" means. Chinese conservatism is markedly different from the conservatism of the modern West. The political term "conservative" came about during the French Revolution and inspired men who were determined to preserve Christian and aristocratic elements in European society. Chinese conservatism began around the time of the Taiping Rebellion and had as its primary objectives the preservation of both Confucian society and non-feudal strains of pre-Opium War Chinese society. While western conservatism believes in sacredness of private property and distrust of cosmopolitanism, the Chinese conservatism is the defense of a rational cosmopolitan order. Thus, the only common area of agreement between European and Chinese conservatism is the intent to conserve.

During the Tung-chin Restoration, the great aim was the revival of Confucian values and institutions. But these aims had to be modified so that they might endure. Restoration statesmen had no desire to create a new society – they wanted to restore a society that they believed had been based on truth. The statesmen of the Restoration stretched the traditional ideology to its limits in an effort to make the Confucian system under new conditions. They were true conservatives in a great tradition, living in an age when revolutionary change was unavoidable. The aim of the Restoration was to restore to their original vitality the best of the ancient institutions. During the Restoration, the two immediate problems were the suppression of rebellion and the stabilization of foreign relations. In addition, the people were striving for a restoration of the system of government by superior civil officials.

The men in the hierarchy of the Restoration rose to prominence through proven ability in both civil and military affairs. They emphasized human and social training – that is, indoctrination, morality, and the art of leadership through the cultivation of character. The great majority of the officials rose through the examination system.

During the chaos of this period, the examination system had lost much of its effectiveness. This is important and must be noted because the examination system was the traditional avenue for selecting officials. The senior official of Restoration realized that their policies would be ineffective unless the quality of the junior official was improved, so it was their duty to weed out the officials who had attained office in irregular ways and to promote the examination system as the only way to high position. But these men of the Restoration had enough foresight to determine that it was impossible to select officials automatically on the basis of objective tests alone. As a result, the system of recommendation was ushered in, whereby; a high official sponsored the career of a promising young man. This acted as an important supplement to the examination system.

212. The traditional method for selecting officials was

(a) approximately by the civil government.

(b) the examination system.

(c) through a subjective testing system.

(d) sponsorship by a high government official.

213. A primary objective in the development of Restoration thought was

(a) to modify traditional Chinese society to reflect new conditions.

(b) to create a new society based on truth.

(c) the knowledge that Chinese conservatism is superior to western conservatism.

(d) the desire to familiarized China with military technology.

214. The major similarity between Chinese and western conservatism is

(a) that Chinese conservatism attempted to preserve traditions.

(b) that Chinese conservatism developed during the Taiping Revolution.

(c) the cosmopolitan nature of western conservatism.

(d) that Chinese conservatism is primarily land oriented.

215. The most significant Chinese philosopher mentioned in the passage is

(a) Tung-chin. (b) I. Ching.

(c) Buddha (d) None of the above.

216. During the Restoration, ancient institutions

(a) were no longer accepted as a viable alternative to western technology.

(b) were studied only as classical examples of a former glorious past.

(c) were to be the cornerstones of a changing but traditional society.

(d) were considered as a primary reason for the decline of traditional China.

217. The western conservatives intended to preserve all the following except

(a) Christianity. (b) private property.

(c) cosmopolitanism. (d) aristocratic elements.

218. The most appropriate title for the passage will be

(a) The Chinese examination system.

(b) Chinese Conservatism

(c) How the officials rose

(d) Impact of the Taiping Rebellion

Passage – 28

Every state has a constitution, since every state functions on the basis of certain rules and principles. It has often been asserted that the United States has a written constitution, but that the constitution of Great Britain is unwritten. This is true only in the sense that, in the United States, there is a formal document called the Constitution, whereas there is no such document in Great Britain. In fact, however, many parts of the British constitution exist in written form, whereas important aspects of the American constitution are wholly unwritten. The British constitution includes the bill of Rights (1689), the Act of Settlement (1700 – 01), the Parliament Act of 1911, the successive Representation of the People Acts (which extended the suffrage), the statutes dealing with the structure of the courts, the various local government acts, and many others. These are not ordinary statutes, even though they are adopted in the ordinary legislative way, and they are not codified within the structure of single orderly document. On the other hand, such institutions in the United States as the presidential cabinet and the system of political parties, though not even mentioned in the written constitution, are most certainly of constitutional significance. The presence or absence of a formal written document makes a difference, of course, but only one of degree. A single-document constitution has such advantages as greater precision, simplicity, and consistency. In a newly developing state as Israel, on the other hand, the balance of advantage has been found to lie with an uncodified constitution evolving through the growth of custom and the medium of statutes. Experience suggests that some codified constitutions are much too detailed. An overlong constitution invites disputes and litigation is rarely read or understood by the ordinary citizen and injects too much rigidity in cases in which flexibility is often preferable. Since a very long constitution says to many things on too many subjects, it must be amended often, and this makes it still longer. The United States Constitution of 7,000 words is a model of brevity, whereas many of that country's state constitutions are much too long - the longest being hat of the sate of Louisiana, whose constitution now has about 255,000 words. The very new, modern constitutions of the recently admitted states of Alaska and Hawaii and the Commonwealth of Puerto Rico have, significantly, very concise constitutions ranging from 9,000 to 15,000 words. The 1949 constitution of India, with 395 articles, is the wordiest of all national constitutions. In contract, some of the world's new constitutions, such as those of Japan and Indonesia, are very short indeed.

Some constitutions are buttressed by powerful institutions such as an independent judiciary, whereas other, though committed to lofty principles, are not supported by governmental institutions endowed with the authority to defend these principles in concrete situation. Accordingly, many juristic writers distinguish between "normative" and "normal" constitutions. A normative constitution is the one that not only has the status of supreme law but it also fully activated and effective; it is habitually obeyed in the actual life of the state. A nominal constitution may express high aspirations, but it does not, in fact, reflect the political realities of the state. Article 125 of the 1936 constitution of the Soviet Union and the article 87 of the 1954 constitution of the People's Republic of China both purport to guarantee freedom of speech, but in those countries even mild expressions of dissent are likely to be swiftly and sternly repressed. Where the written constitution is only nominal, behind the verbal façade will be found the real constitution containing the basic principles according to which power is exercised in actual fact. Thus in the Soviet Union, the rules of the

Communist Party describing its organs and functioning are more truly the constitution of that country than are the grand phases of the 1936 Stalin constitution. Every state, in short has a constitution, but in some, real constitution operates behind the façade of a nominal constitution.

219. The lengthiest constitution in the world is that of
(a) Great Britain.
(b) India
(c) Puerto Rico.
(d) Soviet Union.

220. The instance of a country without a written constitution mentioned in the passage is
(a) People's Republic of China
(b) Japan.
(c) Israel.
(d) Indonesia.

221. The unwritten parts of the US constitution deal with
(a) Courts.
(b) presidential cabinet.
(c) relationship between the Centre and the States.
(d) fundamental rights.

222. In the United States
(a) the newly admitted states have lengthy constitutions.
(b) the newly admitted states have concise constitutions.
(c) the political parties have no constitutional significance.
(d) the constitution can be termed 'normal'.

223. In countries with 'normative' constitutions
(a) there will be very little freedom of speech.
(b) there are effective instruments to enforce their provisions.
(c) political realities are different from what are enshrined in them.
(d) there are frequent amendments to them.

224. By 'normal' constitution, the author means
(a) a written constitution.
(b) one that contains lofty ideals.
(c) a lengthy constitution.
(d) a constitution that is not being enforced.

225. One of the drawbacks of a long constitution is
(a) its publication is expensive.
(b) it is difficult to understand.
(c) it may require to be amended frequently.
(d) it is difficult to enforce.

226. According to the author, the difference between a written and an unwritten constitution
(a) has no significance.
(b) is just one of degree.
(c) has been exaggerated by politicians.
(d) cannot be defined.

Passage – 29

An urgent problem is now threatening libraries throughout the world. Their collections, which are crucial for diverse purposes as economic development, educational research and recreational pursuits, are in danger of disintegrating.

The problem is mainly due to one cause – the type of paper on which books have been printed for the past one and a half centuries. Until the 1850s, paper was produced from linen or cotton rags and proved to be relatively long-lasting. In the mid-19th century, however, the popular demand for paper and the commercial need for an economic method of production led to the use of mechanically ground wood pulp. Paper manufactured for wood pulp is highly acidic and therefore inherently unstable. It contains lignin – a major factor in causing paper to discolour and disintegrate. The useful lifespan of most 20th-century book papers has been estimated to be no more than a few decades.

Libraries comprise an important part of the market for printed books and they are increasingly aware of the fragility of this material. The extent of the deterioration of library collections is alarming. Surveys conducted at various major institutions reveal that 26% to 40% of the books they hold are seriously embrittled and thus unavailable for normal use.

Programmes are now being developed with two main aims in mind – on the one hand, to improve the physical condition of library collections, especially by the process called 'mass de-acidification'(which is designed to eliminate acid from the paper of published books and insert a buffer compound that will provide protection against future acid attack from the environment); and on the other, to transfer the contents of existing books to another medium (such as microfilm or optical disk).

Libraries will only be able to carry out these special tasks with the assistance of other experts such as book conservators and high-technology specialists. But here is another group with whom librarians have traditionally enjoyed strong affinities and whose co-operation will be crucial if the problem of decaying collections is to be arrested – namely, the printing and publishing industries. The existing problem – that of book collections already assembled in libraries – is of vast proportions, but it is intensified by the continuing use of acid-based paper in book publishing. The key issue is how to preserve the books of the future, not simply those of the past.

If the future dimensions of the conservation problem are to be curbed, there will need to be widespread adoption of paper which is of archival quality.

This change does not relate to a narrowly perceived need because the long term preservation of library collections is important – both for the overall social benefits they bring as well as for the special advantages they bestow on the printing and publishing industries.

In the first place, libraries are of critical importance to the future well-being of citizens since they provide the knowledge base of society. They contain the record of humanity – the accumulation of ideas and insights and discoveries on which social effort and progress are possible. The destruction of libraries would represent an immense cultural loss, a form of amnesia which would affect every member of society.

In the second place, printers and publishers have an economic interest in turning to paper of archival quality. So long as the libraries are acquiring books with a short lifespan they will be forced to devote an increasing share of their budgets to conservation. These budgets are severely strained by the combined impact of inflation and currency devaluation, and there is scarcely any prospect of enlarged government funding. As a result, libraries will be compelled to balance the preservation of their collections against the expansion of those collations. In short, the choice will be between conservation and acquisition – and the funds for conservation are likely to come from acquisition budgets. This unpalatable choice will damage both libraries and the printing and publishing industries and can only be minimized in its effects by a bold decision to convert to use of permanent paper.

227. The tone of the passage is one of

(a) informed concern. (b) destructive criticism.

(c) derisive ridicule. (d) helpless alarm.

228. The phrase 'archival quality' implies

(a) a smooth paper. (b) thick paper.

(c) long-lasting paper. (d) alkaline paper.

229. Wood-pulp as raw material for paper was developed because of

(a) the need to produce large quantities of paper.

(b) the shortage of linen.

(c) the need to develop non-acidic paper.

(d) scientific research.

230. If paper has to last long …

(a) it should be made of cotton rags.

(b) it should be non-acidic.

(c) it should be alkaline.

(d) preservatives must be used.

231. On of the reasons not mentioned in the passage in favour of producing long-lasting paper is

(a) it will help preserve the knowledge-base of society.

(b) it will enable more books to be brought by libraries.

(c) it will lead to more governmental allocation to libraries.

(d) it will help the publishing industry.

232. Purchase of new books by libraries are bound to be curtailed because of all the following reasons except

(a) drastic reduction in governmental funding.

(b) the need for spending more money for conservation of old books.

(c) the need to microfilm books.

(d) inflationary trends.

233. Continued use of wood-pulp paper in book will affect

I. libraries.

II. General public.

III. the publishing industry.

IV. The governments.

(a) I and III only (b) II and III only

(c) I, II, III and IV (d) I, II, and III only

234. The substance which causes paper to discolour is

(a) acid. (b) linen.

(c) lignin. (d) preservatives.

Passage – 30

The Japanese want their Emperor to reign for long, very long, but their Prime Ministers to have very short tenures. During the 61 years Hirohito has been on the Chrysanthemum throne, 38 Prime Ministers have come and gone(or at least 32, if returns to power are left out of account). Eisaku Sato's eight uninterrupted years as Prime Minister in the Sixties and early Seventies provoked fears about the possible ill-effects of one-man leadership on Japanese democracy, and led the dominant Liberal Democratic Party (LDP) to lay down the norm of a two-year for a party chief and head of Government. Mr.Yasuhiro Nakasone, now bowing out, has served for an unusual five years. His success as Prime Minister was evidenced by the ruling party re-electing him leader more than once. But his plan to push through the Diet a Bill to levy a 5% indirect tax as part of financial reforms failed, in spite of the LDP majority in both the chambers. It was time then for him to go.

The quick turnover of Primate Minister has contributed to the functioning of the LDP through factions. In the party that has ruled Japan for 32 years continuously, factionalism is not something unseemly. The leader is chosen by hard bargaining – some foreigners call it horse-trading– among the faction leaders, followed, if necessary, by a party

election. For the decision in favour of Noboru Takeshita as the next President of the LDP and Primate Minister of Japan, voting was not necessary. His hopes were stronger than those of he other two candidates – Finance Minister Kiichi Miyazawa and former Foreign Minister, Shintaro Abe – if only because he had proved himself more skillful in the game of factional politics. A one-time protégé of Mr. Kakuei Tanaka, he thrust himself forward when the leader was disgraced on a charge of accepting bribes for sale of Lockheed aircraft to Japan and debilitated by physical ailments. Mr. Takeshita took away most of Mr. Tanaka's following and now leads the biggest faction in the LDP. Mr. Nakasone persuaded Mr. Miyazawa and Mr. Abe to accept Mr. Takeshita's leadership. An election would most probably have led to the same result. Mr. Takeshita seemed to have forged a firm alliance with at least two other factions and put in his bag the votes necessary for a win.

How Mr. Takeshita will fare after taking over the reins of Government in 1987 is not so certain. He will be Japan's first Prime Minister with a humble rural origin. A dichotomy in his nature shows through his record of teaching English in a junior high school and not trying to speak that language in public later. When he was the Minister of Finance, he gave the impression of an extremely cautious man with a reverence for consensus but challengingly titled a book on his ideas 'Going My Way'. Mr. Takeshita says that continuing Mr. Nakasone's programmes would be the basis of his policy. This is not saying enough. Japan faces two main issues, tax reforms and relations with United States. Mr. Nakasone's plan to impose an indirect tax ran into effective opposition, and the friction with the U.S. over trade continues. Mr. Takeshita cannot be facing an easy future as Japan's next leader and there is nothing to show yet that he will be drawing on secret reserves of dynamism.

235. The politician who had been Prime Minister for the longest period since the Second World War was

(a) Hirohito (b) Kakuei Tanaka

(c) Nakasone (d) Eisaku Sato

236. When did Hirohito ascend the throne?

(a) 1946

(b) 1926

(c) In the early fifties

(d) 1936

237. Mr. Tanaka ceased to be Prime Minister because

(a) he could not get a favourable legislative bill passed by Parliament.

(b) he had completed the prescribed two years term.

(c) he was involved in a bribe scandal.

(d) of horse-trading among his party members.

238. The politician who had just recently ceased to be Prime Minister is

(a) Eisaku Sato.

(b) Yasuhiro Nakasone.

(c) Shintaro Abe.

(d) Kiichi Miyazawa.

239. Mr. Takeshita's success in the Prime Ministerial quest is due to

(a) his financial wizardry.

(b) his loyalty to his predecessor's policies.

(c) his skill in manipulating fractional politics.

(d) his good knowledge of English.

240. The author's assessment of the potential of Mr. Takeshita to be a successful Prime Minister can be summarized as one of

(a) cautious optimism.

(b) enthusiastic adulation.

(c) objective skepticism.

(d) undisguised derision.

241. Factionalism in the Liberal Democratic Party is mainly due to

(a) the clash between urban and rural interests.

(b) the long reign of the Emperor.

(c) fears about one-man leadership.

(d) frequent changes in Prime Ministers.

242. Most of the erstwhile Prime Ministers of Japan

(a) were English educated.

(b) were from rural areas.

(c) had urban backgrounds.

(d) have been former Finance Ministers.

243. The number of erstwhile Prime Ministers mentioned by name in the passage is

(a) 2. (b) 3.

(c) 4. (d) 5.

Passage – 31

The Republican Party has lost its mind. To win elections, a party obviously needs votes and constituencies. However first, it needs an idea. In 1994-95, the Republican Party had after a long struggle advanced a coherent, compelling set of political ideas expressed in a specific legislative agenda. The political story of 1996 is that this same party, within the space of six weeks, became totally, shockingly intellectually deranged.

Think back. The singular achievement of the House Speaker Newt Gingrich's 1994 revolution was that it swept into power united behind one comprehensive ideological goal: dismantling the welfare state. Just about anything in

the contract with America and the legislative agenda of the 104th Congress is a mere subheading: welfare reform, tax cuts, entitlement reform, returning power to the states, the balanced budget (a supremely powerful means for keeping the growth of government in check).

The central Republican idea was that the individual, the family, the church, the schools — civil society — were being systematically usurped and strangled by the federal behemoth Republicans who were riding into Washington to slay it.

With this idea they met Clinton head-on in late 1995. And although they were tactically defeated — the government shutdown proved a disaster for Republicans — they won philosophically. Clinton conceded all their principles. He finally embraced their seven year balanced budget. Then, in a State of the Union speech that might have been delivered by a moderate Republican, he declared, "The era of Big Government is over," the dominant theme of the Gingrich Revolution.

It seems so long ago. Because then, astonishingly, on the very morrow of their philosophical victory, just as the Republicans prepared to carry these ideas into battle in November, came cannon fire from the rear. The first Republican renegade to cry 'Wrong!' and charge was Steve Forbes. With his free-lunch, tax-cutting flat tax, he declared the balanced budget, the centrepiece of the Republican revolution, unnecessary. Then, no sooner had the Forbes mutiny been put down then Pat Buchanan declared a general insurrection. He too declared war on the party's central ideology in the name not supply side theory but of class welfare, the Democratic weapon of choice against Republicanism.

The enemy, according to Buchanan, is not the welfare state. It is that conservative icon, capitalism, with its ruthless captains of industry, greedy financiers and political elite (Republicans included, of course). All three groups collaborate to let foreigners — immigrants, traders, parasitic foreign-aid loafers — destroy the good life of the ordinary American worker.

Buchananism holds that what is killing the little guy in America is the Big Guy, not Big Government. It blames not an overreaching government that tries to insulate citizens from life's buffeting to the point where it creates deeply destructive dependency, but an uncaring government that does not protect its victim-people enough from that buffeting. Buchanan would protect and wield a mighty government apparatus to do so, government that builds trade walls and immigrant — repelling fences, that imposes punitive taxes on imports, that policies the hiring and firing practices of business with the arrogance of the most zealous affirmative action enforcer.

This is Reaganism standing on its head. Republicans have focused too much on the mere technical dangers posed by this assault. Yes, it gives ammunition to the Democrats. Yes, it puts the eventual nominee through a bruising campaign and delivers him tarnished and drained into the ring against Bill Clinton.

But the real danger is philosophical, not tactical. It is axioms, not just policies, that are under fire. The Republican idea of smaller government is being proud to dust — by Republicans. In the middle of an election year, when they should be honing their themes against Democratic liberalism, Buchanan's rise is forcing a pointless rearguard battle against a philosophical corpse, the obsolete Palaeo conservatism — a mix of nativism, protectionism and isolationism of the 1930s.

As the candidates' debate in Arizona last week showed, the entire primary campaign will be fought on Buchanan's grounds, fending off his Smoot-Hawley-Franco populism. And then what? After the convention, what does the nominee do? Try to resurrect the anti-welfare state themes of the historically successful 1994 congressional campaign? Well, yes, but with a terrible loss of energy and focus — and support. Buchanan's constituency, by then convinced by their leader that the working man's issues have been pushed aside, may simply walk on election day or, even worse, defect to the Democrats. After all, Democrats fight class war very well.

Political parties can survive bruising primary battles. They cannot survive ideological meltdown. Dole and Buchanan say they are fighting for the heart and soul of the Republican Party, heart and soul, however, will get you nowhere when you've lost your way — and your mind.

1995

244. Which broad ideology helped Newt Gingrich lead the Republican revolution of 1994?

(a) Tax cuts
(b) Entitlement reform
(c) Welfare reform
(d) Welfare state dismantling

245. Assuming the passage to be truthful, what does a party not need to win elections?

(a) Votes (b) Money
(c) Constituencies (d) Ideas

246. Which of the following is not a Republican?

(a) Newt Gingrich (b) Pat Buchanan
(c) Bob Dole (d) None of these

247. The Republicans were tactically defeated by the Democrats because

(a) of the shutdown of the government.
(b) the balanced budget plan failed.
(c) Steve Forbes led a revolution.
(d) Bill Clinton pre-empted them.

248. Which of the following would be a suitable title for the passage?

(a) *The Democrats: Victory in Sight*

(b) *Follies and Foibles of the Republican Party*

(c) *Republicans — Are You Crazy?*

(d) *Mutinies on the Republican Party.*

249. The word 'obsolete' in the context of the passage means

(a) antiquated. (b) absolute.

(c) boring. (d) miasmic.

250. What, according to the author, is the real danger for Republicans?

(a) The fact that small government is being ground to dust.

(b) The fact that Bill Clinton is gaining popularity.

(c) The fact that it is axioms, and not just policies that are under fire.

(d) The fact that the eventual nominee would be too tired to fight an election against Clinton.

251. Which of the following, according to Buchanan, is not an enemy?

(a) Big government (b) Immigrants

(c) Captains of industry (d) Foreign-aid requesters

Passage – 32

Icicles — two metres long and, at their tips, as bright and sharp as needles — hang from the caves: wild ice stalactites, dragon's teeth. I peer through them to see the world transformed to abstract. Little snow tornadoes twirl across the blank. The car is out there somewhere, represented by a subtle bump in the snow-field. The old geep truck, a larger beast, is up to its door handles, like a sinking remnant: dinosaur yielding to ice age. The town's behemoth snow-plow passes on the road, dome light twirling, and casts aside a frozen doe that now lies, neck broken, upon the roadside snow-bank, soon to vanish under the snowfall still to come.

There is double-jointed consciousness at work in the dramatics of big weather. Down in the snowstorm, we are as mortal as the deer. I sink to my waist in a drift; I panic, my arms claw for an instant, like a drowning swimmer's, in the powder. Men up and down the storm collapse with coronaries, snow shovels in their hands, cheeks turned into a deathly colour, like frost-bitten plums.

Yet when we go upstairs to consult the Weather Channel, we settle down, as cosy gods do, to hover high above the earth and watch the play with a divine perspective. Moist air labelled L for low rides up the continent from the Gulf of Mexico and collides with the high that has slid down from the North Pole. And thus is whipped up the egg-white fluff on the studio map that, down in the frozen, messy world, buries mortals.

An odd new metaphysics of weather: It is not that weather has necessarily grown more apocalyptic. The famous 'Winter of the Blue Snow' of 1886-87 turned rivers of the American West into glaciers that when they thawed, carried along inundation of dead cattle. President Theodore Roosevelt was virtually ruined as a rancher by the weather that destroyed 65 per cent of his herd. In 1811 Mississippi river flowed briefly because of the New Madrid earthquake.

What's new in America is the theatre of it. Television does not create weather; any more than it creates contemporary politics. However, the ritual ceremonies of televised weather have endowed a subject often previously banal with an amazing life as mass entertainment, nationwide interactive preoccupation and a kind of immense performance art.

What we have is weather as electronic American Shintoism, a casual but almost mystic daily religion, wherein nature is not inert but restless, stirring alive with kinetic fronts and meanings and turbulent expectations (forecasts, variables, prophecies). We have installed an elaborate priesthood and technology of interpretation: acolytes and satellites preside over snow and circuses. At least major snowstorms have about them an innocence and moral neutrality that is more refreshing than the last national television spectacle, the O. J. Simpson trial.

One attraction is the fact that these large gestures of nature are political. The weather in the mirabilis mode can, of course, be dragged onto the opened page to start a macro-argument about global warning or a micro-spat over a mayor's fecklessness in deploying snowplows. Otherwise, traumas of weather do not admit of political interpretation. The snow Shinto reintroduces an element of what is almost charmingly uncontrollable in life. And, as shown last week, surprising, even as the priests predict it. This is welcome — a kind of ideological relief- in a rather stupidly politicised society living under the delusion that everything in life (and death) is arguable, political and therefore manipulable — from diet to DNA. None of the old earthbound Marxist Who-Whom here in meteorology, but rather sky gods that bang around at higher altitudes and leave the earth in its misery, to submit to the sloppy collateral damage.

The moral difference of weather, even when destructive, is somehow stimulating. Why? The sheer levelling force is pleasing. It overrides routine and organises people into a shared moment that will become a punctuating memory in their lives ('Lord, remember the blizzard in 1996?').

Or perhaps one's reaction is no more complicated than a child's delight in dramatic disruption. Anyone loves to stand on the beach with a hurricane coming — a darkly lashing Byronism in surf and wind gets the blood up. The God's, or child's, part of the mind welcomes big weather — floods and blizzards. The coping, grown-up human part curses it, and sinks.

The paradox of big weather, it makes people feel important even while it, dramatises their insignificance. In some

ways, extreme weather is a brief moral equivalent of war — as stimulating as war can sometimes be, through without most of the carnage.

The sun rises upon diamond-scattered snow-fields and glistens upon the lucent dragon's teeth. In the distance, three deer, roused from their shelter under pines, venture forth. They struggle and plunge undulously through the opulent white.

Upstairs, I switch on the Shinto Weather Channel and the priests at the map show me the next wave — white swirls and eddies over Indiana, heading ominously east.

252. How many vehicles does the author mention in the passage?

(a) One (b) Two

(c) Three (d) Four

253. The author compares the weather bulletin channel reportage to

(a) a war (b) the O. J. Simpson trial

(c) a ritual ceremony (d) a theatre

254. Which of the following was not the result of the 'Winter of Blue Snow'?

(a) It almost ruined Theodore Roosevelt

(b) It made the Mississippi flow northward

(c) It turned rivers into glaciers

(d) It killed a lot of cattle

255. The moral indifference of the weather is stimulating in spite of being destructive because

(a) it shows no mercy.

(b) it organises people into a shared moment.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

256. The author's reaction to the snowstorm may be said to be

(a) fascinated (b) scared

(c) cynical (d) deadpan

257. According to the author, one of the greatest attractions of the weather is that

(a) it is politicized (b) it is apolitical

(c) it is reckless (d) it is beautiful

258. What is most probably the physical position of the author of the passage?

(a) In his house (b) In a snowstorm

(c) In his office (d) In a bunk

259. Which of the following is not true of the weather?

(a) It is a moral equivalent of war

(b) It is pleasantly manipulable

(c) It is a levelling force

(d) It dramatises man's insignificance

260. The word 'undulously' in the context of the passage means

(a) unduly (b) indomitably

(c) powerful (d) curved

Passage – 33

Among those who call themselves socialists, two kinds of persons may be distinguished. There are, in the first place, those whose plans for a new order of society, in which private property and individual competition are to be superseded and other motives to action substituted, are on the scale of a village community or township, and would be applied to an entire country by the multiplication of such self-acting units; of this character are the systems of Owen, of Fourier, and the more thoughtful and philosophic socialists generally. The other class, which is more a product of the continent than of Great Britain and may be called the revolutionary socialists, has people who propose to themselves a much bolder stroke. Their scheme is the management of the whole productive resources of the country by one central authority, the general government. And with this view some of them avow as their purpose that the working classes, or somebody on their behalf, should take possession of all the property of the country, and administer it for the general benefit.

Whatever may be the difficulties of the first of these two forms of socialism, the second must evidently involve the same difficulties and many more. The former, too, has the great advantage that it can be brought into operation progressively, and can prove its capabilities by trial. It can be tried first on a select population and extended to others as their education and cultivation permit. It need not, and in the natural order of things would not, become an engine of subversion until it had shown itself capable of being also a means of reconstruction. It is not so with the other; the aim of that is to substitute the new rule for the old at a single stroke, and to exchange the amount of good realised under the present system, and its large possibilities of improvement, for a plunge without any preparation into the most extreme form of the problem of carrying on the whole round of the operations of social life without the motive power which has always hitherto worked the social machinery. It must be acknowledged that those who would play this game on the strength of their own private opinion, unconfirmed as yet by any experimental verification — who would forcibly deprive all who have now a comfortable physical existence of their only present means of preserving it, and would brave the frightful bloodshed and misery that would ensue if the attempt was resisted — must have a serene confidence in their own wisdom on the one hand and the recklessness of other people's sufferings on the other, which Robespierre and St. Just, hitherto the typical instances of those united attributes, scarcely came up to. Nevertheless this scheme has great

elements of popularity which the more cautious and reasonable form of socialism has not; because what it professes to do, it promises to do quickly, and holds out hope to the enthusiastic of seeing the whole of their aspirations realised in their own time and at a blow.

261. Who among of the following is not a socialist?
(a) Robespierre
(b) Fourier
(c) Owen
(d) All are socialists

262. Which of the following, according to the author, is true?
(a) The second form of socialism has more difficulties than the first.
(b) The second form of socialism has the same difficulties as the first.
(c) The second form of socialism has less difficulties than the first.
(d) The author has not compared the difficulties of the two.

263. According to the author, the difference between the two kinds of socialists is that
(a) one consists of thinkers and the others are active people.
(b) the first have a definite philosophy and the second don't have any definite philosophy.
(c) the first believe in gradual change while the others believe in revolutionary change.
(d) the first are the products of Britain, while the others are products of Russia.

264. Which of the following were characteristics of St. Just and Robespierre?
(a) Unconcern for other's suffering
(b) Full confidence in their own wisdom
(c) Both (a) and (b)
(d) Neither (a) nor (b)

265. Which of the following according to the author, may not be the result of not verifying the desirability of socialism experimentally first?
(a) Bloodshed
(b) Deprivation of current comfortable existence
(c) Corruption in high places
(d) Misery caused by resisting the change

266. According to the philosophy of revolutionary socialism,
(a) the government takes over the villages first, and then gradually the whole country.
(b) the government takes over all productive resources of the country at one stroke.
(c) the government declares a police state and rules by decree.
(d) there is no government as such: the people rule themselves by the socialist doctrine.

267. The word 'avow' in the context of the passage means
(a) proclaim (b) vow
(c) affirm (d) deny

268. It may be inferred from the passage that the author's sympathies are for
(a) neither side.
(b) the side of the socialist doctrine.
(c) the second type of socialism.
(d) the first type of socialism.

Passage – 34

Whatever philosophy may be, it is in the world and must relate to it. It breaks through the shell of the world in order to move into the infinite. But it turns back in order to find in the finite its always unique historical foundation. It pushes into the furthest horizons beyond being-in-the-world in order to experience the present in the eternal. But even the profoundest meditation acquires its meaning by relating back to man's existence here and now. Philosophy glimpses the highest criteria, the starry heaven of the possible, and seeks in the light of the seemingly impossible the way to man's dignity in the phenomenon of his empirical existence. Philosophy addresses itself to individuals. It creates a free community of those who rely on each other in their will for truth. Into this community the philosophic man would like to enter. It is there in the world all the time, but cannot become a worldly institution without losing freedom of its truth. He cannot know whether he belongs to it. No authority decides on his acceptance. He wants to live in his thinking in such a way as to make his acceptance possible. But how does the world relate to philosophy? There are chairs of philosophy at the universities. Nowadays they are an embarrassment. Philosophy is politely respected because of tradition, but despised in secret. The general opinion is: it has nothing of importance to say. Neither has it any practical value. It is named in public but does it really exist? Its existence is proved at least by the defence measures it provokes. We can see this in the form of comments like: Philosophy is too complicated. I don't understand it. It's beyond me. It's something for professionals. I have no gift for it. Therefore it doesn't concern me. But that is like saying : I don't need to bother work or scholarship without thinking or questioning its meaning, and, for the rest, have ‘opinions’ and be content with that. The defence becomes fanatical. A benighted vital instinct hates philosophy. It is dangerous. If I understood it I would have to change my life. I would find myself in another frame of mind, see everything in a different light, have to judge anew. Better now think

philosophically! Then come the accusers, who want to replace the obsolete philosophy by something new and totally different. It is mistrusted as the utterly mendacious end product of a bankrupt theology. The meaninglessness of philosophical propositions is made fun of. Philosophy is denounced as the willing handmaiden of political and other powers. For many politicians, their wretched trade would be easier if philosophy did not exist at all. Masses and functionaries are easier to manipulate when they do not think but only have a regimented intelligence. People must be prevented from becoming serious. Therefore, it is better for philosophy to be boring. Let the chairs of philosophy rot. The more piffle is taught, the sooner people will be blinkered against the light of philosophy. Thus philosophy is surrounded by enemies, most of whom are not conscious of being such. Bourgeois complacency, conventionality, the satisfactions of economic prosperity, the appreciation of science only for its technical achievements, the absolute will to power, the bonhomie of politicians, the fanaticism of ideologies, the literary self-assertiveness of talented writers — in all these things people parade their anti-philosophy. They do not notice it because they do not realise what they are doing. They are unaware that their anti-philosophy is in itself a philosophy, but a perverted one, and that this anti-philosophy, if elucidated, would annihilate itself.

269. A suitable title for the passage would be

(a) *Man and Philosophy*

(b) *Philosophical Angst*

(c) *A Defence of Philosophy*

(d) *The Enemies of Philosophy*

270. Which of the following is true, keeping the passage in mind?

(a) Philosophy is evidently respected

(b) Philosophy is secretly despised

(c) Both (a) and (b)

(d) Neither (a) nor (b)

271. Which of the following is not a charge against philosophy?

(a) That it is obsolete

(b) That it is mendacious

(c) That it is the handmaiden of political powers

(d) That it is immoral

272. Which of the following is not mentioned as a function of philosophy in the passage?

(a) It shows the way to man's dignity in the face of his empirical existence.

(b) It breaks through the shell of the world in order to move into the infinite.

(c) It pushes into the furthest horizons beyond being in the world.

(d) It makes the world a better place to live in.

273. Why according to the passage, would the politicians be happy if philosophy did not exist?

(a) Masses would be easier to manipulate as they would not think for themselves.

(b) They would not have to make false allegiances to ideologies.

(c) They would not have to face allegations of ignoring philosophy.

(d) They would not have to be philosophical about losing an election.

274. The word 'chairs', in the context of the passage, means

(a) wooden-faced people.

(b) departments.

(c) separate chairs for philosophers.

(d) reserved seats for students of philosophy.

275. According to the author, the existence of philosophy is proved by

(a) the fact that there are still chairs of philosophy in universities.

(b) the defence measures it provokes.

(c) the polite respect it gets.

(d) the fact that it answers the fundamental questions of life.

Passage – 35

Even if we're a bit snooty about them, we should go down on our knees and thank heaven for movies like *Jurassic Park* and directors like Steven Spielberg who make them. They fill the cinemas, if only because the hype is virtually irresistible. And because they do so, hundreds of maniacs all over the world continue to finance films. But is this is an example of a worldwide jackpot movie? Yes and no. Yes, because it delivers dinosaurs by the dozen, in as weird a fashion as have been seen on the screen before. And no, because the accompanying story, courtesy Michael Crichton, has little of the real imagination that made Spielberg's *ET* and *Close Encounters* into the jackpot movies of their time. Technically, it works like a dream but, as a cinematic dream, it's unmemorable. This may be because of its cardboard human characters, dwarfed by the assemblage of their prehistoric ancestors and serviced by a screenplay that makes the abortive mating calls of this weirdly asexual zoo seem eloquent in comparison. What kind of park is this?, enquiries Sam Neil. “Oh, it's right up your alley”, says Richard Attenborough. More likely, though it has something to do with the development of the story which at no point engages us properly on the human level, except perhaps to hope

that the kids and Neil's grumpy scientist who learns to love them will finally escape from the grasp of the velociraptors chasing them. We're looking at nothing but stunts, and they get tiresome laid end to end. Crichton's book was scarcely much better but at least it had a convincing villain in John Hammond, *Jurassic Park's* billionaire developer, whereas Attenborough's approximation seems merely enthusiastically misguided. And Crichton's warning of what might happen if we muck about with nature becomes weaker in the film. What we actually have in *Jurassic Park* is a non-animated Disney epic with affiliations to *Jaws* which seems to amuse and frighten but succeeds in doing neither well enough to count. Its real interest lies in how Spielberg's obsession with childhood now manifests itself in his middle age. It looks like being on automatic pilot — gestural rather than totally convinced but determined to remain the subject of analytical study. The whole thing, of course, is perfectly adequate fun once the ludicrously simplistic explanation of DNA has been traversed in Hammond's costly futuristic, computerised den. Even I could understand it. Thereafter, the theme park's creaky inability to deal with an ordinary old typhoon as its VIPs travel around hoping the investment will work, leads to predictable disasters, proficiently worked out but never truly frightening. But then this is a film for children of all ages, except perhaps those under 12, and one shouldn't expect sophistication on other than the technological level. *Jurassic Park* is more of a roller-coaster ride than a piece of real cinema. It delivers, but only on a certain plane. Even the breaking of the barriers between our civilization and a monstrous past doesn't have the kick it could have had.

Possibly one is asking for a different film which in the end would not have appealed across the box-office spectrum as well as this obviously does. But still one leaves it vaguely disappointed. All that work and just a mouse that roars. It's wonderful story, but told with more efficiency than inspiration — possibly a sign of the times, along with the merchandising spree which follows it so readily.

276. Which of the following has not been mentioned as a Steven Spielberg movie in the passage?

(a) *Jaws* (b) *ET*

(c) *Close Encounters* (d) *Jurassic Park*

277. In which way does the author find the film inferior to the original book?

(a) The book is more interesting.

(b) The book had a more convincing villain.

(c) The book is easier to understand.

(d) The story had a good author but a bad director.

278. The passage is most probably

(a) a book review. (b) a film critic's comments.

(c) a film review. (d) a magazine article.

279. The book *Jurassic Park* is written by

(a) Crichton (b) Attenborough

(c) Hammond (d) Neil

280. Which of the following does the author say of the film?

(a) The film is technically inferior and does not have a good storyline.

(b) The film is technically inferior but has a good storyline.

(c) The film is technically slick but does not have a good storyline.

(d) The film is technically slick and has a good storyline.

281. The writer's opinion of the film *Jurassic Park* may be said to be

(a) very favourable. (b) very depressing.

(c) excellent. (d) not very favourable.

282. Why according to the author, should we thank heaven for movies like *Jurassic Park*, even though they may not be very good aesthetically?

(a) Because they fill the halls, and thus people will finance more films.

(b) Because it is one of the major hits of the year.

(c) Because the film has brilliant technical wizardry.

(d) Because of the hundreds of films being produced, this is one of the few excellent ones.

283. According to the author, *Jurassic Park*

(a) is very amusing. (b) is very frightening.

(c) Both (a) and (b) (d) Neither (a) nor (b)

284. The phrase 'muck about', in the context of the passage, means

(a) make dirty (b) interfere with

(c) be frivolous about (d) to mask

Passage – 36

The opinion polls had been wrong. Although they were signalling a weakening in Labour's lead in the days before the general election — which pointed to a hung parliament — many working-class voters had been embarrassed to tell middle-class pollsters that they were intending to vote Labour. The final result on April 9, 1992, which gave Neil Kinnock a working majority of 30, was a turnaround of the century.

As John Major cleared his desk in Downing Street, pundit after pundit lined up to criticise his lacklustre campaign. The trouble was, they all agreed, that the Conservative Party no longer had a message or political purpose. Its representation in the north of England was decimated; its future as a national party doubtful.

For Kinnock the victory was a sweet reward for nine years of Herculean labour in making his party electable. Not only had he a working majority, but the divisions in Conservative ranks — between anti-Europeans, free marketers and moderates — threatened to split the party. Having set himself the objective of heading a two or three term government, Kinnock made his cabinet appointments with the long haul in mind. There were few surprises. John Smith, with whom he coexisted uneasily, was made chancellor; Roy Hattersley became home secretary; Gerald Kaufmann went to the foreign office; inveterate Euro-sceptic Bryan Gould took over environment; and Gordon Brown went to trade. It was, as many commentators conceded, a much more heavyweight cabinet than any of the Conservatives could have mustered.

But the new cabinet was to have its first trial of strength very soon. The problem was the foreign exchange markets. Although both Kinnock and Smith had, throughout, the election campaign, reaffirmed their commitment to hold the pound's parity at 2.95 DM inside the ERM, the foreign exchange markets simply did not believe them. Every previous Labour government had devalued; what reason was there to suppose this one would be different?

The pressure built up immediately. On Friday, April 10, the Bank of England managed to hold the line only by spending £4 billion — around a sixth of its total reserves — to support the exchange rate. But late that night, as the New York markets closed, the Governor of the Bank of England led the deputation to a meeting at 11, Downing Street with Smith and the permanent secretary to the Treasury, Sir Terence Burns. If, said the governor, the pound was to survive the coming week inside the ERM, then Smith would have to demonstrate his resolve by raising interest rates — by at least 2 per cent. It would also help, added the officials, if the government were to commit Britain to full monetary union and to meet the Maastricht criteria for a single currency. This would mean that both the taxation from Smith's first budget would have to be used to reduce government borrowing and the manifesto promises to raise child benefit and pensions be postponed.

Smith listened to Eddie George — number two at the Bank of England and the arbiter of British exchange rate policy — explain that, at the current rate of reserve loss, Britain's reserves would have run out by the following weekend. The markets needed decisive action. And they needed to know, by the night of Sunday, April 12, at the very latest, what the government would do when the far-eastern markets opened after the weekend. Sir Terence advised that once the markets recognised the government was resolved to hold the exchange rate, pressure would quickly subside and the interest rate increases could be reversed. The name of the game was earning credibility.

Although Smith had been warned to expect a Treasury/ Bank of England move to assert the cannons of economic orthodoxy, he had hoped to have been more than a few hours into his chancellorship before the pressures started to mount. As it stood, he felt like the victim of a coup and wondered to what extent the foreign exchange market selling had been prompted by the Bank of England's ham fisted intervention — almost designed to manufacture a run on the pound. In any case, he could do nothing without conferring with the prime minister.

In fact Kinnock had asked Smith to have the preliminary Bank of England meeting without him. Although he was not at one with his chancellor over economic policy and distrusted his judgement, he wanted to complete his cabinet appointments — and confer with his own advisers about how to react to what he knew the bank and treasury recommendations would be. He was determined to avoid being bounced into decisions before he had decided his line.

The alternative was to apply to the EC for a realignment conference, in which many more currencies would be devalued. But that could hardly be done then; it would have to wait until the following weekend. And it was not clear if the pound would be devalued sufficiently, or if other countries would follow the British lead. Not only might Britain have to devalue alone, it might not secure a devaluation large enough to make a difference; and be accompanied by higher interest rates.

285. The word 'pundit', in the context of the passage, means
- (a) a religious leader
- (b) a psychologist
- (c) an expert
- (d) a paleontologist

286. What was the main problem facing the new cabinet?
- (a) The dissension in the ranks of the party.
- (b) The devaluation of the currency.
- (c) The foreign exchange market problem.
- (d) The monetary union problem.

287. Who, according to the passage, is the leader of the Labour Party?
- (a) Neil Kinnock
- (b) John Smith
- (c) Gerald Kaufmann
- (d) Roy Hattersley

288. What, according to the treasury secretary, was the only way out of the exchange problem?
- (a) Devaluation of the currency
- (b) Rise in interest rates
- (c) Government spending
- (d) Raising taxes

289. It may be inferred from the passage that

(a) the Bank of England would go along with whatever the government decided.

(b) the prime minister was a puppet in the hands of the Bank of England.

(c) the Bank of England was completely independent of the government.

(d) the Bank of England could put enormous pressure on the government to formulate policy.

290. Why did Kinnock ask Smith to attend the Bank of England meeting without him?

(a) Because he did not get along with Smith.

(b) Because he wanted to use that time to confer with others.

(c) Because he already met them and did not want to meet them again.

(d) Because he was afraid of being censured by them.

291. Why, according to the author, was the realignment conference not a viable option for the government?

(a) Because other countries may not follow the British lead in devaluation.

(b) Because the higher interest rates to be given by Britain may deplete resources further.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

292. Which of the following do not belong to the Labour cabinet?

(a) Mr John Smith (b) Mr Bryan Goul

(c) Mr Maastricht (d) Mr G. Brown

293. What, according to the passage, was not a reason for the defeat of the Conservative Party?

(a) A lacklustre campaign

(b) Wrong policies

(c) No special message

(d) No political purpose

Passage – 37

I want to stress this personal helplessness we are all stricken with in the face of a system that has passed beyond our knowledge and control. To bring it nearer home, I propose that we switch off from the big things like empires and their wars to more familiar little things. Take pins for example! I do not know why it is that I so seldom use a pin when my wife cannot get on without boxes of them at hand; but it is so; and I will therefore take pins as being for some reason specially important to women.

There was a time when pinmakers would buy the material; shape it; make the head and the point; ornament it; and take it to the market, and sell it and the making required skill in several operations. They not only knew how the thing was done from beginning to end, but could do it all by themselves. But they could not afford to sell you a paper of pins for the farthing. Pins cost so much that a woman's dress allowance was calling pin money.

By the end of the 18th century Adam Smith boasted that it took 18 men to make a pin, each man doing a little bit of the job and passing the pin on to the next, and none of them being able to make a whole pin or to buy the materials or to sell it when it was made. The most you could say for them was that at least they had some idea of how it was made, though they could not make it. Now as this meant that they were clearly less capable and knowledgeable men than the old pin-makers, you may ask why Adam Smith boasted of it as a triumph of civilisation when its effect had so clearly a degrading effect. The reason was that by setting each man to do just one little bit of the work and nothing but that, over and over again, he became very quick at it. The men, it is said, could turn out nearly 5000 pins a day each; and thus pins became plentiful and cheap. The country was supposed to be richer because it had more pins, though it had turned capable men into mere machines doing their work without intelligence and being fed by the spare food of the capitalist just as an engine is fed with coals and oil. That was why the poet Goldsmith, who was a farsighted economist as well as a poet, complained that 'wealth accumulates, and men decay'.

Nowadays Adam Smith's 18 men are as extinct as the diplodocus. The 18 flesh-and-blood men have been replaced by machines of steel which spout out pins by the hundred million. Even sticking them into pink papers is done by machinery. The result is that with the exception of a few people who design the machines, nobody knows how to make a pin or how a pin is made: that is to say, the modern worker in pin manufacture need not be one-tenth so intelligent, skilful and accomplished as the old pinmaker; and the only compensation we have for this deterioration is that pins are so cheap that a single pin has no expressible value at all. Even with a big profit stuck on to the cost-price you can buy dozens for a farthing; and pins are so recklessly thrown away and wasted that verses have to be written to persuade children(without success) that it is a sin to steal, if even it's a pin.

Many serious thinkers, like John Ruskin and William Morris, have been greatly troubled by this, just as Goldsmith was, and have asked whether we really believe that it is an advance in wealth to lose our skill and degrade our workers for the sake of being able to waste pins by the ton. We shall see later on, when we come to consider the Distribution of Leisure, that the cure for this is not to go back to the old free for higher work than pin-making or the like. But in the meantime the fact remains that the

workers are now not able to make anything themselves even in little bits. They are ignorant and helpless, and cannot lift their finger to begin their day's work until it has all been arranged for them by their employer's who themselves do not understand the machines they buy, and simply pay other people to set them going by carrying out the machine maker's directions.

The same is true for clothes. Earlier the whole work of making clothes, from the shearing of the sheep to the turning out of the finished and washed garment ready to put on, had to be done in the country by the men and women of the household, especially the women; so that to this day an unmarried woman is called a spinster. Nowadays nothing is left of all this but the sheep shearing; and even that, like the milking of cows, is being done by machinery, as the sewing is. Give a woman a sheep today and ask her to produce a woollen dress for you; and not only will she be quite unable to do it, but you are likely to find that she is not even aware of any connection between sheep and clothes. When she gets her clothes, which she does by buying them at the shop, she knows that there is a difference between wool and cotton and silk, between flannel and merino, perhaps even between stockinet and other wefts; but as to how they are made, or what they are made of, or how they came to be in the shop ready for her to buy, she knows hardly anything. And the shop assistant from whom she buys is no wiser. The people engaged in the making of them know even less; for many of them are too poor to have much choice of materials when they buy their own clothes.

Thus the capitalist system has produced an almost universal ignorance of how things are made and done, whilst at the same time it has caused them to be made and done on a gigantic scale. We have to buy books and encyclopaedias to find out what it is we are doing all day; and as the books are written by people who are not doing it, and who get their information from other books, what they tell us is twenty to fifty years out of date knowledge and almost impractical today. And of course most of us are too tired of our work when we come home to want to read about it; what we need is cinema to take our minds off it and feel our imagination.

It is a funny place, this word of capitalism, with its astonishing spread of education and enlightenment. There stand the thousands of property owners and the millions of wage workers, none of them able to make anything, none of them knowing what to do until somebody tells them, none of them having the least notion of how it is made that they find people paying them money, and things in the shops to buy with it. And when they travel they are surprised to find that savages and Esquimaux and villagers who have to make everything for themselves are more intelligent and resourceful! The wonder would be if they were anything else. We should die of idiocy through disuse of our mental faculties if we did not fill our heads with romantic nonsense out of illustrated newspapers and novels and plays and films. Such stuff keeps us alive, but it falsifies everything for us so absurdly that it leaves us more or less dangerous lunatics in the real world.

Excuse my going on like this; but as I am a writer of books and plays myself, I know the folly and peril of it better than you do. And when I see that this moment of our utmost ignorance and helplessness, delusion and folly, has been stumbled on by the blind forces of capitalism as the moment for giving votes to everybody, so that the few wise women are hopelessly overruled by the thousands whose political minds, as far as they can be said to have any political minds at all, have been formed in the cinema, I realise that I had better stop writing plays for a while to discuss political and social realities in this book with those who are intelligent enough to listen to me.

1996

294. A suitable title to the passage would be

(a) *You Can't Hear a Pin-drop Nowadays.*

(b) *Capitalism and Labour Disintegration: Pinning the Blame.*

(c) *The Saga of the Non Safety Pins.*

(d) *Reaching the Pinnacle of Capitalistic Success.*

295. Why do you think that the author gives the example of Adam Smith?

(a) Because he thinks that Adam Smith was a boaster without any facts to back his utterance.

(b) Because he wants to give us an example of something undesirable that Adam Smith was proud of.

(c) Because he is proud to be a believer in a tenet of production that even a great man like Adam Smith boasted about.

(d) Because he feels that Adam Smith was right when he said that it took 18 men to make a pin.

296. Which of the following is true as far as pins are concerned?

(a) The cost of pins is more nowadays to produce.

(b) Earlier, workmen made pins with a lot of love and care.

(c) Pinball machines are the standard pin producing gadgets nowadays.

(d) It took much longer to make a pin earlier.

297. The reason that children have to be taught that stealing a pin is wrong is that

(a) they have an amazing proclivity to steal them right from childhood.

(b) pins are so common and cheap that taking one would not even be considered stealing by them.

(c) stealing a pin would lead to stealing bigger and bigger things in the future.

(d) stealing an insignificant thing like a pin smacks of kleptomania.

298. It may be inferred from the passage that the author

(a) is a supporter of the craftsmanship over bulk mechanised production.

(b) is a supporter of assembly line production over socialistic systems of the same.

(c) is a defender of the faith in capitalistic production.

(d) None of the above

299. Which of the following is not against the modern capitalistic system of mass production?

(a) John Ruskin (b) Goldsmith

(c) Adam Smith (d) William Morris

300. Goldsmith's dictum, "wealth accumulates, and men decay," in the context of the passage, probably means

(a) the more wealthy people get, they become more and more corrupt.

(b) the more rich people get, they forget the nuances of individual ability.

(c) people may have a lot of money, but they have to die and decay someday.

(d) the more a company gets wealthy the less they take care of people.

301. When the author says that a woman now is likely to know about any connection between sheep and clothes, he is probably being

(a) vindictive (b) chauvinistic

(c) satirical (d) demeaning

302. Which of the following can be a suitable first line to introduce the hypothetical next paragraph at the end of the passage?

(a) The distribution of leisure is not a term that can be explained in a few words.

(b) If people wear clothes they hardly seem to think about the method of production.

(c) Machines are the gods of our age and there seems to be no atheists.

(d) None of the above.

Passage – 38

Now let us turn back to inquire whether sending our capital abroad, and consenting to be taxed to pay emigration fares to get rid of the women and men who are left without employment in consequence, is all that capitalism can do when our employers, who act for our capitalists in industrial affairs, and are more or less capitalists themselves in the earlier stages of capitalistic development, find that they can sell no more of their goods at a profit, or indeed at all, in their own country.

Clearly they cannot send abroad the capital they have already invested, because it has all been eaten up by the workers, leaving in its place factories and railways and mines and the like; and these cannot be packed into a ship's hold and sent to Africa. It is only the freshly saved capital that can be sent out of the country. This, as we have seen, does go abroad in heaps of finished products. But the British land held by him on long lease, must, when once he has sold all the goods at home that his British customers can afford to buy, either shut up his works until the customers have worn out their stock of what they have bought, which would bankrupt him(for the landlord will not wait), or else sell his superfluous goods somewhere else; that is, he must send them abroad. Now it is not easy to send them to civilized countries, because they practise Protection, which means that they impose heavy taxes (customs duties) on foreign goods. Uncivilized countries, without Protection, and inhabited by natives to whom gaudy calicoes and cheap showy brassware are dazzling and delightful novelties, are the best places to make for at first.

But trade requires a settled government to put down the habit of plundering strangers. This is not a habit of simple tribes, who are often friendly and honest. It is what civilized men do where there is no law to restrain them. Until quite recent times it was extremely dangerous to be wrecked on our own coasts, as wrecking, which meant plundering wrecked ships and refraining from any officious efforts to save the lives of their crews, was a well-established business in many places on our shores. The Chinese still remember some astonishing outbursts of looting perpetrated by English ladies of high position, at moments when law was suspended and priceless works of art were to be had for the grabbing. When trading with aborigines begins with the visit of a single ship, the cannons and cutlasses carried may be quite sufficient to overawe the natives if they are troublesome. The real difficulty begins when so many ships come that a little trading station of white men grows up and attracts the white ne'er-do-wells and violent roughs who are always being squeezed out of civilization by the pressure of law and order. It is these riff-raff who turn the place into a sort of hell in which sooner or later missionaries are murdered and traders plundered.

Their home governments are appealed to put a stop to this. A gunboat is sent out and inquiry made. The report after the inquiry is that there is nothing to be done but set up a civilized government, with a post office, police, troops and the navy in the offing. In short, the place is added to some civilized Empire. And the civilized taxpayer pays the bill without getting a farthing of the profits.

Of course the business does not stop there. The riff-raff who have created the emergency move out just beyond the boundary of the annexed territory, and are as great a nuisance as ever to the traders when they have exhausted the purchasing power of the included natives and push on after fresh customers. Again they call on their home government to civilize a further area; and so bit by bit the civilized Empire grows at the expense of the home taxpayers, without any intention or approval on their part, until at last although all their real patriotism is centred on their own people and confined to their own country, their own rulers, and their own religious faith; they find that the centre of their beloved realm has shifted to the other hemisphere. That is how we in the British Islands have found our centre moved from London to the Suez Canal, and are now in the position that out of every hundred of our fellow-subjects, in whose defence we are expected to shed the last drop of our blood, only 11 are whites or even Christians. In our bewilderment some of us declare that the Empire is a burden and a blunder, whilst others glory in it as a triumph. You and I need not argue with them just now, our point for the moment being that, whether blunder or glory, the British Empire was quite unintentional. What should have been undertaken only as a most carefully considered political development has been a series of commercial adventures thrust on us by capitalists forced by their own system to cater to foreign customers before their own country's needs were one-tenth satisfied.

303. It may be inferred that the passage was written

(a) when Britain was still a colonial power.

(b) when the author was in a bad mood.

(c) when the author was working in the foreign service of Britain.

(d) when the author's country was overrun by the British.

304. According to the author, the habit of plundering the strangers

(a) is usually not found in simple tribes but civilized people.

(b) is usually found in the barbaric tribes of the uncivilized nations.

(c) is a habit limited only to English ladies of high position.

(d) is a usual habit with all white-skinned people.

305. Which of the following does not come under the aegis of capital already invested?

(a) Construction of factories

(b) Development of a mine

(c) Trade of finished products

(d) All of the above

306. Which of the following may be called the main complaint of the author?

(a) The race of people he belongs to are looters and plunderers.

(b) The capitalists are taking over the entire world.

(c) It is a way of life for English ladies to loot and plunder.

(d) The English taxpayer has to pay for the upkeep of territories he did not want.

307. Why do the capitalistic traders prefer the uncivilized countries to the civilized ones?

(a) Because they find it easier to rule them.

(b) Because civilized countries would make them pay protection duties.

(c) Because civilized countries would make their own goods.

(d) Because uncivilized countries like the cheap and gaudy goods of bad quality all capitalists produce.

308. The word 'officious', in the context of the passage, means

(a) self-important. (b) official.

(c) rude. (d) oafish.

309. According to the author, the main reason why capitalist go abroad to sell their goods is

(a) that they want to civilize the under developed countries of the world by giving them their goods.

(b) that they have to have new places to sell their surplus goods some where in new markets.

(c) that they actually want to rule new lands and selling goods is an excuse.

(d) None of the above

Passage – 39

That the doctrines connected with the name of Mr Darwin are altering our principles has become a sort of commonplace thing to say. And moral principles are said to share in this general transformation. Now, to pass by other subjects, I do not see why Darwinism need change our ultimate moral ideas. It was not to modify our conception of the end, either for the community, or the individual, unless we have been holding views, which long before Darwin were out of date. As to the principles of ethics I perceive, in short, no sign of revolution. Darwinism has indeed helped many to truer conception of the end, but I cannot admit that it has either originated or modified that conception.

And yet in ethics Darwinism after all perhaps be revolutionary, it may lead not to another view about the end, but to a different way of regarding the relatively importance of the means. For in the ordinary moral creed those means seem estimated on no rational principle. Our creed appears rather to be an irrational mixture of jarring elements. We have the moral code of Christianity, accepted in part; rejected practically by all save a few fanatics. But we do not realise how in its very principle the Christian ideals is false. And when we reject this code for another and in part a sounder morality, we are in the same condition of blindness and of practical confusion. It is here that Darwinism, with all the tendencies we may group under that name, seems destined to intervene. It will make itself felt, I believe, more and more effectually. It may force on us in some points a correction of our moral views, and a return to a non-Christian and perhaps a Hellenic ideal. I propose to illustrate here these general statements by some remarks on Punishment.

Darwinism, I have said, has not even modified our ideas of the Chief Good. We may take that as — the welfare of the community realised in its members. There is, of course, a question as to meaning to be given to welfare. We may identify that with mere pleasure, or gain with mere system, or may rather view both as inseparable aspects of perfection and individuality. And the extent and nature of the community would once more be a subject for some discussion. But we are forced to enter on these controversies here. We may leave welfare undefined, and for present purpose need not distinguish the community from the state. The welfare of this whole exists, of course, nowhere outside the individuals, and the individuals again have rights and duties only as members in the whole. This is the revived Hellenism — or we may call it in the organic view of things — urged by German Idealism early in the present century.

310. What is most probably the author's opinion of the existing moral principles of the people?

(a) He thinks they have to be revamped in the light of Darwinism.

(b) He thinks that they are okay as they are and do not need any major change.

(c) He thinks that it may be a good idea to have a modicum of the immortal Darwinism in us.

(d) Cannot be determined from the passage.

311. According to the author, the doctrines of Mr Darwin

(a) have changed our physical and moral principles.

(b) have to be re-evaluated to correct the faults endemic in them.

(c) do not have to change our moral ideas.

(d) are actually new versions of old moral rules.

312. What, according to the passage, is the Chief Good?

(a) Being good and kind to all fellow human beings.

(b) The greatest good of the greatest number.

(c) The welfare of the community realised in its members.

(d) Cannot be determined from the passage.

313. It is implied in the passage that

(a) a Hellenic ideal is not a proper substitute of the Christian ideal.

(b) what mankind needs is a Hellenic ideal rather than a Christian one.

(c) Darwinism is more Christian than Hellenic.

(d) fanatics do not understand what Darwinism really is.

314. According to the author, the moral code of Christianity

(a) is not followed by most people.

(b) is in danger due to opposition of Darwinism.

(c) is followed by a vast majority of people.

(d) is totally ignored by all true Christians.

Passage – 40

Governments looking for easy popularity have frequently been tempted into announcing give-aways of all sorts; free electricity, virtually free water, subsidised food, cloth at half price, and so on. The subsidy culture has gone to extremes. The richest farmers in the country get subsidised fertiliser. University education, typically accessed by the wealtier sections, is charged at a fraction of cost. Postal services are subsidised, and so are railway services. Bus fares cannot be raised to economical levels because there will be violent protests, so bus travel is subsidised too. In the past, price control on a variety of items, from steel to cement, meant that industrial consumers of these items got them at less than actual cost, while the losses of the public sector companies that produced them were borne by the taxpayer! A study, done a few years ago, came to the conclusion that subsidies in the Indian economy total as much as 14.5 per cent of gross domestic product. At today's level, that would work out to about Rs. 1,50,000 crore.

And who pays the bill? The theory — and the political fiction on the basis of which it is sold to unsuspecting voters — is that subsidies go to the poor, and are paid for by the rich. The fact is that most subsidies go to the 'rich' (defined in the Indian context as those who are above the poverty line), and much of the tab goes indirectly to the poor. Because the hefty subsidy bill results in fiscal deficits, which in turn push up rates of inflation — which, as everyone knows, hits the poor the hardest of all. Indeed, that is why taxmen call inflation the most regressive form of taxation.

The entire subsidy system is built on the thesis that people cannot help themselves, therefore governments must do so. That people cannot afford to pay for a variety of goods and services, and therefore the government must step in. This thesis has been applied not just in the poor countries but in the rich ones as well; hence the birth of the welfare state in the West, and an almost Utopian social security system; free medical care, food aid, old age security, et al. But with the passage of time, most of the wealthy nations have discovered that their economies cannot sustain this social safety net, which infact reduces the desire among people to pay their own way, and takes away some of the incentive to work. In short, the bill was unaffordable, and their societies were simply not willing to pay. To the regret of many, but because of the laws of economics are harsh, most Western societies have been busy pruning the welfare bill.

In India, the lessons of this experience — over several decades, and in many countries — do not seem to have been learnt. Or, they are simply ignored in the pursuit of immediate votes. People who are promised cheap food or clothing do not in most cases look beyond the gift horses — to the question of who picks up the tab. The uproar over higher petrol, diesel and cooking gas prices ignored this basic question: if the user of cooking gas does not want to pay for its cost, who should pay? Diesel in the country is subsidised, and if the trucker or owner of a diesel generator does not want to pay for its full cost, who does he or she think should pay the balance of the cost? It is a simple question, nevertheless it remains unasked.

The Deve Gowda government has shown some courage in biting the bullet when it comes to the price of petroleum products. But it has been bitten by a much bigger subsidy bug. It wants to offer food at half its cost to everyone below the poverty line, supposedly estimated at some 380 million people. What will be the cost? And, of course, who will pick up the tab? The Andhra Pradesh Government has been bankrupted by selling rice at Rs. 2 per kg. Should the Central Government be bankrupted too, before facing up to the question of what is affordable and what is not? Already, India is perenially short of power because the subsidy on electricity has bankrupted most electricity boards, and made private investment wary unless it gets all manner of state guarantees. Delhi's subsidised bus fares have bankrupted the Delhi Transport Corporation., whose buses have slowly disappeared from the capital's streets. It is easy to be soft and sentimental, by looking at programmes that will be popular. After all, who doesn't like a free lunch? But the evidence is surely mounting that the lunch isn't free at all. Somebody is paying the bill. And if you want to know who, take a look at the country's poor economic performance over the years.

315. Which of the following should not be subsidised now, according to the passage?

(a) University education (b) Postal services

(c) Steel (d) All of the above

316. The statement that subsidies are paid for by the rich and go to the poor is

(a) fiction.

(b) fact.

(c) fact, according to the author.

(d) fiction, according to the author.

317. Why do you think that the author calls the Western social security system Utopian?

(a) The countries' belief in the efficacy of the system was bound to turn out to be false.

(b) The system followed by these countries is the best available in the present context.

(c) Every thing under this system was supposed to be free but people were charging money for them.

(d) The theory of system followed by these countries was devised by Dr Utopia.

318. It can be inferred from the passage that the author

(a) believes that people can help themselves and do not need the government.

(b) believes that the theory of helping with subsidy is destructive.

(c) believes in democracy and free speech.

(d) is not a successful politician.

319. Which of the following is not a victim of extreme subsidies?

(a) The poor

(b) The Delhi Tranport Corporation

(c) The Andhra Pradesh Government

(d) None of these

320. What, according to the author, is a saving grace of the Deve Gowda government?

(a) It has realised that it has to raise the price of petroleum products.

(b) It has avoided been bitten by a bigger subsidy bug.

(c) Both (a) and (b).

(d) Neither (a) and (b).

321. A suitable title to the passage would be-

(a) *There's No Such Thing as a Free Lunch.*

(b) *The Economic Overview.*

(c) *Deve Gowda's Government and its Follies.*

(d) *It Takes Two to Tango.*

322. Which of the following is not true, in the context of the passage?

(a) Where subsidies are concerned, the poor ultimately pay the tab.

(b) Inflation is caused by too much subsidies.

(c) Experts call subsidies the most regressive form of taxation.

(d) Fiscal deficits are caused due to heavy subsidy bills.

Passage – 41

The membrane-bound nucleus is the most prominent feature of the eukaryotic cell. Schleiden and Schwann, when setting forth the cell doctrine in the 1830s, considered that it had a central role in growth and development. Their belief has been fully supported even though they had only vague notions as to what that role might be, and how the role was to be expressed in some cellular action. The membraneless nuclear area of the prokaryotic cell, with its tangle of fine threads, is now known to play a similar role.

Some cells, like the sieve tubes of vascular plants and the red blood cells of mammals, do not possess nuclei during the greater part of their existence, although they had nuclei when in a less differentiated state. Such cells can no longer divide and their life span is limited. Other cells are regularly multinucleate. Some, like the cells of striated muscles or the latex vessels of higher plants, become so through cell fusion. Some, like the unicellular protozoan paramecium, are normally binucleate, one of the nuclei serving as a source of hereditary information for the next generation, the other governing the day-to-day metabolic activities of the cell. Still other organisms, such as some fungi, are multinucleate because cross walls, dividing the mycelium into specific cells, are absent or irregularly present. The uninucleate situation, however, is typical for the vast minority of cells, and it would appear that this is the most efficient and most economical manner of partitioning living substance into manageable units. This point of view is given credence not only by the prevalence of uninucleate cells, but because for each kind of cell there is a ratio maintained between the volume of the nucleus and that of the cytoplasm. If we think of the nucleus as the control centre of the cell, this would suggest that for a given kind of cell performing a given kind of work, one nucleus can 'take care of' a specific volume of cytoplasm and keep it in functioning order. In terms of material and energy, this must mean providing the kind of information needed to keep flow of materials and energy moving at the correct rate and in the proper channels. With the multitude of enzymes in the cell, materials and energy can of course be channelled in a multitude of ways; it is the function of some information molecules to make channels of use more preferred than others at any given time. How this regulatory control is exercised is not entirely clear.

The nucleus is generally a rounded body. In plant cells, however, where the centre of the cell is often occupied by a large vacuole, the nucleus may be pushed against the cell wall, causing it to assume a lens shape. In some white blood cells, such as polymorphonucleated leukocytes, and in cells of the spinning gland of some insects and spiders, the nucleus is very much lobed. The reason for this is not clear, but it may relate to the fact that for a given volume of nucleus, a lobate form provides a much greater surface area for nuclear-cytoplasmic exchanges, possibly affecting both the rate and the amount of metabolic reactions. The nucleus, whatever its shape, is segregated from the cytoplasm by a double membrane, the nuclear envelope, with the two membranes separated from each other by a perinuclear space of varying width. The envelope is absent only during the time of cell division, and then just for a brief period. The outer membrane is often continuous with the membranes of the endoplasmic reticulum, a possible retention of an earlier relationship, since the envelope, at least in part, is formed at the end cell division by coalescing fragments of the endoplasmic reticulum. The cytoplasmic side of the nucleus is frequently coated with ribosomes, another fact that stresses the similarity and relation of the nuclear envelope to the endoplasmic reticulum. The inner membrane seems to posses a crystalline layer where it abuts the nucleoplasm, but its function remains to be determined.

Everything that passes between the cytoplasm and the nucleus in the eukaryotic cell must transverse the nuclear envelope. This includes some fairly large molecules as well as bodies such as ribosomes, which measure about 25 mm in diameter. Some passageway is, therefore, obviously necessary since there is no indication of dissolution of the nuclear envelope in order to make such movement possible. The nuclear pores appear to be reasonable candidates for such passageways. In plant cells these are irregularly, rather sparsely distributed over the surface of the nucleus, but in the amphibian oocyte, for example, the pores are numerous, regularly arranged, and octagonal and are formed by the fusion of the outer and inner membrane.

323. Which of the following kinds of cells never have a nuclei?

(a) Sieve Tubes

(b) Red blood cells of mammals

(c) Prokaryotic cells

(d) None of these

324. According to the first paragraph, the contention of Schleiden and Schwann that the nucleus is the most important part of the cell has

(a) been proved to be true.

(b) has been true so far but false in the case of the prokaryotic cell.

(c) is only partially true.

(d) has been proved to be completely false.

325. It may be inferred from the passage that the vast majority of cells are

(a) multinucleate. (b) binucleate.

(c) uninucleate. (d) anunucleate.

326. What is definitely a function of the nuclei of the normally binucleate cell?

(a) To arrange for the growth and nourishment of the cell.

(b) To hold hereditary information for the next generation.

(c) To make up the basic physical structure of the organism.

(d) To fight the various foreign diseases attacking the body.

327. The function of the crystalline layer of the inner membrane of the nucleus is

(a) generation of nourishment of the cell.

(b) holding together the disparate structures of the endoplasmic reticulum.

(c) helping in transversal of the nuclear envelope.

(d) Cannot be determined from the passage

328. Why, according to the passage, is the polymorpho-nucleated leukocyte probably lobed?

(a) Because it is quite convoluted in its functions.

(b) Because it is the red blood cell which is the most important cell in the body.

(c) Because it provides a greater area for metabolism reactions.

(d) Because it provides greater strength to the spider web due to greater area.

329. Why, according to the passage, are fungi multinucleate?

(a) Because they need more food to survive.

(b) Because they frequently lack walls dividing the mycelium.

(c) Because the mycelium is areawise much bigger than other cells.

(d) Cannot be determined from the passage

Passage – 42

The second plan to have to examine is that of giving to each person what she deserves. Many people, especially those who are comfortably off, think this is what happens at present: that the industrious and sober and thrifty are never in want, and that poverty is due to idleness, improvidence, drinking, betting, dishonesty, and bad character generally. They can point to the fact that a labour whose character is bad finds it more difficult to get employment than one whose character is good; that a farmer or country gentleman who gambles and bets heavily, and mortgages his land to live wastefully and extravagantly, is soon reduced to poverty; and that a man of business who is lazy and does not attend to it becomes bankrupt. But this proves nothing that you cannot eat your cake and have it too; it does not prove that your share of the cake was a fair one. It shows that certain vices make us rich. People who are hard, grasping, selfish, cruel, and always ready to take advantage of their neighbours, become very rich if they are clever enough not to overreach themselves. On the other hand, people who are generous, public spirited, friendly, and not always thinking of the main chance, stay poor when they are born poor unless they have extraordinary talents. Also as things are today, some are born poor and others are born with silver spoons in their mouths: that is to say, they are divided into rich and poor before they are old enough to have any character at all. The notion that our present system distributes wealth according to merit, even roughly, may be dismissed at once as ridiculous. Everyone can see that it generally has the contrary effect; it makes a few idle people very rich, and a great many hardworking people very poor.

On this, intelligent Lady, your first thought may be that if wealth is not distributed according to merit, it ought to be; and that we should at once set to work to alter our laws so that in future the good people shall be rich in proportion to their goodness and the bad people poor in proportion to their badness. There are several objections to this; but the very first one settles the question for good and all. It is, that the proposal is impossible and impractical. How are you going to measure anyone's merit in money? Choose any pair of human beings you like, male or female, and see whether you can decide how much each of them should have on her or his merits. If you live in the country, take the village blacksmith and the village clergyman, or the village washerwoman and the village schoolmistress, to begin with. At present, the clergyman often gets less pay than the blacksmith; it is only in some villages he gets more. But never mind what they get at present: you are trying whether you can set up a new order of things in which each will get what he deserves. You need not fix a sum of money for them: all you have to do is to settle the proportion between them. Is the blacksmith to have as much as the clergyman? Or twice as much as the clergyman? Or half as much as the clergyman? Or how much more or less? It is no use saying that one ought to have more the other less; you must be prepared to say exactly how much more or less in calculable proportion.

Well, think it out. The clergyman has had a college education; but that is not any merit on his part: he owns it to his father; so you cannot allow him anything for that. But through it he is able to read the New Testament in Greek; so that he can do something the blacksmith cannot do. On the other hand, the blacksmith can make a horse-shoe, which the parson cannot. How many verses of the Greek Testament are worth one horse-shoe? You have only to ask the silly question to see that nobody can answer it.

Since measuring their merits is no use, why not try to measure their faults? Suppose the blacksmith swears a good deal, and gets drunk occasionally! Everybody in the village knows this; but the parson has to keep his faults to himself. His wife knows them; but she will not tell you what they are if she knows that you intend to cut off some of his pay for them. You know that as he is only a mortal human being, he must have some faults; but you cannot find them out. However, suppose he has some faults he is a snob; that he cares more for sport and fashionable society than for religion! Does that make him as bad as the blacksmith, or twice as bad, or twice and quarter as bad, or only half as bad? In other words, if the blacksmith is to have a shilling, is the parson to have six pence, or five pence and one-third, or two shillings? Clearly these are fools' questions: the moment they bring us down from moral generalities to business particulars it becomes plain to every sensible person that no relation can be established between human qualities, good or bad, and sums of money, large or small. It may seem scandalous that a prize-fighter, for hitting another prize-fighter so hard at Wembley that he fell down and could not rise within ten seconds, received the same sum that was paid to the Archbishop of Canterbury for acting as Primate of the Church of England for nine months; but none of those who cry out against the scandal can express any better in money the difference between the two. Not one of the persons who think that the prize-fighter should get less than the Archbishop can say how much less. What the prize-fighter got for his six or seven months' boxing would pay a judge's salary for two years; and we all agree that nothing could be more ridiculous, and that any system of distributing wealth which leads to such absurdities must be wrong. But to suppose that it could be changed by any possible calculation that an ounce of archbishop of three ounces of judge is worth a pound of prize-fighter would be sillier still. You can find out how many candles are worth a pound of butter in the market on any particular day; but when you try to estimate the worth of human souls the utmost you can say is that they are all of equal value before the throne of God. And that will not help you in the least to settle how much money they should have. You must simply give it up, and admit that distributing money according to merit is beyond mortal measurement and judgement.

330. Which of the following is not a vice attributed to the poor by the rich?

(a) Idleness

(b) Drug addition

(c) Gambling

(d) Alcoholism

331. What, according to the author, do the generous and public spirited people need to become rich?

(a) A criminal mind

(b) To be born with silver spoons

(c) Extraordinary talents

(d) Strength of character

332. In the passage, which kind of people are not mentioned as likely to get rich quickly?

(a) Selfish people (b) Grasping people

(c) Hard people (d) Ambitious people

333. What, according to the author, is the main problem in distributing wealth according to the goodness or badness of human beings?

(a) Because the bad people will as always, cheat the good people of their fair share of the money.

(b) Because there are too many people in the world and it will take a long time to categorise them into good or bad.

(c) Because there are no standards by which to judge good or bad in relation to money.

(d) None of the above

334. Which of the following about the author's thinking may be inferred from the passage?

(a) The poor should work hard to become rich.

(b) The present system of distribution of wealth is biased in favour of the rich.

(c) The honest men should resort to trickery if they want to become rich.

(d) The present system of government should give way to a more progressive one.

335. This passage most probably is a part of

(a) a newspaper article.

(b) an anthropological document.

(c) a letter to someone.

(d) an ecclesiastical liturgy.

336. The word 'improvidence' in the context of the passage, means

(a) extravagance. (b) lasciviousness.

(c) corruption. (d) indelicacy.

337. The author gives the example of the Archbishop of Canterbury and the prize-fighter to

(a) prove that there cannot be any division of wealth based on moral standards.

(b) prove that in this day and age might always scores over religion and love.

(c) prove the existence of a non-discriminating god.

(d) prove that a pound of butter is worth more than any amount of candles any day.

Passage – 43

The conventional wisdom says that this is an issue-less election. There is no central personality of whom voters have to express approval or dislike; no central matter of concern that makes this a one-issue referendum like so many elections in the past; no central party around which everything else revolves — the Congress has been displaced from its customary pole position, and no one else has been able to take its place. Indeed, given that all-seeing video cameras of the Election Commission, and the detailed pictures they are putting together on campaign expenditure, there isn't even much electioning: no slogans on the walls, no loudspeakers blaring forth at all hours of the day and night, no cavalcades of cars heralding the arrival of a candidate at the local bazaar. Forget it being an issue-less election, is this an election at all?

Perhaps the 'fun' of an election lies in its featuring someone whom you can love or hate. But Narasimha Rao has managed to reduce even a general election, involving nearly 600 million voters, to the boring non-event that is the trademark of his election rallies, and indeed of everything else that he does. After all, the Nehru-Gandhi clan has disappeared from the political map, and the majority of voters will not even be able to name P.V.Narasimha Rao as India's Prime Minister. There could be as many as a dozen prime ministerial candidates ranging from Jyoti Basu to Ramakrishna Hegde, and from Chandra Shekar to (believe it or not) K.R.Narayanan. The sole personality who stands out, therefore, is none of the players, but the umpire: T.N.Seshan.

As for the parties, they are like the blind men of Hindustan, trying in vain to gauge the contours of the animal they have to confront. But it doesn't look as if it will be the mandir-masjid, nor will it be Hindutva or economic nationalism. The Congress will like it to be stability, but what does that mean for the majority? Economic reform is a non-issue for most people with inflation down to barely 4 per cent, prices are not top of the mind either. In a strange twist, after the hawala scandal, corruption has been pushed off the map too.

But ponder for a moment, isn't this state of affairs astonishing, given the context? Consider that so many ministers have had to resign over the hawala issue; that a governor who was a cabinet minister has also had to quit, in the wake of judicial displeasure; that the prime minister himself is under investigation for his involvement in not one scandal but two; that the main prime ministerial candidate from the opposition has had to bow out because he too has been changed in the hawala case; and that the head of the 'third force' has his own little (or not so little) fodder scandal to face. Why then is corruption not an issue — not as a matter of competitive politics, but as an issue on which the contenders for power feel that they have to offer the prospect of genuine change? If all this does not make the parties (almost all of whom have broken the law, in not submitting their audited accounts every year to the income tax authorities) realise that the country both needs — and is ready for-change in the Supreme Court; the assertiveness of the Election Commission, giving new life to a model code of conduct that has been ignored for a quarter country; the independence that has been thrust upon the Central Bureau of Investigation; and the fresh zeal on the part of tax collectors out to nab corporate no-gooders. Think also that at no other point since the Emergency of 1975-77 have so many people in power been hounded by the system for their misdeeds.

Is this just a case of a few individuals outside the political system doing the job, or is the country heading for a new era? The seventies saw the collapse of the national consensus that marked the Nehruvian era, and ideology took over in the Indira Gandhi years. That too was buried by Rajiv Gandhi and his technocratic friends. And now, we have these issue-less elections. One possibility is that the country is heading for a period of constitutionalism as the other arms of the state reclaim some of the powers they lost, or yielded, to the political establishment. Economic reform free one part of Indian society from the clutches of the political class. Now, this could spread to other parts of the system. Against such a dramatic backdrop, it should be obvious that people (voters) are looking for accountability, for ways in which to make a corrupted system work again. And the astonishing thing is that no party has sought to ride this particular wave; instead all are on the defensive, desperately evading the real issues. No wonder this is an 'issue-less' election.

338. Why does the author probably say that the sole personality who stands out in the elections is T.N.Seshan?

(a) Because all the other candidates are very boring.

(b) Because all the other candidates do not have his charisma.

(c) Because the shadow of his strictures are looming large over the elections.

(d) None of the above

339. A suitable title to the passage would be

(a) *Elections: A Oreview.*

(b) *The Country's Issue-less Elections.*

(c) *T.N.Seshan — the Real Hero.*

(d) *Love or Hate Them, But Vote For Them.*

340. Which of the following are not under scrutiny for alleged corruption, according to the passage?

(a) The opposition prime ministerial candidate

(b) P.V. Narasimha Rao

(c) The leader of the 'third force'

(d) Ramakrishna Hegde

341. Why does the author say that almost all parties have broken the law?

(a) Because they all indulge in corrupt electoral process.

(b) Because they all have more income than recorded sources.

(c) Because they are all indicted on various charges.

(d) Because they have failed to submit audited accounts to tax authorities.

342. According to the passage, which of the following has not been responsible for the winds of change blowing throughout the country?

(a) Greater awareness on the part of the general public.

(b) Enforcement of a model code of conduct by the Election Commission.

(c) Greater independence to the Central Bureau of Investigation.

(d) Fresh zeal on the part of tax collectors.

343. According to the passage, which of the following is not mentioned as even having the potential to be an issue in the current elections?

(a) The mandir-masjid issue

(b) The empowerment of women

(c) Economic nationalism

(d) Hindutva

Passage – 44

I think that it would be wrong to ask whether 50 years of India's Independence are an achievement or a failure. It would be better to see things as evolving. It's not an either-or question. My idea of the history of India is slightly contrary to the Indian idea. India is a country that, in the north, outside Rajasthan, was ravaged and intellectually destroyed to a large extent by the invasions that began in about AD 1000 by forces and religions that India had no means of understanding.

The invasions are in all the schoolbooks. But I don't think that people understand that every invasion, every war, every campaign, was accompanied by slaughter, a slaughter always of the most talented people in the country. So these wars, apart from everything else led to a tremendous intellectual depletion of the country. I think that in the British period, and in the 50 years after the British period, there has been a kind of regrouping or recovery, a very slow revival of energy and intellect. This isn't an idea that goes with the vision of the grandeur of old India and all that sort of rubbish. That idea is a great simplification and it occurs because it is intellectually, philosophically easier for Indians to manage.

What they cannot manage, and what they have not yet come to terms with, is that ravaging of all the north of India by various conquerors. That was ruined not by the act of nature, but by the hand of man. It is so painful that few Indians have begun to deal with it. It is much easier to deal with British imperialism. That is a familiar topic, in India and Britain. What is much less familiar is the ravaging of India before the British.

What happened from AD 1000 onwards, really, is such a wound that it is almost impossible to face. Certain wounds are so bad that they can't be written about. You deal with that kind of pain by hiding from it. You retreat from reality. I do not think, for example, that the Incas of Peru or the native people of Mexico have ever got over their defeat by the Spaniards. In both places the head was cut off. I think the pre-British ravaging of India was as bad as that.

In the place of knowledge of history, you have various fantasies about the village republic and the Old Glory. There is one big fantasy that Indians have always found solace in: about India having the capacity for absorbing its conquerors. This is not so. India was laid low by its conquerors. I feel the past 150 years have been years of every kind of growth. I see the British period and what has continued after that as one period. In that time, there has been a very slow intellectual recruitment. I think every Indian should make the pilgrimage to the site of the capital of the Vijayanagar empire, just to see what the invasion of India led to. They will see a totally destroyed town. Religious wars are like that. People who see that might understand what the centuries of slaughter and plunder meant. War isn't a game. When you lost that kind of war, your town was destroyed, the people who built the towns were destroyed. You are left with a headless population. That's where modern India starts from. The Vijayanagar capital was destroyed in 1565. It is only now that the surrounding region has begun to revive.

A great chance has been given to India to start up again, and I feel it has started up again. The questions about whether 50 years of India since Independence have been a failure or an achievement are not the questions to ask.

In fact, I think India is developing quite marvelously, people thought — even Mr Nehru thought — that development and new institutions in a place like Bihar, for instance, would immediately lead to beauty. But it doesn't happen like that. When a country as ravaged as India, with all its layers of cruelty, begins to extend justice to people lower down, it's a very messy business. It's not beautiful, it's extremely messy. And that's what you have now, all these small politicians with small reputations and small parties. But this is part of growth, this is part of development. You must remember that these people, and the people they represent, have never had rights before. When the oppressed have the power to assert themselves, they will

behave badly. It will need a couple of generations of security, and knowledge of institutions, and the knowledge that you can trust institutions — it will take at least a couple of generations before people in that situation begin to behave well.

People in India have known only tyranny. The very idea of liberty is a new idea. The rulers were tyrants. The tyrants were foreigners. And they were proud of being foreign. There's a story that anybody could run and pull a bell and the emperor would appear at his window and give justice. This is a child's idea of history — the slave's idea of the ruler's mercy. When the people at the bottom discover that they hold justice in their own hands, the earth moves a little. You have to expect these earth movements in India. It will be like this for a hundred years. But it is the only way. It's painful and messy and primitive and petty, but it's better that it should begin. It has to begin. If we were to rule people according to what we think fit, that takes us back to the past when people had no voices.

With self-awareness all else follows. People begin to make new demands on their leaders, their fellows, on themselves. They ask for more in everything. They have a higher idea of human possibilities. They are not content with what they did before or what their fathers did before. They want to move. That is marvellous. That is as it should be.

I think that within every kind of disorder now in India there is a larger positive movement. But the future will be fairly chaotic. Politics will have to be at the level of the people now. People like Nehru were colonial — style politicians. They were to a large extent created and protected by the colonial order. They did not begin with the people. Politicians now have to begin with the people. They cannot be too far above the level of the people. They are very much part of the people.

It is important that self-criticism does not stop. The mind has to work, the mind has to be active, there has to be an exercise of the mind. I think it's almost a definition of a living country that it looks at itself, analyses itself at all times. Only countries that have ceased to live can say it's all wonderful.

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344. The central thrust of the passage is that
- (a) India is gearing up for a new awakening.
- (b) India is going back to its past status.
- (c) India is yet to understand itself.
- (d) India's glorious past is a figment of the imagination.

345. The writer's attitude is
- (a) excessively critical of India.
- (b) insightful.
- (c) cynical.
- (d) col (d)

346. The writer has given the example of the Vijayanagar kingdom in order to drive home the point that
- (a) Indians should know their historical sites.
- (b) Indians should be aware of the existence of such a historic past.
- (c) it is time that India came to terms with the past.
- (d) All of these

347. The writer is against
- (a) the child's view of history.
- (b) taking a critical stand on history.
- (c) indulging in the details of the past.
- (d) None of these

348. According to the writer, India's regeneration and revival took place
- (a) in the British period.
- (b) after the British period.
- (c) during and after the British period.
- (d) a long time after the British left.

349. According to the passage, self-awareness is followed by
- (a) self-righteousness.
- (b) a higher idea of human possibilities.
- (c) a desire for more in everything.
- (d) Both (b) and (c)

350. According to the passage, India's current situation is
- (a) bleak. (b) horrific.
- (c) primitive and messy. (d) None of these

351. For a country to be alive and progressive, it is important that
- (a) self-criticism does not stop.
- (b) self-criticism does not exceed a certain limit.
- (c) it feels that all is right with itself.
- (d) None of these

352. The writer's prognosis for India's future is that
- (a) it will be stable.
- (b) it will be chaotic.
- (c) it will reflect the manipulations of the present.
- (d) it will give way to self-criticism.

353. One of the main features of the tyranny of foreign rulers was
- (a) the decimation of the country's artists.
- (b) the decimation of the country's wealth.
- (c) the decimation of the country's talented people.
- (d) All of these

Passage – 45

When talks come to how India has done for itself in 50 years of independence, the world has nothing but praise for our success in remaining a democracy. On other fronts, the applause is less loud. In absolute terms, India hasn't done too badly, of course, life expectancy has increased. So has literacy. Industry, which was barely a fledging, has grown tremendously. And as far as agriculture is concerned, India has been transformed from a country perpetually on the edge of starvation into a success story held up for others to emulate.

But these are competitive times when change is rapid, and to walk slowly when the rest of the world is running is almost as bad as standing still or walking backwards. Compared with large chunks of what was then the developing world — South Korea, Singapore, Malaysia, Thailand, Indonesia, China and what was till lately a separate Hong Kong — India has fared abysmally.

It began with a far better infrastructure than most of these countries had. It suffered hardly or not at all during the World War II. It had advantages like an English speaking elite, quality scientific manpower (including a Nobel laureate and others who could be ranked among the world's best) and excellent business acumen. Yet, today, when countries are ranked according to their global competitiveness, it is tiny Singapore that figures at the top. Hong Kong is an export powerhouse. So is Taiwan. If a symbol were needed of how far we have fallen back, note that while Korean Cielos are sold in India, no one in South Korea is rushing to buy an Indian car.

The reasons list themselves. Topmost is economic isolationism. The government discouraged imports and encouraged self-sufficiency. Whatever the aim was, the result was the creation of a totally inefficient industry that failed to keep pace with global trends and, therefore, became absolutely uncompetitive. Only when the trade gates were opened a little did this become apparent. The years since then have been spent in merely trying to catch up.

That the government actually sheltered its industrialists from foreign competition is a little strange. For, in all other respects, it operated under the conviction that businessmen were little more than crooks who were to be prevented from entering the most important areas of the economy, who were to be hamstrung in as many ways as possible, who were to be tolerated in the same way as an inexcisable wart. The high, expropriatory rates of taxation, the licensing laws, the reservation of whole swathes of industry for the public sector, and the granting of monopolies to the public sector firms were the principal manifestations of this attitude. The government forgot that before wealth could be distributed, it had to be created. The government forgot that it itself could not create, but only squander wealth.

Some of the manifestations of the old attitude have changed. Tax rates have fallen. Licensing has been all but abolished. And the gates of global trade have been opened wide. But most of these changes were forced by circumstances partly by the foreign exchange bankruptcy of 1991 and the recognition that the government could no longer muster the funds to support the public sector, leave alone expand it. Whether the attitude of the government itself, or that of more than a handful of ministers, has changed, is open to question.

In many other ways, however, the government has not changed one whit. Business still has to negotiate a welter of negotiations. Transparency is still a longer way off. And there is no exit policy. In defending the existing policy, politicians betray an inability to see beyond their noses. A no-exit policy for labour is equivalent to a no-entry policy for new business. If one industry is not allowed to retrench labour, other industries will think a hundred times before employing new labour.

In other ways too, the government hurts industries. Public sector monopolies like the department of telecommunications and Videsh Sanchar Nigam Ltd. make it possible for Indian businesses to operate only at a cost several times that of their counterparts abroad. The infrastructure is in shambles partly because it is unable to formulate a sufficiently remunerative policy for private business, and partly because it does not have the stomach to change market rates for services.

After a burst of activity in the early nineties, the government is dragging its feet. At the rate it is going, it will be another 50 years before the government realises that a pro-business policy is the best pro-people policy. By then of course, the world would have moved even farther ahead.

354. The writer's attitude towards the government is

(a) critical. (b) ironical.

(c) sarcastic. (d) derisive.

355. The writer is surprised at the government's attitude towards its industrialists because

(a) the government did not need to protect its industrialists.

(b) the issue of competition was non-existent.

(c) the government looked upon its industrialists as crooks.

(d) the attitude was a conundrum.

356. The government was compelled to open the economy due to

(a) pressure from international markets.

(b) pressure from domestic market.

(c) foreign exchange bankruptcy and paucity of funds with the government.

(d) All of these

357. The writer ends the passage on a note of
(a) cautious optimism.
(b) pessimism.
(c) optimism.
(d) pragmatism.

358. According to the writer, India should have performed better than the other Asian nations because
(a) it had adequate infrastructure.
(b) it had better infrastructure.
(c) it had better politicians who could take the required decisions.
(d) All of these

359. India was in a better condition than the other Asian nations because
(a) it did not face the ravages of the World War II.
(b) it had an English speaking populace and good business sense.
(c) it had enough wealth through its exports.
(d) Both (a) and (b)

360. The major reason for India's poor performance is
(a) economic isolationism.
(b) economic mismanagement.
(c) inefficient industry.
(d) All of these

361. One of the features of the government's protectionist policy was
(a) encouragement of imports.
(b) discouragement of exports.
(c) encouragement of exports.
(d) discouragement of imports.

362. The example of the Korean Cielo has been presented to highlight
(a) India's lack of stature in the international market.
(b) India's poor performance in the international market.
(c) India's lack of creditability in the international market.
(d) India's disrepute in the international market.

363. According to the writer,
(a) India's politicians are myopic in their vision of the country's requirements.
(b) India's politicians are busy lining their pockets.
(c) India's politicians are not conversant with the needs of the present scenario.
(d) All of these

Passage – 46

When Deng Xiaoping died a few months ago, the Chinese leadership barely paused for a moment before getting on with the business of governing the country. Contrast that with the chaotic contortions on India's political stage during the past month, and it is easy to conclude that democracy and democratic freedoms are serious obstacles to economic progress.

When the Chinese leadership wants a power plant to be set up, it just goes ahead. No fears of protracted litigation, of environmental protests, or of lobbying by interested parties. It — or the economy — is not held to ransom by striking truckers or air traffic controllers. Certainly, there is much that is alluring about an enlightened dictatorship.

But there the trouble begins. First, there is no guarantee that a dictatorship will be an enlightened one. Myanmar has been ruled by a dictator for decades, and no one would claim that it is better off than even Bangladesh which has itself suffered long stretches of dictatorship. Nor can Mobuto Sese Seko, much in the news these days, be described as enlightened by any reckoning. The people of Israel, almost the only democracy in a region where dictatorships (unenlightened ones) are the norm, are much better off than their neighbours.

Second, dictatorships can easily reverse policies. China was socialist as long as Mao Zedong was around. When Deng Xiaoping took over in what was essentially a palace coup, he took the country in the opposite direction. There is little to ensure that the process will not be repeated. In India such drastic reversals are unlikely.

Six years ago Indian politicians agreed that industries should be de-licensed, that imports should be freed or that investment decisions should be based on economic considerations. Now few think otherwise. Almost all politicians are convinced of the merits of liberalisation though they may occasionally lose sight of the big picture in pandering to their constituencies. India has moved slower than China on liberalisation, but whatever moves it has made are more permanent.

Democracies are also less likely to get embroiled in destructive wars. Had Saddam Hussain been under the obligation of facing free elections every five years, he would have thought ten times before entangling his people in a long confrontation with the West. Germany, Italy and Japan were all dictatorships when they launched the World War II. The price was paid by the economies.

Democracies make many small mistakes. But dictatorships are more susceptible to making huge ones and risking everything on one decision — like going to war. Democracies are the political equivalent of free markets, Companies know they can't fool the consumer too often; he will simply switch to the competition. The same goes for political parties. When they fail to live up to their promises in government, the political consumer opts for the competition.

Democratic freedoms too are important for the economy, especially now that information is supreme. Few doubt that the Internet will play an important part in the global economy in the decades to come. But China, by preventing free access to it, is already probably destroying its capabilities in this area. As service industries grow in importance, China may well be at a disadvantage though that may not be apparent today when its manufacturing juggernaut is rolling ahead.

India has stifled its entrepreneurs through its licensing policies. That was an example of how the absence of economic freedom can harm a country. But right-wing dictatorships like South Korea erred in the opposite direction. They forced their businesses to invest in industries, which they (the dictators) felt had a golden future. Now many of those firms are trying to retreat from those investments. Statism is bad, no matter what the direction in which it applies pressure. At this moment, China and other dictatorships may be making foolish investment decisions. But as industries are subsidized and contrary voices not heard, the errors will not be realised until the investments assume gargantuan proportions.

India's hesitant ways may seem inferior to China's confident moves. But at least we know what the costs are. That is not the case with China. It was only years after the Great Leap Forward and only such experiments that the cost in human lives (millions of them) became evident to the world. What the cost of China's present experiments is we may not know for several years more. A nine per cent rate of growth repeated year after year may seem compelling. But a seven per cent rate of growth that will not falter is more desirable. India seems to be on such a growth curve, whatever the shenanigans of our politicians.

364. According to the passage,
- (a) India needs a benevolent dictatorship.
- (b) India has failed as a democracy.
- (c) India should go the way of China.
- (d) None of these

365. The passage says that
- (a) benevolent dictators are not easy to find.
- (b) not all dictators will be enlightened.
- (c) dictators can make or break a country.
- (d) an enlightened dictatorship is better than a corrupt democracy.

366. It can be implied from the passage that
- (a) a lower rate of growth is preferred to a higher rate of growth.
- (b) a higher rate of growth is preferred to a lower rate of growth.
- (c) a low but stable rate of growth is preferred to a high rate of growth.
- (d) a low but faltering rate of growth is a sign of stability amidst growth.

367. Vis-a-vis democracies, dictatorships run the risk of
- (a) losing all for a single mistake.
- (b) making bigger mistakes.
- (c) making huge mistakes and risking everything.
- (d) None of these

368. The writer's conclusion in the passage is that
- (a) under no circumstances should a country encourage a corrupt democrat.
- (b) under no circumstances should statism be a welcome move.
- (c) a statist will not give due importance to the voice of the people.
- (d) a statist will always look to his own welfare.

369. Democracy has been compared to the free market, as
- (a) both have a high degree of competition.
- (b) both offer a multitude of options to choose from.
- (c) consumer satisfaction plays an important role in both.
- (d) All of these

370. It can be inferred from the passage that
- (a) China stands to lose out in the global market because it has blocked the Internet.
- (b) India stands to gain in the global market because of its policy vis-à-vis the Internet.
- (c) Internet will play a crucial role in the global market in the years to come.
- (d) All of these

371. According to the passage, a democratic set up works as a check on the
- (a) actions and decisions of its leaders.
- (b) functioning of its economy.
- (c) Both (a) and (b)
- (d) None of these

372. India's moves on liberalisation are more permanent than China's because
- (a) India's politicians are in agreement over the need for reforms.
- (b) India is not at the mercy of dictators.
- (c) unlike China, India is unlikely to have drastic policy reversals.
- (d) India is not in a hurry to reform

373. According to the passage,
- (a) Israel is the only democracy in West Asia.
- (b) Israel is better off than Bangladesh or Myanmar.
- (c) Israel does not face policy reversals.
- (d) None of these

Passage – 47

Of each of the great leaders, it is said by his followers, long after he is gone, he made us do it. If leadership is the art of persuading your people to follow your bidding, without their realising your involvement, the archetype of its practice is N. R. Narayana Murthy, the chairman and managing director of the Rs. 143.81 crore Infosys Technologies (Infosys). For, the 52-year-old CEO of the globalised software corporation — which he founded with six friends, and a combined capital of Rs. 10,000 in 1981 and which now occupies the front ranks of the country's most admired corporations, leads with the subtlest of weapons: personal example.

Infosys ranks only 578th among the country's listed companies, and sixth in the software sector, in terms of its turnover. But it is setting new standards for India Inc. through its practices of inter alia awarding stock options to its employees, putting the value of its intellectual assets and its brands on its balancesheet, and conforming to the disclosure standards of the Securities and Exchange Commission (SEC) of the US. Behind all this is the stubborn personal subscription of its CEO to the underlying causes of wealth-creation-people-power and transparency. "What were choices earlier are compulsions now," asserts Murthy.

In fact, the mirror images of Murthy, the Man, can be found all over Infosys, his company. His egalitarianism — which finds expression in such habits as using the same table and chair as anyone else in the organisation — is practised firmly when it comes to charting a course for the company's future: everyone has a voice. "We have no hierarchy just for the sake of control."

Brimming with the conviction that customer satisfaction is the key to success, Murthy has built a fleet-footed human resource management system that treats employees as customers, using the resources of the organisation to meet their professional and personal needs. His instruments are not just top-of-the-market salaries, but also operational empowerment as well as every facility that an employee needs to focus on the job.

Just what methods does Murthy use to ensure that his DNA is replicated in his company? Not for him are the classical leadership genre — transactional or transformational, situational or visionary. His chosen style, instead, is to lead by example, ensuring that the CEO's actions set the template for all Infoscions.

Murthy believes that the betterment of man can be brought about through the 'creation of wealth, legally and ethically'. The personal example that he has set enabled his company to mirror those beliefs, tying his own rewards, and measuring his value to the company, to his ability to create wealth, and erecting systems for the company's wealth to be shared by its people. Sums up Nandan Nilekani, 41, deputy managing director, Infosys: "This is the future model of the corporation. Run an excellent company, and let the market increase its value to create wealth."

Although Murthy is one of the prime beneficiaries of the philosophy — his 10 per cent stake in Infosys is worth Rs. 130 crore today — in his book, the leader leads not by grabbing the booty but by teaching others to take what they deserve. That's why, on the Infosys' balancesheet, the value of Murthy's intellectual capital is nowhere near the top, on the rationale, that the CEO, at 52, is worth far less to his company than, say, a bright young programmer of 26. To spread the company's wealth, Murthy has instituted stock options — the first to do so in the country — for employees, creating 300 millionaires already. By 2000, he wants the number to climb to 1000.

To act as a beacon for his version of the learning organisation, Murthy not only spends an hour a day surfing the Internet to learn about new technological developments in his field, he also makes as many luncheon appointments as he can with technical people and academicians — dons from the Indian Institutes of Technology for instance — systematically plumbing their depths for an understanding of new developments in infotech. Murthy's objective is not just to stay abreast of the state-of-the-art, but also to find a way to use that knowledge for the company.

Following Murthy's example, Infosys has set up a technology advancement unit, whose mandate is to track, evaluate, and assimilate new techniques and methodologies. In fact, Murthy views learning not just as amassing data, but as a process that enables him to use the lessons from failure to achieve success. This self-corrective loop is what he demonstrates through his leadership during a crisis.

In 1995, for example, Infosys lost a Rs. 15 crore account — then 20 per cent of its revenues — when the $69 billion GE yanked its business from it. Instead of recriminations, Murthy activated Infosys' machinery to understand why the business was taken away and to leverage the learning for getting new clients instead. Feeling determined instead of guilty, his employees went on to sign up high profile customers like the $20 billion Xerox, the $7 billion Levi Strauss, and the $14 billion Nynex.

"You must have a multi-dimensional view of paradigms," says the multi-tasking leader. The objective is obvious: ensure that Infosys' perspective on its business and the world comes from as many vantage points as possible so that corporate strategy can be synthesised not from a narrow vision, but from a wide angle lens. In fact, Murthy still regrets that, in its initial years, Infosys didn't distil a multi-pronged understanding of the environment into its strategies, which forced it onto an incremental path that led revenues to snake up from Rs. 0.02 crore to just Rs. 5 crore in the first 10 years.

It was after looking around itself instead of focusing on its initial business of banking software, that Infosys managed to accelerate. Today the company operates with stretch targets setting distant goals and working backwards to get to them. The crucial pillar on which Murthy bases his ethical leadership is openness. Transparency, he reckons, is the clearest signal that one has nothing to hide. The personal manifestations of that are inter alia the practice of always giving complete information whenever any employee, customer, or investor asks for it: the loudly proclaimed insistence that every Infoscion pay taxes and file returns: and a perpetually open office into which anyone can walk.

But even as he tries to lead Infosys into cloning his own approach to enterprise, is Murthy choosing the best future for it? If Infosys grows with the same lack of ambition, the same softness of style, and the same absence of aggression, is it not cutting off avenues of growth that others may seize? As Infosys approaches the 21st century it is obvious that Murthy's leadership will have to set ever-improving role models for his ever-learning company. After all, men grow old; companies shouldn't.

374. One of the ways in which Infosys spreads the company's wealth among its employees is
- (a) by awarding stock options.
- (b) by giving an extravagant bonus at the end of each year.
- (c) Both (a) and (b)
- (d) None of these

375. According to the passage, at Infosys
- (a) control is exerted through a system of hierarchy.
- (b) control is not exerted through a system of hierarchy.
- (c) hierarchy does not have pride of place.
- (d) popular opinion is the most respected voice.

376. Murthy believes in
- (a) betterment of man through learning.
- (b) betterment of man through ethical creation of wealth.
- (c) betterment of man through experimentation.
- (d) All of these

377. The example of the Rs. 15 crore account highlights
- (a) Murthy's ability to see his company through a crisis.
- (b) Murthy's ability to turn failure into success.
- (c) Murthy's potential to handle a crisis.
- (d) All of these

378. According to Murthy, learning is
- (a) the essence of a employee.
- (b) the art of amassing data.
- (c) a process that helps him to learn from failure.
- (d) All of these

379. According to the passage,
- (a) Infosys could not have succeeded without working backward.
- (b) Infosys succeeded because it worked backwards.
- (c) working backwards contributed to Infosys' success.
- (d) working backwards is a hallmark of Infosys' functioning today.

380. Openness at Infosys includes
- (a) the payment of taxes.
- (b) giving complete information.
- (c) sharing secrets.
- (d) Both (a) and (b)

381. It is evident from the passage that
- (a) Infosys will have to devise new strategies to meet the challenges of the 21st century.
- (b) Infosys will stagnate if it does not become aggressive.
- (c) Infosys may have to become more aggressive in order to retain its market.
- (d) None of these

382. The cornerstone of Murthy's human resource management system is
- (a) the employee as God.
- (b) optimum utilization of human potential.
- (c) customer satisfaction.
- (d) satisfaction of personal needs.

383. According to the passage,
- (a) Infosys is a reflection of its CEO.
- (b) Infosys brings the best out in Murthy.
- (c) Infosys and Murthy are synonymous.
- (d) Murthy, the man, and Murthy the CEO are incompatible.

Passage – 48

Last fortnight, news of a significant development was tucked away in the inside pages of newspapers. The government finally tabled a bill in Parliament seeking to make primary education a fundamental right. A fortnight earlier, a Delhi-based newspaper had carried a report about a three-month interruption in the Delhi Government's 'Education for All' programme. The report made for

distressing reading. It said that literacy centres across the city were closed down, volunteers beaten up and enrolment registers burnt. All because the state government had, earlier this year, made participation in the programme mandatory for teachers in government schools. The routine denials were issued and there probably was a wee bit of exaggeration in the report. But it still is a pointer to the enormity of the task at hand.

That economic development will be inherently unstable unless it is built on a solid base of education, specially primary education, has been said so often that it is in danger of becoming a platitude. Nor does India's abysmal record in the field need much reiteration. Nearly 30 million children in the six to ten age group do not go to school — reason enough to make primary education not only compulsory but a fundamental right. But is that the solution? More importantly, will it work? Or will it remain a mere token, like the laws providing for compulsory primary education? It is now widely known that 14 states and four Union Territories have this law on their statute books. Believe it or not, the list actually includes Bihar, Madhya Pradesh (MP) and Rajasthan, where literacy and education levels are miles below the national average. A number of states have not even notified the compulsory education law.

This is not to belittle the decision to make education a fundamental right. As a statement of political will, a commitment by the decision-makers, its importance cannot be undervalued. Once this commitment is clear, a lot of other things like resource allocation will naturally fall into place. But the task of universalizing elementary education (UEE) is complicated by various socio-economic and cultural factors which vary from region to region and within regions.

If India's record continues to appall, it is because these intricacies have not been adequately understood by the planners and administrators. The trouble has been that education policy has been designed by grizzled mandarins ensconced in Delhi and is totally out of touch with the ground reality. The key then is to decentralise education planning and implementation. What's also needed is greater community involvement in the whole process. Only then can school timings be adjusted for convenience, school children given a curriculum they can relate to and teachers made accountable.

For proof, one has only to look at the success of the district primary education programme, which was launched in 1994. It has met with a fair degree of success in the 122 districts it covers. Here the village community is involved in all aspects of education — allocating finances to supervising teachers to fixing school timings and developing curriculum and textbooks — through district planning teams. Teachers are also involved in the planning and implementation process and are given small grants to develop teaching and learning material, vastly improving motivational levels. The consequent improvement in the quality of education generates increased demand for education.

But for this demand to be generated, quality will first have to be improved. In MP, the village panchayats are responsible for not only constructing and maintaining primary schools but also managing scholarships, besides organising non-formal education. How well this works in practice remains to be seen (though the department claims the schemes are working very well) but the decision to empower panchayats with such powers is itself a significant development. Unfortunately, the Panchayat Raj Act has not been notified in many states. After all, delegating powers to the panchayats is not looked upon too kindly by vested interests. More specifically, by politicians, since decentralisation of education administration takes away from them the power of transfer, which they use to grant favours and build up a support base. But if the political leadership can push through the bill to make education a fundamental right, it should also be able to persuade the states to implement the laws on Panchayat Raj. For, UEE cannot be achieved without decentralisation. Of course, this will have to be accompanied by proper supervision and adequate training of those involved in the administration of education. But the devolution of powers to the local bodies has to come first.

384. One of the problems plaguing the education system in India is

(a) poverty.

(b) diverse cultural and socio-economic factors.

(c) male chauvinism.

(d) All of these

385. In the context of the passage, the term 'grizzled mandarins' means

(a) old hags.

(b) decrepit men.

(c) ineffective old men.

(d) None of these

386. One of the reasons contributing to India's poor performance on the education front is that

(a) its leaders do not have the conviction required to improve the education system.

(b) male members of society do not want their female counterparts to be educated.

(c) administrators in charge of education are out of touch with ground realities.

(d) the country does not have the law for implementation of education policies in its statute books.

387. The only way in which the education system can be improved is by
(a) decentralising education planning and implementation.
(b) introducing fresh blood in the planning body.
(c) injecting funds into the exchequer solely for the purpose.
(d) educating the people on the need for primary education.

388. Very low education levels are visible in
(a) Bihar, Rajasthan and Uttar Pradesh.
(b) Rajasthan, West Bengal and Madhya Pradesh.
(c) Rajasthan, Bihar and Madhya Pradesh.
(d) West Bengal, Uttar Pradesh and Bihar.

389. The district primary education programme
(a) was launched in 1994 in 22 states.
(b) was launched in 1994 in 12 states.
(c) launched in 1994 has been successful in 122 districts.
(d) launched in 1994 has met with dubious success.

390. The village panchayats in Madhya Pradesh are responsible for
(a) implementing adult education policies for the villages.
(b) organising non-formal education.
(c) scholarships and construction and maintenance of primary schools.
(d) Both (b) and (c)

391. The successful implementation of education policies is obstructed by
(a) vested interests.
(b) panchayat officials.
(c) politicians.
(d) bureaucrats.

392. Primary education
(a) is a fundamental right.
(b) will be made a fundamental right.
(c) is only for the privileged sections of society.
(d) None of these

393. One of the ways in which education policy can be successfully implemented as mentioned in the passage, is
(a) greater community involvement.
(b) greater community development.
(c) greater community awareness.
(d) Both (a) and (b)

Passage – 49

The narrator of *Midnight's Children* describes it as a kind of collective fantasy. I suppose what he, or I, through him was trying to say, was that there never had been a political entity called India until 1947. The thing that became independent had never previously existed, except that there had been an area, a zone called India. So it struck me that what was coming into being, this idea of a nation-state, was an invention. It was an invention of the nationalist movement. And a very successful invention.

One could argue that nation-states are a kind of collective fantasies. Very similar things happened with the unification of Italy, and also with the unification of Germany. The history of India is a history of independent nation-states. It is a history of Oudh or Bengal or Maratha kingdoms. All those independent histories agreed to collectivise themselves into the idea of the nation of India. In the case of Pakistan, it was less successful. Pakistan was under-imagined. It did not survive as a nation-state.

If you ask people in general, they would have absolutely no problem with the idea of India at all. I think, in a way the strength of the nationalist idea is shown by its ability to survive the extraordinary stresses that it was placed under. I think the stresses of things — communalism, the high degree of public corruption, of regional rivalries, of the tension between the centre and the state, the external pressures of bad relations with Pakistan — these are colossal pressures which any state could be forgiven for being damaged by. I think the thing to say about the success of the idea is that it remains an idea though people might not find it very easy to give a simple definition of it. But that it does exist and that it is something to which people feel they belong, I think is now the case. That it survives these stresses is an indication of its strength.

I'm not interested in an idealised, romantic vision of India, I know it is the great pitfall of the exile. So you know for me, always, the issue of writing about India has been not to write as an outsider. On the other hand, evidently something has changed in the last 10 years, which is that as a result of various circumstances, I've not been able to return. All I can say is that I have felt it as the most profound loss and I still do. There have been many losses in the last decade but the loss of the easy return to India has been for me an absolute anguish, an inescapable anguish. I feel as if I've lost a limb. I am very anxious to bring that period to an end.

I do not think that one of the most interesting phenomena for India as a country is the phenomenon of the Indian Diaspora. I often think Indian — Indian Indians — find that very hard to understand. In England, when people call themselves British Indian, they mean both halves of that. And yet, what it means to be a British Indian is very alien to an Indian Indian. The same is true in the Caribbean, in Africa, in Canada, in the United States, and so on. The

thing that has interested me is that there are now many, many ways of being something which you can legitimately call Indian. Being an Indian in India is just one of those ways.

The forces of disintegration are always there. I think in every society there is the tension between the forces that bring it together and the forces that pull it apart. I'm worried, above all, of the communal issue because half a century is no time at all in the eye of history, and half a century ago something of colossally horrible proportion took place. The fact that it hasn't happened for 50 years on quite the same scale means nothing. It could still happen tomorrow. One of the things that I remember very vividly, being there 10 years ago at about the time of the killings that took place in Assam, is discussing this with good friends and fellow writers. And I remember somebody said to me, until we understand that we are capable of these things, we can't begin to move beyond them. Because it's a very easy response to atrocities, to say: oh those terrible people did that, and we are not like that. I think the difficult response is to accept we are also capable of that, the thing that happened there could also, in certain circumstances, be something that we were able to perpetrate. The civilising influence is what prevents most of us from giving vent to those terrible urges. Those urges are part of humanity as well as the more civilized urges.

Of course, I fear in India the recurrence of communal or regionalist inter-community violence. I fear the long-term damage to a democracy that can be done by mass corruption. I think corruption is in a way a subversion of democracy and the commonplace view in India is that corruption is everywhere. In a sense, you could say that is not a democratic society. If money, favour and privilege is what makes the place work, then that's not a democracy. At least it runs the danger of being no longer able to call itself a democracy.

What was happening, I thought, was that people were trying to seize control of that rhetoric. That is to say, special interest groups. You could say Hindus are a very large special interest group. If any group inside such a complex and many faceted country tries to define the nation exclusively in its own terms, then it begins to create terrible stresses. I do think that the kind of attempt to define India in Hindu terms is worrying for that reason. It creates backlashes, it creates polarisation, and it creates the risk of more upheaval. Partly, I am saying this as a kind of objective observer, but nobody is an objective observer.

I come from an Indian minority, I no doubt have a minority perspective. I can't ignore that and nor would I wish to. Partly, also I am speaking temperamentally. That is to say, the kind of religious language in politics is something I find temperamentally unpleasant. I don't like people who do that, whether they be sectarians in Northern Ireland or India. I believe in, if possible, separating one's personal spiritual needs and aspirations from the way in which a country is run. I think in those countries where that separation has not taken place, one can see all kinds of distortions of social and ordinary life which are unpleasant. Iran is an obvious example. The country in which that kind of separation has completely fragmented it.

Where Naipaul is right, although I don't share his conclusions about it, but I think where he is right, is in saying that this is a great historical moment. One reason why the 50th anniversary is interesting is that it does seem to represent the end of the first age and the beginning of second age. And to that extent that is true now, if someone was born today, they would be born into a very different set of cultural assumptions and hopes than somebody born 50 years ago. We were entirely sold on the Nehru-Gandhi kind of plan. We grew up and that was the portrait of the nation we had hung on our wall, and to the extent that you never entirely lose those formative ideas, that's still the picture of the country I've got on my wall. But it's clear that for somebody being born now, they are being born into a very different country.

I also think of taking the Naipaul point on what would happen if the BJP were to form a government. Well, what I would like to think is that in order for the BJP or anybody of that persuasion to form a government, they would have to change. There is even some kind of suggestion that it may even be happening a little bit because they are intelligent people. They understand their weaknesses as well as their strengths. Clearly, for a Hinduist party to form the government of the country is not at all unlikely. So I think one does have to engage with that in the same way as many people in the country who, like myself, were not remotely in tune with the Thatcherite revolution but have to engage with it because it was in fact happening, and kept winning elections, and the world was not going to go back. So, of course, both people inside the Hindu political enterprise and people outside it will have to shift. I am optimistic about India's ability to force those changes that are necessary because I do believe it is not fundamentally an intolerant country and will not fundamentally accept intolerant politics.

On the other hand, there has to be reckoning with the fact that these are ideas, which are gaining in popularity. I'll tell you where I would draw the line myself. I think there was a great historical mistake made in Europe about the Nazi Party. People attempted to see whether they could live with it and discovered very rapidly that was a mistake, that appeasement was a great historical mistake. So, it seems to me, the question is: What do we make of this political enterprise? Is it fundamentally democratic or fundamentally anti-democratic? If democratic, then we must all learn to make the best of it. If anti-democratic, then we must fight it very hard.

What happened in India happened before the book (*Satanic Verses*) had actually entered. It happened because of an

article in *India Today*, which, I must say, I thought was an irresponsibly written article, because it was written by somebody, who, as a friend, asked me for an early copy of the book, and then presented that book in the most inflammatory sort of way.

This was one of the things that disappointed me, that after a lifetime of having written from a certain sensibility, and a certain point of view, I would have expected people in India to know about it since it was all entirely about India. It was written from a deep sense of connection and affection for India. I would have expected that I had some money in the bank. That is to say, if Salman Rushdie wrote any book, then we know who he is. He is not some idiot who just arrived from nowhere shouting abuse. This is somebody whose work, whose opinions, whose lectures and whose stories we know. I would have hoped that my work would have been judged in the context of what people already knew about me. Instead, it seemed as if everything I had been in my life up to that point suddenly vanished out of the window and this other Rushdie was invented who was this complete bastard who had done this terrible thing. There did not seem to be any attempt to correct that or to combat that. I was surprised and disappointed it did not. It didn't happen here either. It didn't happen anywhere in the world. It was as if the force of history, the force of a historical event was so huge that it erases all that goes before it.

The negative response to the *Satanic Verses*, let us remember that there was also a positive response, was such that it erased my personality and put in its place some other guy who they didn't recognize at all. Anybody who knows anything about these countries, and I do know something about these countries, knows that every cheap politician can put a demonstration in the street in five minutes. That doesn't represent in any sense the people's will. It represents a certain kind of political structure, political organization. It doesn't represent truth.

But I always believed and I still believe that India would come back. I never believe that the loss of India is forever. Because India is not Iran, it's not even Pakistan, and I thought good sense will prevail in India because that's my life experience of Indian people and of the place.

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394. The idea of India that inspired the writer's generation was the one dominated or formed by

(a) the Nehru-Gandhi politics.

(b) the Nehru-Gandhi ideology.

(c) the Nehru-Gandhi idea regarding India's formative years.

(d) the Nehruvian idea of socialism.

395. The writer does not share

(a) Naipaul's stand that the 50th anniversary is a historical moment.

(b) Naipaul's stand that the 50th anniversary is not a historical moment.

(c) Naipaul's conclusion on the 50th anniversary being a historical moment.

(d) Naipaul's conclusion on the 50th anniversary not being a historical moment.

396. The writer shows faith in India's basic

(a) stability. (b) resilience.

(c) fortitude. (d) democracy.

397. According to the writer,

(a) politicians incite the general public to demonstrate against writers.

(b) a politician's demonstration does not reflect the people's will.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

398. The writer's view of India is determined mainly by

(a) his experience.

(b) his fondness for the country.

(c) his love for the resilience of the Indian people.

(d) his love of writing about India.

399. According to the writer's friend,

(a) we should fight against communal pressure.

(b) the fact that communal conflagrations haven't occurred in India for half a century, is something to be proud of.

(c) we can move beyond things, only after we know we are capable of those things.

(d) we have to identify with the people who were involved in inciting communal passions.

400. What according to the passage prevents us from giving in to violent, terrible urges?

(a) Our education

(b) Our upbringing

(c) Our cultural influences

(d) The civilising influence

401. According to the writer, what disqualifies India from being called a democracy?

(a) Its communalism

(b) Its corruption

(c) Its anti-minority stance

(d) All of these

402. The writer contradicts his assertion of being an 'objective observer' on the basis that

(a) no one can be an 'objective observer'.

(b) no one is an 'objective observer'.

(c) he is a subjective observer.

(d) everybody is a subjective observer.

403. In the first paragraph of the passage, the writer questions

(a) the existence of a political entity called India prior to independence.

(b) the contention that a political entity called India did not exist.

(c) the stand that India was an invention.

(d) the stand that India needs to think in terms of its being a nation-state.

404. According to the writer, the difference between India and Pakistan was that

(a) India survived as a nation-state, Pakistan did not.

(b) Indians were full of fantastic ideas in 1947.

(c) Pakistan was born out of another nation.

(d) the creation of Pakistan suffered from under-imaginativeness.

405. According to the passage, the secret of India's survival lies in

(a) its ability to fight back in the face of tremendous stress and strains.

(b) the highly fertile imagination of the Indian people.

(c) a sense of belonging that people feel for it.

(d) Both (a) and (c)

Passage – 50

If Western civilization is in a state of permanent crisis, it is not far-fetched to suggest that there may be something wrong with its education. No civilization, I am sure, has ever devoted more energy and resources to organised education, and if we believe in nothing else, we certainly believe that education is, or should be, the key to everything. In fact, the belief in education is so strong that we treat it as the residual legatee of all our problems. If the nuclear age brings new danger; if the advance of genetics engineering opens the doors of new abuses; if commercialism brings new temptations, the answer must be more and better education. The modern way of life is becoming more complex: this means that everybody must become more highly educated. “By 1984,” it was said recently, “it will be desirable that the most ordinary of men is not embarrassed by the use of a logarithm table, the elementary concepts of the calculus, and by the definitions and uses of such words as electron, coulomb, and volt. He should further have become able not only to handle a pen, and ruler but also a magnetic tape, valve, and transistor. The improvement of communications between individuals and groups depends on it.” Most of all, it appears, the international situation calls for prodigious educational efforts. The classical statement on this point was delivered by Sir Charles(now Lord)Snow in his *Rede Lecture* some years ago: To say that we must educate ourselves or perish, is a little more melodramatic than the facts warrant. To say we have to educate ourselves or watch a steep decline in our lifetime, is about right. According to Lord Snow, the Russians are apparently doing much better than anyone else and will 'have a clear edge', unless and until the Americans and we educate ourselves both sensibly and imaginatively'.

Lord Snow, it will be recalled, talked about 'The Two Cultures and the Scientific Revolution' and expressed his concern that 'the intellectuals life of the whole of western society is increasingly being split into two polar groups . . . At one pole we have the literary intellectuals . . . at the other the scientists'. He deplores the 'gulf of mutual incomprehension' between these two groups and wants it bridged. It is quite clear how he thinks this 'bridging' operation is to be done; the aims of his educational policy would be, first, to get as many 'alpha-plus scientists as the country can throw up'; second, to train 'a much larger stratum of alpha professionals' to do the supporting research, high class design and development; third, to train 'thousands upon thousands' of other scientists and engineers; and finally, to train 'politicians, administrators, and entire community, who know enough science to have a sense of what the scientists are talking about'. If this fourth and last group can at least be educated enough to 'have sense' of what the real people, the scientists and engineers, are talking about, so Lord Snow seems to suggest, the gulf of mutual incomprehension between the 'Two Cultures' may be bridged.

These ideas on education, which are by no means unrepresentative of our times, leave one with the uncomfortable feeling that ordinary people, including politicians, administrators, and so forth, are really not much use, they have failed to make the grade: but, at least, they should be educated enough to have a sense of what is going on, and to know what the scientists mean when they talk to quote Lord Snow's example about the Second Law of Thermodynamics. It is an uncomfortable feeling, because the scientists never tire of telling us that the fruits of their labours are 'neutral': whether they enrich humanity or destroy it depends on how they are used. And who is to decide how they are used? There is nothing in the training of scientists and engineers to enable them to take such decision, or else, what becomes of the neutrality of science?

If so much reliance is today being placed in the power of education to enable ordinary people to cope with the problems thrown up by scientific and technological progress, then there must be something more to education than Lord Snow suggests. Can education help us to turn the potentiality into a reality to the benefit of man?

To do so, the task of education would be, first and foremost the transmission of ideas of value, of what to do with our lives. There is no doubt also the need to transmit know-how but this must take second place, for it is obviously somewhat foolhardy to put great powers into the hands of people without making sure that they have a reasonable idea of what to do with them. At present, there can be little doubt that the whole of mankind is in mortal danger, not because we are short of scientific and technological know-how, but because we tend to use it destructively, without wisdom. More education can help us only if it produces more wisdom.

The essence of education, I suggested, is the transmission of values, but values do not help us to pick our way through life unless they have become our own, a part, so to say, of our mental make-up. This means that they are more than mere formulae or dogmatic assertions: that we think and feel with them, that they are the very instruments through which we like and interpret, and experience the world. When we think, we do not just think: we think with ideas. Our mind is not a blank, a tabula rasa. When we begin to think we can do so only because our mind is already filled with all sorts of ideas with which to think. All through our youth and adolescence, before the conscious and critical mind begins to act as a sort of censor and guardian at the threshold, ideas seep into our mind, multitudes of them. These years are, one might say, our Dark Ages during which we are nothing but inheritors; it is only in later years that we can gradually learn to sort out our inheritance.

First of all, there is language. Each word is an idea. If the language which seeps into us during our Dark Ages is English, our mind is thereby furnished by a set of ideas which is significantly different from the set represented by Chinese, Russian, German, or even American. Apart from words there are the rules of putting them together: grammar, another bundle of ideas, the study of which has fascinated some modern philosophers to such an extent that they thought they could reduce the whole of philosophy to a study of grammar.

All philosophers and others have always paid a great deal of attention to ideas seen as the result of thought and observation; but in modern times all too little attention has been paid to the study of the ideas which form the very instruments by which thought and observation proceed. On the basis of experience and conscious thought small ideas may easily be dislodged, but when it comes to bigger, more universal, or more subtle ideas, it may not be so easy to change them. Indeed, it is often difficult to become aware of them, as they are the instruments and not the result of our thinking just as you can see what is outside you, but cannot easily see that with which you see, the eye itself. And even when one has become aware of them it is often impossible to judge them on the basis of ordinary experience.

We often notice the existence of more or less fixed ideas in other people's minds — ideas with which they think without being aware of doing so. We then call them prejudices, which is logically quite correct because they have merely seeped into the mind and are in no way the result of judgement. But the word prejudice is generally applied to ideas that are patently erroneous and recognisable as such by anyone except the prejudiced man. Most of the ideas with which we think are not of that kind at all. To some of them, like those incorporated in words and grammar, the notions of truth or error cannot even be applied, others are quite definitely not prejudices but the result of a judgement; others again are tacit assumptions or presuppositions which may be very difficult to recognise.

I say, therefore, that we think with or through ideas and that what we call thinking is generally the application of pre-existing ideas to a given situation or set of facts. When we think about, say the political situation we apply to that situation our political ideas, more or less systematically, and attempt to make that situation' 'intelligible' to ourselves by means of these ideas. Similarly, everywhere else we evaluate the situation in the light of our value-ideas.

The way in which we experience and interpret the world obviously depends very much indeed on the kind of ideas that fill our minds. If they are mainly small, weak, superficial, and incoherent, life will appear insipid, uninteresting, petty and chaotic. It is difficult to bear the resultant feeling of emptiness, and the vacuum of our minds may only too easily be filled by some big, fantastic notion-political or otherwise — which suddenly seem to illumine everything and to give meaning and purpose to our existence. We feel that education will help solve each new problem or complexity that arises. It needs no emphasis that herein lies one of the great dangers of our times.

When people ask for education they normally mean something more than mere training, something more than mere knowledge of facts, and something more than a mere diversion. Maybe they cannot themselves formulate precisely what they are looking for; but I think what they are really looking for is ideas that could make the world, and their own lives, intelligible to them. When a thing is intelligible you have a sense of participation; when a thing is unintelligible you have a sense of estrangement. 'Well, I don't know', you hear people say, as an impotent protest against the unintelligibility of the world as they meet it. If the mind cannot bring to the world a set — or, shall we say, a tool box — of powerful ideas, the world must appear to it as a chaos, a mass of unrelated phenomena, of meaningless events. Such a man is like a person in a strange world and without any signs of civilization, without maps or signposts or indicators of any kind. Nothing has any meaning to him; nothing can hold his vital interest; he has no means of making anything intelligible to himself.

406. The writer's contention in the passage is that the crisis in Western civilization can be explained by
(a) the presence of some flaws in its education.
(b) some inherent lack of coordination among its various elements.
(c) some basic misunderstanding in its society.
(d) the energy it has devoted to education.

407. According to the writer, Lord Snow sees the intellectual life of Western society as split between
(a) the educated and the uneducated.
(b) the government servants and the plebeians.
(c) scientists and literary intellectuals.
(d) administrators and intellectuals.

408. The writer seems to criticise the belief that
(a) education gives rise to further complexities as civilization progresses.
(b) all new problems and complexities can be tackled and solved by more and better education.
(c) people need to learn more in order to earn more.
(d) None of these

409. What, according to the author, would be the definition of 'prejudice'?
(a) Ideas that help people to identify with new situations.
(b) Fixed ideas with which people think without being aware of doing so.
(c) Ideas that people cull from experience in order to judge a situation.
(d) Fixed ideas that see a person through the trials and tribulations of life.

410. According to Lord Snow, which of the following groups needs to be educated enough to at least understand the works of scientists and engineers?
(a) Politicians, administrators, and the entire community
(b) Politicians and literary intellectuals
(c) Politicians and the layman
(d) All of these

411. In the passage, the writer questions
(a) the neutrality of science.
(b) scientists' stand on the neutrality of science.
(c) scientists' stand on the neutrality of their labours.
(d) Lord Snow's assertion regarding the potential of intellectuals in society.

412. The author's assertion in the passage is that education's main responsibility is to
(a) transmit ideas of value.
(b) transmit technical knowledge.
(c) Both (a) and (b)
(d) transmit the values regarding human and societal norms.

413. The author believes that
(a) the gulf between science and literature needs to be bridged.
(b) ideas should be maintained for a holistic view of society and its problems.
(c) words are not ideas.
(d) None of these

414. Which of the following sentences is not true according to the author?
(a) Values must be part of one's psyche.
(b) Values are merely dogmatic assertions.
(c) One identifies with values.
(d) Values are the means to interpret and experience the world.

415. Thinking is
(a) being.
(b) knowing.
(c) application of pre-existing ideas to a situation.
(d) application of fixed ideas to a situation.

Passage – 51

The highest priced words are ghost-written by gagmen who furnish the raw material for comedy over the air and on the screen. They have a word-lore all their own, which they practise for five to fifteen hundred dollars a week, or fifteen dollars a gag at piece rates. That's sizable rate for confounding acrimony with matrimony, or extracting attar of roses from the otter.

Quite apart from the dollar sign on it, gagmen's word-lore is worth a close look, if you are given to the popular American pastime of playing with words — or if you're part of the 40 per cent who make their living in the word trade.

Gag writers' tricks with words point up the fact that we have two distinct levels of language: familiar, ordinary words that everybody knows; and more elaborate words that don't turn up so often, but many of which we need to know if we are to feel at home in listening and reading today.

To be sure gagmen play hob with the big words, making not sense but fun of them. They keep on confusing bigotry with bigamy, illiterate with illegitimate, monotony with monogamy, osculation with oscillation. They trade on the fact that for many of their listeners, these fancy terms linger in a twilight zone of meaning. It's their deliberate intent to make everybody feel cozy at hearing big words, jumbled up or smacked down. After all, such words loom up over-size in ordinary talk, so no wonder they get the bulldozer treatment from the gagmen.

Their wrecking technique incidentally reveals our language as full of tricky words, some with 19 different meanings, others which sound alike but differ in sense. To ring good

punning changes, gag writers have to know their way around in the language. They don't get paid for ignorance, only for simulating it.

Their trade is a hard one, and they regard it as serious business. They never laugh at each other's jokes; rarely at their own. Like comediennes, they are usually melancholy men in private life.

Fertile invention and ingenious fancy are required to clean up 'blue' burlesque gags for radio use. These shady gags are theoretically taboo on the air. However, a gag writer who can leave a faint trace of bluing when he launders the joke is all the more admired — and more highly paid.

A gag that keeps the blue tinge is called a 'double intender', gag-land jargon for double entendre. The double meaning makes the joke funny at two levels. Children and other innocents hearing the crack for the first time take it literally, laughing at the surface humour; listeners who remember the original as they heard it in vaudeville or burlesque, laugh at the artfulness with which the blue tinge is disguised.

Another name for a double meaning of this sort is 'insinuendo'. This is a portmanteau word or 'combo', as the gagmen would label it, thus abbreviating combination. By telescoping insinuation and innuendo, they get insinuendo, on the principle of blend words brought into vogue by Lewis Caroll.

'Shock logic' is another favourite with gag writers. Supposedly a speciality of women comediennes, it is illogical logic more easily illustrated than defined. A high school girl has to turn down a boy's proposal, she writes:

Dear Jerry,

I'm sorry, but I can't get engaged to you. My mother thinks I am too young to be engaged and besides, I'm already engaged to another boy.

Yours regretfully.

Guess who.

Gag writers' lingo is consistently funnier than their gags. It should interest the slang-fancier. And like much vivid jargon developed in specialised trades and sports, a few of the terms are making their way into general use. Gimmick, for instance, in the sense either of a trick devised or the point of a joke, is creeping into the vocabulary of columnists and feature writers.

Even apart from the trade lingo, gagmen's manoeuvres are of real concern to anyone who follows words with a fully awakened interest. For the very fact that gag writers often use a long and unusual word as the hinge of a joke, or as a peg for situation comedy, tells us something quite significant: they are well aware of the limitations of the average vocabulary and are quite willing to cash in on its shortcomings.

When Fred Allens' joke-smiths work out a fishing routine, they have Allen referring to the bait in his most arch and solemn tones: "I presume you mean the legless invertebrate." This is the old minstrel trick, using a long fancy term, instead of calling a worm a worm.

Chico Marx can stretch a pun over 500 feet of film, making it funnier all the time, as he did when he rendered, "Why a duck?"

And even the high-brow radio writers have taken advantage of gagmen's technique. You might never expect to hear on the air such words as lepidopterist and entymologist. Both occur in a very famous radio play by Norman Corvine, 'My client Curly', about an unusual caterpillar which would dance to the tune 'yes, sir, she's my baby' but remained inert to all other music. The dancing caterpillar was given a real New York buildup, which involved calling in the experts on butterflies and insects which travel under the learned names above. Corvine made mild fun of the fancy professional titles, at the same time explaining them unobtrusively.

There are many similar occasions where any one working with words can turn gagmen's trade secrets to account. Just what words do they think outside the familiar range? How do they pick the words that they 'kick around'? It is not hard to find out.

416. According to the writer, a larger part of the American population
- (a) indulges in playing out the role of gag writers.
- (b) indulges in the word trade.
- (c) seeks employment in the gag trade for want of something better.
- (d) looks down on gag writers.

417. The hallmark of gag writers is that they
- (a) ruin good, simple language.
- (b) have fun with words.
- (c) make better sense of words.
- (d) play with words to suit the audience's requirements.

418. According to the passage, the second level of language is important if
- (a) one wants to feel at home reading and listening today.
- (b) one wants to be a gag writer.
- (c) one wants to understand clean entertainment.
- (d) All of these

419. According to the writer, gag writers thrive on
- (a) the double-layered aspect of language.
- (b) audience craze for double entendres.
- (c) vulgar innuendoes.
- (d) commonplace jugglery with language.

420. In gag writers' trade

(a) long words are abbreviated for effect.

(b) parts of words are combined to produce a hilarious portmanteau effect.

(c) long words play a major role.

(d) Both (b) and (c)

421. When the writer says, "They don't get paid for ignorance, only for simulating it," he means to say

(a) the audience likes to think the gag writers are an ignorant lot.

(b) gag writers are terrific with insinuations.

(c) simulating ignorance is the trick that makes gag writers tick.

(d) None of these

422. Gag writers have influenced

(a) television artistes. (b) radio writers.

(c) circus clowns. (d) All of these

Passage – 52

From ancient times, men have believed that, under certain peculiar circumstances, life could arise spontaneously: from the ooze of rivers could come eels and from the entrails of dead bulls, bees; worms from mud, and maggots from dead meat. This belief was held by Aristotle, Newton and Descartes, among many others, and apparently the great William Harvey too. The weight of centuries gradually disintegrated men's beliefs in the spontaneous origin of maggots and mice, but the doctrine of spontaneous generation clung tenaciously to the question of bacterial origin.

In association with Buffon, the Irish Jesuit priest John Needham declared that he could bring about at will the creation of living microbes in heat-sterilised broths, and presumably, in propitiation, theorised that God did not create living things directly but bade the earth and water to bring them forth. In his *Dictionaire Philosophique*, Voltaire reflected that it was odd to read of Father Needham's claim while atheists conversely should deny a Creator yet attribute to themselves the power of creating eels. But, wrote Thomas Huxley, 'The great tragedy of science — the slaying of a beautiful hypothesis by an ugly fact — which is so constantly being enacted under the eyes of philosophers, was played, almost immediately, for the benefit of Buffon and Needham.

The Italian Abbé Spallanzani did an experiment. He showed that a broth sealed from the air while boiling never develops bacterial growths and hence never decomposes. To Needham's objection that Spallanzani had ruined his broths and the air above them by excessive boiling, the Abbé replied by breaking the seals of his flasks. Air rushed in and bacterial growth began! But the essential conflict remained. Whatever Spallanzani and his followers did to remove seeds and contaminants was regarded by the spontaneous generationists as damaging to the 'vital force' from whence comes new life.

Thus, doubt remained, and into the controversy came the Titanic figure of Louis Pasteur. Believing that a solution to this problem was essential to the development of his theories concerning the role of bacteria in nature, Pasteur freely acknowledged the possibility that living bacteria very well might be arising anew from inanimate matter. To him, the research problem was largely a technical one: to repeat the work of those who claimed to have observed bacterial entry. For the one that contended that life did not enter from the outside, the proof had to go to the question of possible contamination. Pasteur worked logically. He found during the experiments that after prolonged boiling, a broth would ferment only when air was admitted to it. Therefore, he contended, either air contained a factor necessary for the spontaneous generation of life or viable germs were borne in by the air and seeded in the sterile nutrient broth. Pasteur designed ingenious flasks whose long S-shaped necks could be left open. Air was trapped in the sinuous glass tube. Broths boiled in these flask tubes remained sterile. When their necks were snapped to admit ordinary air, bacterial growth would then commence — but not in every case. An occasional flask would remain sterile presumably because the bacterial population of the air is unevenly distributed. The forces of spontaneous generation would not be so erratic. Continuous scepticism drove Pasteur almost to fanatical efforts to control the ingredients of his experiments to destroy the doubts of the most sceptical. He ranged from the mountain air of Montanvert, which he showed to be almost sterile, to those deep, clear wells whose waters had been rendered germfree by slow filtration through sandy soil. The latter discovery led to the familiar porcelain filters of the bacteriology laboratory. With pores small enough to exclude bacteria, solutions allowed to percolate through them could be reliably sterilised.

The argument raged on and soon spilled beyond the boundaries of science to become a burning religious and philosophical question of the day. For many, Pasteur's conclusions caused conflict because they seemed simultaneously to support the Biblical account of creation while denying a variety of other philosophical systems. The public was soon caught up in the crossfire of a vigorous series of public lectures and demonstrations by leading exponents of both views, novelists, clergymen, their adjuncts and friends. Perhaps the most famous of these evenings in the theatre — competing perhaps with a great debate between Huxley and Bishop Wiberforce for elegance of rhetoric — was Pasteur's public lecture at the Sorbonne on April 7, 1864. Having shown his audience the swan necked flasks containing sterile

broths, he concluded, "And, therefore, gentlemen, I could point to that liquid and say to you, I have taken my drop of water from the immensity of creation, and I have taken it full of the elements appropriated to the development of inferior beings. And I wait, I watch, I question it! — begging it to recommence for me the beautiful spectacle of the first creation. But it is dumb, dumb since these experiments were begun several years ago; It is dumb because I have kept it from the only thing man does not know how to produce: from the germs that float in the air, from life, for life is a germ and a germ is life. Never will the doctrine of spontaneous generation recover from the mortal blow of this simple experiment." And it is not. Today these same flasks stand immutable: they are still free of microbial life.

It is an interesting fact that despite the ringing declaration of Pasteur, the issue did not die completely. And although far from healthy, it is not yet dead. In his fascinating biography of Pasteur, Rene Dubos has traced the later developments which saw new eruptions of the controversy, new technical progress and criticism, and new energetic figures in the breach of the battle such as Bastion, for, and the immortal Tyndall, against, the doctrine of spontaneous generation. There was also new 'sorrow' for Pasteur as he read years later, in 1877, the last jottings of the great physiologist Claude Bernard and saw in them the 'mystical' suggestion that yeast may arise from grape juice. Even at this late date, Pasteur was stirred to new experiments again to prove to the dead Bernard and his followers the correctness of his position.

It seems to me that spontaneous generation is not only a possibility, but a completely reasonable possibility which should never be relinquished from scientific thought. Before men knew of bacteria, they accepted the doctrine of spontaneous generation as the 'only reasonable alternative' to a belief in supernatural creation. But today, as we look for satisfaction at the downfall of the spontaneous generation hypothesis, we must not forget that science has rationally concluded that life once did originate on earth by spontaneous generation. It was really Pasteur's evidence against spontaneous generation that for the first time brought the whole difficult question of the origin of life before the scientific world. In the above controversy, what was unreasonable was the parade of men who claimed to have 'proved' or who resolutely 'believed in' spontaneous generation on the face of proof — not that spontaneous generation cannot occur — but that their work was shot through with experimental error. The acceptable evidence also makes it clear that spontaneous generation, if it does not occur, must obviously be a highly improbable event under present conditions. Logic tells us that science can only prove an event improbable: it can never prove it impossible — and Gamow has appropriately remarked that nobody is really certain what would happen if a hermetically sealed can were opened after a couple of million years. Modern science agrees that it was highly improbable for life to have arisen in the pre-Cambrian seas, but it concluded, nevertheless, that there it did occur. With this, I think, Pasteur would agree.

Aside from their theoretical implications, these researchers had the great practical result of putting bacteriology on a solid footing. It was now clear how precisely careful one had to be to avoid bacterial contamination in the laboratory. We now knew what 'sterile' meant and we knew that there could be no such thing as 'partial sterilization'. The discovery of bacteria high in the upper atmosphere, in the mud of the deep sea bottom, in the waters of hot springs, and in the Arctic glaciers established bacterial ubiquity as almost absolute. In recognition of this Lord Lister introduced aseptic technique into the practice of surgery. It was the revolution in technique alone that made possible modern bacteriology and the subsequent research connecting bacteria to phenomena of human concern, research, which today is more prodigious than ever. We are just beginning to understand the relationship of bacteria to certain human diseases, to soil chemistry, nutrition, and the phenomenon of antibiosis, wherein a product of one organism (e.g. penicillin) is detrimental to another.

It is not an exaggeration then to say that the emergence of the cell theory represents biology's most significant and fruitful advance. The realisation that all plants and animals are composed of cells which are essentially alike, that cells are all formed by the same fundamental division process, that the total organism is made up of activities and inter-relations of its individual cells, opened up horizons we have not even begun to approach. The cell is a microcosm of life, for in its origin, nature and continuity resides the entire problem of biology.

423. Needham's theory that 'God did not create living things directly' was posited as

(a) an attempt to support his assertion by religious doctrine.

(b) an attempt to placate his religious peers.

(c) an attempt at propitiating a possibly offended God or the religious psyche of the time.

(d) All of these

424. It can be inferred from the passage that

(a) Huxley, Buffon and Needham were contemporaries.

(b) Buffon, Needham, Voltaire and Huxley were contemporaries.

(c) Voltaire wrote a treatise on Needham's claim.

(d) None of these

425. According to the passage,

(a) Pasteur's precursors in the field worked on the basis of spontaneous generation.

(b) unlike his predecessors, Pasteur worked on logical premises rather than arbitrary and spontaneous discoveries.

(c) Pasteur stood to benefit largely from the work of his predecessors.

(d) Pasteur developed the ideas set forth by Voltaire and Needham.

426. Pasteur began his work on the basis of the contention that

(a) either air contained a factor necessary for the spontaneous generation of life or viable germs were borne in by the air and seeded in the sterile nutrient broth.

(b) after prolonged boiling, a broth would ferment only when air was admitted to it.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

427. The porcelain filters of the bacteriology laboratories owed their descent to

(a) Pasteur's homeland.

(b) the well water of Montanvert that had been rendered germ-free by slow filtration through sandy oil.

(c) Both (a) and (b)

(d) None of these

428. What according to the passage was Pasteur's declaration to the world?

(a) Nobody could deny the work done by him.

(b) Science would forever be indebted to his experiments in bacteriology.

(c) The doctrine of spontaneous generation would never recover from the mortal blow dealt to it by his experiments.

(d) Those who refused to acknowledge his experiments would regret their scepticism.

429. What according to the writer, was the problem with the proponents of spontaneous generation?

(a) Their work had no scientific basis.

(b) Their work was ruined by experimental errors.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

430. One of the results of the theoretical cross fire regarding bacteriology was that

(a) partial sterilization as a possibility was ruled out.

(b) aseptic technique was introduced in surgery.

(c) the meaning of sterile was clear to all.

(d) All of these

431. One of the reasons for the conflict caused by Pasteur's experiments was that

(a) they denied the existence of God as the creator.

(b) they seemed simultaneously to support the Biblical account of creation while denying a variety of other philosophical systems.

(c) academicians and scientists refused to accept his theories.

(d) there were too many debates on the topic and this left the people confused.

432. According to the author,

(a) it is an exaggeration to say that cell theory represents biology's most significant and fruitful advance.

(b) Pasteur could not hold his own against the contenders.

(c) cell theory rendered null and void all the other bacteriological theories of the time.

(d) the emergence of the cell theory represents biology's most significant and fruitful advance.

Passage – 53

The end of mutual funds, when it came, was sudden but not unexpected. For over 10 years, mutual fund has been scripting its own growth demise, embarking on a reckless course of high risks, unhealthy pastimes, and unchecked maladies. Ironically but fittingly too, the very hand that had supported and sustained it through the turbulent early period of its existence was the one that, finally wielded the euthanasian syringe. The individual investor it was who had made the mutual fund post-liberalisation, India's most vibrant vehicle for individual investment. The individual investor it was who brought the curtain down on an act that had started with a virtuoso performance, only to putrefy into a show of ineptitude, imprudence, and irresponsibility.

The mutual fund, as we know it, may be dead. It died of many things. But, primarily, of a cancer that ate away at its innards. A cancer that destroyed the value of the investments, the mutual funds was made to service the Rs. 85,000 crore that India's investors had entrusted them with ever since they began life way back in 1964 as The Unit Trust Of India's (UTI), now disgraced Unit Scheme 64 (US 64). A cancer that grew from the refusal of the men and women to manage the mutual fund to exercise a mixture of caution and aggression, but to adopt, instead, an indisciplined, unplanned, fire-from-the hip approach to investment. A cancer that ultimately, robbed the mutual funds of the resources they would have to use to pay back their investors, leaving them on Death Row.

Indeed, the scandal that US 64 had been brewing for years, was only one, but not the first, of the warning-bells that pointed to the near emptiness of many a mutual fund's coffers. In quick succession have emerged reports of more and more fund-schemes that have been laid bare, their

corpuses empty, their ability to meet their promises of assured returns to investors demolished. At least 37 per cent of the 235 fund schemes in operation in the country have promised investors assured returns of over 15 per cent for 5 years, and repurchase-prices well above their Net Asset Values (NAVs).

According to a study conducted by the Delhi-based Value Research, at least 18 big schemes due for redemption over the next three years will be unable to service their investors, or even return their money at the time of redemption. The shortfall? Rs. 4,685.10 crore. Or 75.87 per cent of the amount handed over by trusting investors to fund managers. Worries Ajai Kaul, 38, president, Alliance Capital Asset Management: "When an assured-returns scheme runs into problems, investors view it as one more let-down by the mutual funds."

Had they but known of the actual practices seen in the offices and hallways of the mutual funds, which have translated into these results, investors would have shown their disgust long ago. Take the case of a mutual fund company that manages more than a dozen schemes. According to an unwritten, but formalised, principle, each scheme takes it in turn to sell some of its holdings to its sister-schemes, booking fat notional gains and posting NAVs. While investors responded by pouring in even more of their savings, the profits were clearly only on paper. In the offices of another asset management company half way across Mumbai, the demand for cellular-phones peaked six months ago.

Its employees had, suddenly, realised that making their personal deals using information gathered in the course of their professional work, was best done over cell phones so that the company's records wouldn't show the call being made. Obviously, the hot tips went to fatten their — and not investors' — pockets. Earlier, quite a few merchant bankers entered the mutual funds industry to use the corpus to subscribe to the issues they were managing. It took a crash in the primary market — not ethics or investigations — for this practice to stop.

Filled with fear and loathing — and righteous anger — the investor has, therefore, decided to adjure the mutual fund. According to Marketing And Development Research Associates (MDRA) opinion poll of 342 investors conducted last fortnight in the five metros — Bangalore, Kolkata, Chennai, Delhi and Mumbai — mutual funds as an investment instrument now ranks a lowly fourth on safety — after bank deposits, gold, and real estate — and fifth on returns — ahead only of bank deposits and gold. And only 14.20 per cent of the sample will even consider investing in a mutual fund in the future.

Still, it is the species that has died, not its every member. The ones that have survived are the bright performers who beat the market benchmark — the 100 — scrip. The Bombay Stock Exchange (BSE) National Index — by the widest margins within their three genres: growth, income and balance. However, even their star turns have not been able to stave off the stench of death over the business. In fact, an autopsy of the late — and, at the moment not particularly lamented — mutual funds reveal a sordid saga of callousness and calumny.

Sheer disaster stares the mutual funds in the face and a cataclysm could destroy the savings of lakhs of investors too. A Value Research estimate of probable shortfall that 18 assured-returns schemes will face at the time of their scheduled redemptions over the three years adds up to a sense-numbing Rs. 4,685 crore. An independent audit of the 60 assured-returns schemes managed by the public sector mutual funds conducted by Price Waterhouse Coopers at the behest of the Securities and Exchange Board of India (SEBI) estimated a shortfall of between Rs. 2,500 crore and Rs. 3,000 crore. In 1999 alone judging from their present NAVs, the four schemes due for redemption — Canbank Asset Management Company's Cantriple, IndBank Asset Management Company's IndPrakash, SBI Funds Management's Magnum Triple Plus, and BOI Mutual Fund's (BOIMF) Double Square Plus — are heading for a collective shortfall of Rs. 1,639.55 crore.

As of June 30, 1998, the country's 252 fund-schemes managed assets with a market value of Rs. 69,599 crore, with the UTI alone controlling the fate of Rs. 50,000 crore. That is Rs. 11,000 crore less than the money invested in these schemes as of June 30, 1997, which means that the mutual funds have wiped out Rs. 11,000 crore from the investors' hard earned money in the intervening 12 months. Of course, every fund is paying for the sins of the black sheep. For, the villain of the piece was UTI and the 95 funds managed by the public sector banks and institutions, the value of whose corpuses fell from Rs. 66,748 crore to Rs. 57,350 crore in the past year. In fact, these funds contributed 85.40 per cent of the overall value-loss, with the private sector funds boosting their corpuses from Rs. 4,000 crore to Rs. 4,120 crore to lower the extent of the erosion.

For investors, that has translated into an option of either exiting at a loss — or holding on in vain hope. On November 20, 1998, a depressing 77 per cent of the 58 listed fund schemes were quoting at discounts of between 5 per cent and 40 per cent to their NAVs. And what of the NAVs themselves? The units of a shoulder-slumping 15 per cent of the schemes were worth less than their par values. And US 64, of course continued to languish, with an estimated NAV of Rs. 9.68. Even if there are schemes that have performed individually well, that the mutual funds have collectively failed to deliver couldn't be more obvious. So investors' murderous mood can hardly be debated.

Their genesis and growth reveals just what blinded the mutual funds to the possibility of failure. Forty per cent of

the banks-and-insurance companies-promoted funds in operation were launched between 1987 and 1993, when the stock markets were bull-dominated. In a period that saw only one bear phase, the BSE Sensitivity Index (the Sensex) climbed by 346 per cent. Being successful with equity investments required no skills; only investible funds. Nor was fund-raising a problem, as investors desperately sought ways to grab a piece of equity boom. Between 1984 and 1989, the mutual funds collected Rs. 13,455 crore as subscriptions, but, in the next five years, they picked up Rs. 45,573 crore.

In January, 1994, the UTI's Mastergain mopped up a stunning Rs. 4,700 crore while the most awaited Morgan Stanley Growth — a showcase for the fabled fund-management metier of the foreign mutual funds — took in Rs. 1,000 crore in just three days. Low entry-barriers — a so called sound track-record, a general reputation of fairness and integrity, an application-fee of Rs. 25,000, a registration fee of Rs. 25 lakh and an annual fee of Rs. 2.50 lakh — made entering the business a snap. Explains Ajay Srinivasan, 34, CEO, Prudential ICICI Mutual Fund: "Mutual funds were misunderstood by investors. Everyone thought they were a one way ticket to a jackpot."

Intoxicated, fund-managers poured in more and more of their corpuses into equity, ignoring the downsides, confident that the boom would last forever. In the process, they ignored the very concept of risk-management, blithely ignoring the safety net of fixed-income instruments, and accusing those who advised caution of being cowards. In 1995, for instance, ABN estimated 70 per cent of the money being managed by the mutual funds had been funnelled into equity. Whether they knew it or not, they were breaking away from the trend set by the mutual funds in the US, where the industry began by investing primarily in the money market, with only 25 per cent of their corpus set aside for stocks. Only in the past 15 years, after operating for more than seven decades, have those funds ventured into equity. Unfortunately, their success blinded the fund-managers to the fact that they were riding a wave-not navigating the treacherous seas. As Vivek Reddy, 36, CEO, Kothari-Pioneer Mutual Fund, puts it: "It was the stock market conditions that helped the mutual funds deliver returns, not superior investment skills." Then, the stock markets collapsed and never quite recovered. Between July 1997 and October 1998, the Sensex free-fell from 4306 to 2812 finally nullifying the theory that if you wait long enough, share-prices are always bound to rise. And the mutual fund, unused to a diet of falling equity indices, collapsed too.

The quantum of money mopped up by the mutual fund may suggest that the reports of its extinction have been greatly exaggerated. In 1997-98, Indians entrusted Rs. 18,701 crore to the mutual funds, with new schemes alone mopping up Rs. 12,279 crore. Questions R. G Sharma, 58, CEO, LIC Mutual Fund: "How do you explain that Dhanvarsha 12 and Dhanvarsha 13, floated in April and September 1998, managed to mop up Rs. 335 crore?" Not quite a loss of faith, would you say? Think again. In those 12 months, those very investors also took away Rs. 16,227 crore in the form of repurchases and redemptions, leaving only Rs. 2,474 crore more in the hands of fund-managers. What's more, since none of the withdrawals could have been made from the new schemes, the old schemes, obviously, gave it all up, effectively yielding Rs. 9,805 crore to angry investors who took away their money. It is the same story this year: in the first quarter of 1998-99, old schemes collected Rs. 2,340 crore, compared to the new schemes' Rs. 1,735 crore but they gave up Rs. 2,749 crore ending up Rs. 409 crore poorer.

Sure, some people are still putting money into the mutual funds. The real reason: money is flowing in from two genres of investors — neither of whom is the quintessential urban. The first comprises people in the semi-urban and rural areas, for whom names like the LIC and GIC still represent safety and assured schemes of income. Importantly, this category investor isn't clued into the financial markets, and is not, accordingly, aware of the problems that confront the mutual funds. Confirms Nikhil Khatau, 38, Managing Director, Sun F & C Asset Management: "That market is fairly stable. "However, as soon as the fundamental problems hit their dividend-paying ability, even the die hard mutual fund investor from India's villages and small towns — who, don't forget, has already been singed by the disappearance of thousands of non- banking finance companies — will swear off their favourite investment vehicle.

The second genre of investor explains why the private sector funds have been successful in soaking up large sums: 31.10 per cent of the total takings in 1997-98, and 10.70 per cent in the first quarter of 1998-99. They are the so called high net worth players — corporates and individuals — who in Khatau's terms, 'are aggressive about managing their wealth, and look closely at comparative performance'. While their fastidiousness has forced them to pick the private sector mutual funds, whose disclosures and performance has both been ahead of their public sector cousins, their interest does not represent every investor's disillusionment.

433. The amount of money entrusted to the care of the mutual funds was

(a) Rs. 75,000 crore. (b) Rs. 80,000 crore.

(c) Rs. 85,000 crore. (d) Rs. 82,000 crore.

434. The end of mutual funds was carried out at the hands of

(a) the government.

(b) non-banking finance companies.

(c) the individual investors.

(d) banks.

435. According to the passage, the flaws of the mutual funds lay in their

(a) post-liberalisation syndrome.

(b) imprudent and irresponsible handling.

(c) stagnation.

(d) All of these

436. According to the passage, one of the reasons for the failure of the mutual funds was

(a) their indisciplined approach to investment.

(b) their devil-may-care approach to the world of finance.

(c) their ability to deceive investors.

(d) their inability to read the pulse of their investors.

437. According to the writer, one of the fallouts of the end of mutual funds is that

(a) at least some of the big schemes due for redemption over the next three years will be unable to service their investors.

(b) only very few of the big schemes due for redemption over the next three years will be unable to service their investors.

(c) none of the big schemes due for redemption over the next three years will be able to service their investors.

(d) None of these

438. It can be inferred from the passage that

(a) money was siphoned away outside the country by the mutual funds.

(b) many of the mutual fund offices indulged in malpractice.

(c) money invested in the mutual fund schemes were never returned to the investors.

(d) a sustained attack by the media exposed the anomalies in the mutual fund industry.

439. The current rank of the mutual fund industry in terms of safety and returns on deposits respectively is

(a) third and fourth.

(b) tenth and twelfth.

(c) fourth and fifth.

(d) It is not ranked at all.

440. The increase in the number of cell phone subscriptions in the office of an asset management company was due to the fact that

(a) calls made by employees for personal deals couldn't be lodged in the company's records.

(b) employees found it easier to deal with investors without involving the company.

(c) the company was scrupulous about maintaining correct records.

(d) the company was unscrupulous in granting personal deals to the employees.

441. According to the passage, mutual funds caused a loss of

(a) Rs. 10,000 crore of the investors' money.

(b) Rs. 11,000 crore of the investors' money.

(c) Rs. 5,000 crore of the investors' money.

(d) Rs. 8,000 crore of the investors' money.

442. On the basis of the passage, it may be said that, in terms of retrieving their money, the investors

(a) are caught between the devil and the deep blue sea.

(b) have a no-exit route.

(c) have to make do with little or no gain.

(d) will trust the few bright stars in the mutual fund industry.

443. According to the passage, one of the reasons for the euphoria in the mutual fund industry can be attributed to

(a) the stock market boom in the late eighties and early nineties.

(b) failure of the primary market.

(c) Both (a) and (b)

(d) Neither (a) nor (b)

Passage – 54

Unseasonableness is a tendency to do socially permissible things at the wrong time. The unseasonable man is the sort of person who comes to confide in you when you are busy. He serenades his beloved when she is ill. He asks a man who has just lost money by paying a bill for a friend to pay a bill for him. He invites a friend to go for a ride just after the friend has finished a long car trip. He is eager to offer services which are not wanted, but which cannot be politely refused. If he is present at an arbitration, he stirs up dissension between the two parties, who were really anxious to agree. Such is the unseasonable man.

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444. He tends to

(a) entertain women.

(b) be a successful arbitrator when dissenting parties are anxious to agree.

(c) be helpful when solicited.

(d) tell a long story to people who have heard it many times before.

445. The unseasonable man tends to

(a) bring a higher bidder to a salesman who has just closed a deal.

(b) disclose confidential information to others.

(c) sing the praises of the bride when he goes to a wedding.

(d) sleep late and rise early.

Passage – 55

The World Trade Organization (WTO) was formed in the early 1990s as a component of the Uruguay Round negotiation. However, it could have been negotiated as part of the Tokyo Round of the 1970s, since that negotiation was an attempt at a 'constitutional reform' of the General Agreement on Tariffs and Trade (GATT). Or it could have been put off to the future, as the US Government wanted. What factors led to the creation of the WTO in the early 1990s?

One factor was the pattern of multilateral bargaining that developed late in the Uruguay Round. Like all complex international agreements, the WTO was a product of a series of trade-offs between principal actors and groups. For the United States, which did not want a new organization, the dispute settlement part of the WTO package achieved its longstanding goal of a more effective and more legal dispute settlement system. For the Europeans, who by the 1990s had come to view GATT dispute settlement less in political terms and more as a regime of legal obligations, the WTO package was acceptable as a means to discipline the resort to unilateral measures by the United States. Countries like Canada and other middle and smaller trading partners were attracted by the expansion of a rules-based system and by the symbolic value of a trade organization, both of which inherently support the weak against the strong. The developing countries were attracted due to the provisions banning unilateral measures. Finally, and perhaps most important, many countries at the Uruguay Round came to put a higher priority on the export gains than on the import losses that the negotiation would produce, and they came to associate the WTO and a rules-based system with those gains. This reasoning — replicated in many countries — was contained in US Ambassador Kantor's defence of the WTO, and it amounted to a recognition that international trade and its benefits cannot be enjoyed unless trading nations accept the discipline of a negotiated rules-based environment.

A second factor in the creation of the WTO was pressure from lawyers and the legal process. The dispute settlement system of the WTO was seen as a victory of legalists over pragmatists but the matter went deeper than that. The GATT, and the WTO, are contract organizations based on rules, and it is inevitable that an organization created to further rules will in turn be influenced by the legal process. Robert Hudec has written of the 'momentum of legal development', but what is this precisely? Legal development can be defined as promotion of the technical legal values of consistency, clarity (or, certainty) and effectiveness: these are values that those responsible for administering any legal system will seek to maximize. As it played out in the WTO, consistency meant integrating under one roof the whole lot of separate agreements signed under GATT auspices; clarity meant removing ambiguities about the powers of contracting parties to make certain decisions or to undertake waivers: and effectiveness meant eliminating exceptions arising out of grandfather-rights and resolving defects in dispute settlement procedures and institutional provisions. Concern for these values is inherent in any rules-based system of cooperation, since without these values, rules would be meaningless in the first place. Rules, therefore, create their own incentive for fulfilment.

The momentum of legal development has occurred in other institutions besides the GATT, most notably in the European Union (EU). Over the past two decades the European Court of Justice (ECJ) has consistently rendered decisions that have expanded incrementally the EU's internal market, in which the doctrine of 'mutual recognition' handed down in the case Cassis de Dijon in 1979 was a key turning point. The court is now widely recognized as a major player in European integration, even though arguably such a strong role was not originally envisaged in the Treaty of Rome, which initiated the current European Union. One means the court used to expand integration was the 'teleological method of interpretation', whereby the actions of member states were evaluated against 'the accomplishment of the most elementary community goals set forth in the Preamble to the [Rome] Treaty'. The teleological method represents an effort to keep current policies consistent with stated goals, and it is analogous to the effort in GATT to keep contracting party trade practices consistent with stated rules. In both cases legal concerns and procedures are an independent force for further cooperation.

In large part, the WTO was an exercise in consolidation. In the context of a trade negotiation that created a near-revolutionary expansion of international trade rules, the formation of the WTO was a deeply conservative act needed to ensure that the benefits of the new rules would not be lost. The WTO was all about institutional structure and dispute settlement: these are the concerns of conservatives and not revolutionaries, which is why lawyers and legalists took the lead on these issues. The WTO codified the GATT institutional practice that had developed by custom over three decades, and it incorporated a new dispute settlement system that was necessary to keep both old and new rules from becoming a sham. Both the international structure and the dispute settlement system were necessary to preserve and enhance the integrity of the multilateral trade regime that had been built incrementally from the 1940s to the 1990s.

446. What could be the closest reason why the WTO was not formed in the 1970s?

(a) The US government did not like it.

(b) Important players did not find it in their best interest to do so.

(c) Lawyers did not work for the dispute settlement system.

(d) The Tokyo Round negotiation was an attempt at constitutional reform.

447. The most likely reason for the acceptance of the WTO package by nations was that

(a) it had the means to prevent the US from taking unilateral measures.

(b) they recognized the need for a rule-based environment to protect the benefits of increased trade.

(c) it settles disputes more legally and more effectively.

(d) its rule-based system leads to export gains.

448. According to the passage, WTO promoted the technical legal values partly through

(a) integrating under one roof the agreements signed under GATT.

(b) rules that create their own incentive for fulfilment.

(c) grandfather-rights exceptions and defects in dispute settlement procedures.

(d) ambiguities about the powers of contracting parties to make certain decisions.

449. In the method of interpretation of the European Court of Justice,

(a) current policies needed to be consistent with stated goals.

(b) contracting party trade practices needed to be consistent with stated rules.

(c) enunciation of the most elementary community goals needed to be emphasised.

(d) actions of member states needed to be evaluated against the stated community goals.

450. In the statement " .... it amounted to a recognition that international trade and its benefits cannot be enjoyed unless trading nations accept the discipline of a negotiated rules-based environment", 'it' refers to

(a) Ambassador Kantor's defence of the WTO.

(b) the higher priority on export gains placed by many countries at the Uruguay Round.

(c) the export gains many countries came to associate with a rule-based system.

(d) the provision of a rule-based system by the WTO.

451. The importance of Cassis de Dijon is that it

(a) gave a new impetus to the momentum of legal development at the European Court of Justice.

(b) resulted in a decision that expanded incrementally the EU's internal market.

(c) strengthened the role of the court more than envisaged in the Treaty of Rome.

(d) led to a doctrine that was a key turning point in European integration.

Passage – 56

Have you ever come across a painting, by Picasso, Mondrian, Miro, or any other modern abstract painter of this century, and found yourself engulfed in a brightly-coloured canvas which your senses cannot interpret? Many people would tend to denounce abstractionism as senseless trash. These people are disoriented by Miro's bright, fanciful creatures and two-dimensional canvases. They click their tongues and shake their heads at Mondrian's grid works, declaring that the poor guy played too many scrabble games. They silently shake their heads in sympathy for Picasso, whose gruesome, distorted figures must be a reflection of his mental health. Then, standing in front of a work by Charlie Russell, the famous western artist, they'll declare it a work of God. People feel more comfortable with something they can relate to and understand immediately without too much thought. This is the case with the work of Charlie Russell. Being able to recognize the elements in his paintings — trees, horses and cowboys — gives people a safety line to their world of 'reality'. There are some who would disagree when I say abstract art requires more creativity and artistic talent to produce a good piece than does representational art, but there are many weaknesses in their arguments.

People who look down on abstract art have several major arguments to support their beliefs. They feel that artists turn abstract because they are not capable of the technical drafting skills that appear in a Russell: therefore, such artists create an art form that anyone is capable of and that is less time consuming, and then parade it as artistic progress. Secondly, they feel that the purpose of art is to create something of beauty in an orderly, logical composition. Russell's compositions are balanced and rational: everything sits calmly on the canvas, leaving the viewer satisfied that he has seen all there is to see. The modern abstractionists, on the other hand, seem to compose their pieces irrationally. For example, upon seeing Picasso's Guernica, a friend of mine asked me, "What's the point?" Finally, many people feel that art should portray the ideal and real. The exactness of detail in Charlie Russell's work is an example of this. He has been called a great historian because his pieces depict the lifestyle, dress, and events of the times. His subject matter is derived from his own experiences on the trial, and reproduced to the smallest detail.

I agree in part with many of these arguments, and at one time even endorsed them. But now, I believe differently. Firstly, I object to the argument that abstract artists are not capable of drafting. Many abstract artists, such as Picasso, are excellent draftsmen. As his work matured, Picasso became more abstract in order to increase the expressive quality of his work. Guernica was meant as a protest against the bombing of that city by the Germans. To express the terror and suffering of the victims more vividly, he distorted the figures and presented them in a black and white journalistic manner. If he had used representational images and colour, much of the emotional content would have been lost and the piece would not have caused the demand for justice that it did. Secondly, I do not think that a piece must be logical and aesthetically pleasing to be art. The message it conveys to its viewers is more important. It should reflect the ideals and issues of its time and be true to itself, not just a flowery, glossy surface. For example, through his work, Mondrian was trying to present a system of simplicity, logic, and rational order. As a result, his pieces did end up looking like a scrabble board.

Miro created powerful, surrealistic images from his dreams and subconscious. These artists were trying to evoke a response from society through an expressionistic manner. Finally, abstract artists and representational artists maintain different ideas about 'reality'. To the representational artist, reality is what he sees with his eyes. This is the reality he reproduces on canvas. To the abstract artist, reality is what he feels about what his eyes see. This is the reality he interprets on canvas. This can be illustrated by Mondrian's Trees series. You can actually see the progression from the early recognizable, though abstracted Trees, to his final solution, the grid system.

A cycle of abstract and representational art began with the first scratchings of prehistoric man. From the abstractions of ancient Egypt to representational, classical Rome, returning to abstractionism in early Christian art and, so on up to the present day, the cycle has been going on. But this day and age may witness its death through the camera. With film, there is no need to produce finely detailed, historical records manually; the camera does this for us more efficiently. Maybe, representational art would cease to exist. With abstractionism as the victor of the first battle, maybe, a different kind of cycle will be touched off. Possibly, some time in the distant future, thousands of years from now, art itself will be physically non-existent. Some artists today believe that once they have planned and constructed a piece in their mind, there is no sense in finishing it with their hands; it has already been done and can never be duplicated.

452. The author argues that many people look down upon abstract art because they feel that

(a) modern abstract art does not portray what is ideal and real.

(b) abstract artists are unskilled in matters of technical drafting.

(c) abstractionists compose irrationally.

(d) All of the above

453. The author believes that people feel comfortable with representational art because

(a) they are not engulfed in brightly-coloured canvases.

(b) they do not have to click their tongues and shake their heads in sympathy.

(c) they understand the art without putting too much strain on their minds.

(d) paintings like Guernica do not have a point.

454. In the author's opinion, Picasso's Guernica created a strong demand for justice since

(a) it was a protest against the German bombing of Guernica.

(b) Picasso managed to express the emotional content well with his abstract depiction.

(c) it depicts the terror and suffering of the victims in a distorted manner.

(d) it was a mature work of Picasso, painted when the artist's drafting skills were excellent.

455. The author acknowledges that Mondrian's pieces may have ended up looking like a scrabble board because

(a) many people declared the poor guy played too many scrabble games.

(b) Mondrian believed in the 'grid-works' approach to abstractionist painting.

(c) Mondrian was trying to convey the message of simplicity and rational order.

(d) Mondrian learned from his Tree series to evolve a grid system.

456. The main difference between the abstract artist and the representational artist in matter of the 'ideal' and the 'real', according to the author, is

(a) how each chooses to deal with 'reality' on his or her canvas.

(b) the superiority of interpretation of reality over production of reality.

(c) the different values attached by each to being a historian.

(d) the varying levels of drafting skills and logical thinking abilities.

Passage – 57

Each one has his reasons: for one, art is a flight; for another, a means of conquering. But one can flee into a hermitage, into madness, into death. One can conquer by arms. Why does it have to be writing? Because, behind the various aims of authors, there is a deeper and more immediate choice which is common to all of us. We shall try to elucidate this choice, and we shall see whether it is not in the name of this very choice of writing that the engagement of writers must be required.

Each of our perceptions is accompanied by the consciousness that human reality is a 'revealer'. That is, it is through human reality that 'there is' being , or, to put it differently, that man is the means by which things are manifested. It is our presence in the world which multiplies relations. It is we who set up a relationship between this tree and that bit of sky. Thanks to us, that star which has been dead for millennia, that quarter moon, and that dark river are disclosed in the unity of a landscape. It is the speed of our auto and our airplane which organizes the great masses of the earth. With each of our acts, the world reveals to us a new face. But, if we know that we are directors of being, we also know that we are not its producers. If we turn away from this landscape, it will sink back into its dark permanence. At least, it will sink back: there is no one mad enough to think that it is going to be annihilated. It is we who shall be annihilated, and the earth will remain in its lethargy until another consciousness comes along to awaken it. Thus, to our inner certainty of being 'revealers' is added that of being inessential in relation to the thing revealed.

One of the chief motives of artistic creation is certainly the need of feeling that we are essential in relationship to the world. If I fix on canvas or in writing a certain aspect of the fields or the sea or a look on someone's face which I have disclosed, I am conscious of having produced them by condensing relationships, by introducing order where there was none, by imposing the unity of mind on the diversity of things. That is, I think myself essential in relation to my creation. But this time it is the created object which escapes me; I cannot reveal and produce at the same time. The creation becomes inessential in relation to the creative activity. First of all, even if it appears to others as definitive, the created object always seems to us in a state of suspension; we can always change this line, that shade, that word. Thus, it never forces itself . A novice painter asked his teacher, 'When should I consider my painting finished'? And the teacher answered, "When you can look at it in amazement and say to yourself 'I'm the one who did that!"

Which amounts to saying 'never'. For, it is virtually considering one's work with someone else's eyes and revealing what has been created. But it is self-evident that we are proportionally less conscious of the thing produced and more conscious of our productive activity. When it is a matter of poetry or carpentry, we work according to traditional norms, with tools whose usage is codified; it is Heidegger's famous 'they' who are working with our hands. In this case, the result can seem to us sufficiently strange to preserve its objectivity in our eyes. But if we ourselves produce the rules of production, the measures, the criteria, and if our creative drive comes from the very depths of our heart, then we never find anything but ourselves in our work. It is we who have invented the laws by which we judge it, it is our history, our love, our gaiety that we recognize in it. Even if we should regard it without touching it any further, we never receive from it that gaiety or love. We put them into it. The results which we have obtained on canvas or paper never seem to us objective. We are too familiar with the processes of which they are the effects. These processes remain a subjective discovery: they are ourselves, our inspiration, our ruse, and when we seek to perceive our work, we create it again, we repeat mentally the operations which produced it; each of its aspects appears as a result. Thus, in the perception, the object is given as the essential thing and the subject as the inessential. The latter seeks essential in the creation and obtains it, but then it is the object which becomes the inessential.

The dialectic is nowhere more apparent than in the art of writing, for the literary object is a peculiar top which exists only in movement. To make it come into view a concrete act called reading is necessary, and it lasts only as long as this act can last. Beyond that, there are only black marks on paper. Now, the writer cannot read what he writes, whereas the shoemaker can put on the shoes he has just made if they are of his size, and the architect can live in the house he has built. In reading, one foresees: one waits. He foresees the end of the sentence, the following sentence, the next page. He waits for them to confirm or disappoint his foresights. The reading is composed of a host of hypotheses, followed by awakenings, of hopes and deceptions. Readers are always ahead of the sentence they are reading in a merely probable future which partly collapses and partly comes together in proportion as they progress, which withdraws from one page to the next and forms the moving horizon of the literary object. Without waiting, without a future, without ignorance, there is no objectivity.

457. The author holds that

(a) there is an objective reality and a subjective reality.

(b) nature is the sum total of disparate elements.

(c) it is human action that reveals the various facets of nature.

(d) apparently disconnected elements in nature are unified in a fundamental sense.

458. It is the author's contention that

(a) artistic creations are results of human consciousness.

(b) the very act of artistic creation leads to the escape of the created object.

(c) man can produce and reveal at the same time.

(d) an act of creation forces itself on our consciousness leaving us full of amazement.

459. The passage makes a distinction between perception and creation in terms of

(a) objectivity and subjectivity.

(b) revelation and action.

(c) objective reality and perceived reality.

(d) essentiality and non-essentiality of objects and subjects.

460. The art of writing manifests the dialectic of perception and creation because

(a) reading reveals the writing till the act of reading lasts.

(b) writing to be meaningful needs the concrete act of reading.

(c) this art is anticipated and progresses on a series of hypotheses.

(d) this literary object has a moving horizon brought about by the very act of creation.

461. A writer, as an artist,

(a) reveals the essentiality of revelation.

(b) makes us feel essential vis-à-vis nature.

(c) creates reality.

(d) reveals nature in its permanence.

Passage – 58

Since Second World War, the nation state has been regarded with approval by every political system and every ideology. In the name of modernization in the West, of socialism in the Eastern Bloc, and of the development in the Third World, it was expected to guarantee the happiness of individuals as citizens and of people as societies. However, the state today appears to have broken down in many parts of the world. It has failed to guarantee either security or social justice, and has been unable to prevent either international wars or civil wars. Distributed by the claims of communities within it, the nation state tries to repress their demands and to proclaim itself as the only guarantor of security of all. In the name of national unity, territorial integrity, equality of all its citizens and non-partisan secularism, the state can use its powerful resources to reject the demands of the communities; it may even go so far as genocide to ensure that order prevails.

As one observes the awakening of communities in different parts of the world, one cannot ignore the context in which identity issues arise. It is no longer a context of sealed frontiers and isolated regions but is one of the integrated global systems. In a reaction to this trend towards globalization, individuals and communities everywhere are voicing their desire to exist, to use their power of creation and to play an active part in national and international life.

There are two ways in which the current upsurge in demands for the recognition of identities can be looked at. On the positive side, the efforts by certain population groups to assert their identity can be regarded as 'liberation movements', challenging oppression and injustice. What these groups are doing — proclaiming that they are different, rediscovering the roots of their culture or strengthening group solidarity — may accordingly be seen as legitimate attempts to escape from their state of subjugation and enjoy a certain measure of dignity. On the downside, however, militant action for recognition tends to make such groups more deeply entrenched in their attitude and to make their cultural compartments even more watertight. The assertion of identity then starts turning into self-absorption and isolation, and is liable to slide into intolerance of others and towards ideas of 'ethnic cleansing', xenophobia and violence.

Whereas continuous variations among people prevent drawing of clear dividing lines between the groups, those militating for recognition of their group's identity arbitrarily choose a limited number of criteria such as religion, language, skin colour, and place of origin so that their members recognize themselves primarily in terms of the labels attached to the group whose existence is being asserted . This distinction between the group in question and other groups is established by simplifying the feature selected. Simplification also works by transforming groups into essences, abstractions endowed with the capacity to remain unchanged through time. In some cases, people actually act as though the group has remained unchanged and talk, for example, about the history of nations and communities as if these entities survived for centuries without changing, with the same ways of acting and thinking, the same desires, anxieties, and aspirations.

Paradoxically, precisely because identity represents a simplifying fiction, creating uniform groups out of disparate people, that identity performs a cognitive function. It enables us to put names to ourselves and others, form some idea of who we are and who others are, and ascertain the place we occupy along with the others in the world and society. The current upsurge to assert the identity of groups can thus be partly explained by the cognitive function performed by identity. However, that said, people would not go along as they do, often in large numbers,

with the propositions put to them, in spite of the sacrifices they entail, if there was not a very strong feeling of need for identity, a need to take stock of things and know 'who we are', 'where we come from' and 'where we are going'.

Identity is thus a necessity in a constantly changing world, but it can also be a potent source of violence and disruption. How can these two contradictory aspects of identity be reconciled? First, we must bear the arbitrary nature of identity categories in mind, not with a view to eliminating all forms of identification — which would be unrealistic since identity is a cognitive necessity — but simply to remind ourselves that each of us has several identities at the same time. Second, since tears of nostalgia are being shed over the past, we recognize that culture is constantly being recreated by cobbling together fresh and original elements and counter-cultures. There are in our own country a large number of syncretic cults wherein modern elements are blended with traditional values or people of different communities venerate saints or divinities of particular faiths. Such cults and movements are characterized by a continual inflow and outflow of members which prevent them from taking on a self-perpetuating existence of their own and hold our hope for the future, indeed, perhaps for the only possible future. Finally, the nation state must respond to the identity urges of its constituent communities and to their legitimate quest for security and social justice. It must do so by inventing what the French philosopher and sociologist, Raymond Aron, called 'peace through law'. That would guarantee justice both to the state as a whole and its parts, and respect the claims of both reason and emotions. The problem is one of reconciling nationalist demands with exercise of democracy.

462. According to the author, happiness of individuals was expected to be guaranteed in the name of
- (a) development in the Third World.
- (b) socialism in the Third World.
- (c) development in the West.
- (d) modernization in the Eastern Bloc.

463. Demands for recognition of identities can be viewed
- (a) positively and negatively.
- (b) as liberation movements and militant action.
- (c) as efforts to rediscover cultural roots which can slide towards intolerance of others.
- (d) All of the above

464. Going by the author's exposition of the nature of identity, which of the following statements is untrue?
- (a) Identity represents creating uniform groups out of disparate people.
- (b) Identity is a necessity in the changing world.
- (c) Identity is a cognitive necessity.
- (d) None of the above

465. According to the author, the nation state
- (a) has fulfilled its potential.
- (b) is willing to do anything to preserve order.
- (c) generates security for all its citizens.
- (d) has been a major force in preventing civil and international wars.

466. Which of the following views of the nation state cannot be attributed to the author?
- (a) It has not guaranteed peace and security.
- (b) It may go as far as genocide for self-preservation.
- (c) It represents the demands of communities within it.
- (d) It is unable to prevent international wars.

Passage – 59

The persistent patterns in the way nations fight reflect their cultural and historical traditions and deeply-rooted attitudes that collectively make up their strategic culture. These patterns provide insights that go beyond what can be learnt just by comparing armaments and divisions. In the Vietnam War, the strategic tradition of the United States called for forcing the enemy to fight a massed battle in an open area, where superior American weapons would prevail. The United States was trying to re-fight Second World War in the jungles of South-east Asia, against an enemy with no intention of doing so.

Some British historians describe the Asian way of war as one of indirect attacks, avoiding frontal attacks meant to overpower an opponent. This traces back to Asian history and geography: the great distances and harsh terrain have often made it difficult to execute the sort of open field clashes allowed by the flat terrain and relatively compact size of Europe. A very different strategic tradition arose in Asia.

The bow and arrow were metaphors for an Eastern way of war. By its nature, the arrow is an indirect weapon. Fired from a distance of hundreds of yards, it does not necessitate immediate physical contact with the enemy. Thus, it can be fired from hidden positions. When fired from behind a ridge, the barrage seems to come out of nowhere, taking the enemy by surprise. The tradition of this kind of fighting is captured in the classical strategic writing of the East. The 2,000 years worth of Chinese writings on war constitutes the most subtle writing on the subject in any language. Not until Clausewitz, did the West produce a strategic theorist to match the sophistication of Sun-tzu, whose *Art of War* was written 2,300 years earlier.

In Sun-tzu and other Chinese writings, the highest achievement of arms is to defeat an adversary without fighting. He wrote: "To win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the supreme excellence." Actual

combat is just one among many means towards the goal of subduing an adversary. War contains too many surprises to be a first resort. It can lead to ruinous losses, as has been seen time and again. It can have the unwanted effect of inspiring heroic efforts in an enemy, as the United States learned in Vietnam, and as the Japanese found out after Pearl Harbour.

Aware of the uncertainties of a military campaign, Sun-tzu advocated war only after the most thorough preparations. Even then, it should be quick and clean. Ideally, the army is just an instrument to deal the final blow to an enemy already weakened by isolation, poor morale, and disunity. Ever since Sun-tzu, the Chinese have been seen as masters of subtlety who take measured actions to manipulate an adversary without his knowledge. The dividing line between war and peace can be obscure. Low level violence often is the backdrop to a larger strategic campaign. The unwitting victim, focused on the day-to-day events, never realizes what's happening to him until it's too late. History holds many examples. The Viet Cong lured French and US infantry deep into the jungle, weakening their morale over several years. The mobile army of the United States was designed to fight on the plains of Europe, where it could quickly move unhindered from one spot to the next. The jungle did more than make quick movement impossible; broken down into smaller units and scattered in isolated bases, US forces were deprived of the feeling of support and protection that ordinarily comes from being part of a big army.

The isolation of US troops in Vietnam was not just a logistical detail, something that could be overcome by, for instance, bringing in reinforcements by helicopter. In a big army reinforcements are readily available. It was Napoleon who realized the extraordinary effects on morale that come from being part of a larger formation. Just the knowledge of it lowers the soldier's fear and increases his aggressiveness. In the jungle and on isolated bases, this feeling was removed. The thick vegetation slowed down the reinforcements and made it difficult to find stranded units. Soldiers felt they were on their own.

More important, by altering the way the war was fought, the Viet Cong stripped the United States of its belief in the inevitability of victory, as it had done to the French before them. Morale was high when these armies first went to Vietnam. Only after many years of debilitating and demoralizing fighting did Hanoi launch its decisive attacks, at Dien Bien Phu in 1954 and against Saigon in 1975. It should be recalled that in the final push to victory the North Vietnamese abandoned their jungle guerrilla tactics completely, committing their entire army of twenty divisions to pushing the South Vietnamese into collapse. This final battle, with the enemy's army all in one place, was the one that the United States had desperately wanted to fight in 1965. When it did come out into the open in 1975, Washington had already withdrawn its forces and there was no possibility of re-intervention.

The Japanese early in Second World War used a modern form of the indirect attack, one that relied on stealth and surprise for its effects. At Pearl Harbour, in the Philippines, and in South-east Asia, stealth and surprise were attained by sailing under radio silence so that the navy's movements could not be tracked, Moving troops aboard ships into South-east Asia made it appear that the Japanese army was also 'invisible'. Attacks against Hawaii and Singapore seemed, to the American and British defenders, to come from nowhere. In Indonesia and the Philippines the Japanese attack was even faster than the German blitz against France in the West.

The greatest military surprises in American history have all been in Asia. Surely, there is something going on here beyond the purely technical difficulties of detecting enemy movements. Pearl Harbour, the Chinese intervention in Korea, and the Tet offensive in Vietnam all came out of a tradition of surprise and stealth. US technical intelligence — the location of enemy units and their movements — was greatly improved after each surprise, but with no noticeable improvement in the American ability to foresee or prepare what would happen next. There is a cultural divide here, not just a technical one. Even when it was possible to track an army with intelligence satellites, as when Iraq invaded Kuwait or when Syria and Egypt attacked Israel, surprise was achieved. The United States was stunned by Iraq's attack on Kuwait even though it had satellite pictures of Iraqi troops massing at the border.

The exception that proves the point that cultural differences obscure the West's understanding of Asian behaviour was the Soviet Union's 1979 invasion of Afghanistan. This was fully anticipated and understood in advance. There was no surprise because the United States understood Moscow's world view and thinking. It could anticipate Soviet action almost as well as the Soviets themselves, because the Soviet Union was really a western country.

The difference between the eastern and the western way of war is striking. The West's great strategic writer, Clausewitz, linked war to politics, as did Sun-tzu. Both were opponents of militarism, of turning war over to the generals. But there, all similarity ends. Clausewitz wrote that the way to achieve a larger political purpose is through destruction of the enemy's army. After observing Napoleon conquer Europe by smashing enemy armies to bits, Clausewitz made his famous remark in *On War* (1932) that combat is the continuation of politics by violent means. Morale and unity are important, but they should be harnessed for the ultimate battle. If the eastern way of war is embodied by the stealthy archer, the metaphorical western counterpart is the swordsman charging forward, seeking a decisive showdown, eager to administer the blow that will obliterate the enemy once and for all. In this

view, war proceeds along a fixed course and occupies a finite extent of time, like a play in three acts with a beginning, a middle, and an end. The end, the final scene, decides the issue for good.

When things don't work out quite this way, the western military mind feels tremendous frustration. Sun-tzu's great disciples, Mao Zedong and Ho Chi Minh, are respected in Asia for their clever use of indirection and deception to achieve an advantage over stronger adversaries. But in the West their approach is seen as underhanded and devious. To the American strategic mind, the Viet Cong guerilla did not fight fairly. They should have come out into the open and fought like men, instead of hiding in the jungle and sneaking around like a cat in the night.

467. According to the author, the main reason for theUS losing the Vietnam War was

(a) the Vietnamese understood the local terrain better.

(b) the lack of support for the war from the American people.

(c) the failure of the US to mobilize its military strength.

(d) their inability to fight a war on terms other than those they understood well.

468. Which of the following statements does not describe the 'Asian' way of war?

(a) Indirect attacks without frontal attacks.

(b) The swordsman charging forward to obliterate the enemy once and for all.

(c) Manipulation of an adversary without his knowledge.

(d) Subduing an enemy without fighting.

469. Which of the following is not one of Sun-tzu's ideas?

(a) Actual combat is the principal means of subduing an adversary.

(b) War should be undertaken only after thorough preparation.

(c) War is linked to politics.

(d) War should not be left to the generals alone.

470. The difference in the concepts of war of Clausewitz and Sun-tzu is best characterized by

(a) Clausewitz's support for militarism as against Sun-tzu's opposition to it.

(b) their relative degrees of sophistication.

(c) their attitude to guerilla warfare.

(d) their differing conceptions of the structure, time and sequence of a war.

471. To the Americans, the approach of the Viet Cong seemed devious because

(a) the Viet Cong did not fight like men out in the open.

(b) the Viet Cong allied with America's enemies.

(c) the Viet Cong took strategic advice from Mao Zedong.

(d) the Viet Cong used bows and arrows rather than conventional weapons.

472. According to the author, the greatest military surprises in American history have been in Asia because

(a) the Americans failed to implement their military strategies many miles away from their own country.

(b) the Americans were unable to use their technologies like intelligence satellites effectively to detectenemy movements.

(c) the Americans failed to understand the Asian culture of war that was based on stealth and surprise.

(d) Clausewitz is inferior to Sun-tzu.

Passage – 60

The current debate on intellectual property rights (IPRs) raises a number of important issues concerning the strategy and policies for building a more dynamic national agricultural research system, the relative roles of public and private sectors, and the role of agribusiness multinational corporations (MNCs). This debate has been stimulated by the international agreement on Trade Related Intellectual Property Rights (TRIPs), negotiated as part of the Uruguay Round. TRIPs, for the first time, seeks to bring innovations in agricultural technology under a new worldwide IPR regime. The agribusiness MNCs (along with pharmaceutical companies) played a leading part in lobbying for such a regime during the Uruguay Round negotiations. The argument was that incentives are necessary to stimulate innovations, and that this calls for a system of patents which gives innovators the sole right to use (or sell/lease the right to use) their innovations for a specified period and protects them against unauthorised copying or use. With strong support of their national governments, they were influential in shaping the agreement on TRIPs, which eventually emerged from the Uruguay Round.

The current debate on TRIPs in India — as indeed elsewhere — echoes wider concerns about 'privatization' of research and allowing a free field for MNCs in the sphere of biotechnology and agriculture. The agribusiness corporations, and those with unbounded faith in the power of science to overcome all likely problems, point to the vast potential that new technology holds for solving the problems of hunger, malnutrition and poverty in the world.

The exploitation of this potential should be encouraged and this is best done by the private sector for which patents are essential. Some, who do not necessarily accept this optimism, argue that fears of MNC domination are exaggerated and that farmers will accept their products only if they decisively outperform the available alternatives. Those who argue against agreeing to introduce an IPR regime in agriculture and encouraging private sector research are apprehensive that this will work to the disadvantage of farmers by making them more and more dependent on monopolistic MNCs. A different, though related apprehension is that extensive use of hybrids and genetically engineered new varieties might increase the vulnerability of agriculture to outbreaks of pests and diseases. The larger, longer-term consequences of reduced biodiversity that may follow from the use of specially-bred varieties are also another cause for concern. Moreover, corporations, driven by the profit motive, will necessarily tend to underplay, if not ignore, potential adverse consequences, especially those which are unknown and which may manifest themselves only over a relatively long period. On the other hand, high-pressure advertising and aggressive sales campaigns by private companies can seduce farmers into accepting varieties without being aware of potential adverse effects and the possibility of disastrous consequences for their livelihood if these varieties happen to fail. There is no provision under the laws, as they now exist, for compensating users against such eventualities.

Excessive preoccupation with seeds and seed material has obscured other important issues involved in reviewing the research policy. We need to remind ourselves that improved varieties by themselves are not sufficient for sustained growth of yields. In our own experience, some of the early high yielding varieties (HYVs) of rice and wheat were found susceptible to widespread pest attacks; and some had problems of grain quality. Further research was necessary to solve these problems. This largely successful research was almost entirely done in public research institutions. Of course, it could in principle have been done by private companies, but whether they choose to do so depends crucially on the extent of the loss in market for their original introductions on account of the above factors and whether the companies are financially strong enough to absorb the 'losses', invest in research to correct the deficiencies and recover the lost market. Public research, which is not driven by profit, is better placed to take corrective action. Research for improving common pool resource management, maintaining ecological health and ensuring sustainability is both critical and also demanding in terms of technological challenge and resource requirements. As such research is crucial to the impact of new varieties, chemicals and equipment in the farmer's field, private companies should be interested in such research. But their primary interest is in the sale of seed material, chemicals, equipment and other inputs produced by them. Knowledge and techniques for resource management are not 'marketable' in the same way as those inputs. Their application to land, water and forests has a long gestation and their efficacy depends on resolving difficult problems such as designing institutions for proper and equitable management of common pool resources. Public or quasi-public research institutions informed by broader, long-term concerns can only do such work.

The public sector must therefore continue to play a major role in the national research system. It is both wrong and misleading to pose the problem in terms of public sector versus private sector or of privatization of research. We need to address problems likely to arise on account of the public-private sector complementarity, and ensure that the public research system performs efficiently. Complementarity between various elements of research raises several issues in implementing an IPR regime. Private companies do not produce new varieties and inputs entirely as a result of their own research. Almost all technological improvement is based on knowledge and experience accumulated from the past, and the results of basic and applied research in public and quasi-public institutions (universities, research organizations). Moreover, as is increasingly recognised, accumulated stock of knowledge does not reside only in the scientific community and its academic publications, but is also widely diffused in traditions and folk knowledge of local communities all over.

The deciphering of the structure and functioning of DNA forms the basis of much of modern biotechnology. But this fundamental breakthrough is a 'public good' freely accessible in the public domain and usable free of any charge. Varieties/techniques developed using that knowledge can however be, and are, patented for private profit. Similarly, private corporations draw extensively, and without any charge, on germ plasm available in varieties of plants species (neem and turmeric are by now famous examples). Publicly funded gene banks as well as new varieties bred by public sector research stations can also be used freely by private enterprises for developing their own varieties and seek patent protection for them. Should private breeders be allowed free use of basic scientific discoveries? Should the repositories of traditional knowledge and germ plasm be collected which are maintained and improved by publicly funded institutions? Or should users be made to pay for such use? If they are to pay, what should be the basis of compensation? Should the compensation be for individuals or for communities/ institutions to which they belong? Should individuals/ institutions be given the right of patenting their innovations? These are some of the important issues that deserve more attention than they now get and need serious detailed study to evolve reasonably satisfactory, fair and workable solutions. Finally, the tendency to equate the public sector

with the government is wrong. The public space is much wider than government departments and includes cooperatives, universities, public trusts and a variety of non-governmental organizations (NGOs). Giving greater autonomy to research organizations from government control and giving non-government public institutions the space and resources to play a larger, more effective role in research, is therefore an issue of direct relevance in restructuring the public research system.

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473. Which one of the following statements describes an important issue, or important issues, not being raised in the context of the current debate on IPRs?

(a) The role of MNCs in the sphere of biotechnology and agriculture.

(b) The strategy and policies for establishing an IPR regime for Indian agriculture.

(c) The relative roles of public and private sectors.

(d) Wider concerns about 'privatization' of research.

474. The fundamental breakthrough in deciphering the structure and functioning of DNA has become a public good. This means that

(a) breakthroughs in fundamental research on DNA are accessible by all without any monetary considerations.

(b) the fundamental research on DNA has the characteristic of having beneficial effects for the public at large.

(c) due to the large scale of fundamental research on DNA, it falls in the domain of public sector research institutions.

(d) the public and other companies must have free access to such fundamental breakthroughs in research.

475. In debating the respective roles of the public and private sectors in the national research system, it is important to recognise

(a) that private companies do not produce new varieties and inputs entirely on their own research.

(b) that almost all technology improvements are based on knowledge and experience accumulated from the past.

(c) the complementary role of public and private-sector research.

(d) that knowledge repositories are primarily the scientific community and its academic publications.

476. Which one of the following may provide incentives to address the problem of potential adverse consequences of biotechnology?

(a) Include IPR issues in the TRIPs agreement.

(b) Nationalize MNCs engaged in private research in biotechnology.

(c) Encourage domestic firms to patent their innovations.

(d) Make provisions in the law for user compensation against failure of newly-developed varieties.

477. Which of the following statements is not a likely consequence of emerging technologies in agriculture?

(a) Development of newer and newer varieties will lead to increase in biodiversity.

(b)MNCs may underplay the negative consequences of the newer technology on environment.

(c) Newer varieties of seeds may increase vulnerability of crops to pests and diseases.

(d) Reforms in patent laws and user compensation against crop failures would be needed to address new technology problems.

478. The TRIPs agreement emerged from the Uruguay Round to

(a) address the problem of adverse consequences of genetically engineered new varieties of grain.

(b) fulfil the WTO requirement to have an agreement on trade related property rights.

(c) provide incentives to innovators by way of protecting their intellectual property.

(d) give credibility to the innovations made by MNCs in the field of pharmaceuticals and agriculture.

479. Public or quasi-public research institutions are more likely than private companies to address the negative consequences of new technologies, because of which of the following reasons?

(a) Public research is not driven by profit motive.

(b) Private companies may not be able to absorb losses arising out of the negative effects of the new technologies.

(c) Unlike new technology products, knowledge and techniques for resource management are not amenable to simple market transactions.

(d) All of the above

480. While developing a strategy and policies for building a more dynamic national agricultural research system, which one of the following statements needs to be considered?

(a) Public and quasi-public institutions are not interested in making profits.

(b) Public and quasi-public institutions have a broader and long-term outlook than private companies.

(c) Private companies are incapable of building products based on traditional and folk knowledge.

(d) Traditional and folk knowledge cannot be protected by patents.

Passage – 61

One of the criteria by which we judge the vitality of a style of painting is its ability to renew itself — its responsiveness to the changing nature and quality of experience, the degree of conceptual and formal innovation that it exhibits. By this criterion, it would appear that the practice of abstractionism has failed to engage creatively with the radical change in human experience in recent decades. It has, seemingly, been unwilling to re-invent itself in relation to the systems of artistic expression and viewers' expectations that have developed under the impact of the mass media.

The judgement that abstractionism has slipped into 'inter gear' is gaining endorsement, not only among discerning viewers and practitioners of other art forms, but also among abstract painters themselves. Like their companions elsewhere in the world, abstractionists in India are asking themselves an overwhelming question today: Does abstractionism have a future? The major crisis that abstractionists face is that of revitalising their picture surface; few have improvised any solutions beyond the ones that were exhausted by the 1970s. Like all revolutions, whether in policies or in art, abstractionism must now confront its moment of truth: having begun life as a new and radical pictorial approach to experience, it has become an entrenched orthodoxy itself. Indeed, when viewed against a historical situation in which a variety of subversive, interactive and richly hybrid forms are available to the art practitioner, abstractionism assumes the remote and defiant air of an aristocracy that has outlived its age; trammelled by formulaic conventions yet buttressed by a rhetoric of sacred mystery, it seems condemned to being the last citadel of the self-regarding 'fine art' tradition, the last hurrah of painting for painting's sake.

The situation is further complicated in India by the circumstances in which an indigenous abstractionism came into prominence here during the 1960s. From the beginning it was propelled by the dialectic between two motives, one revolutionary and the other conservative — it was inaugurated as an act of emancipation from the dogmas of the nascent Indian nation state, when art was officially viewed as an indulgence at worst, and at best, as an instrument for the celebration of the republic's hopes and aspirations. Having rejected these dogmas, the pioneering abstractionists also went on to reject the various figurative styles associated with the Santiniketan circle and others. In such a situation, abstractionism was a revolutionary move. It led art towards the exploration of the subconscious mind, the spiritual quest and the possible expansion of consciousness. Indian painting entered into a phase of self-inquiry, a meditative inner space where cosmic symbols and non-representational images ruled. Often, the transition from figurative idioms to abstractionist ones took place within the same artist.

At the same time, Indian abstractionists have rarely committed themselves wholeheartedly to a non-representational idiom. They have been preoccupied with the fundamentally metaphysical project of aspiring to the mystical-holy without altogether renouncing the symbolic. This has been sustained by a hereditary reluctance to give up the murti, the inviolable iconic form, which explains why abstractionism is marked by the conservative tendency to operate with images from the sacred repertoire of the past. Abstractionism thus entered India as a double-edged device in a complex cultural transaction. Ideologically, it served as an internationalist legitimisation of the emerging revolutionary local trends. However, on entry, it was conscripted to serve local artistic preoccupations — a survey of indigenous abstractionism will show that its most obvious points of affinity with European and American abstract art were with the more mystically oriented of the major sources of abstractionist philosophy and practice, for instance, the Kandinsky-Klee School. There have been no takers for Malevich's Suprematism, which militantly rejected both the artistic forms of the past and the world of appearances, privileging the new-minted geometric symbol as an autonomous sign of the desire for infinity.

Against this backdrop, we can identify three major abstractionist idioms in Indian art. The first develops from a love of the earth, and assumes the form of a celebration of the self's dissolution in the cosmic panorama; the landscape is no longer a realistic transcription of the scene, but is transformed into a visionary occasion for contemplating the cycles of decay and regeneration. The second idiom phrases its departures from symbolic and archetypal devices as invitations to heightened planes of awareness. Abstractionism begins with the establishment or dissolution of the motif, which can be drawn from diverse sources, including the hieroglyphic tablet, the Sufi meditation dance or the Tantric diagram. The third idiom is based on the lyric play of forms guided by gesture or allied with formal improvisations like the assemblage. Here, sometimes, the line dividing abstract image from patterned design or quasi-random expressive marking may blur. The flux of forms can also be regimented through the policies of pure colour arrangements, vector-diagrammatic spaces and gestural design.

In this genealogy, some pure lines of descent follow their logic to the inevitable point of extinction, others engage in cross-fertilization, and yet others undergo mutation to maintain their energy. However, this genealogical survey demonstrates the wave at its crests, those points where the metaphysical and the painterly have been fused in

images of abiding potency, ideas sensuously ordained rather than fabricated programmatically to a concept. It is equally possible to enumerate the troughs where the two principles do not come together, thus arriving at a very different account. Uncharitable as it may sound, the history of Indian abstractionism records a series of attempts to avoid the risks of abstraction by resorting to an overt and near-generic symbolism, which many Indian abstractionists embrace when they find themselves bereft of the imaginative energy to negotiate the union of metaphysics and painterliness.

Such symbolism falls into a dual trap: it succumbs to the pompous vacuity of pure metaphysics when the burden of intention is passed off as justification; or then it is desiccated by the arid formalism of pure painterliness, with delight in the measure of chance or pattern guiding the execution of a painting. The ensuing conflict of purpose stalls the progress of abstractionism in an impasse. The remarkable Indian abstractionists are precisely those who have overcome this and addressed themselves to the basic elements of their art with a decisive sense of independence from prior models. In their recent work, we see the logic of Indian abstractionism pushed almost to the furthest it can be taken. Beyond such artists stands a lost generation of abstractionists whose work invokes a wistful, delicate beauty but stops there.

Abstractionism is not a universal language; it is an art that points up the loss of a shared language of signs in society. And yet, it affirms the possibility of its recovery through the effort of awareness. While its rheotoric has always emphasised a call for new forms of attention, abstractionist practice has tended to fall into a complacent pride in its own incomprehensibility; a complacency fatal in an ethos where vibrant new idioms compete for the viewers' attention. Indian abstractionists ought to really return to basics, to reformulate and replenish their understanding of the nature of the relationship between the painted image and the world around it. But will they abandon their favourite conceptual habits and formal conventions, if this becomes necessary?

481. Which one of the following is not stated by the author as a reason for abstractionism losing its vitality?

(a) Abstractionism has failed to reorient itself in the context of changing human experience.

(b) Abstractionism has not considered the developments in artistic expression that have taken place in recent times.

(c) Abstractionism has not followed the path taken by all revolutions, whether in politics or art.

(d) The impact of mass media on viewers' expectations has not been assessed, and responded to, by abstractionism.

482. Which of the following, according to the author, is the role that abstractionism plays in a society?

(a) It provides an idiom that can be understood by most members in a society.

(b) It highlights the absence of a shared language of meaningful symbols which can be recreated through greater awareness.

(c) It highlights the contradictory artistic trends of revolution and conservatism that any society needs to move forward.

(d) It helps abstractionists invoke the wistful, delicate beauty that may exist in society.

483. According to the author, which one of the following characterises the crisis faced by abstractionism?

(a) Abstractionists appear to be unable to transcend the solutions tried out earlier.

(b) Abstractionism has allowed itself to be confined by set forms and practices.

(c) Abstractionists have been unable to use the multiplicity of forms now becoming available to an artist.

(d) All of the above

484. According to the author, the introduction of abstractionism was revolutionary because it

(a) celebrated the hopes and aspirants of a newly independent nation.

(b) provided a new direction to Indian art, towards self-inquiry and non-representational images.

(c) managed to obtain internationalist support for the abstractionist agenda.

(d) was an emancipation from the dogmas of the nascent nation state.

485. Which one of the following is not part of the author's characterization of the conservative trend in Indian abstractionism?

(a) An exploration of the subconscious mind.

(b) A lack of full commitment to non-representational symbols.

(c) An adherence to the symbolic while aspiring to the mystical.

(d) Usage of the images of gods or similar symbols.

486. Given the author's delineation of the three abstractionist idioms in Indian art, the third idiom can be best distinguished from the other two idioms through its

(a) depiction of nature's cyclical renewal.

(b) use of non-representational images.

(c) emphasis on arrangement of forms.

(d) limited reliance on original models.

487. According to the author, the attraction of the Kandinsky-Klee School for Indian abstractionists can be explained by which one of the following?

(a) The conservative tendency to aspire to the mystical without a complete renunciation of the symbolic.

(b) The discomfort of Indian abstractionists with Malevich's Suprematism.

(c) The easy identification of obvious points of affinity with European and American abstract art, of which the Kandinsky-Klee School is an example.

(d) The double-edged nature of abstractionism which enabled identification with mystically-oriented schools.

488. Which one of the following, according to the author, is the most important reason for the stalling of abstractionism's progress in an impasse?

(a) Some artists have followed their abstractionist logic to the point of extinction.

(b) Some artists have allowed chance or pattern to dominate the execution of their paintings.

(c) Many artists have avoided the trap of a near-generic and an open symbolism.

(d) Many artists have found it difficult to fuse the twin principles of the metaphysical and the painterly.

Passage – 62

In a modern computer, electronic and magnetic storage technologies play complementary roles. Electronic memory chips are fast but volatile (their contents are lost when the computer is unplugged). Magnetic tapes and hard disks are slower, but have the advantage that they are non-volatile, so that they can be used to store software and documents even when the power is off.

In laboratories around the world, however, researchers are hoping to achieve the best of both worlds. They are trying to build magnetic memory chips that could be used in place of today's electronic ones. These magnetic memories would be non-volatile; but they would also be faster, would consume less power, and would be able to stand up to hazardous environments more easily. Such chips would have obvious applications in storage cards for digital cameras and music players; they would enable handheld and laptop computers to boot up more quickly and to operate for longer; they would allow desktop computers to run faster; they would doubtless have military and space-faring advantages too. But although the theory behind them looks solid, there are tricky practical problems that need to be overcome.

Two different approaches, based on different magnetic phenomena, are being pursued. The first, being investigated by Gary Prinz and his colleagues at the Naval Research Laboratory (NRL) in Washington DC, exploits the fact that the electrical resistance of some materials changes in the presence of a magnetic field — a phenomenon known as magneto-resistance. For some multi-layered materials, this effect is particularly powerful and is, accordingly, called 'giant' magneto-resistance (GMR). Since 1997, the exploitation of GMR has made cheap multi-gigabyte hard disks commonplace. The magnetic orientations of the magnetised spots on the surface of a spinning disk are detected by measuring the changes they induce in the resistance of a tiny sensor. This technique is so sensitive that it means the spots can be made smaller and packed closer together than was previously possible, thus increasing the capacity and reducing the size and cost of a disk drive.

Dr. Prinz and his colleagues are now exploiting the same phenomenon on the surface of memory chips, rather than spinning disks. In a conventional memory chip, each binary digit (bit) of data is represented using a capacitor reservoir of electrical charge that is either empty of full — to represent a zero or a one. In the NRL's magnetic design, by contrast, each bit is stored in a magnetic element in the form of a vertical pillar of magnetisable material. A matrix of wires passing above and below the elements allows each to be magnetised, either clockwise or anticlockwise, to represent zero or one. Another set of wires allows current to pass through any particular element. By measuring an element's resistance you can determine its magnetic orientation, and hence whether it is storing a zero or a one. Since the elements retain their magnetic orientation even when the power is off, the result is non-volatile memory. Unlike the elements of an electronic memory, a magnetic memory's elements are not easily disrupted by radiation. And compared with electronic memories, whose capacitors need constant topping up, magnetic memories are simpler and consume less power. The NRL researchers plan to commercialize their device through a company called Non-volatile Electronics, which recently began work on the necessary processing and fabrication techniques. But it will be some years before the first chips roll off the production line.

Most attention in the field is focused on an alternative approach based on magnetic tunnel-junctions (MTJs), which are being investigated by researchers at chip makers, such as IBM, Motorola, Siemens and Hewlett-Packard. IBM's research team, led by Stuart Parkin, has already created a 500 element working prototype that operates at 20 times the speed of conventional memory chips and consumes one per cent of the power. Each element consists of a sandwich of two layers of magnetisable material separated by a barrier of aluminium oxide just four or five atoms thick. The polarisation of lower magnetisable layer is fixed in one direction, but that of the upper layer can be set (again, by passing a current through a matrix of control wires) either to the left or to the right, to store a zero or a one. The polarisations of the two layers are then in either the same or opposite directions.

Although the aluminium-oxide barrier is an electrical insulator, it is so thin that electrons are able to jump across it via a quantum-mechanical effect called tunnelling. It turns out that such tunnelling is easier when the two magnetic layers are polarised in the same direction than when they are polarised in opposite directions. So by measuring the current that flows through the sandwich, it is possible to determine the alignment of the topmost layer, and hence whether it is storing a zero or a one.

To build a full-scale memory chip based on MTJs is, however, no easy matter. According to Paulo Freitas, an expert on chip manufacturing at the Technical University of Lisbon, magnetic memory elements will have to become far smaller and more reliable than current prototypes if they are to compete with electronic memory. At the same time, they will have to be sensitive enough to respond when the appropriate wires in the control matrix are switched on, but not so sensitive that they respond when a neighbouring element is changed. Despite these difficulties, the general consensus is that MTJs are the more promising ideas.

Dr Parkin says his group evaluated the GMR approach and decided not to pursue it, despite the fact that IBM pioneered GMR in hard disks. Dr. Prinz, however, contends that his plan will eventually offer higher storage densities and lower production costs.

Not content with shaking up the multi-billion-dollar market for computer memory, some researchers have even more ambitious plans for magnetic computing. In a paper published last month in *Science*, Russell Cowburn and Mark Welland of Cambridge University outlined research that could form the basis of a magnetic microprocessor a chip capable of manipulating (rather than merely storing) information magnetically. In place of conducting wires, a magnetic processor would have rows of magnetic dots, each of which could be polarised in one of two directions. Individual bits of information would travel down the rows as magnetic pulses, changing the orientation of the dots as they went. Dr. Cowburn and Dr. Welland have demonstrated how a logic gate(the basic element of a microprocessor)could work in such a scheme. In their experiment, they fed a signal in at one end of the chain of dots and used a second signal to control whether it propagated along the chain.

It is admittedly, a long way from a single logic gate to a full microprocessor, but this was true also when the transistor was first invented. Dr. Cowburn, who is now searching for backers to help commercialize the technology, says he believes it will be at least 10 years before the first magnetic microprocessor is constructed. But other researchers in the field agree that such a chip is the next logical step. Dr. Prinz says that once magnetic memory is sorted out 'the target is to go after the logic circuits'. Whether all-magnetic computers will ever be able to compete with other contenders that are jostling to knock electronics off its perch — such as optical, biological and quantum computing — remains to be seen. Dr Cowburn suggests that the future lies with hybrid machines that use different technologies. But computing with magnetism evidently has an attraction all its own.

489. In developing magnetic memory chips to replace the electronic ones, two alternative research paths are being pursued. These are approaches based on

(a) volatile and non-volatile memories.

(b) magneto-resistance and magnetic tunnel-junctions.

(c) radiation disruption and radiation neutral effects.

(d) orientation of magnetized spots on the surface of a spinning disk and alignment of magnetic dots on the surface of a conventional memory chip.

490. A binary digit or bit is represented in the magneto-resistance based magnetic chip using

(a) a layer of aluminium oxide.

(b) a capacitor.

(c) a vertical pillar of magnetized material.

(d) a matrix of wires.

491. In the magnetic tunnel-junctions (MTJs) tunnelling is easier when

(a) two magnetic layers are polarised in the same direction.

(b) two magnetic layers are polarised in the opposite directions.

(c) two aluminium-oxide barriers are polarised in the same direction.

(d) two aluminium-oxide barriers are polarised in the opposite directions.

492. A major barrier on the way to build a full-scale memory chip based on MTJs is

(a) the low sensitivity of the magnetic memory elements.

(b) the thickness of aluminium oxide barriers.

(c) the need to develop more reliable and far smaller magnetic memory chips.

(d) All of the above

493. In the MTJs approach, it is possible to identify whether the top most layer of the magnetized memory element is storing a zero or one by

(a) measuring an element's resistance and thus determining its magnetic orientation.

(b) measuring the degree of disruption caused by radiation in the elements of the magnetic memory.

(c) magnetizing the elements either clockwise or anticlockwise.

(d) measuring the current that flows through the sandwich.

494. A line of research which is trying to build a magnetic chip that can both store and manipulate information, is being pursued by

(a) Paul Freitas. (b) Stuart Parkin.

(c) Gray Prinz. (d) None of them

495. Experimental research currently underway, using rows of magnetic dots, each of which could be polarised in one of the two directions, has led to the demonstration of

(a) working of a microprocessor.

(b) working of a logic gate.

(c) working of a magneto-resistance based chip.

(d) working of a magneto tunnelling-junction (MTJ) based chip.

496. From the passage, which of the following cannot be inferred?

(a) Electronic memory chips are faster and non-volatile.

(b) Electronic and magnetic storage technologies play a complementary role.

(c) MTJs are the more promising idea, compared to the magneto-resistance approach.

(d) Non-volatile Electronics is the company set up to commercialize the GMR chips.

Passage – 63

The story begins as the European pioneers crossed the Alleghenies and started to settle in the Midwest. The land they found was covered with forests. With incredible effort they felled the trees, pulled the stumps and planted their crops in the rich, loamy soil. When they finally reached the western edge of the place, we now call Indiana, the forest stopped and ahead lay a thousand miles of the great grass prairie. The Europeans were puzzled by this new environment. Some even called it the 'Great Desert'. It seemed untillable. The earth was often very wet and it was covered with centuries of tangled and matted grasses. With their cast iron plows, the settlers found that the prairie sod could not be cut and the wet earth stuck to their plowshares. Even a team of the best oxen bogged down after a few years of tugging. The iron plow was a useless tool to farm the prairie soil. The pioneers were stymied for nearly two decades. Their western march was halted and they filled in the eastern regions of the Midwest.

In 1837, a blacksmith in the town of Grand Detour, Illinois, invented a new tool. His name was John Deere and the tool was a plow made of steel. It was sharp enough to cut through matted grasses and smooth enough to cast off the mud. It was a simple tool, the 'sod buster' that opened the great prairies to agricultural development.

Sauk County, Wisconsin is the part of the prairie where I have a home. It is named after the Sauk Indians. In 1673, Father Marquette was the first European to lay his eyes upon their land. He found a village laid out in regular patterns on a plain beside the Wisconsin river. He called the place Prairie du Sac. The village was surrounded by fields that had provided maize, beans and squash for the Sauk people for generations reaching back into the unrecorded time.

When the European settlers arrived at the Sauk prairie in 1837, the government forced the native Sauk people, west of the Mississippi river. The settlers came with John Deere's new invention and used the tool to open the area to a new kind of agriculture. They ignored the traditional ways of the Sauk Indians and used their sod-busting tool for planting wheat. Initially, the soil was generous and the farmers thrived. However, each year the soil lost more of its nurturing power. It was only 30 years after the Europeans arrived with their new technology that the land was depleted. Wheat farming became uneconomic and tens of thousands of farmers left Wisconsin seeking new land with sod to bust.

It took the Europeans and their new technology just one generation to make their homeland into a desert. The Sauk Indians who knew how to sustain themselves on the Sauk prairie land were banished to another kind of desert called a reservation. And they even forgot about the techniques and tools that had sustained them on the prairie for generations unrecorded. And that is how it was that three deserts were created — Wisconsin, the reservation and the memories of people. A century later, the land of the Sauks is now populated by the children of a second wave of European farmers who learned to replenish the soil through the regenerative powers of dairying, ground cover crops and animal manures. These third and fourth generation farmers and townspeople do not realise, however, that a new settler is coming soon with an invention as powerful as John Deere's plow.

The new technology is called 'bereavement counselling'. It is a tool forged at the great state university, an innovative technique to meet the needs of those experiencing the death of a loved one, a tool that can 'process' the grief of the people who now live on the Prairie of the Sauk. As one can imagine the final days of the village of the Sauk Indians before the arrival of the settlers with John Deere's plow, one can also imagine these final days before the arrival of the first bereavement counsellor at Prairie du Sac. In these final days, the farmers and the towns people mourn at the death of a mother, brother, son, or friend. The bereaved is joined by neighbours and kin. They meet grief together in lamentation, prayer and song. They call upon the words of the clergy and surround themselves in community.

It is in these ways that they grieve and then go on with life. Through their mourning they are assured of the bonds between them and renewed in the knowledge that this death is a part of the Prairie of the Sauk. Their grief is common property, an anguish from which the community draws strength and gives the bereaved the courage to move ahead.

It is into this prairie community that the bereavement counsellor arrives with the new grief technology. The counsellor calls the invention a service and assures the prairie folk of its effectiveness and superiority by invoking the name of the great university while displaying a diploma and certificate. At first, we can imagine that the local people will be puzzled by the bereavement counsellor's claim. However, the counsellor will tell a few of them that the new technique is merely to assist the bereaved's community at the time of death. To some other prairie folk who are isolated or forgotten, the counsellor will approach the Country Board and advocate the right to treatment for these unfortunate souls. This right will be guaranteed by the Board's decision to reimburse those too poor to pay for counselling services. There will be others, schooled to believe in the innovative new tools certified by universities and medical centres, who will seek out the bereavement counsellor by force of habit. And one of these people will tell a bereaved neighbour who is unschooled that unless his grief is processed by a counsellor, he will probably have major psychological problems in later life. Several people will begin to use the bereavement counsellor because, since the Country Board now taxes them to insure access to the technology, they will feel that to fail to be counselled is to waste their money, and to be denied a benefit, or even a right.

Finally, one day, the aged father of a Sauk woman will die. And the next door neighbour will not drop by because he doesn't want to interrupt the bereavement counseller. The woman's kin will stay home because they will have learned that only the bereavement counsellor knows how to process grief the proper way. The local clergy will seek technical assistance from the bereavement counsellor to learn the correct form of service to deal with guilt and grief. And the grieving daughter will know that it is the bereavement counsellor who really cares for her because only the bereavement counsellor comes when death visits this family on the Prairie of the Sauk.

It will be only one generation between the bereavement counsellor arrival and the community of mourners disappearance. The counsellor's new tool will cut through the social fabric, throwing aside kinship, care, neighbourly obligations and community ways of coming together and going on. Like John Deere's plow, the tools of bereavement counselling will create a desert where a community once flourished. And finally, even the bereavement counsellor will see the impossibility of restoring hope in clients once they are genuinely alone with nothing but a service for consolation. In the inevitable failure of the service, the bereavement counsellor will find the deserts even in herself.

497. Which one of the following best describes the approach of the author?

(a) Comparing experiences with two innovations tried, in order to illustrate the failure of both.

(b) Presenting community perspectives on two technologies which have had negative effects on people.

(c) Using the negative outcomes of one innovation to illustrate the likely outcomes of another innovation.

(d) Contrasting two contexts separated in time, to illustrate how 'deserts' have arisen.

498. According to the passage, bereavement handling traditionally involves

(a) the community bereavement counsellors working with the bereaved to help him/her overcome grief.

(b) the neighbours and kin joining the bereaved and meeting grief together in mourning and prayer.

(c) using techniques developed systematically in formal institutions of learning, a trained counsellor helping the bereaved cope with grief.

(d) the Sauk Indian Chief leading the community with rituals and rites to help lessen the grief of the bereaved.

499. According to the author, due to which of the following reasons, will the bereavement counsellor find the deserts even in herself?

(a) Over a period of time, working with Sauk Indians who have lost their kinship and relationships, she becomes one of them.

(b) She is working in an environment where the disappearance of community mourners makes her work place a social desert.

(c) Her efforts at grief processing with the bereaved will fail as no amount of professional service can make up for the loss due to the disappearance of community mourners.

(d) She has been working with people who have settled for a long time in the Great Desert.

500. According to the author, the bereavement counsellor is

(a) a friend of the bereaved helping him or her handle grief.

(b) an advocate of the right to treatment for the community.

(c) a kin of the bereaved helping him/her handle grief.

(d) a formally trained person helping the bereaved handle grief.

501. The prairie was a great puzzlement for the European pioneers because

(a) it was covered with thick, untillable layers of grass over a vast stretch.

(b) it was a large desert immediately next to lush forests.

(c) it was rich cultivable land left fallow for centuries.

(d) it could be easily tilled with iron plows.

502. Which of the following does the 'desert' in the passage refer to?

(a) Prairie soil depleted by cultivation of wheat.

(b) Reservations in which native Indians were resettled.

(c) Absence of, and emptiness in, community kinship and relationships.

(d) All of the above

503. According to the author, people will begin to utilize the service of the bereavement counsellor because

(a) new Country regulations will make them feel it is a right, and if they don't use it, it would be a loss.

(b) the bereaved in the community would find her a helpful friend.

(c) she will fight for subsistence allowance from the Country Board for the poor among the bereaved.

(d) grief processing needs tools certified by universities and medical centres.

504. Which of the following parallels between the plow and bereavement counselling is not claimed by the author?

(a) Both are innovative technologies.

(b) Both result in migration of the communities into which the innovations are introduced.

(c) Both lead to 'deserts' in the space of only one generation.

(d) Both are tools introduced by outsiders entering existing communities.

Passage – 64

The teaching and transmission of North Indian classical music is, and long has been, achieved by largely oral means. The *raga* and its structure, the often breathtaking intricacies of *tala* or rhythm, and the incarnation of *raga* and *tala* as *bandish* or composition, are passed thus, between *guru* and *shishya* by word of mouth and direct demonstration, with no printed sheet of notated music, as it were, acting as a go-between. Saussure's conception of language as a communication between addresser and addressee is given, in this model, a further instance, and a new, exotic complexity and glamour.

These days, especially with the middle-class having entered the domain of classical music and playing not a small part in ensuring the continuation of this ancient tradition, the tape recorder serves as a handy technological slave and preserves, from oblivion, the vanishing, elusive moment of oral transmission. Hoary gurus, too, have seen the advantage of this device, and increasingly use it as an aid to instruct their pupils; in place of the shawls and other traditional objects that used to pass from *shishya* to *guru* in the past, as a token of the regard of the former for the latter, it is not unusual, today, to see cassettes changing hands.

Part of my education in North Indian classical music was conducted via this rather ugly but beneficial rectangle of plastic, which I carried with me to England when I was an undergraduate. One cassette had stored in it various *talas* played upon the tabla, at various tempos, by my music teacher's brother-in-law, Hazarilalji, who was a teacher of Kathak dance, as well as a singer and a tabla player. This was a work of great patience and prescience, a one and half hours performance without any immediate point or purpose, but intended for some delayed future moment when I'd practise the *talas* solitarily.

This repeated playing out of the rhythmic cycles on the tabla was inflected by the noises — an irate auto driver blowing a horn; the sound of overbearing pigeons that were such a nuisance on the banister; even the cry of a kulfi seller in summer — entering from the balcony of the third floor flat we occupied in those days, in a lane in a Mumbai suburb, before we left the city for good. These sounds, in turn, would invade, hesitantly, the ebb and flow of silence inside the artificially heated room, in a borough of West London, in which I used to live as an undergraduate. There, in the trapped dust, silence and heat, the theka of the tabla, qualified by the imminent but intermittent presence of the Mumbai suburb, would come to life again. A few years later, the tabla and, in the background, the pigeons and the itinerant kulfi seller, would inhabit a small graduate room in Oxford.

The tape recorder, though, remains an extension of the oral transmission of music, rather than a replacement of it. And the oral transmission of North Indian classical music remains, almost uniquely, a testament to the fact that the human brain can absorb, remember and reproduce structures of great complexity and sophistication without the help of the hieroglyph or written mark or a system of notation. I remember my surprise on discovering that Hazarilalji — who had mastered Kathak dance, *tala* and North Indian classical music, and who used to narrate to me, occasionally, compositions meant for dance that were grand and intricate in their verbal prosody, architecture and rhythmic complexity — was near illiterate and had barely learnt to write his name in large and clumsy letters.

Of course, attempts have been made, throughout the 20th century, to formally codify and even notate this music, and institutions set up and degrees created, specifically to educate students in this 'scientific' and codified manner. Paradoxically, however, this style of teaching has produced

no noteworthy student or performer; the most creative musicians still emerge from the *guru-shishya* relationship, their understanding of music developed by oral communication.

The fact that North Indian classical music emanates from, and has evolved through, oral culture, means that this music has a significantly different aesthetic, and that this aesthetic has a different politics, from that of Western classical music. A piece of music in the Western tradition, at least in its most characteristic and popular conception, originates in its composer, and the connection between the two, between composer and the piece of music, is relatively unambiguous precisely because the composer writes down, in notation, his composition, as a poet might write down and publish his poem. However far the printed sheet of notated music might travel thus from the composer, it still remains his property; and the notion of property remains at the heart of the Western conception of 'genius', which derives from the Latin *gignere* or 'to beget'.

The genius in Western classical music is, then, the originator, begetter and owner of his work — the printed, notated sheet testifying to his authority over his product and his power, not only for expression or imagination, but of origination. The conductor is a custodian and guardian of this property. Is it an accident that Mandelstam, in his notebooks, compares — the conductor's baton to a policeman's, saying all the music of the orchestra lies mute within it, waiting for its first movement to release it into the auditorium?

The *raga* — transmitted through oral means — is, in a sense, no one's property; it is not easy to pin down its source, or to know exactly where its provenance or origin lies. Unlike the Western classical tradition, where the composer begets his piece, notates it and stamps it with his ownership and remains, in effect, larger than, or the father of, his work, in the North Indian classical tradition, the *raga* — unconfined to a single incarnation, composer or performer — remains necessarily greater than the artiste who invokes it.

This leads to a very different politics of interpretation and valuation, to an aesthetic that privileges the evanescent moment of performance and invocation over the controlling authority of genius and the permanent record. It is a tradition, thus, that would appear to value the performer, as medium, more highly than the composer who presumes to originate what, effectively, cannot be originated in a single person — because the *raga* is the inheritance of a culture.

505. The author's contention that the notion of property lies at the heart of the Western conception of genius is best indicated by which one of the following?

(a) The creative output of a genius is invariably written down and recorded.

(b) The link between the creator and his output is unambiguous.

(c) The word 'genius' is derived from a Latin word which means 'to beget'.

(d) The music composer notates his music and thus becomes the 'father' of a particular piece of music.

506. Saussure's conception of language as a communication between addresser and addressee, according to the author, is exemplified by the

(a) teaching of North Indian classical music by word of mouth and direct demonstration.

(b) use of the recorded cassette as a transmission medium between the music teacher and the trainee.

(c) written down notation sheets of musical compositions.

(d) conductor's baton and the orchestra.

507. The author holds that the 'rather ugly but beneficial rectangle of plastic' has proved to be a 'handy technological slave' in

(a) storing the *talas* played upon the tabla, at various tempos.

(b) ensuring the continuance of an ancient tradition.

(c) transporting North Indian classical music across geographical borders.

(d) capturing the transient moment of oral transmission.

508. The oral transmission of North Indian classified music is an almost unique testament of the

(a) efficacy of the *guru-shishya* tradition.

(b) learning impact of direct demonstration.

(c) brain's ability to reproduce complex structures without the help of written marks.

(d) the ability of an illiterate person to narrate grand and intricate musical compositions.

509. According to the passage, in the North Indian classical tradition, the *raga* remains greater than the artiste who invokes it. This implies an aesthetic which

(a) emphasises performance and invocation over the authority of genius and permanent record.

(b) makes the music no one's property.

(c) values the composer more highly than the performer.

(d) supports oral transmission of traditional music.

510. From the author's explanation of the notion that in the Western tradition, music originates in its composer, which one of the following cannot be inferred?

(a) It is easy to transfer a piece of Western classical music to a distant place.

(b) The conductor in the Western tradition, as a custodian, can modify the music, since it 'lies mute' in his baton.

(c) The authority of the Western classical music composer over his music product is unambiguous.

(d) The power of the Western classical music composer extends to the expression of his music.

511. According to the author, the inadequacy of teaching North Indian classical music through a codified, notation-based system is best illustrated by

(a) a loss of the structural beauty of the *ragas.*

(b) a fusion of two opposing approaches creating mundane music.

(c) the conversion of free-flowing *ragas* into stilted set pieces.

(d) its failure to produce any noteworthy student or performer.

512. Which of the following statements best conveys the overall idea of the passage?

(a) North Indian and Western classical music are structurally different.

(b) Western music is the intellectual property of the genius while the North Indian *raga* is the inheritance of the culture.

(c) Creation as well as performance are important in the North Indian classical tradition.

(d) North Indian classical music is orally transmitted while Western classical music depends on written down notations.

Passage – 65

The Union Government's present position vis-a-vis the upcoming United Nations conference on racial and related discrimination world-wide seems to be the following: discuss race please, not caste; caste is our very own and not at all as bad as you think. The gross hypocrisy of that position has been lucidly underscored by *Kancha Ilaiah*. Explicitly, the world community is to be cheated out of considering the matter on the technicality that caste is not, as a concept, tantamount to a racial category. Internally, however, allowing the issue to be put on agenda at the said conference would, we are patriotically admonished, damage the country's image. Somehow, India's virtual beliefs elbow out concrete actualities. Inverted representations, as we know, have often been deployed in human histories as balm for the forsaken — religion being the most persistent of such inversions. Yet, we would humbly submit that if globalising our markets is thought as good for the 'national' pocket, globalising our social inequities might not be so bad for the mass of our people. After all, racism was as uniquely institutionalised in South Africa as caste discrimination has been within our society; why then can't we permit the world community to express itself on the latter with a fraction of the zeal with which, through the years, we pronounced on the former?

As to the technicality about whether or not caste is admissible into an agenda about race (that the conference is also about 'related discriminations' tends to be forgotten), a reputed sociologist has recently argued that where race is a 'biological' category caste is a 'social' one. Having earlier fiercely opposed implementation of the Mandal Commission Report, the said sociologist is at least to be complemented now for admitting, however tangentially, that caste discrimination is a reality, although, in his view, incompatible with racial discrimination. One would like quickly to offer the hypothesis that biology, in important ways that affect the lives of many millions, is in itself perhaps a social construction. But let us look at the matter in another way.

If it is agreed — as per the position today at which anthropological and allied scientific determinations rest — that the entire race of *homo sapiens* derived from an originary black African female (called 'Eve'), then one is hard put to understand how, one some subsequent ground, ontological distinctions are to be drawn either between races or castes. Let us also underline the distinction between the supposition that we are all god's children and the rather more substantiated argument about our descent from 'Eve', lest both positions are thought to be equally diversionary. It then stands to reason that all subsequent distinctions are, in modern parlance, 'constructed' ones, and like all ideological constructions, attributable to changing equations between knowledge and power among human communities through contested histories here, there, and elsewhere.

This line of thought receives, thankfully, extremely consequential buttress from the findings of the Human Genome project. Contrary to earlier (chiefly 19th-century colonial) persuasions on the subject of race, as well as, one might add, the somewhat infamous Jensen offerings in the 20th century from America, those finding deny genetic difference between 'races'. If anything, they suggest that environmental factors impinge on gene-function, as a dialectic seems to unfold between nature and culture. It would thus seem that 'biology' as the constitution of pigmentation enters the picture first only as a part of that dialectic. Taken together, the originary mother stipulation and the Genome findings ought indeed to furnish ground for human equality across the board, as well as yield policy initiatives towards equitable material dispensations aimed at building a global order where, in Hegel's stirring formulation, only the rational constitutes the right. Such, sadly, is not the case as everyday fresh arbitrary grounds for discrimination are constructed in the interests of sectional dominance.

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513. When the author writes 'globalising our social inequities', the reference is to

(a) going beyond an internal deliberation on social inequity.

(b) dealing with internal poverty through the economic benefits of globalisation.

(c) going beyond an internal delimitation of social inequity.

(d) achieving disadvantaged people's empowerment, globally.

514. According to the author, 'inverted representations as balm for the forsaken'

(a) is good for the forsaken and often deployed in human histories.

(b) is good for the forsaken, but not often deployed historically for the oppressed.

(c) occurs often as a means of keeping people oppressed.

(d) occurs often to invert the *status quo*.

515. Based on the passage, which broad areas unambiguously fall under the purview of the UN conference being discussed?

A. Racial prejudice

B. Racial pride

C. Discrimination, racial or otherwise

D. Caste-related discrimination

E. Race-related discrimination

(a) A and E (b) C and E

(c) A, C and E (d) B, C and D

516. According to the author, the sociologist who argued that race is a 'biological' category and caste is a 'social' one,

(a) generally shares the same orientation as the author's on many of the central issues discussed.

(b) tangentially admits to the existence of 'caste' as a category.

(c) admits the incompatibility between the people of different race and caste.

(d) admits indirectly that both caste-based prejudice and racial discrimination exist.

517. An important message in the passage, if one accepts a dialectic between nature and culture, is that

(a) the results of the Human Genome Project reinforces racial differences.

(b) race is at least partially a social construct.

(c) discrimination is at least partially a social construct.

(d) caste is at least partially a social construct.

Passage – 66

Studies of the factors governing reading development in young children have achieved a remarkable degree of consensus over the past two decades. The consensus concerns the causal role of 'phonological skills in young children's reading progress. Children who have good phonological skills, or good 'phonological awareness' become good readers and good spellers. Children with poor phonological skills progress more poorly. In particular, those who have a specific phonological deficit are likely to be classified as dyslexic by the time that they are 9 or 10 years old.

Phonological skills in young children can be measured at a number of different levels. The term phonological awareness is a global one, and refers to a deficit in recognising smaller units of sound within spoken words. Development work has shown that this deficit can be at the level of syllables, of onsets and rimes, or phonemes. For example, a 4-year old child might have difficulty in recognising that a word like *valentine* has three syllables, suggesting a lack of syllabic awareness. A five-year-old might have difficulty in recognising that the odd work out in the set of words *fan, cat, hat, mat* is *fan*. This task requires an awareness of the sub-syllabic units of the *onset* and the *rime*. The onset corresponds to any initial consonants in a syllable words, and the rime corresponds to the vowel and to any following consonants. Rimes correspond to rhyme in single-syllable words, and so the rime in *fan* differs from the rime in *cat*, *hat* and *mat*. In longer words, rime and rhyme may differ. The onsets in *val:en:tine* are */v/* and */t/*, and the rimes correspond to the selling patterns '*al*', '*en*' and' *ine*'.

A six-year-old might have difficulty in recognising that *plea* and *pray* begin with the same initial sound. This is a *phonemic* judgement. Although the initial phoneme */p/* is shared between the two words, in *plea* it is part of the onset '*pl*' and in *pray* it is part if the onset '*pr*'. Until children can segment the onset(or the rime), such phonemic judgements are difficult for them to make. In fact, a recent survey of different developmental studies has shown that the different levels of phonological awareness appear to emerge sequentially. The awareness of syllables, onsets, and rimes appears to merge at around the ages of 3 and 4, long before most children go to school. The awareness of phonemes, on the other hand, usually emerges at around the age of 5 or 6, when children have been taught to read for about a year. An awareness of onsets and rimes thus appears to be a precursor of reading, whereas an awareness of phonemes at every serial position in a word only appears to develop as reading is taught. The onset-rime and phonemic levels of phonological structure, however, are not distinct. Many onsets in English are single phonemes, and so are some rimes (e.g. *sea, go, zoo*).

The early availability of onsets and rimes is supported by studies that have compared the development of phonological awareness of onsets, rimes, and phonemes in the same subjects using the same phonological awareness tasks. For example, a study by Treiman and Zudowski used a same/different judgement task based on the beginning or the end sounds of words. In the beginning sound task, the words either began with the same onset, as in *plea* and *plank*, or shared only the initial phoneme, as in plea and pray. In the end-sound task, the words either shared the entire rime, as in *spit* and *wit*, or shared only the final phoneme, as in *rat* and *wit*. Treiman and Zudowski showed that four- and five-year-

old children found the onset-rime version of the same/different task significantly easier than the version based on phonemes. Only the six-year-olds, who had been learning to read for about a year, were able to perform both versions of the tasks with an equal level of success.

518. From the following statements, pick out the true statement according to the passage.

(a) A mono-syllabic word can have only one onset.

(b) A mono-syllabic word can have only one rhyme but more than one rime.

(c) A mono-syllabic word can have only one phoneme.

(d) All of these

519. Which one of the following is likely to emerge last in the cognitive development of a child?

(a) Rhyme (b) Rime

(c) Onset (d) Phoneme

520. A phonological deficit in which of the following is likely to be classified as dyslexia?

(a) Phonemic judgement

(b) Onset judgement

(c) Rime judgement

(d) Any one or more of the above

521. The Treiman and Zudowski experiment found evidence to support which of the following conclusions?

(a) At age six, reading instruction helps children perform both, the same-different judgement task.

(b) The development of onset-rime awareness precedes the development of an awareness of phonemes.

(c) At age four to five children find the onset-rime version of the same/different task significantly easier.

(d) The development of onset-rime awareness is a necessary and sufficient condition for the development of an awareness of phonemes.

522. The single-syllable words *Rhyme* and *Rime* are constituted by the exact same set of

A. rime(s)

B. onset(s)

C. rhyme(s)

D. phonemes(s)

(a) A and B (b) A and C

(c) A, B and C (d) B, C and D

Passage – 67

Billie Holiday died a few weeks ago. I have been unable until now to write about her, but since she will survive many who receive longer obituaries, a short delay in one small appreciation will not harm her or us. When she died we — the musicians, critics, all who were ever transfixed by the most heart-rending voice of the past generation — grieved bitterly. There was no reason to. Few people pursed self-destruction more whole-heartedly than she, and when the pursuit was at an end, at the age of 44, she had turned herself into a physical and artistic wreck. Some of us tried gallantly to pretend otherwise, taking comfort in the occasional moments when she still sounded like a ravaged echo of her greatness. Others had not even the heart to see and listen any more. We preferred to stay home and, if old and lucky enough to own the incomparable records of her heyday from 1937 to 1946, many of which are not even available on British LP, to recreate those coarse-textured, sinuous, sensual and unbearable sad noises which gave her a sure corner of immortality. Her physical death called, if anything, for relief rather than sorrow. What sort of middle age would she have faced without the voice to earn money for her drinks and fixes, without the looks — and in her day she was hauntingly beautiful — to attract the men she needed, without business sense, without anything but the disinterested worship of ageing men who had heard and seen her in her glory?

And yet, irrational though it is, our grief expressed Billie Holiday's art, that of a woman for whom one must be sorry. The great blues singers, to whom she may be justly compared, played their game from strength. Lionesses, though often wounded or at bay (did not Bessie Smith call herself 'a tiger, ready to jump'?), their tragic equivalents were Cleopatra and Phaedra; Holiday's was an embittered Ophelia. She was the Puccini heroine among blues singers, or rather among jazz singers, for though she sang a cabaret version of the blues incomparably, her natural idiom was the pop song. Her unique achievement was to have twisted this into a genuine expression of the major passions by means of a total disregard of its sugary tunes, or indeed of any tune other than her own few delicately crying elongated notes, phrased like Bessie Smith or Louis Armstrong in sackcloth, sung in a thin, gritty, haunting voice whose natural mood was an unresigned and voluptuous welcome for the pains of love. Nobody has sung, or will sing, Bess's songs from *Porgy* as she did. It was this combination of bitterness and physical submission, as of someone lying still while watching his legs being amputated, which gives such a blood-curdling quality to her Strange Fruit, the anti-lynching poem which she turned into an unforgettable art song. Suffering was her profession; but she did not accept it.

Little need be said about her horrifying life, which she described with emotional, though hardly with factual, truth in her autobiography *Lady Sings the Blues*. After an adolescence in which self-respect was measured by a girl's insistence on picking up the coins thrown to her by clients with her hands, she was plainly beyond help. She did not lack it, for she had the flair and scrupulous honesty of John Hammond to launch her, the best musicians of the 1930s to accompany her — notably Teddy Wilson, Frankie Newton and Lester Young — the boundless

devotion of all serious connoisseurs, and much public success. It was too late to arrest a career of systematic embittered self-immolation. To be born with both beauty and self-respect in the Negro ghetto of Baltimore in 1915 was too much of a handicap, even without rape at the age of 10 and drug-addiction in her teens. But, while she destroyed herself, she sang, unmelodious, profound and heartbreaking. It is impossible not to weep for her, or not to hate the world which made her what she was.

523. Why will Billie Holiday survive many who receive longer obituaries?

(a) Because of her blues creations.

(b) Because she was not as self-destructive as some other blues exponents.

(c) Because of her smooth and mellow voice.

(d) Because of the expression of anger in her songs.

524. According to the author, if Billie Holiday had not died in her middle age

(a) she would have gone on to make a further mark.

(b) she would have become even richer than what she was when she died.

(c) she would have led a rather ravaged existence.

(d) she would have led a rather comfortable existence.

525. Which of the following statements is not representative of the author's opinion?

(a) Billie Holiday had her unique brand of melody.

(b) Billie Holiday's voice can be compared to other singers in certain ways.

(c) Billie Holiday's voice had a ring of profound sorrow.

(d) Billie Holiday welcomed suffering in her profession and in her life.

526. According to the passage, Billie Holiday was fortunate in all but one of which of the following ways?

(a) She was fortunate to have been picked up young by an honest producer.

(b) She was fortunate to have the likes of Louis Armstrong and Bessie Smith accompany her.

(c) She was fortunate to possess the looks.

(d) She enjoyed success among the public and connoisseurs.

Passage – 68

The narrative of Dersu Uzala is divided into two major sections, set in 1902, and 1907, that deal with separate expeditions which Arseniev conducts into the Ussuri region. In addition, a third time frame forms a prologue to the film. Each of the temporal frames has a different focus, and by shifting them Kurosawa is able to describe the encroachment of settlements upon the wilderness and the consequent erosion of Dersu's way of life. As the film opens, that erosion has already begun. The first image is a long shot of a huge forest, the trees piled upon one another by the effects of the telephoto lens so that the landscape becomes an abstraction and appears like a huge curtain of green. A title informs us that the year is 1910. This is as late into the century as Kurosawa will go. After this prologue, the events of the film will transpire even farther back in time and will be presented as Arseniev's recollections. The character of Dersu Uzala is the heart of the film, his life the example that Kurosawa wishes to affirm. Yet the formal organization of the film works to contain, to close, to circumscribe that life by erecting a series of obstacles around it. The film itself is circular, opening and closing by Dersu's grave, thus sealing off the character from the modern world to which Kurosawa once so desperately wanted to speak. The multiple time frames also work to maintain a separation between Dersu and the contemporary world. We must go back father even than 1910 to discover who he was. But this narrative structure has yet another implication. It safeguards Dersu's example, inoculates it from contamination with history, and protects it from contact with the industrialised, urban world. Time is organised by the narrative into a series of barriers, which enclose Dersu in a kind of vacuum chamber, protecting him from the social and historical dialectics that destroyed the other Kurosawa heroes. Within the film, Dersu does die, but the narrative structure attempts to immortalise him and his example, as Dersu passes from history into myth.

We see all this at work in the enormously evocative prologue. The camera tilts down to reveal felled trees littering the landscape and an abundance of construction. Roads and houses outline the settlement that is being built. Kurosawa cuts to a medium shot of Arseniev standing in the midst of the clearing, looking uncomfortable and disoriented. A man passing in a wagon asks him what he is doing, and the explorer says he is looking for a grave. The driver replies that no one has died here, the settlement is too recent. These words enunciate the temporal rupture that the film studies. It is the beginning of things (industrial society) and the end of things (the forest), the commencement of one world so young that no one has had time yet to die and the eclipse of another, in which Dersu had died. It is his grave for which the explorer searches. His passing symbolises the new order, the development that now surrounds Arseniev. The explorer says he buried his friend three years ago next to huge cedar and fir trees, but now they are all gone. The man on the wagon replies they were probably chopped down when the settlement was built, and he drives off. Arseniev walks to a barren, treeless spot next to a pile of bricks. As he moves, the camera tracks and pans to follow, revealing a line of freshly built houses and a woman hanging her laundry to dry. A distant train whistle is heard, and the sounds of construction in the clearing vie with the cries of birds and the rustle of wind in the trees. Arseniev pauses,

looks around for the grave that once was, and murmurs desolately, 'Dersu'. The image now cuts farther into the past, to 1902, and the first section of the film commences, which describes Arseniev's meeting with Dersu and their friendship.

Kurosawa defines the world of the film initially upon a void, a missing presence. The grave is gone, brushed aside by a world rushing into modernism, and now the hunter exists only in Arseniev's memories. The hallucinatory dreams and visions of Dodeskaden are succeeded by nostalgic, melancholy ruminations. Yet by exploring these ruminations, the film celebrates the timelessness of Dersu's wisdom. The first section of the film has two purposes: to describe the magnificence and in human vastness of nature and to delineate the code of ethics by which Dersu lives and which permits him to survive in these conditions. When Dersu first appears, the other soldiers treat him with condescension and laughter, but Arseniev watches him closely and does not share their derisive response. Unlike them, he is capable of immediately grasping Dersu's extraordinary qualities. In camp, Kurosawa frames Arseniev by himself, sitting on the other side of the fire from his soldiers. While they sleep or joke among themselves, he writes in his diary and Kurosawa cuts in several point-of-view shots from his perspective of trees that appear animated and sinister as the fire light dances across their gnarled, leafless outlines. This reflective dimension, this sensitivity to the spirituality of nature, distinguishes him from the others and forms the basis of his receptivity to Dersu and their friendship. It makes him a fit pupil for the hunter.

527. How is Kurosawa able to show the erosion of Dersu's way of life?

(a) By documenting the ebb and flow of modernisation.

(b) By going back farther and farther in time.

(c) By using three different time frames and shifting them.

(d) Through his death in a distant time.

528. Arseniev's search for Dersu's grave

(a) is part of the beginning of the film.

(b) symbolises the end of the industrial society.

(c) is misguided since the settlement is too new.

(d) symbolises the rediscovery of modernity.

529. The film celebrates Dersu's wisdom

(a) by exhibiting the moral vacuum of the pre-modern world.

(b) by turning him into a mythical figure.

(c) through hallucinatory dreams and visions.

(d) through Arseniev's nostalgic, melancholy ruminations.

530. According to the author, the section of the film following the prologue

(a) serves to highlight the difficulties that Dersu faces that eventually kills him.

(b) shows the difference in thinking between Arseniev and Dersu.

(c) shows the code by which Dersu lives that allows him to survive his surroundings.

(d) serves to criticize the lack of understanding of nature in the pre-modern era.

531. In the film, Kurosawa hints at Arseniev's reflective and sensitive nature

(a) by showing him as not being derisive towards Dersu, unlike other soldiers.

(b) by showing him as being aloof from other soldiers.

(c) through shots of Arseniev writing his diary, framed by trees.

(d) All of these

532. According to the author, which of these statements about the film is correct?

(a) The film makes its arguments circuitously.

(b) The film highlights the insularity of Arseniev.

(c) The film begins with the absence of its main protagonist.

(d) None of these

Passage – 69

Democracy rests on a tension between two different principles. There is, on the one hand, the principle of equality before the law, or, more generally, of equality, and, on the other, what may be described as the leadership principle. The first gives priority to rules and the second to persons. No matter how skilfully we contrive out schemes, there is a point beyond which the one principle cannot be promoted without some sacrifice of the other.

Alexis do Tocqueville, the great 19th-century writer on democracy, maintained that the age of democracy, whose birth he was witnessing, would also be the age of mediocrity, in saying this he was thinking primarily of a regime of equality governed by impersonal rules. Despite his strong attachment to democracy, he took great pains to point out what he believed to be its negative side: a dead level plane of achievement in practically every sphere of life. The age of democracy would, in his view, be an unheroic age; there would not be room in it for either heroes or hero-worshippers.

But modern democracies have not been able to do without heroes: this too was foreseen, with much misgiving, by Tocqueville. Tocqueville viewed this with misgiving because he believed, rightly or wrongly, that unlike in aristocratic societies there was no proper place in a democracy for heroes and, hence, when they arose they would sooner

or later turn into despots. Whether they require heroes or not, democracies certainly require leaders, and, in the contemporary age, breed them in great profusion; the problem is to know what to do with them.

In a world preoccupied with scientific rationality the advantages of a system based on an impersonal rule of law should be a recommendation with everybody. There is something orderly and predictable about such a system. When life is lived mainly in small, self-contained communities, men are able to take finer personal distinctions into account in dealing with their fellow men. They are unable to do this in a large and amorphous society, and organised living would be impossible here without a system of impersonal rules. Above all, such a system guarantees a kind of equality to the extent that everybody, no matter in what station of life, is bound by the same explicit, often written, rules and nobody is above them.

But a system governed solely by impersonal rules can at best ensure order and stability; it cannot create any shining vision of a future in which mere formal equality will be replaced by real equality and fellowship. A world governed by impersonal rules cannot easily change itself, or when it does, the change is so gradual as to make the basic and fundamental feature of society appear unchanges. For any kind of basic or fundamental change, a push is needed from within, a kind of individual initiative which will create new rules, new terms and conditions of life.

The issue of leadership thus acquires crucial significance in the context of change. If the modern age is preoccupied with scientific rationality, it is no less preoccupied with change. To accept what exists on its own terms is traditional, not modern, and it may be all very well to appreciate tradition in music, dance and drama, but for society as a whole the choice has already been made in favour of modernisation and development. Moreover, in some countries the gap between ideal and reality has become so great that the argument for development and change is now irresistible.

In these countries no argument for development has greater appeal or urgency than the one which shows development to be the condition for the mitigation, if not the elimination, of inequality. There is something contradictory about the very presence of large inequalities in a society which profess to be democratic. It does not take people too long to realise that democracy by itself can guarantee only formal equality; beyond this, it can only whet people's appetite for real or substantive equality. From this arises their continued preoccupation with plans and schemes that will help to bridge the gap between the ideal of equality and the reality which is so contrary to it.

When pre-existing rules give no clear directions of change, leadership comes into its own. Every democracy invests its leadership with a measure of charisma, and expects from it a corresponding measure of energy and vitality. Now, the greater the urge for change in a society the stronger the appeal of a dynamic leadership in it. A dynamic leadership seeks to free itself from the constraints of existing rules: in a sense that is the test of its dynamism. In this process it may take a turn at which it ceases to regard itself as being bound by these rules, placing itself above them. There is always a tension between 'charisma' and 'discipline' in the case of a democratic leadership, and when this leadership puts forward revolutionary claims, the tension tends to be resolved at the expense of discipline.

Characteristically, the legitimacy of such a leadership rests on its claim to be able to abolish or at least substantially reduce the existing inequalities in society. From the argument that formal equality or equality before the law is but a limited good, it is often one short step to the argument that it is a hindrance or an obstacle to the establishment of real or substantive equality. The conflict between a 'progressive' executive and a 'conservative' judiciary is but one aspect of this larger problem. This conflict naturally acquires added piquancy when the executive is elected and the judiciary appointed.

533. Dynamic leaders are needed in democracies because

(a) they have adopted the principles of 'formal' equality rather than 'substantive' equality.

(b) 'formal' equality whets people's appetite for 'substantive' equality.

(c) systems that rely on the impersonal rules of 'formal' equality lose their ability to make large changes.

(d) of the conflict between a 'progressive' executive and a 'conservative' judiciary.

534. What possible factor would a dynamic leader consider a 'hindrance' in achieving the development goals of a nation?

(a) Principle of equality before the law

(b) Judicial activism

(c) A conservative judiciary

(d) Need for discipline

535. Which of the following four statements can be inferred from the above passage?

A. Scientific rationality is an essential feature of modernity.

B. Scientific rationality results in the development of impersonal rules.

C. Modernisation and development have been chosen over traditional music, dance and drama.

D. Democracies aspire to achieve substantive equality.

(a) A, B, D but not C (b) A, B but not C, D

(c) A, D but not B, C (d) A, B, C but not D

536. Tocqueville believed that the age of democracy would be an un-heroic age because

(a) democractic principles do not encourage heroes.

(b) there is no urgency for development in democratic countries.

(c) heroes that emerged in democracies would become despots.

(d) aristocratic society had a greater ability to produce heroes.

537. A key argument the author is making is that

(a) in the context of extreme inequality, the issue of leadership has limited significance.

(b) democracy is incapable of eradicating inequality.

(c) formal equality facilitates development and change.

(d) impersonal rules are good for avoiding instability but fall short of achieving real equality.

538. Which of the following four statements can be inferred from the above passage?

A. There is conflict between the pursuit of equality and individuality.

B. The disadvantages of impersonal rules can be overcome in small communities.

C. Despite limitations, impersonal rules are essential in large systems.

D. Inspired leadership, rather than plans and schemes, is more effective in bridging inequality.

(a) B, D but not A, C (b) A, B but not C, D

(c) A, D but not B, C (d) A, C but not B, D

Passage – 70

In the modern scientific story, light was created not once but twice. The first time was in the Big Bang, when the universe began its existence as a glowing, expanding, fireball, which cooled off into darkness after a few million years. The second time was hundreds of millions of years later, when the cold material condensed into dense suggests under the influence of gravity, and ignited to become the first stars.

Sir Martin Rees, Britain's astronomer royal, named the long interval between these two enlightements the cosmic 'Dark Age'. The name describes not only the poorly lit conditions, but also the ignorance of astronomers about that period. Nobody knows exactly when the first stars formed, or how they organised themselves into galaxies — or even whether stars were the first luminous objects. They may have been preceded by quasars, which are mysterious, bright spots found at the centres of some galaxies.

Now two independent groups of astronomers, one led by Robert Becker of the University of California, Davis, and the other by George Djorgovski of the Caltech, claim to have peered far enough into space with their telescopes (and therefore backwards enough in time) to observe the closing days of the Dark age.

The main problem that plagued previous efforts to study the Dark Age was not the lack of suitable telescopes, but rather the lack of suitable things at which to point them. Because these events took place over 13 billion years ago, if astronomers are to have any hope of unravelling them they must study objects that are at least 13 billion light years away. The best prospects are quasars, because they are so bright and compact that they can be seen across vast stretches of space. The energy source that powers a quasar is unknown, although it is suspected to be the intense gravity of a giant black hole. However, at the distances required for the study of Dark Age, even quasars are extremely rare and faint.

Recently some members of Dr Becker's team announced their discovery of the four most distant quasars known. All the new quasars are terribly faint, a challenge that both teams overcame by peering at them through one of the twin Keck telescopes in Hawaii. These are the world's largest, and can therefore collect the most light. The new work by Dr Becker's team analysed the light from all four quasars. Three of them appeared to be similar to ordinary, less distant quasars. However, the fourth and most distant, unlike any other quasar ever seen, showed unmistakable signs of being shrouded in a fog because new-born stars and quasars emit mainly ultraviolet light, and hydrogen gas is opaque to ultraviolet. Seeing this fog had been the goal of would-be Dark Age astronomers since 1965, when James Gunn and Bruce Peterson spelled out the technique for using quasars as backlighting beacons to observe the fog's ultraviolet shadow.

The fog prolonged the period of darkness until the heat from the first stars and quasars had the chance to ionise the hydrogen (breaking it into its constituent parts, protons and electrons). Ionised hydrogen is transparent to ultraviolet radiation, so at that moment the fog lifted and the universe became the well-lit place it is today. For this reason, the end of the Dark Age is called the 'Epoch of Re-ionisation'. Because the ultraviolet shadow is visible only in the most distant of the four quasars, Dr Becker's team concluded that the fog had dissipated completely by the time the universe was about 900 million years old, and one-seventh of its current size.

539. In the passage, the Dark Age refers to

(a) the period when the universe became cold after the Big Bang.

(b) a period about which astronomers know very little.

(c) the medieval period when cultural activity seemed to have come to an end.

(d) the time that the universe took to heat up after the Big Bang.

540. Astronomers find it difficult to study the Dark Age because

(a) suitable telescopes are few.

(b) the associated events took place aeons ago.

(c) the energy source that powers a quasars is unknown.

(d) their best chance is to study quasars, which are faint objects to begin with.

541. The four most distant quasars discovered recently

(a) could only be seen with the help of large telescopes.

(b) appear to be similar to other ordinary, quasars.

(c) appear to be shrouded in a fog of hydrogen gas.

(d) have been sought to be discovered by Dark Age astronomers since 1965.

542. The fog of hydrogen gas seen through the telescopes

(a) is transparent to hydrogen radiation from stars and quasars in all states.

(b) was lifted after heat from starts and quasars ionised it.

(c) is material which eventually became stars and quasars.

(d) is broken into constituent elements when stars and quasars are formed.

Passage – 71

The production of histories of India has become very frequent in recent years and may well call for some explanation. Why so many and why this one in particular? The reason is a two-fold one: changes in the Indian scene requiring a re-interpretation of the facts and changes in attitudes of historians about the essential elements of Indian history. These two considerations are in addition to the normal fact of fresh information, whether in the form of archeological discoveries throwing fresh light on an obscure period or culture, or the revelations caused by the opening of archives or the release of private papers. The changes in the Indian scene are too obvious to need emphasis. Only two generations ago British rule seemed to most Indian as well as British observers likely to extend into an indefinite future; now there is a teenage generation which knows nothing of it. Changes in the attitudes of historians have occurred everywhere, changes in attitudes to the content of the subject as well as to particular countries, but in India there have been some special features. Prior to the British, Indian historiographers were mostly Muslims, who relied, as in the case of Sayyid Ghulam Hussain, on their own recollection of events and on information from friends and men of affairs. Only a few like Abu'l Fazl had access to official papers. These were personal narratives of events, varying in value with the nature of the writer. The early British writers were officials. In the 18th century they were concerned with some aspect of Company policy, or like Robert Orme in his *Military Transactions* gave a straight narrative in what was essentially a continuation of the Muslim tradition. In the early 19th century the writers were still, with two notable exceptions, officials, but they were now engaged in chronicling, in varying moods of zest, pride, and awe, the rise of the British power in India to supremacy. The two exceptions were James Mill, with his critical attitude to the Company and John Marchman, the Baptist missionary. But they, like the officials, were anglo-centric in their attitude, so that the history of modern India in their hands came to be the history of the rise of the British in India.

The official school dominated the writing of Indian history until we get the first professional historian's approach. Ramsay Muir and P. E. Roberts in England and H. H. Dodwell in India. Then Indian historians trained in the English school joined in, of whom the most distinguished was Sir Jadunath Sarkar and the other notable writers: Surendranath Sen, Dr Radhakumud Mukherji, and Professor Nilakanta Sastri. They, it may be said, restored India to Indian history, but their bias was mainly political. Finally have come the nationalists who range from those who can find nothing good or true in the British to sophisticated historical philosophers like K. M. Panikker.

Along the types of historians with their varying bias have gone changes in the attitude to the content of Indian history. Here Indian historians have been influenced both by their local situation and by changes of thought elsewhere. It is this field that this work can claim some attention since it seeks to break new ground, or perhaps to deepen a freshly turned furrow in the field of Indian history. The early official historians were content with the glamour and drama of political history from Plassey to the Mutiny, from Dupleix to the Sikhs. But when the *raj* was settled down, glamour departed from politics, and they turned to the less glorious but more solid ground of administration. Not how India was conquered but how it was governed was the theme of this school of historians. It found its archpriest in H. H. Dodwell, its priestess in Dame Lilian Penson, and its chief shrine in the Volume VI of the *Cambridge History of India*. Meanwhile, in Britain other currents were moving, which led historical study into the economic and social fields. R. C. Dutt entered the first of these currents with his *Economic History of India* to be followed more recently by the whole group of Indian economic historians. W. E. Moreland extended these studies to the Mughal Period. Social history is now being increasingly studied and there is also of course a school of nationalist historians who see modern Indian history in terms of the rise and the fulfillment of the national movement.

All these approaches have value, but all share in the quality of being compartmental. It is not enough to remove political history from its pedestal of being the only kind of history worth having if it is merely to put other types of history in its place. Too exclusive an attention to economic, social, or administrative history can be as sterile and misleading as too much concentration on politics. A whole subject needs a whole treatment for understanding. A historian must dissect his subject into its elements and then fuse them together again into an integrated whole. The true history of a country must contain all the features just cited but must present them as parts of a single consistent theme.

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543. Which of the following may be the closest in meaning to the statement 'restored India to Indian history'?

(a) Indian historians began writing Indian history.

(b) Trained historians began writing Indian history.

(c) Writing India-centric Indian history began.

(d) Indian history began to be written in India.

544. Which of the following is the closest implication of the statement 'to break new ground, or perhaps to deepen a freshly turned furrow'?

(a) Dig afresh or dig deeper.

(b) Start a new stream of thought or help establish a recently emerged perspective.

(c) Begin or conduct further work on existing archeological sites to unearth new evidence.

(d) Begin writing a history free of any biases.

545. Historians moved from writing political history to writing administrative history because

(a) attitudes of the historians changed.

(b) the *raj* was settled down.

(c) politics did not retain its past glamour.

(d) administrative history was based on solid ground.

546. According to the author, which of the following is not among the attitudes of Indian historians of Indian origin?

(a) Writing history as personal narratives.

(b) Writing history with political bias.

(c) Writing non-political history due to lack of glamour.

(d) Writing history by dissecting elements and integrating them again.

547. In the table given below, match the historians to the approaches taken by them.

A. Administrative	B. Political
C. Narrative	D. Economic
E. Robert Orme	F. H.H. Dodwell
G. Radha Kumud Mukherji	H. R.C. Dutt

(a)

A	F
B	G
C	E
D	H

(b)

A	G
B	F
C	E
D	H

(c)

A	E
B	F
C	G
D	H

(d)

A	G
B	F
C	H
D	E

Passage – 72

There are a seemingly endless variety of laws, restrictions, customs and traditions that affect the practice of abortion around the world. Globally, abortion is probably the single most controversial issue in the whole area of women's rights and family matters. It is an issue that inflames women's right groups, religious institutions, and the self-proclaimed 'guardians' of public morality. The growing worldwide belief is that the right to control one's fertility is a basic human right. This has resulted in a worldwide trend towards liberalization of abortion laws. Forty per cent of the world's population live in countries where induced abortion is permitted on request. An additional 25 per cent live in countries where it is allowed if the women's life would be endangered if she went to full term with her pregancy. The estimate is that between 26 and 31 million legal abortions were performed in that year. However, there were also between 10 and 22 million illegal abortions performed in that year.

Feminists have viewed the patriarchal control of women's bodies as one of the prime issues facing the contemporary women's movement. They observe that the defintion and control of women's reproductive freedom have always been the province of men. Patriarchal religion, as manifest in Islamic fundamentalism, traditionalist Hindu practice, orthodox Judaism, and Roman Catholicism, has been an important historical contributory factor for this and continues to be an important presence in contemporary societies. In recent times, govenments, usually controlled by men, have 'given' women the right to contraceptive use and abortion access when their countries were perceived to have an overpopulation problem. When these countries are perceived to be underpopulated, that right had been absent. Until the 19th century, a woman's rights to an abortion followed English common law; it could only be legally challenged if there was a 'quickening', when the first movements of the fetus could be felt. In 1800, drugs to induce abortions were widely advertised in local newpapers. By 1900, abortion was banned in every state except to save the life of the mother. The change was strongly influenced by medical profession, which focussed its campaign ostensibly on health and safety issues for pregnant women and the sancity of life. Its position was also a means of control of non-licensed medical practitioners such as midwives and women healers who practiced abortion.

The anti-abortion campaign was also influenced by political considerations. The large influx of eastern and southern European immigrants with their large families was seen as a threat to the population balance of the future United States. Middle and upper-classes Protestants were advocates of abortion as a form of birth control. By supporting abortion prohibitions the hope was that these Americans would have more children and thus prevent the tide of immigrant babies from overwhelming the demographic characteristics of Protestant America.

The anti-abortion legislative position remained in effect in the United States through the first 65 years of the 20th century. In the early 1960s, even when it was widely known that the drug thalidomide taken during pregnancy to alleviate anxiety was shown to contribute to the formation of deformed 'flipper-like' hands or legs of children, abortion was illegal in the United States. A second health tragedy was the severe outbreak of rubella during the same time period, which also resulted in major birth defects. These tragedies combined with a change of attitude towards a woman's right to privacy led a number of states to pass abortion-permitting legislation.

On one side of the controversy are those who call themselves 'pro-life'. They view the foetus as a human life rather than as an unformed complex of cells; therefore, they hold to the belief that abortion is essentially murder of an unborn child. These groups cite both legal and religious reasons for their opposition to abortion. Pro-lifers point to the rise in legalised abortion figures and see this as morally intolerable. On the other side of the issue are those who call themselves 'pro-choice'. They believe that women, not legislators or judges, should have the right to decide whether and under what circumstances they will bear children. Pro-choicers are of the opinion that laws will not prevent women from having abortions and cite the horror stories of the past when many women died at the hands of 'backroom' abortionists and in desperate attempts to self-abort. They also observe that legalized abortion is especially important for rape victims and incest victims who became pregnant. They stress physical and mental health reasons why women should not have unwanted children.

To get a better understanding of the current abortion controversy, let us examine a very important work by Kristin Luker titled *Abortion and the Politics of Motherhood*. Luker argues that female pro-choice and pro-life activists hold different world views regarding gender, sex, and the meaning of parenthood. Moral positions on abortions are seen to be tied intimately to views on sexual bahavior, the care of children, family life, technology, and the importance of the individual. Luker identified 'pro-choice' women as educated, affluent, and liberal. Their contrasting counterparts, 'pro-life' women, support traditional concepts of women as wives and mothers. It would be instructive to sketch out the differences in the world views of these two sets of women. Luker examines California, with its liberalized abortion law, as a case history. Public documents and newspaper accounts over a 26-year period were analysed and over 200 interviews were held with both pro-life and pro-choice activists.

Luker found that pro-life and pro-choice activists have intrinsically different views with respect to gender. Pro-life women have a notion of public and private life. The proper place for men is in the public sphere of work; for women, it is the private sphere of the home. Men benefit through the nurturance of women; women benefit through the protection of men. Children are seen to be the ultimate beneficiaries of this arrangement of having the mother as a full-time loving parent and by having clear role models. Pro-choice advocates reject the view of separate spheres. They object to the notion of the home being the 'women's sphere'. Women's reproductive and family roles are seen as potential barriers to full equality. Motherhood is seen as a voluntary, not a mandatory or 'natural' role.

In summarizing her findings, Luker believes that women become activists in either of the two movements as the end result of lives that centre around different conceptualizations of motherhood. Their beliefs and values are rooted to the concrete circumstances of their lives, their educations, incomes, occupations, and the different marital and family choices that they have made. They represent two different world views of women's roles in contemporary society and as such the abortion issues represent the battleground for the justification of their respective views.

548. According to your understanding of the author's arguments, which countries are more likely to allow abortion?

(a) India and China

(b) Australia and Mongolia

(c) Cannot be inferred from the passage

(d) Both (a) and (b)

549. Which amongst these was not a reason for banning of abortions by 1900?

(a) Medical professionals stressing the health and safety of women

(b) Influx of eastern and southern European immigrants

(c) Control of unlicensed medical practitioners

(d) A tradition of matriarchal control

550. A pro-life woman would advocate abortion if

(a) the mother of an unborn child is suicidal.

(b) bearing a child conflicts with a woman's career prospects.

(c) the mother becomes pregnant accidentally.

(d) None of these

551. Pro-choice women object to the notion of the home being the 'women's sphere' because they believe

(a) that home is a 'joint sphere' shared between men and women.

(b) that reproduction is a matter of choice for women

(c) that men and women are equal

(d) Both (b) and (c)

552. Two health tragedies affecting the US society in the 1960s led to

(a) a change in attitude to women's right to privacy.

(b) retaining the anti-abortion laws with some exceptions.

(c) scrapping of anti-abortion laws.

(d) strengthening of the pro-life lobby.

553. Historically, the pro-choice movements has got support from, among others,

(a) major patriarchal religions.

(b) countries with low population density.

(c) medical profession.

(d) None of these

Passage – 73

The conceptions of life and the world which we call 'philosophical' are a product of two factors: one inherited religious and ethical conceptions; the other, the sort of investigation which may be called 'scientific', using this word in its broadest sense. Individual philosophers have differed widely in regard to the proportions in which these two factors entered into their systems, but it is the presence of both, in some degree, that characterizes philosophy.

'Philosophy' is a word which has been used in many ways, some wider, some narrower. I propose to use it in a very wide sense, which I will now try to explain.

Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge so I should contend belongs to science; all dogma as to what surpasses definite knowledge belongs to thelogy. But between theology and science there is a 'No Man's Land', exposed to attack from both sides; this 'No Man's Land' is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory. Theologies have professed to give answers, all too definite; but their definiteness causes modern minds to view them with suspicion. The studying of these questions, if not the answering of them, is the business of philosophy.

Why, then, you may ask, waste time on such insoluble problems? To this one may answer as a historian, or as an individual facing the terror of cosmic loneliness.

The answer of the historian, in so far as I am capable of giving it, will appear in the course of this work. Ever since men became capable of free speculation, their actions in innumerable important respects, have depended upon their theories as to the world and human life, as to what is good and what is evil. This is as true in the present day as at any former time. To understand an age or a nation, we must understand its philosophy, and to understand its philosophy we must ourselves be in some degree philosophers. There is here a reciprocal causation: the circumstances of men's lives do much to determine their philosophy, but, conversely, their philosophy does much to determine their circumstances.

There is also, however, a more personal answer. Science tells us what we can know, but what we can know is little, and if we forget how much we cannot know we may become insensitive to many things of very great importance. Theology, on the other hand, induces a dogmatic belief that we have knowledge, where in fact we have ignorance, and by doing so generates a kind of impertinent insolence towards the universe. Uncertainty, in the presence of vivid hopes and fears, is painful, but must be endured if we wish to live without the support of comforting fairy tales. It is good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it.

554. The purpose of philosophy is to

(a) reduce uncertainty and chaos.

(b) help us to cope with uncertainty and ambiguity.

(c) help us to find explanations for uncertainty.

(d) reduce the terror of cosmic loneliness.

555. Based on the passage, what can be concluded about the relation between philosophy and science?

(a) The two are antagonistic.

(b) The two are complementary.

(c) There is no relation between the two.

(d) Philosophy derives from science.

556. From reading the passage, what can be concluded about the profession of the author? He is most likely not to be a

(a) historian.

(b) philosopher.

(c) scientist.

(d) theologian.

557. According to the author, which of the following statements about the nature of universe must be definitely true?

(a) The universe has unity.

(b) The universe has a purpose.

(c) The universe is evolving towards a goal.

(d) None of these

Passage – 74

Cells are the ultimate multi-taskers: they can switch on genes and carry out their orders, talk to each other, divide in two, and much more, all at the same time. But they couldn't do any of these tricks without a power source to generate movement. The inside of a cell bustles with more traffic than Delhi roads, and, like all vehicles, the cell's moving parts need engines. Physicists and biologists have looked 'under the hood' of the cell and laid out the nuts and bolts of molecular engines.

The ability of such engines to convert chemical energy into motion is amazing nanotechnology researchers are looking for ways to power molecule-sized devices. Medical researchers also want to understand how these engines work. Because these molecules are essential for cell division, scientists hope to shut down the rampant growth of cancer cells by deactivating certain motors. Improving motor-driven transport in nerve cells may also be helpful for treating diseases such as Alzheimer's, Parkinson's or ALS, also known as Lou Gehrig's disease.

We wouldn't make it far in life without motor proteins. Our muscles wouldn't contract. We couldn't grow, because the growth process requires cells to duplicate their machinery and pull the copies apart. And our genes would be silent without the services of messenger RNA, which carries genetic instructions over to the cell's protein-making factories. The movements that make these cellular activities possible occur along a complex network of threadlike fibers, or polymers, along which bundles of molecules travel like trams. The engines that power the cell's freight are three families of proteins, called myosin, kinesin and dynein. For fuel, these proteins burn molecules of ATP, which cells make when they break down the carbohydrates and fats from the foods we eat. The energy from burning ATP causes changes in the proteins' shape that allow them to heave themselves along the polymer track. The results are impressive: In one second, these molecules can travel between 50 and 100 times their own diameter. If a car with a five-foot-wide engine were as efficient, it would travel 170 to 340 kilometres per hour.

Ronald Vale, a researcher at the Howard Hughes Medical Institute and the University of California at San Francisco, and Ronald Milligan of the Scripps Research Institute have realized a long-awaited goal by reconstructing the process by which myosin and kinesin move, almost down to the atom. The dynein motor, on the other hand, is still poorly understood. Myosin molecules, best known for their role in muscle contraction, form chains that lie between filaments of another protein called actin. Each myosin molecule has a tiny head that pokes out from the chain like oars from a canoe. Just as rowers propel their boat by stroking their oars through the water, the myosin molecules stick their heads into the actin and hoist themselves forward along the filament. While myosin moves along in short strokes, its cousin kinesin walks steadily along a different type of filament called a microtubule. Instead of using a projecting head as a lever, kinesin walks on two 'legs'. Based on these differences, researchers used to think that myosin and kinesin were virtually unrelated. But newly discovered similarities in the motors' ATP-processing machinery now suggest that they share a common ancestor — molecule. At this point, scientists can only speculate as to what type of primitive cell-like structure this ancestor occupied as it learned to burn ATP and use the energy to change shape. "We'll never really know, because we can't dig up the remains of ancient proteins, but that was probably a big evolutionary leap," says Vale.

On a slightly larger scale, loner cells like sperm or infectious bacteria are prime movers that resolutely push their way through to other cells. As L. Mahadevan and Paul Matsudaira of the Massachusetts Institute of Technology explain, the engines in this case are springs or ratchets that are clusters of molecules, rather than single proteins like myosin and kinesin. Researchers don't yet fully understand these engines' fueling process or the details of how they move, but the result is a force to be reckoned with. For example, one such engine is a spring-like stalk connecting a single-celled organism called a vorticellid to the leaf fragment it calls home. When exposed to calcium, the spring contracts, yanking the vorticellid down at speeds approaching three inches (eight centimetres) per second.

Springs like this are coiled bundles of filaments that expand or contract in response to chemical cues. A wave of positively charged calcium ions, for example, neutralizes the negative charges that keep the filaments extended. Some sperm use spring-like engines made of actin filaments to shoot out a barb that penetrates the layers

that surround an egg. And certain viruses use a similar apparatus to shoot their DNA into the host's cell. Ratchets are also useful for moving whole cells, including some other sperm and pathogens. These engines are filaments that simply grow at one end, attracting chemical building blocks from nearby. Because the other end is anchored in place, the growing end pushes against any barrier that gets in its way.

Both springs and ratchets are made up of small units that each move just slightly, but collectively produce a powerful movement. Ultimately, Mahadevan and Matsudaira hope to better understand just how these particles create an effect that seems to be so much more than the sum of its parts. Might such an understanding provide inspiration for ways to power artificial nano-sized devices in the future? "The short answer is absolutely," says Mahadevan. "Biology has had a lot more time to evolve enormous richness in design for different organisms. Hopefully, studying these structures will not only improve our understanding of the biological world, it will also enable us to copy them, take apart their components and recreate them for other purpose."

558. According to the author, research on the power source of movement in cells can contribute to

(a) control over the movement of genes within human systems.

(b) the understanding of nanotechnology.

(c) arresting the growth of cancer in a human being.

(d) the development of cures for a variety of diseases.

559. The author has used several analogies to illustrate his arguments in the article. Which of the following pairs of words are examples of the analogies used?

A. Cell activity and vehicular traffic

B. Polymers and tram tracks

C. Genes and canoes

D. Vorticellids and ratchets

(a) A and B (b) B and C

(c) A and D (d) A and C

560. Read the five statements below: A, B, C, D, and E. From the options given, select the one which includes a statement that is not representative of an argument presented in the passage.

A. Sperms use spring like engines made of actin filament.

B. Myosin and kinesin are unrelated.

C. Nanotechnology researchers look for ways to power molecule-sized devices.

D. Motor proteins help muscle contraction.

E. The dynein motor is still poorly understood.

(a) A, B and C (b) C, D and E

(c) A, D and E (d) A, C and D

561. Read the four statements below: A, B, C and D. From the options given, select the one which includes only statements that are representative of arguments presented in the passage.

A. Protein motors help growth processes.

B. Improved transport in nerve cells will help arrest tuberculosis and cancer.

C. Cells, together, generate more power than the sum of power generated by them separately.

D. Vorticellid and the leaf fragment are connected by a calcium engine.

(a) A and B but not C

(b) A and C but not D

(c) A and D but not B

(d) C and D but not B

562. Read the four statements below: A, B, C and D. From the options given, select the one which includes statements that are representative of arguments presented in the passage.

A. Myosin, kinesin and actin are three types of protein.

B. Growth processes involve a routine in a cell that duplicates their machinery and pulls the copies apart.

C. Myosin molecules can generate vibrations in muscles.

D. Ronald and Mahadevan are researchers at Massachusetts Institute of Technology.

(a) A and B but not C and D

(b) B and C but not A

(c) B and D but not A and C

(d) A, B and C but not D

Passage – 75

If translated into English, most of the ways economists talk among themselves would sound plausible enough to poets, journalists, businesspeople, and other thoughtful though *non-economical* folk. Like serious talk anywhere — among boat desingers and baseball fans, say — the talk is hard to follow when one has not made a habit of listening to it for a while. The culture of the conversation makes the words arcane. But the people in the unfamiliar conversation are not Martians. Underneath it all (the economist's favourite phrase) conversational habits are similar. Economics uses mathematical models and statistical tests and market arguments, all of which look alien to the literary eye. But looked at closely they are not so alien. They may be seen as figures of speech-metaphors, analogies, and appeals to authority.

Figures of speech are not mere frills. They think for us. Someone who thinks of a market as an 'invisible hand'

and the organization of work as a 'production function' and his coefficients as being 'significant', as an economist does, is giving the language a lot of responsibility. It seems a good idea to look hard at his language.

If the economic conversation were found to depend a lot on its verbal forms, this would not mean that economics would be not a science, or just a matter of opinion, or some sort of confidence game. Good poets, though not scientists, are serious thinkers about symbols; good historians, though not scientists, are serious thinkers about data. Good scientists also use language. What is more(though it remains to be shown) they use the cunning of language, without particularly meaning to. The language used is a social object, and using language is a social act. It requires cunning (or, if you prefer, consideration), attention to the other minds present when one speaks.

The paying of attention to one's audience is called 'rhetoric', a word that I later exercise hard. One uses rhetoric, of course, to warn of a fire in a theatre or to arouse the xenophobia of the electorate. This sort of yelling is the vulgar meaning of the word, like the president's 'heated rhetoric' in a press conference or the 'mere rhetoric' to which our enemies stoop. Since the Greek flame was lit, though, the word has been used also in a broader and more amiable sense, to mean the study of all the ways of accomplishing things with language: inciting a mob to lynch the accused, to be sure, but also persuading readers of a novel that its characters breathe, or bringing scholars to accept the better argument and reject the worse.

The question is whether the scholar- who usually fancies himself an announcer of 'results' or a stater of 'conclusions' free of rhetoric — speaks rhetorically. Does he try to persuade? It would seem so. Language, I just said, is not a solitary accomplishment. The scholar doesn't speak into the void, or to himself. He speaks to a community of voices. He desires to be heeded, praised, published, imitated,honoured, en-Nobeled. These are the desires. The devices of language are the means.

Rhetoric is the proportioning of means to desires in speech. Rhetoric is an economics of language, the study of how scarce means are allocated to the insatiable desires of people to be heard. It seems on the face of it a reasonable hypothesis that economists are like other people in being talkers, who desire listeners whey they go to the library or the laboratory as much as when they go to the office or the polls. The purpose here is to see if this is true, and to see if it is useful: to study the rhetoric of economic scholarship.

The subject is scholarship. It is not the economy, or the adequacy of economic theory as a description of the economy, or even mainly the economist's role in the economy. The subject is the conversation economists have among themselves, for purposes of persuading each other that the interest elasticity of demand for investment is zero or that the money supply is controlled by the Federal Reserve.

Unfortunately, though, the conclusions are of more than academic interest. The conversations of classicists or of astronomers rarely affect the lives of other people. Those of economists do so on a large scale. A well known joke describes a May Day parade through Red Square with the usual mass of soldiers, guided missiles, rocket launchers. At last come rank upon rank of people in gray business suits. A bystander asks, "Who are those?" "Aha!" comes the reply, "Those are economists: you have no idea what damage they can do!" Their conversations do it.

563. According to the passage, which of the following is the best set of reasons for which one needs to 'look hard' at an economist's language?

A. Economists accomplish a great deal through their language.

B. Economics is an opinion-based subject.

C. Economics has a great impact on other's lives.

D. Economics is damaging.

(a) A and B (b) C and D

(c) A and C (d) B and D

564. In the light of the definition of rhetoric given in the passage, which of the following will have the least element of rhetoric?

(a) An election speech

(b) An advertisement jingle

(c) Dialogues in a play

(d) Commands given by army officers

565. As used in the passage, which of the following is the closest meaning to the statement 'The culture of the conversation makes the words arcane'?

(a) Economists belong to a different culture.

(b) Only mathematicians can understand economists.

(c) Economists tend to use terms unfamiliar to the lay person, but depend on familiar linguistic forms.

(d) Economists use similes and adjectives in their analysis.

566. As used in the passage, which of the following is the closest alternative to the word 'arcane'?

(a) Mysterious

(b) Secret

(c) Covert

(d) Perfidious

567. Based on your understanding of the passage, which of the following conclusions would you agree with?

(a) The geocentric and the heliocentric views of the solar system are equally tenable.

(b) The heliocentric view is superior because of better rhetoric.

(c) Both views use rhetoric to persuade.

(d) Scientists should not use rhetoric.

Passage – 76

At the heart of the enormous boom in wine consumption that has taken place in the English speaking world over the last two decades or so is a fascinating, happy paradox. In the days when wine was exclusively the preserve of a narrow cultural elite, bought either at auctions or from gentleman wine merchants in wing collars and bow-ties, to be stored in rambling cellars and decanted to order by one's butler, the ordinary drinker didn't get a look-in. Wine was considered a highly technical subject, in which anybody without the necessary ability could only fall flat on his or her face in embarrassment. It wasn't just that you needed a refined aesthetic sensibility for the stuff if it wasn't to be hopelessly wasted on you. It required an intimate knowledge of what came from where, and what it was supposed to taste like.

Those were times, however, when wine appreciation essentially meant a familiarity with the great French classics, with perhaps a smattering of other wines — like sherry and port. That was what the wine trade dealt in. These days, wine is bought daily in supermarkets and high-street chains to be consumed that evening, hardly anybody has a cellar to store it in and most don't even possess a decanter. Above all, the wines of literally dozens of countries are available in our market. When a supermarket offers its customers a couple of fruity little numbers from Brazil, we scarcely raise an eyebrow.

It seems, in other words, that the commercial jungle that wine has now become has not in the slightest deterred people from plunging adventurously into the thickets in order to taste and see. Consumers are no longer intimidated by the thought of needing to know their Pouilly-Fume from their Pouilly-Fuisse, just at the very moment when there is more to know than ever before.

The reason for this new mood of confidence is not hard to find. It is on every wine label from Australia, New Zealand, South Africa and the United States: the name of the grape from which the wine is made. At one time that might have sounded like a fairly technical approach in itself. Why should native English-speakers know what Cabernet Sauvignon or Chardonnay were? The answer lies in the popularity that wines made from those grape varieties now enjoy. Consumer effectively recognize them as brand names, and have acquired a basic lexicon of wine that can serve them even when confronted with those Brazilian upstarts.

In the wine heartlands of France, they are scared to death of that trend—not because they think their wine isn't as good as the best from California or South Australia (what French winemaker will ever admit that?) but because they don't traditionally call their wines Cabernet Sauvignon or Chardonnay. They call them Chateau Ducru Beaucaillou or Corton-Charlemagne, and they aren't about the change. Some areas, in the middle of southern France, have now produced a generation of growers using the varietal names on their labels and are tempting consumers back to French wine. It will be an uphill struggle, but there is probably no other way if France is to avoid simply becoming a specialty source of old-fashioned wines for old-fashioned connoisseurs.

Wine consumption was also given a significant boost in the early 1990s by the work of Dr. Serge Renaud, who has spent many years investigating the reasons for the uncannily low incidence of coronary heart disease in the south of France. One of his major findings is that the fat-derived cholesterol that builds up in the arteries and can eventually lead to heart trouble, can be dispersed by the tannins in wine. Tannin is derived from the skins of grapes, and is therefore present in higher levels in red wines, because they have to be infused with their skins to attain the red colour. That news caused a huge upsurge in red wine consumption in the United States. It has not been accorded the prominence it deserves in the UK, largely because the medical profession still sees all alcohol as a menace to health, and is constantly calling for it to be made prohibitively expensive. Certainly, the manufacturers of anticoagulant drugs might have something to lose if we all got the message that we would do just as well by our hearts by taking half a bottle of red wine every day!

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568. The tone that the author uses while asking "what French winemaker will ever admit that?" is best described as

(a) caustic (b) satirical

(c) critical (d) hypocritical

569. What according to the author should the French do to avoid becoming a producer of merely old-fashioned wines?

(a) Follow the labeling strategy of the English-speaking countries

(b) Give their wines English names

(c) Introduce fruity wines as Brazil has done

(d) Produce the wines that have become popular in the English-speaking world

570. The development which has created fear among winemakers in the wine heartland of France is the

(a) tendency not to name wines after the grape varieties that are used in the wines.

(b) 'education' that consumers have derived from wine labels from English speaking countries.

(c) new generation of local winegrowers who use labels that show names of grape varieties.

(d) ability of consumers to understand a wine's qualities when confronted with "Brazilian upstarts".

571. Which one of the following, if true, would provide most support for Dr. Renaud's findings about the effect of tannins?

(a) A survey showed that film celebrities based in France have a low incidence of coronary heart disease.

(b) Measurements carried out in southern France showed red wine drinkers had significantly higher levels of coronary heart incidence than white wine drinkers did.

(c) Data showed a positive association between sales of red wine and incidence of coronary heart disease.

(d) Long-term surveys in southern France showed that the incidence of coronary heart disease was significantly lower in red wine drinkers than in those who did not drink red wine.

572. Which one of the following CANNOT be reasonably attributed to the labeling strategy followed by wine producers in English speaking countries?

(a) Consumers buy wines on the basis of their familiarity with a grape variety's name.

(b) Even ordinary customers now have more access to technical knowledge about wine.

(c) Consumers are able to appreciate better quality wines.

(d) Some non-English speaking countries like Brazil indicate grape variety names on their labels.

Passage – 77

Right through history, imperial powers have clung to their possessions to death. Why, then, did Britain in 1947 give up the jewel in its crown, India? For many reasons. The independence struggle exposed the hollowness of the white man's burden. Provincial self-rule since 1935 paved the way for full self-rule. Churchill resisted independence, but the Labour government of Atlee was anti-imperialist by ideology. Finally, the Royal Indian Navy mutiny in 1946 raised fears of a second Sepoy mutiny, and convinced British waverers that it was safer to withdraw gracefully. But politico-military explanations are not enough. The basis of empire was always money. The end of empire had much to do with the fact that British imperialism had ceased to be profitable. World War II left Britain victorious but deeply indebted, needing Marshall Aid and loans from the World Bank. This constituted a strong financial case for ending the no-longer profitable empire.

Empire building is expensive. The US is spending one billion dollars a day in operations in Iraq that fall well short of full scale imperialism. Through the centuries, empire building was costly, yet constantly undertaken because it promised high returns. The investment was in armies and conquest. The returns came through plunder and taxes from the conquered.

No immorality was attached to imperial loot and plunder. The biggest conquerors were typically revered (hence titles like Alexander the Great, Akbar the Great, and Peter the Great). The bigger and richer the empire, the more the plunderer was admired. This mindset gradually changed with the rise of new ideas about equality and governing for the public good, ideas that culminated in the French and American revolutions. Robert Clive was impeached for making a little money on the side, and so was Warren Hastings. The white man's burden came up as a new moral rationale for conquest. It was supposedly for the good of the conquered. This led to much muddled hypocrisy. On the one hand, the empire needed to be profitable. On the other hand, the white man's burden made brazen loot impossible.

An additional factor deterring loot was the 1857 Sepoy Mutiny. Though crushed, it reminded the British vividly that they were a tiny ethnic group who could not rule a gigantic subcontinent without the support of important locals. After 1857, the British stopped annexing one princely state after another, and instead treated the princes as allies. Land revenue was fixed in absolute terms, partly to prevent local unrest and partly to promote the notion of the white man's burden. The empire proclaimed itself to be a protector of the Indian peasant against exploitation by Indian elites. This was denounced as hypocrisy by nationalists like Dadabhoy Naoroji in the 19th century, who complained that land taxes led to an enormous drain from India to Britain. Objective calculations by historians like Angus Maddison suggest a drain of perhaps 1.6 percent of Indian Gross National Product in the 19th century. But land revenue was more or less fixed by the Raj in absolute terms, and so its real value diminished rapidly with inflation in the 20th century. By World War II, India had ceased to be a profit center for the British Empire.

Historically, conquered nations paid taxes to finance fresh wars of the conqueror. India itself was asked to pay a large sum at the end of World War I to help repair Britain's finances. But, as shown by historian Indivar Kamtekar, the independence movement led by Gandhiji changed the political landscape, and made mass taxation of India

increasingly difficult. By World War II, this had become politically impossible. Far from taxing India to pay for World War II, Britain actually began paying India for its contribution of men and goods. Troops from white dominions like Australia, Canada and New Zealand were paid for entirely by these countries, but Indian costs were shared by the British government. Britain paid in the form of non-convertible sterling balances, which mounted swiftly. The conqueror was paying the conquered, undercutting the profitability on which all empire is founded. Churchill opposed this, and wanted to tax India rather than owe it money. But he was overruled by Indian hands who said India would resist payment, and paralyze the war effort. Leo Amery, Secretary of State for India, said that when you are driving in a taxi to the station to catch a life-or-death train, you do not loudly announce that you have doubts whether to pay the fare. Thus, World War II converted India from a debtor to a creditor with over one billion pounds in sterling balances. Britain, meanwhile, became the biggest debtor in the world. It's not worth ruling over people you are afraid to tax.

573. Why didn't Britain tax India to finance its World War II efforts?

(a) Australia, Canada and New Zealand had offered to pay for Indian troops.

(b) India has already paid a sufficiently large sum during World War I.

(c) It was afraid that if India refused to pay, Britain's war efforts would be jeopardized.

(d) The British empire was built on the premise that the conqueror pays the conquered.

574. What was the main lesson the British learned from the Sepoy Mutiny of 1857?

(a) That the local princes were allies, not foes.

(b) That the land revenue from India would decline dramatically.

(c) That the British were a small ethnic group.

(d) That India would be increasingly difficult to rule.

575. Which of the following was NOT a reason for the emergence of the 'white man's burden' as a new rationale for empire-building in India?

(a) The emergence of the idea of the public good as an element of governance.

(b) The decreasing returns from imperial loot and increasing costs of conquest.

(c) The weakening of the immorality attached to an emperor's looting behaviour.

(d) A growing awareness of the idea of equality among peoples.

576. Which of the following best captures the meaning of the 'white man's burden', as it is used by the author?

(a) The British claim to a civilizing mission directed at ensuring the good of the natives.

(b) The inspiration for the French and American revolutions.

(c) The resource drain that had to be borne by the home country's white population.

(d) An imperative that made open looting of resources impossible.

577. Which one of the following best expresses the main purpose of the author?

(a) To present the various reasons that can lead to the collapse of an empire and the granting of independence of the subjects of an empire.

(b) To point out the critical role played by the 'white man's burden' in making a colonizing power give up its claims to native possessions.

(c) To highlight the contradictory impulse underpinning empire building which is a costly business but very attractive at the same time.

(d) To illustrate how erosion of the financial basis of an empire supports the granting of independence to an empire's constituents.

Passage – 78

The controversy over genetically modified food continues unabated in the West. Genetic modification (GM) is the science by which the genetic material of a plant is altered, perhaps to make it more resistant to pests or killer weeds, or to enhance its nutritional value. Many food biotechnologists claim that GM will be a major contribution of science to mankind in the 21st century. On the other hand, large numbers of opponents, mainly in Europe, claim that the benefits of GM are a myth propagated by multinational corporations to increase their profits, that they pose a health hazard, and have therefore called for government to ban the sale of genetically-modified food.

The anti-GM campaign has been quite effective in Europe, with several European Union member countries imposing a virtual ban for five years over genetically-modified food imports. Since the genetically-modified food industry is particularly strong in the United States of America, the controversy also constitutes another chapter in the US-Europe skirmishes which have become particularly acerbic after the US invasion of Iraq.

To a large extent, the GM controversy has been ignored in the Indian media, although Indian biotechnologists have been quite active in GM research. Several groups of Indian biotechnologists have been working on various issues connected with crops grown in India. One concrete achievement which has recently figured in the news is

that of a team led by the former vice-chancellor of Jawaharlal Nehru university, Asis Datta — it has successfully added an extra gene to potatoes to enhance the protein content of the tuber by at least 30 percent. It is quite likely that the GM controversy will soon hit the headlines in India since a spokesperson of the Indian Central government has recently announced that the government may use the protato in its midday meal programme for schools as early as next year.

Why should "scientific progress", with huge potential benefits to the poor and malnourished, be so controversial? The anti-GM lobby contends that pernicious propaganda has vastly exaggerated the benefits of GM and completely evaded the costs which will have to be incurred if the genetically-modified food industry is allowed to grow unchecked. In particular, they allude to different types of costs.

This group contends that the most important potential cost is that the widespread distribution and growth of genetically-modified food will enable the corporate world (alias the multinational corporations – MNCs) to completely capture the food chain. A "small" group of biotech companies will patent the transferred genes as well as the technology associated with them. They will then buy up the competing seed merchants and seed-breeding centers, thereby controlling the production of food at every possible level. Independent farmers, big and small, will be completely wiped out of the food industry. At best, they will be reduced to the status of being subcontractors.

This line of argument goes on to claim that the control of the food chain will be disastrous for the poor since the MNCs, guided by the profit motive, will only focus on the high-value food items demanded by the affluent. Thus, in the long run, the production of basic staples which constitute the food basket of the poor will taper off. However, this vastly overestimates the power of the MNCs. Even if the research promoted by them does focus on the high-value food items, much of biotechnology research is also funded by governments in both developing and developed countries. Indeed, the protato is a by-product of this type of research. If the protato passes the field trials, there is no reason to believe that it cannot be marketed in the global potato market. And this type of success story can be repeated with other basic food items.

The second type of cost associated with the genetically modified food industry is environmental damage. The most common type of "genetic engineering" involved gene modification in plants designed to make them resistant to applications of weed-killers. This then enables farmers to use massive dosages of weed-killers so as to destroy or wipe out all competing varieties of plants in their field. However, some weeds through genetically-modified pollen contamination may acquire resistance to a variety of weed-killers. The only way to destroy these weeds is through the use of ever-stronger herbicides which are poisonous and linger on in the environment.

578. The author doubts the anti-GM lobby's contention that MNC control of the food chain will be disastrous for the poor because

(a) MNCs will focus on high-value food items.

(b) MNCs are driven by the motive of profit maximization.

(c) MNCs are not the only group of actors in genetically-modified food research.

(d) Economic development will help the poor buy MNC-produced food.

579. Using the clues in the passage, which of the following countries would you expect to be in the forefront of the anti-GM campaign?

(a) USA and Spain.

(b) India and Iraq.

(c) Germany and France.

(d) Australia and New Zealand.

580. Genetic modification makes plants more resistant to killer weeds. However, this can lead to environmental damage by

(a) wiping out competing varieties of plants which now fall prey to killer weeds.

(b) forcing application of stronger herbicides to kill weeds which have become resistant to weak herbicides.

(c) forcing application of stronger herbicides to keep the competing plants weed-free.

(d) not allowing growth of any weeds, thus reducing soil fertility.

581. According to the passage, biotechnology research

(a) is of utility only for high value food items.

(b) is funded only by multinational corporations.

(c) allows multinational corporations to control the food basket of the poor.

(d) addresses the concerns of rich and poor countries.

582. Which of the following about the Indian media's coverage of scientific research does the passage seem to suggest?

(a) Indian media generally covers a subject of scientific importance when its mass application is likely.

(b) Indian media's coverage of scientific research is generally dependent on MNCs interests.

(c) Indian media, in partnership with the government, is actively involved in publicizing the results of scientific research.

(d) Indian media only highlights scientific research which is funded by the government.

Passage – 79

Social life is an outflow and meeting of personality, which means that its end is the meeting of character, temperament, and sensibility, in which our thoughts and feelings, and sense perceptions are brought into play at their lightest and yet keenest.

This aspect, to my thinking, is realized as much in large parties composed of casual acquaintances or even strangers, as in intimate meetings of old friends. I am not one of those superior persons who hold cocktail parties in contempt, looking upon them as barren or at best as very tryingly kaleidoscopic places for gathering, because of the strangers one has to meet in them; which is no argument, for even our most intimate friends must at one time have been strangers to us. These large gatherings will be only what we make of them if not anything better, they can be as good places to collect new friends from as the slave-markets of Istanbul were for beautiful slaves or New Market for race horses.

But they do offer more immediate enjoyment. For one thing, in them one can see the external expression of social life in appearance and behaviour at its widest and most varied, where one can admire beauty of body or air, hear voices remarkable either for sweetness of refinement, look on elegance of clothes or deportment. What is more, these parties are schools for training in sociability, for in them we have to treat strangers as friends. So, in them we see social sympathy in widest commonality spread, or at least should. We show an atrophy of the natural human instinct of getting pleasure and happiness out of other human beings if we cannot treat strangers as friends for the moment. And I would go further and paraphrase Pater to say that not to be able to discriminate every moment some passionate attitude in those about us, even when we meet them casually, is on this short day of frost and sun which out life is, to sleep before evening.

So, it will be seen that my conception of social life is modest, for it makes no demands on what we have, though it does make some on what we are. Interest, wonder, sympathy, and love, the first two leading to the last two, are the psychological prerequisites for social life; and the need for the first two must not be underrated. We cannot make the most even of our intimate social life unless we are able to make strangers of our oldest friends everyday by discovering unknown areas in their personality, and transform them into new friends. In sum, social life is a function of vitality.

It is tragic, however, to observe that it is these very natural springs of social life which are drying up among us. It is becoming more and more difficult to come across fellow-feeling for human beings as such in our society and in all its strata. In the poor middle class, in the course of all my life. I have hardly seen any social life properly so-called. Not only has the grinding routine of making a living killed all desire for it in them, it has also generated a standing mood of peevish hostility to other human beings. Increasing economic distress in recent years has infinitely worsened this state of affairs, and has also brought a sinister addition class hatred. This has become the greatest collective emotional enjoyment of the poor middle class, and indeed they feel most social when they form a pack, and snarl or howl at people who are better off than they.

Their most innocent exhibition of sociability is seen when they spill out from their intolerable homes into the streets and bazaars. I was astonished to see the milling crowds in the poor suburbs of Calcutta. But even there a group of flippant young loafers would put on a conspiratorial look if they saw a man in good clothes passing by them either on foot or in a car. I had borrowed a car from a relative to visit a friend in one of these suburbs, and he became very anxious when I had not returned before dusk. Acid and bombs, he said, were thrown at cars almost every evening in that area. I was amazed. But I also know as a fact that my brother was blackmailed to pay five rupees on a trumped up charge when passing in a car through one such locality.

The situation is differently inhuman, but not a whit more human, among the well-to-do. Kindliness for fellow human beings has been smothered in them, taken as a class, by the arrogance of worldly position, which among the Bengalis who show this snobbery is often only a third-class position.

583. The word 'they' in the first sentence of the third paragraph refers to

(a) Large parties consisting of casual acquaintances and strangers.

(b) Intimate meetings of old friends.

(c) New friends.

(d) Both (a) and (b).

584. In this passage the author is essentially

(a) showing how shallow our social life is.

(b) poking fun at the lower middle class people who howl at better off people.

(c) lamenting the drying up of our real social life.

(d) criticizing the upper class for lavish showy parties.

585. The author's conception of 'social life' requires that

(a) people attend large gatherings.

(b) people possess qualities like wonder and interest.

(c) people do not spend too much time in the company of intimate friends.

(d) large parties consist of casual acquaintances and intimate friends.

586. The word 'discriminate' in the last sentence of the third paragraph means

(a) recognize (b) count

(c) distinguish (d) analyse

587. What is the author trying to show through the two incidents in the paragraph beginning, "Their most innocent exhibition of sociability…"?

(a) The crowds in poor Calcutta suburbs can turn violent without any provocation.

(b) Although poor, the people of poor Calcutta suburbs have a rich social life.

(c) It is risky for rich people to move around in poor suburbs.

(d) Achieving a high degree of sociability does not stop the poor from hating the rich.

Passage – 80

Modern science, exclusive of geometry, is a comparatively recent creation and can be said to have originated with Galileo and Newton. Galileo was the first scientist to recognize clearly that the only way to further our understanding of the physical world was to resort to experiment. However obvious Galileo's contention may appear in the light of our present knowledge, it remains a fact that the Greeks, in spite of their proficiency in geometry, never seem to have realized the importance of experiment. To a certain extent, this may be attributed to the crudeness of their instruments of measurement. Still an excuse of this sort can scarcely be put forward when the elementary nature of Galileo's experiments and observations is recalled. Watching a lamp oscillate in the cathedral of Pisa, dropping bodies from the leaning tower of Pisa, rolling balls down inclined planes, noticing the magnifying effect of water in a spherical glass vase, such was the nature of Galileo's experiments and observations. As can be seen, they might just as well have been performed by the Greeks. At any rate, it was thanks to such experiments that Galileo discovered the fundamental law of dynamics, according to which the acceleration imparted to a body is proportional to the force acting upon it.

The next advance was due to Newton, the greatest scientist of all time if account be taken of his joint contributions to mathematics and physics. As a physicist, he was of course an ardent adherent of the empirical method, but his greatest title to fame lies in another direction. Prior to Newton, mathematics, chiefly in the form of geometry, had been studied as a fine art without any view to its physical applications other than in very trivial cases. But with Newton all the resources of mathematics were turned to advantage in the solution of physical problems. Thenceforth, mathematics appeared as an instrument of discovery, the most powerful one known to man, multiplying the power of thought just as in the mechanical domain the lever multiplied our physical action. It is this application of mathematics to the solution of physical problems, this combination of two separate fields of investigation, which constitutes the essential characteristic of the Newtonian method. Thus, problems of physics were metamorphosed into problems of mathematics.

But in Newton's day the mathematical instrument was still in a very backward state of development. In this field again Newton showed the mark of genius by inventing the integral calculus. As a result of this remarkable discovery, problems, which would have baffled Archimedes, were solved with ease. We know that in Newton's hands this new departure in scientific method led to the discovery of the law of gravitation. But here again the real significance of Newton's achievement lay not so much in the exact quantitative formulation of the law of attraction, as in his having established the presence of law and order at least in one important realm of nature, namely, in the motions of heavenly bodies. Nature thus exhibited rationality and was not mere blind chaos and uncertainty. To be sure, Newton's investigations had been concerned with but a small group of natural phenomena, but it appeared unlikely that this mathematical law and order should turn out to be restricted to certain special phenomena; and the feeling was general that all the physical processes of nature would prove to be unfolding themselves according to rigorous mathematical laws.

When Einstein, in 1905, published his celebrated paper on the electrodynamics of moving bodies, he remarked that the difficulties, which surrounded the equations of electrodynamics, together with the negative experiments of Michelson and others, would be obviated if we extended the validity of the Newtonian principle of the relativity of Galilean motion, which applies solely to mechanical phenomena, so as to include all manner of phenomena: electrodynamics, optical etc. When extended in this way the Newtonian principle of relativity became Einstein's special principle of relativity. Its significance lay in its assertion that absolute Galilean motion or absolute velocity must ever escape all experimental detection. Henceforth absolute velocity should be conceived of as physically meaningless, not only in the particular realm of mechanics, as in Newton's day, but in the entire realm of physical phenomena. Einstein's special principle, by adding increased emphasis to this relativity of velocity, making absolute velocity metaphysically meaningless, created a still more profound distinction between velocity and accelerated or rotational motion. This latter type of motion remained absolute and real as before. It is most important to understand this point and to realize that Einstein's special principle is merely an extension of the validity of the classical Newtonian principle to all classes of phenomena.

588. According to the author, why did the Greeks NOT conduct experiments to understand the physical world?

(a) Apparently they did not think it necessary to experiment.

(b) They focused exclusively on geometry.

(c) Their instruments of measurement were very crude.

(d) The Greeks considered the application of geometry to the physical world more important.

589. The statement "Nature thus exhibited rationality and was not mere blind chaos and uncertainty" suggests that

(a) problems that had baffled scientists like Archimedes were not really problems.

(b) only a small group of natural phenomena was chaotic.

(c) physical phenomena conformed to mathematical laws.

(d) natural phenomena were evolving towards a less chaotic future.

590. Newton may be considered one of the greatest scientists of all time because he

(a) discovered the law of gravitation.

(b) married physics with mathematics.

(c) invented integral calculus.

(d) started the use of the empirical method in science.

591. Which of the following statements about modern science best captures the theme of the passage?

(a) Modern science rests firmly on the platform built by the Greeks.

(b) We need to go back to the method of enquiry used by the Greeks to better understand the laws of dynamics.

(c) Disciplines like Mathematics and Physics function best when integrated into one.

(d) New knowledge about natural phenomena builds on existing knowledge.

592. The significant implication of Einstein's special principle of relativity is that

(a) absolute velocity was meaningless in the realm of mechanics.

(b) Newton's principle of relativity needs to be modified.

(c) there are limits to which experimentation can be used to understand some physical phenomena.

(d) it is meaningless to try to understand the distinction between velocity and accelerated or rotational motion.

Passage – 81

The invention of the gas turbine by Frank Whittle in England and Hans von Ohain in Germany in 1939 signalled the beginning of jet transport. Although the French engineer Lorin had visualized the concept of jet propulsion more than 25 years earlier, it took improved materials and the genius of Whittle and von Ohain to recognize the advantage that a gas turbine offered over a piston engine, including speeds in excess of 350 miles per hour. The progress from the first flights of liquid propellant rocket and jet-propelled aircraft in 1939 to the first faster-than-sound (supersonic) manned airplane (the Bell X-1) in 1947 happened in less than a decade. This then led very rapidly to a series of supersonic fighters and bombers, the first of which became operational in the 1950s. World War II technology foundations and emerging Cold War imperatives then led us into space with the launch of Sputnik in 1957 and the placing of the first man on the moon only 12 years later — a mere 24 years after the end of World War II.

Now a hypersonic flight can take you anywhere in the planet in less than four hours. British Royal Air Force and Royal Navy and the air forces of several other countries are going to use a single-engine cousin to the F/A-22, called the F-35 Joint Strike Fighter. These planes exhibit stealthy angles and coatings that make it difficult for radar to detect them, among aviation's most cutting-edge advances in design. The V-22, known as tilt-rotor, part helicopter, part airplane, takes off vertically, then tilts its engine forward for winged flight. It provides speed, three times the payload, five times the range of the helicopters it's meant to replace. The new fighter, F/A-22 Raptor, with more than a million parts, shows a perfect amalgamation of stealth, speed, avionics and agility.

It seems conventional forms, like the Predator and Global Hawk are passé, the stealthier unmanned aerial vehicles (UAVs) are in. They are shaped like kites, bats and boomerang, all but invisible to the enemy radar and able to remain over hostile territory without any fear of getting grilled if shot down. Will the UAVs take away pilots' jobs permanently? Can a computer-operated machine take a smarter and faster decision in a war-like situation? The new free-flight concept will probably supplement the existing air traffic control system by computers on each plane to map the altitude, route, weather and other planes; and a decade from now, there will be no use of radar any more.

How much bigger can the airplanes get? In the '50s they got speed, in the '80s they became stealthy. Now they are getting smarter thanks to computer automation. The change is quite huge: from the four-seater to the A380 airplane. It seems we are now trading speed for size as we build a new superjumbo jet, the 555 seater A380, which will fly at almost the same speed of the Boeing 707, introduced half a century ago, but with an improved capacity, range, greater fuel economy. A few years down the line will come the truly larger model, to be known as 747X. In the beginning of 2005, the A380, the world's first fully double-decked superjumbo passenger jet, weighing 1.2 million punds, may carry a load of about 840 passengers.

Barring the early phase, civil aviation has always lagged behind the military technologies (of jet engines, lighweight composite materials, etc.). There are two fundamental factors behind the decline in commercial aeronautics in comparison to military aeronautics. There is no collective

vision of our future such as the one that drove us in the past. There is also a need for a more aggressive pool of airplane design talents to maintain an industry that continues to find a multibillion dollar-a-year market for its product.

Can the history of aviation technology tell us something about the future of aeronautics? Have we reached a final state in our evolution to a mature technology in aeronautics? Are the challenges of coming out with the 'better, cheaper, faster' designs somehow inferior to those that are suited for 'faster, higher, further'? Safety should improve greatly as a result of the forthcoming improvements in airframes, engines, and avionics. Sixty years from now, aircraft will recover on their own if the pilot loses control. Satelites are the key not only to GPS (global positioning system) navigation but also to in-flight communications, uplinked weather, and even in-flight e-mail. Although there is some debate about what type of engines will power future airplanes — lightweight turbines, turbocharged diesels, or both — there is little debate about how these power plants will be controlled. Pilots of the future can look forward to more and better on-board safety equipment.

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593. Why might radars not be used a decade from now?

(a) Stealth technology will advance so much that it is pointless to use radar to detect aircraft.

(b) UAVs can remain over hostile territory without any danger of being detected.

(c) Computers on board may enable aircraft to manage safe navigation on their own.

(d) It is not feasible to increase the range of radars.

594. According to the author, commercial aeronautics, in contrast to military aeronautics, has declined because, among other things.

(a) Speed and technology barriers are more easily overcome in military aeronautics.

(b) The collective vision of the past continues to drive civil and commercial aeronautics.

(c) Though the industry has a huge market, it has not attracted the right kind of aircraft designers.

(d) There is a shortage of materials, like light weight composites, used in commercial aeronautics.

595. According to the first paragraph of the passage, which of the following statements is NOT false?

(a) Frank Whittle and Hans von Ohain were the first to conceive of jet propulsion.

(b) Supersonic fighter planes were first used in World War II.

(c) No man had travelled faster than sound until the 1950s.

(d) The exploitation of jet propulsion for supersonic aviation has been remarkably fast.

596. What is the fourth paragraph of the passage, starting, "How much bigger . . . ", about?

(a) Stealth, speed, avionics, and agility of new aircraft.

(b) The way aircraft size has been growing.

(c) Use of computer automation in aircraft.

(d) Super-jumbo jets that can take more than 500 passengers.

597. What is the most noteworthy difference between V-22 and a standard airplane?

(a) It can take off vertically.

(b) It has winged flight.

(c) It has excellent payload.

(d) Its range is very high.

Passage – 82

Pure love of learning, of course, was a less compelling motive for those who became educated for careers other than teaching. Students of law in particular had a reputation for being materialistic careerists in an age when law was becoming known as 'the lucrative science' and its successful practice the best means for rapid advancement in the government of both church and state. Medicine too had its profit-making attractions. Those who did not go on to law or medicine could, if they had been well trained in the arts, gain positions at royal courts or rise in the clergy. Eloquent testimony to the profit motive behind much of 12th-century education was the lament of a student of Abelard around 1150: "Christians educate their sons . . . for gain, in order that the one brother, if he be a clerk, may help his father and mother and his other brothers, saying that a clerk will have no heir and whatever he has will be ours and the other brothers." With the opening of positions in law, government and the church, education became a means for advancement not only in income but also in status. Most who were educated were wealthy, but in the 12th century, more often than before, many were not and were able to rise through the ranks by means of their education. The most familiar examples are Thomas Becket, who rose from a humble background to become chancellor of England and then archbishop of Canterbury, and John of Salisbury, who was born a 'plebeian' but because of his reputation for learning died as bishop of Chartres.

The instances of Becket and John of Salisbury bring us to the most difficult question concerning 12th-century education: To what degree was it still a clerical preserve? Despite the fact that throughout the 12th century the clergy had a monopoly of instruction, one of the outstanding medievalists of our day, R. W. Southern, refers with good reason to the institutions staffed by the clergy as 'secular schools'. How can we make sense out of the paradox that 12th-century schools were clerical and yet 'secular'?

Let us look at the clerical side first. Not only were all 12th-century teachers except professionals and craftsmen in church order, but in northern Europe students in schools had clerical status and looked like priests. Not that all really were priests, but by virtue of being students all were awarded the legal privileges accorded to the clergy. Furthermore, the large majority of 12th-century students, outside of the possible exception of Italy, if not already priests became so after their studies were finished. For these reasons, the term 'cleric' was often used to denote a man who was literate and the term 'layman' one who was illiterate. The English word for cleric, clerk, continued for a long time to be a synonym for student or for a man who could write, while the French word clerc even today has the connotation of intellectual.

Despite all this, 12th-century education was taking on many secular qualities in its environment, goals, and curriculum. Student life obviously became more secular when it moved out from the monasteries into the bustling towns. Most students wandered from town to town in search not only of good masters but also of worldly excitement, and as the 12th century progressed they found the best of each in Paris. More important than environment was the fact that most students, even though they entered the clergy, had secular goals. Theology was recognized as the 'queen of the sciences', but very few went on to it. Instead they used their study of the liberal arts as a preparation for law, medicine, government service, or advancement in the ecclesiastical hierarchy.

This being so, the curriculum of the liberal arts became more sophisticated and more divorced from religion. Teaching was still almost exclusively in Latin, and the first book most often read was the Psalter, but further education was no longer similar to that of a choir school. In particular, the discipline of rhetoric was transformed from a linguistic study into instruction in how to compose letters and documents; there was a new stress on logic; and in all the liberal arts and philosophy texts more advanced than those known in the early Middle Ages were introduced.

Along with the rise of logic came the translation of Greek and Arabic philosophical and scientific works. Most important was the translation of almost all the writings of Aristotle, as well as his sophisticated Arabic commentators, which helped to bring about an intellectual revolution based on Greek rationalism. On a more prosaic level, contact with Arabs resulted in the introduction in the 12th century of the Arabic numeral system and the concept of zero. Though most westerners first resisted this and made crude jokes about the zero as an ambitious number 'that counts for nothing and yet wants to be counted', the system steadily made its inroads first in Italy and then throughout Europe, thereby vastly simplifying the arts of computation and record-keeping.

598. According to the passage, what led to the secularisation of the curriculum of the liberal arts in the 12th century?

(a) It was divorced from religion and its influences.

(b) Students used it mainly as a base for studying law and medicine.

(c) Teaching could no longer be conducted exclusively in Latin.

(d) Arabic was introduced into the curriculum.

599. According to the author, in the 12th century, individuals were motivated to get higher education because it

(a) was a means for material advancement and higher status.

(b) gave people with wealth an opportunity to learn.

(c) offered a coveted place for those with a love of learning.

(d) directly added to the income levels of people.

600. According to the passage, 12th-century schools were clerical and yet secular because

(a) many teacher were craftsmen and professionals who did not form part of the church.

(b) while the students had the legal privileges accorded to the clergy and looked like priests, not all were really priests.

(c) the term 'cleric' denoted a literate individual rather than a strict association with the church.

(d) though the clergy had a monopoly in education, the environment, objectives and curriculum in the schools were becoming secular.

601. What does the sentence 'Christians educate their sons . . . will be ours and the other brothers' imply?

(a) The Christian family was a close-knit unit in the 12th century.

(b) Christians educated their sons not so much for the love of learning as for material gain.

(c) Christians believed very strongly in educating their sons in the Church.

(d) The relationship between Christian parents and their sons was exploitative in the 12th century.

602. According to the passage, which of the following is the most noteworthy trend in education in 12th-century Europe?

(a) Secularization of education.

(b) Flowering of theology as the queen of the sciences.

(c) Wealthy people increasingly turning to education.

(d) Rise of the clergy's influence on the curriculum.

Passage – 83

At first sight, it looks as though panchayati raj, the lower layer of federalism in our polity, is as firmly entrenched in our system as is the older and higher layer comprising the Union Government and the State. Like the democratic institutions at the higher level, those at the panchayat level, the panchayati raj institutions (PRIs), are written into and protected by the Constitution. All the essential features, which distinguish a unitary system from a federal one, are as much enshrined at the lower as at the upper level of our federal system. But look closely and you will discover a fatal flaw. The letter of the Constitution as well as the spirit of the present polity have exposed the intra-State level of our federal system to a dilemma of which the inter-State and Union-State layers are free. The flaw has many causes. But all of them are rooted in an historical anomaly, that while the dynamics of federalism and democracy have given added strength to the rights given to the States in the Constitution, they have worked against the rights of panchayats.

At both levels of our federal system there is the same tussle between those who have certain rights and those who try to encroach upon them if they believe they can. Thus, the Union Government was able to encroach upon certain rights given to the States by the Constitution. It got away with that because the single dominant party system, which characterised Centre-State relations for close upon two decades, gave the party in power at the Union level many extra-constitutional political levers. Second, the Supreme Court had not yet begun to extend the limits of its power. But all that has changed in recent times. The spurt given to a multi-party democracy by the overthrow of the Emergency in 1977 became a long-term trend later on because of the ways in which a vigorously democratic multi-party system works in a political society which is as assertively pluralistic as Indian society is. It gives political clout to all the various segments which constitute that society. Secondly, because of the linguistic reorganisation of States in the 1950s, many of the most assertive segments have found their most assertive expression as States. Thirdly, with single-party dominance becoming a thing of the past at the Union level, governments can be formed at that level only by multi-party coalitions in which State-level parties are major players. This has made it impossible for the Union Government to do much about anything unless it also carries a sufficient number of State-level parties with it. Indian federalism is now more real than it used to be, but an unfortunate side-effect is that India's panchayati raj system, inaugurated with such fanfare in the early 1980s, has become less real.

By the time the PRIs came on the scene, most of the political space in our federal system had been occupied by the Centre in the first 30 years of Independence, and most of what was still left after that was occupied by the States in the next 20. PRIs might have hoped to wrest some space from their immediate neighbour, the States, just as the States had wrested some from the Centre. But having at last managed to checkmate the Centre's encroachments on their rights, the States were not about to allow the PRIs to do some encroaching of their own.

By the 1980's and early 1990s, the only nationally left, the Congress, had gone deeper into a siege mentality. Finding itself surrounded by State-level parties, it had built walls against them in stead of winning them over. Next, the States retaliated by blocking Congress proposals for panchayati raj in Parliament, suspecting that the Centre would try to use panchayats to by-pass State Governments. The suspicion fed on the fact that the powers proposed by the Congress for panchayats were very similar to many of the more lucrative powers of State Governments. State-level leaders also feared, perhaps, that if panchayat-level leaders captured some of the larger PRIs, such as district-level panchayats, they would exert pressure on State-level leaders through intra-State multi-party federalism.

It soon became obvious to Congress leaders that there was no way the panchayati raj amendments they wanted to write into the Constitution would pass muster unless State-level parties were given their pound of flesh. The amendments were allowed only after it was agreed that the powers of panchayats could be listed in the Constitution. Illustratively, they would be defined and endowed on PRIs by the State Legislature acting at its discretion.

This left the door wide open for the States to exert the power of the new political fact that while the Union and State Governments could afford to ignore panchayats as long as the MLAs were happy, the Union Government had to be sensitive to the demands of State-level parties. This has given State-level actors strong beachheads on the shores of both inter-State and intra-State federalism. By using various administrative devices and non-elected parallel structures, State Governments have subordinated their PRIs to the State administration and given the upper hand to State Government officials against the elected heads of PRIs. Panchayats have become local agencies for implementing schemes drawn up in distant State capitals. And their own volition has been further circumscribed by a plethora of 'Centrally-sponsored schemes'. These are drawn up by even more distant Central authorities but at the same time tie up local staff and resources on pain of the schemes being switched off in the absence of matching local contribution. The 'foreign aid' syndrome can be clearly seen at work behind this kind of 'grass roots development'.

603. The central theme of the passage can be best summarized as

(a) our grassroots development at the panchayat level is now driven by the 'foreign aid' syndrome.

(b) panchayati raj is firmly entrenched at the lower level of our federal system of governance.

(c) a truly federal polity has not developed since PRIs have not been allowed the necessary political space.

(d) the Union Government and State-level parties are engaged in a struggle for the protection of their respective.

604. The sentence in the last paragraph, "And their own volition has been further circumscribed. . ." refers to

(a) the weakening of the local institutions' ability to plan according to their needs.

(b) the increasing demands made on elected local leaders to match central grants with local contributions.

(c) the empowering of the panchayat system as implementers of schemes from State capitals.

(d) the process by which the prescribed Central schemes are reformulated by local elected leaders.

605. What is the 'dilemma' at the intra-State level mentioned in the first paragraph of the passage?

(a) Should the state governments wrest more space from the Union, before considering the panchayati system?

(b) Should the rights similar to those that the States managed to get be extended to panchayats as well?

(c) Should the single party system which has withered away be brought back at the level of the States?

(d) Should the States get 'their pound of flesh' before allowing the Union Government to pass any more laws?

606. Which of the following most closely describes the 'fatal flaw' that the passage refers to?

(a) The ways in which the democratic multi-party system works in an assertively pluralistic society like India's are flawed.

(b) The mechanisms that our federal system uses at the Union Government level to deal with States are imperfect.

(c) The instruments that have ensured federalism at one level, have been used to achieve the opposite at another.

(d) The Indian Constitution and the spirit of the Indian polity are fatally flawed.

607. Which of the following best captures the current state of Indian federalism as described in the passage?

(a) The Supreme Court has not begun to extend the limits of its power.

(b) The multi-party system has replaced the single party system.

(c) The Union, State and panchayati raj levels have become real.

(d) There is real distribution of power between the Union and State-level parties.

Passage – 84

While I was in class at Columbia, struggling with the esoterica du jour, my father was on a bricklayer's scaffold not far up the street, working on a campus building. Once we met up on the subway going home — he was with his tools, I with my books. My father wasn't interested in Thucydides, and I wasn't up on arches. My dad has built lots of places in New York City he can't get into: colleges, condos, office towers. He made his living on the outside. Once the walls were up, a place took on a different feel for him, as though he wasn't welcome anymore. Related by blood, we're separated by class, my father and I. Being the white-collar child of a blue-collar parent means being the hinge on the door between two ways of life. With one foot in the working-class, the other in the middle class, people like me are Straddlers, at home in neither world, living a limbo life.

What drove me to leave what I knew? Born blue-collar, I still never felt completely at home among the tough guys and anti-intellectual crowd of my neighbourhood in deepest Brooklyn. I never did completely fit in among the preppies and suburban royalty of Columbia, either. It's like that for Straddlers. It was not so smooth jumping from Italian old-world style to US professional in a single generation. Others who were the first in their families to go to college, will tell you the same thing: the academy can render you unrecognisable to the very people who launched you into the world. The ideas and values absorbed in college challenge the mom-and pop orthodoxy that passed for truth for 18 years. Limbo folk may eschew polyester blends for sea-isle cotton, prefer Brie to Kraft slices. They marry outside the neighbourhood and raise their kids differently. They might not be in church on Sunday.

When they pick careers (not jobs), it's often a kind of work their parents never heard of or can't understand. But for the white-collar kids of blue-collar parents, the office is not necessarily a sanctuary. In Corporate America, where the rules are based on notions foreign to working-class people, a Straddler can get lost. Social class counts at the office, even though nobody likes to admit it. Ultimately, corporate norms are based on middle-class values, business types say. From an early age, middle-class

people learn how to get along, using diplomacy, nuance, and politics to grab what they need. It is as though they are following a set of rules laid out in a manual that blue-collar families never have the chance to read.

People born into the middle class to parents with college degrees have lived lives filled with what French sociologist Pierre Bourdieu calls 'cultural capital'. Growing up in an educated environment, they learn about Picasso and Mozart, stock portfolios and crème brulee. In a home with cultural capital, there are networks: someone always has an aunt or golfing buddy with the inside track for an internship or some entry-level job. Dinner-table talk could involve what happened that day to mom and dad at the law firm, the doctor's office, or the executive suite. Middle-class kids can grow up with a sense of entitlement that will carry them through their lives. This 'belongingness' is not just related to having material means, it also has to do with learning and possessing confidence in your place in the world. Such early access and direct exposure to culture in the home is the more organic, 'legitimate' means of appropriating cultural capital, Bourdieu tells us. Those of us possessing 'ill-gotten Culture' can learn it, but never as well. Something is always a little off about us, like an engine with imprecise timing. There's a greater match between middle-class lives and the institutions in which the middle class works and operates — universities or corporations. Children of the middle and upper classes have been speaking the language of the bosses and supervisors forever.

Blue-collar kids are taught by their parents and communities to work hard to achieve, and that merit is rewarded. But no blue-collar parent knows whether such things are true in the middle-class world. Many professionals born to the working-class report feeling out of place and out of place and outmanoeuvred in the office. Soon enough, Straddlers learn that straight talk won't always cut. Resolving conflicts head-on and speaking your mind doesn't always work, no matter how educated the Straddler is.

In the working-class, people perform jobs in which they are closely supervised and are required to follow orders and instructions. That, in turn, affects how they socialise their children. Children of the working-class are brought up in a home in which conformity, obedience and intolerance for back talk are the norm — the same characteristics that make a good factory worker.

608. According to the passage, which of the following statements about 'cultural capital' is NOT true?

(a) It socializes children early into the norms of middle class institutions.

(b) It helps them learn the language of universities and corporations.

(c) It creates a sense of enlightenment in middle-class children.

(d) It develops bright kids into Straddlers.

609. According to the passage, the patterns of socialization of working-class children make them most suited for jobs that require

(a) diplomacy.

(b) compliance with orders.

(c) enterprise and initiative.

(d) high risk-taking.

610. When Straddlers enter white collar jobs, they get lost because

(a) they are thrown into an alien value system.

(b) their families have not read the rules in corporate manuals.

(c) they have no one to guide them through the corporate maze.

(d) they miss the 'mom and pop orthodoxy'.

611. What does the author's statement, "My father wasn't interested in Thucydides, and I wasn't up on arches," illustrate?

(a) Organic cultural capital

(b) Professional arrogance and social distance

(c) Evolving social transformation

(d) Breakdown of family relationships

612. Which of the following statements about Straddlers does the passage NOT support explicitly?

(a) Their food preferences may not match those of their parents.

(b) They may not keep up some central religious practices of their parents.

(c) They are at home neither in the middle class nor in the working-class.

(d) Their political ideologies may differ from those of their parents.

Passage – 85

The endless struggle between the flesh and the spirit found an end in Greek art. The Greek artists were unaware of it. They were spiritual materialists, never denying the importance of the body and ever seeing in the body a spiritual significance. Mysticism on the whole was alien to the Greeks, thinkers as they were. Thought and mysticism never go well together and there is little symbolism in Greek art. Athena was not a symbol of wisdom but an embodiment of it and her statues were beautiful grave women, whose seriousness might mark them as wise, but who were marked in no other way. The Apollo Belvedere is not a symbol of the sun, nor the Versailles Artemis of the moon. There could be nothing less akin to the ways of symbolism than their beautiful, normal humanity. Nor did decoration really interest the Greeks. In all their art they were preoccupied with what

they wanted to express, not with ways of expressing it, and lovely expression, merely as lovely expression, did not appeal to them at all.

Greek art is intellectual art, the art of men who were clear and lucid thinkers, and it is therefore plain art. Artists than whom the world has never seen greater, men endowed with the spirit's best gift, found their natural method of expression in the simplicity and clarity which are the endowment of the unclouded reason. "Nothing in excess," the Greek axiom of art, is the dictum of men who would brush aside all obscuring, entangling superfluity, and see clearly, plainly, unadorned, what they wished to express. Structure belongs in an especial degree to the province of the mind in art, and architectonics were pre-eminently a mark of the Greek. The power that made a unified whole of the trilogy of a Greek tragedy, that envisioned the sure, precise, decisive scheme of the Greek statue, found its most conspicuous expression in Greek architecture. The Greek temple is the creation, par excellence, of mind and spirit in equilibrium.

A Hindoo temple is a conglomeration of adornment. The lines of the building are completely hidden by the decorations. Sculptured figures and ornaments crowd its surface, stand out from it in thick masses, break it up into a bewildering series of irregular tiers. It is not a unity but a collection, rich, confused. It looks like something not planned but built this way and that as the ornament required. The conviction underlying it can be perceived: each bit of the exquisitely wrought detail had a mystical meaning and the temple's exterior was important only as a means for the artist to inscribe thereon the symbols of the truth. It is decoration, not architecture.

Again, the gigantic temples of Egypt, those massive immensities of granite which look as if only the power that moves in the earthquake were mighty enough to bring them into existence, are something other than the creation of geometry balanced by beauty. The science and the spirit are there, but what is there most of all is force, unhuman force, calm but tremendous, overwhelming. It reduces to nothingness all that belongs to man. He is annihilated. The Egyptian architects were possessed by the consciousness of the awful, irresistible domination of the ways of nature; they had no thought to give to the insignificant atom that was man.

Greek architecture of the great age is the expression of men who were, first of all, intellectual artists, kept firmly within the visible world by their mind, but, only second to that, lovers of the human world. The Greek temple is the perfect expression of the pure intellect illumined by the spirit. No other great buildings anywhere approach its simplicity. In the Parthenon straight columns rise to plain capitals; a pediment is sculptured in bold relief; there is nothing more. And yet — here is the Greek miracle — this absolute simplicity of structure is alone in majesty of beauty among all the temples and cathedrals and palaces of the world. Majestic but human, truly Greek. No superhuman force as in Egypt; no strange supernatural shapes as in India; the Parthenon is the home of humanity at ease, calm, ordered, sure of itself and the world. The Greeks flung a challenge to nature in the fullness of their joyous strength. They set their temples on the summit of a hill overlooking the wide sea, outlined against the circle of the sky. They would build what was more beautiful than hill and sea and sky and greater than all these. It matters not at all if the temple is large or small; one never thinks of the size. It matters not how much it is in ruins. A few white columns dominate the lofty height at Sunion as securely as the great mass of the Parthenon dominates all the sweep of sea and land around Athens. To the Greek architect man was the master of the world. His mind could understand its laws; his spirit could discover its beauty.

613. "The Greeks flung a challenge to nature in the fullness of their joyous strength." Which of the following best captures the 'challenge' that is being referred to?

(a) To build a monument matching the background colours of the sky and the sea.

(b) To build a monument bigger than nature's creations.

(c) To build monuments that were more appealing to the mind and spirit than nature's creations.

(d) To build a small but architecturally perfect monument.

614. Which of the following is NOT a characteristic of Greek architecture, according to the passage?

(a) A lack of excess

(b) Simplicity of form

(c) Expression of intellect

(d) Mystic spirituality

615. From the passage, which of the following combinations can be inferred to be correct?

(a) Hindoo temple — power of nature

(b) Parthenon — simplicity

(c) Egyptian temple — mysticism

(d) Greek temple — symbolism

616. According to the passage, what conception of man can be inferred from Egyptian architecture?

(a) Man is the centre of creation.

(b) Egyptain temples save man from unhuman forces.

(c) Temples celebrate man's victory over nature.

(d) Man is inconsequential before the tremendous force of nature.

617. According to the passage, which of the following best explains why there is little symbolism in Greek art?

(a) The Greeks focused on thought rather than mysticsm.

(b) The struggle between the flesh and the spirit found an end in Greek art.

(c) Greek artists were spiritual materialists.

(d) Greek statues were embodiments rather than symbols of qualities.

Passage – 86

The painter is now free to paint anything he chooses. They are scarcely any forbidden subjects, and today everybody is prepared to admit that a painting of some fruit can be as important as a painting of a hero dying. The Impressionists did as much as anybody to win this previously unheard-of freedom for the artist. Yet, by the next generation, painters began to abandon the subject altogether, and began to paint abstract pictures. Today the majority of pictures painted are abstract.

Is there a connection between these two developments? Has art gone abstract because the artist is embarrassed by his freedom? Is it that, because he is free to paint anything, he doesn't know what to paint? Apologists for abstract art often talk of it as the art of maximum freedom. But could this be the freedom of the desert island? It would take to long to answer these questions properly. I believe there is a connection. Many things have encouraged the development of abstract art. Among them has been the artists' wish to avoid the difficulties of finding subjects when all subjects are equally possible.

I raise the matter now because I want to draw attention to the fact that the painter's choice of a subject is a far more complicated question than it would at first seem. A subject does not start with what is put in front of the easel or with something which the painter happens to remember. A subject starts with the painter deciding he would like to paint such-and-such because for some reason or other he finds it meaningful. A subject begins when the artist selects something for *special mention.* (What makes it special or meaningful may seem to the artist to be purely visual – its colours or its form.) When the subject has been selected, the function of the painting itself is to communicate and justify the significance of that selection.

It is often said today that subject matter is unimportant. But this is only a reaction against the excessively literary and moralistic interpretation of subject matter in the nineteenth century. In truth the subject is literary the beginning and end of a painting. The painting begins with a selection(I will paint this and not everything else in the world); it is finished when that selection is justified (now you can see all that I saw and felt in this and how it is more than merely itself).

Thus, for a painting to succeed it is essential that the painter and his public agree about what is significant. The subject may have a personal meaning for the painter or individual spectator; but there must also be the possibility of their agreement on its general meaning. It is at this point that the culture of the society and period in question precedes the artist and his art. Renaissance art would have meant nothing to the Aztecs –and vice versa. If, to some extent, a few intellectuals can appreciate them both today it is because their culture is an historical one; its inspiration is history and therefore it can include within itself, in principle if not in every particular, all known developments to date.

When a culture is secure and certain of its values, it presents it presents its artists with subjects. The general agreement about what is significant is so well established that the significance of a particular subject accrues and becomes traditional. This is true, for instance, of reeds and water in China, of the nude body in Renaissance, of the animal in Africa. Furthermore, in such cultures the artist is unlikely to be a free agent: he will be employed *for the sake of particulars subjects,* and the problem, as we have just described it, will not occur to him.

When a culture is in a state of disintegration or transition the freedom of the artist increases – but the question of subject matter becomes problematic for him: he, himself, has to choose for society. This was at the basis of all the increasing, crises in European art during the nineteenth century. It is too often forgotten how many of the art scandals of that time were provoked by the choice of subject (Gericault, Courbet, Daumier, Degas, Lautrec, Van Gogh, etc.).

By the end of the nineteenth century there were, roughly speaking, two ways in which the painter could meet this challenge of deciding what to paint and so choosing for society. Either he identified himself with the people and so allowed their lives to dictate his subjects to him; or he had to find his subjects within himself as painter. By *people* I mean everybody except the bourgeoisie. Many painters did of course work of the bourgeoisie according to their copy-book of approved subjects, but all of them, filling the Salon and the Royal Academy year after year, are now forgotten, buried under the hypocrisy of those they served so sincerely.

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618. When a culture is insecure, the painter chooses his subject on the basis of:

(a) The prevalent style in the society of his time.

(b) Its meaningfulness to the painter.

(c) What is put in front of the easel.

(d) Past experience and memory of the painter

619. In the sentence, "I believe there is a connection" (second paragraph), what two developments is the author referring to?

(a) Painters using a dying hero and using a fruit as a subject of painting.

(b) Growing success of painters and an increase in abstract forms.

(c) Artists gaining freedom to choose subjects and abandoning subjects altogether.

(d) Rise of Impressionists and an increase in abstract forms.

620. Which of the following is NOT necessarily among the attributes needed for a painter to succeed:

(a) The painter and his public agree on what is significant.

(b) The painting is able to communicate and justify the significance of its subject selection.

(c) The subject has a personal meaning for the painter.

(d) The painting of subjects is inspired by historical developments.

621. In the context of the passage, which of the following statements would NOT be true?

(a) Painters decided subjects based on what they remembered from their own lives.

(b) Painters of reeds and water in China faced no serious problem of choosing a subject.

(c) The choice of subject was a source of scandals in nineteenth century European art.

(d) Agreement on the general meaning of a painting is influenced by culture and historical context.

622. Which of the following views is taken by the author?

(a) The more insecure a culture, the greater the freedom of the artist.

(b) The more secure a culture, the greater the freedom of the artist.

(c) The more secure a culture, more difficult the choice of subject.

(d) The more insecure a culture, the less significant the choice of the subject.

Passage – 87

Recently I spent several hours sitting under a tree in my garden with the social anthropologist William Ury, a Harvard University professor who specializes in the art of negotiation and wrote the bestselling book, *Getting to Yes.* He captivated me with his theory that tribalism protects people from their fear of rapid change. He explained that the pillars of tribalism that humans rely on for security would always counter any significant cultural or social change. In this way, he said, change is never allowed to happen too fast. Technology, for example, is a pillar of society. Ury believes that every time technology moves in a new or radical direction, another pillar such as religion or nationalism will grow stronger - in effect, the traditional and familiar will assume greater importance to compensate for the new and untested. In this manner, human tribes avoid rapid change that leaves people insecure and frightened.

But we have all heard that nothing is as permanent as change. Nothing is guaranteed. Pithy expressions, to be sure, but no more than cliches. As Ury says, people don't live that way from day-to-day. On the contrary, they actively seek certainty and stability. They want to know they will be safe.

Even so, we scare ourselves constantly with the idea of change. An IBM CEO once said: 'We only re-structure for a good reason, and if we haven't re-structured in a while, that's a good reason.' We are scared that competitors, technology and the consumer will put us out of business so we have to change all the time just to stay alive. But if we asked our fathers and grandfathers, would they have said that they lived in a period of little change? Structure may not have changed much. It may just be the speed with which we do things.

Change is over-rated, anyway. Consider the automobile. It's an especially valuable example, because the auto industry has spent tens of billions or dollars on research and product development in the last 100 years. Henry Ford's first car had a metal chassis with an internal combustion, gasoline-powered engine, four wheels with rubber tyres, a foot operated clutch assembly and brake system, a steering wheel, and four seats, and it could safely do 18 miles per hour. A hundred years and tens of thousands of research hours later, we drive cars with a metal chassis with an internal combustion, gasoline-powered engine, four wheels with rubber tyres, a foot operated clutch assembly and brake system, a steering wheel, four seats - and the average speed in London in 2001 was 17.5 miles per hour!

That's not a hell of a lot of return for the money. Ford evidently doesn't have much to teach us about change. The fact that they're still manufacturing cars is not proof that Ford Motor Co. is a sound organization, just proof that it takes very large companies to make cars in great quantities - making for an almost impregnable entry barrier.

Fifty years after the development of the jet engine, planes are also little changed. They've grown bigger, wider and can carry more people. But those are incremental, largely cosmetic changes.

Taken together, this lack of real change has come to mean that in travel - whether driving or flying — time and technology have not combined to make things much better.

The safety and design have of course accompanied the times and the new volume of cars and flights, but nothing of any significance has changed in the basic assumptions of the final product.

At the same time, moving around in cars or aeroplanes becomes less and less efficient all the time. Not only has there been no great change, but also both forms or transport have deteriorated as more people clamour to use them. The same is true for telephones, which took over hundred years to become mobile, or photographic film, which also required an entire century to change.

The only explanation for this is anthropological. Once established in calcified organizations, humans do two things: sabotage changes that might render people dispensable, and ensure industry-wide emulation. In the 1960s, German auto companies developed plans to scrap the entire combustion engine for an electrical design. (The same existed in the 1970s in Japan, and in the I980s in France.). So for 40 years we might have been free of the wasteful and ludicrous dependence on fossil fuels. Why didn't it go anywhere? Because auto executives understood pistons and carburettors, and would loath to cannibalize their expertise, along with most of their factories.

623. According to the passage, which of the following statements is true?

(a) Executives of automobile companies are inefficient and ludicrous.

(b) The speed at which an automobile is driven in a city has not changed much in a century.

(c) Anthropological factors have fostered innovation in automobiles by promoting use of new technologies.

(d) Further innovation in jet engines has been more than incremental.

624. Which of the following views does the author fully support in the passage?

(a) Nothing is as permanent as change.

(b) Change is always rapid.

(c) More money spent on innovation leads to more rapid change.

(d) Over decades, structural change has been incremental.

625. Which of the following best describes one of the main ideas discussed in the passage?

(a) Rapid change is usually welcomed in society.

(b) Industry is not as innovative as it is made out to be.

(c) We should have less change than what we have now.

(d) Competition spurs companies into radical innovation.

626. According to the passage, the reason why we continues to be dependent on fossil fuels is that:

(a) Auto executives did not wish to change.

(b) No alternative fuels were discovered.

(c) Change in technology was not easily possible

(d) German, Japanese and French companies could not come up with new technologies.

Passage – 88

The viability of the multinational corporate system depends upon the degree to which people will tolerate the unevenness it creates. It is well to remember that the 'New Imperialism' which began after 1870 in a spirit of Capitalism Triumphant, soon became seriously troubled and after 1914 was characterized by war, depression, breakdown of the international economic system and war again, rather than free Trade, Pax Britannica and Material Improvement. A major reason was Britain's inability to cope with the by-products of its own rapid accumulation of capital; i.e., a class-conscious labour force at home; a middle class in the hinterland; and rival centres of capital on the Continent and in America. Britain's policy tended to be atavistic and defensive rather than progressive-more concerned with warding off new threats than creating new areas of expansion. Ironically, Edwardian England revived the paraphernalia of the landed aristocracy it had just destroyed. Instead of embarking on a 'big push' to develop the vast hinterland of the Empire, colonial administrators often adopted policies to arrest the development of either a native capitalist class or a native proletariat which could overthrow them.

As time went on, the centre had to devote an increasing share of government activity to military and other unproductive expenditures; they had to rely on alliances with an inefficient class of landlords, officials and soldiers in the hinterland to maintain stability at the cost of development. A great part of the surplus extracted from the population was thus wasted locally.

The New Mercantilism (as the Multinational Corporate System of special alliances and privileges, aid and tariff concessions is sometimes called) faces similar problems of internal and external division. The centre is troubled: excluded groups revolt and even some of the affluent are dissatisfied with the roles. Nationalistic rivalry between major capitalist countries remains an important divisive factor, Finally, there is the threat presented by the middle classes and the excluded groups of the underdeveloped countries. The national middle classes in the underdeveloped countries came to power when the centre weakened but could not, through their policy of import substitution manufacturing, establish a viable basis for sustained growth. They now face a foreign exchange crisis and an unemployment (or population) crisis-the first indicating their inability to function in the international economy and the second indicating their alienation from

the people they are supposed to lead. In the immediate future, these national middle classes will gain a new lease of life as they take advantage of the spaces created by the rivalry between American and non-American oligopolists striving to establish global market positions.

The native capitalists will again become the champions of national independence as they bargain with multinational corporations. But the conflict at this level is more apparent than real, for in the end the fervent nationalism of the middle class asks only for promotion within the corporate structure and not for a break with that structure. In the last analysis their power derives from the metropolis and they cannot easily afford to challenge the international system. They do not command the loyalty of their own population and cannot really compete with the large, powerful, aggregate capitals from the centre. They are prisoners of the taste patterns and consumption standards set at the centre.

The main threat comes from the excluded groups. It is not unusual in underdeveloped countries for the top 5 per cent to obtain between 30 and 40 per cent of the total national income, and for the top one-third to obtain anywhere from 60 to 70 per cent. At most, one-third of the population can be said to benefit in some sense from the dualistic growth that characterizes development in the hinterland. The remaining two-thirds, who together get only one-third of the income, are outsiders, not because they do not contribute to the economy, but because they do not share in the benefits. They provide a source of cheap labour which helps keep exports to the developed world at a low price and which has financed the urban-biased growth of recent years. In fact, it is difficult to see how the system in most underdeveloped countries could survive without cheap labour since removing it(e.g. diverting it to public works projects as is done in socialist countries)would raise consumption costs to capitalists and professional elites.

627. According to the author, the British policy during the 'New Imperialism' period tended to be defensive because

(a) it was unable to deal with the fallouts of a sharp increase in capital.

(b) its cumulative capital had undesirable side-effects.

(c) its policies favoured developing the vast hinterland.

(d) it prevented the growth of a set-up which could have been capitalistic in nature.

628. Under New Mercantilism, the fervent nationalism of the native middle classes does not create conflict with the multinational corporations because they (the middle classes)

(a) negotiate with the multinational corporations.

(b) are dependent on the international system for their continued prosperity.

(c) are not in a position to challenge the status quo.

(d) do not enjoy popular support.

629. In the sentence, "They are prisoners of the taste patterns and consumption standards set at the center." (fourth paragraph), what is the meaning of 'center'?

(a) National government (b) Native capitalists.

(c) New capitalists. (d) None of the above.

630. The author is in a position to draw parallels between New Imperialism and New Mercantilism because

(a) both originated in the developed Western capitalist countries.

(b) New Mercantilism was a logical sequel to New Imperialism

(c) they create the same set of outputs – a labour force, middle classes and rival centers of capital.

(d) both have comparable uneven and divisive effects.

Passage – 89

Fifty feet away three male lions lay by the road. They didn't appear to have a hair on their heads. Noting the color of their noses(leonine noses darken as they age, from pink to black), Craig estimated that they were six years old-young adults. "This is wonderful!" he said, after staring at them for several moments. "This is what we came to see. They really are maneless." Craig, a professor at the University of Minnesota, is arguably the leading expert on the majestic Serengeti lion, whose head is mantled in long, thick hair. He and Peyton West, a doctoral student who has been working with him in Tanzania, had never seen the Tsavo lions that live some 200 miles east of the Serengeti. The scientists had partly suspected that the maneless males were adolescents mistaken for adults by amateur observers. Now they knew better.

The Tsavo research expedition was mostly Peyton's show. She had spent several years in Tanzania, compiling the data she needed to answer a question that ought to have been answered long ago: Why do lions have manes? It's the only cat, wild or domestic, that displays such ornamentation. In Tsavo she was attacking the riddle from the opposite angle. Why do its lions not have manes? (Some "maneless" lions in Tsavo East do have partial manes, but they rarely attain the regal glory of the Serengeti lions'.) Does environmental adaptation account for the trait? *Are* the lions of Tsavo, as some people believe, a distinct subspecies of their Serengeti cousins?

The Serengeti lions have been under continuous observation for more than 35 years, beginning with George Schaller's pioneering work in the l960s. But the lions in Tsavo, Kenya's oldest and largest protected ecosystem, have hardly been studied. Consequently, legends have grown up around them. Not only do they look different, according to the myths, they *behave* differently, displaying greater cunning and aggressiveness. "Remember too," *Kenya: The Rough Guide* warns, "Tsavo's lions have a reputation of ferocity." Their fearsome image became well-known in 1898, when two males stalled construction of what is now Kenya

Railways by allegedly killing and eating 135 Indian and African laborers. A British Army officer in charge of building a railroad bridge over the Tsavo River, Lt. Col. J. H. Patterson, spent nine months pursuing the pair before he brought them to bay and killed them. Stuffed and mounted, they now glare at visitors to the Field Museum in Chicago. Patterson's account of the leonine reign of terror, *The Man-Eaters of Tsavo,* was an international best-seller when published in 1907. Still in print, the book has made Tsavo's lions notorious. That annoys some scientists. "People don't want to give up on mythology," Dennis King told me one day. The zoologist has been working in Tsavo off and on for four years. "I am so sick of this man-eater business. Patterson made a helluva lot of money off that story, but Tsavo's lions are no more likely to turn man-eater than lions from elsewhere."

But tales of their savagery and wiliness don't all come from sensationalist authors looking to make a buck. Tsavo lions are generally larger than lions elsewhere, enabling them to take down the predominant prey animal in Tsavo, the Cape buffalo, one of the strongest, most aggressive animals of Earth. The buffalo don't give up easily: They often kill or severely injure an attacking lion, and a wounded lion might be more likely to turn to cattle and humans for food.

And other prey is less abundant in Tsavo than in other traditional lion haunts. A hungry lion is more likely to attack humans. Safari guides and Kenya Wildlife Service rangers tell of lions attacking Land Rovers, raiding camps, stalking tourists. Tsavo is a tough neighborhood, they say, and it breeds tougher lions.

But are they really tougher? And if so, is there any connection between their manelessness and their ferocity? An intriguing hypothesis was advanced two years ago by Gnoske and Peterhans: Tsavo lions may be similar to the unmaned cave lions of the Pleistocene. The Serengeti variety is among the most evolved of the species-the latest model, so to speak-while certain morphological differences in Tsavo lions (bigger bodies, smaller skulls, and maybe even lack of a mane) suggest that they are closer to the primitive ancestor of all lions. Craig and Peyton had serious doubts about this idea, but admitted that Tsavo lions pose a mystery to science.

631. The book *Man-Eaters of Tsavo* annoys some scientists because

(a) it revealed that Tsavo lions are ferocious.

(b) Patterson made a helluva lot of money from the book by sensationalism.

(c) it perpetuated the bad name Tsavo lions had.

(d) it narrated how two male Tsavo lions were killed.

632. The sentence which concludes the first paragraph, "Now they knew better", implies that:

(a) The two scientists were struck by wonder on seeing maneless lions for the first time.

(b) Though Craig was an expert on the Serengeti lion, now he also knew about the Tsavo lions.

(c) Earlier, Craig and West thought that amateur observers had been mistaken.

(d) Craig was now able to confirm that darkening of the noses as lions aged applied to Tsavo lions as well.

633. According to the passage, which of the following has NOT contributed to the popular image of Tsavo lions as savage creatures?

(a) Tsavo lions have been observed to bring down one of the strongest and most aggressive animals — the Cape buffalo.

(b) In contrast to the situation in traditional lion haunts, scarcity of non-buffalo prey in the Tsavo makes the Tsavo lions more aggressive.

(c) The Tsavo lion is considered to be less evolved than the Serengeti variety.

(d) Tsavo lions have been observed to attack vehicles as well as humans.

634. Which of the following, if true, would weaken the hypothesis advanced by Gnoske and Peterhans most?

(a) Craig and Peyton develop even more serious doubts about the idea that Tsavo lions are primitive.

(b) The maneless Tsavo East lions are shown to be closer to the cave lions.

(c) Pleistocene cave lions are shown to be far less violent than believed.

(d) The morphological variations in body and skull size between the cave and Tsavo lions are found to be insignificant.

Passage – 90

Throughout human history the leading causes of death have been infection and trauma. Modem medicine has scored significant victories against both, and the major causes of ill health and death are now the chronic degenerative diseases, such as coronary artery disease, arthritis, osteoporosis, Alzheimer's, macular degeneration, cataract and cancer. These have a long latency period before symptoms appear and a diagnosis is made. It follows that the majority of apparently healthy people are pre-ill.

But are these conditions inevitably degenerative? A truly preventive medicine that focused on the pre-ill, analysing the metabolic errors which lead to clinical illness, might be able to correct them before the first symptom. Genetic risk factors are known for all the chronic degenerative diseases, and are important to the individuals who possess them. At the population level, however, migration studies confirm that these illnesses are linked for the most part to lifestyle factors—exercise, smoking and nutrition. Nutrition is the easiest of these to change, and the most versatile tool for affecting the metabolic changes needed to tilt the balance away from disease.

Many national surveys reveal that malnutrition is common in developed countries. This is not the calorie and/or micronutrient deficiency associated with developing nations (Type A malnutrition); but multiple micronutrient depletion, usually combined with calorific balance or excess (Type B malnutrition). The incidence and severity of Type B malnutrition will be shown to be worse if newer micronutrient groups such as the essential fatty acids, xanthophylls and flavonoids are included in the surveys. Commonly ingested levels of these micronutrients seem to be far too low in many developed countries.

There is now considerable evidence that Type B malnutrition is a major cause of chronic degenerative diseases. If this is the case, then it is logical to treat such diseases not with drugs but with multiple micronutrient repletion, or 'pharmaco-nutrition'. This can take the form of pills and capsules-'nutraceuticals', or food formats known as 'functional foods'. This approach has been neglected hitherto because it is relatively unprofitable for drug companies-the products are hard to patent-and it is a strategy which does not sit easily with modem medical interventionism. Over the last 100 years, the drug industry has invested huge sums in developing a range of subtle and powerful drugs to treat the many diseases we are subject to. Medical training is couched in pharmaceutical terms and this approach has provided us with an exceptional range of therapeutic tools in the treatment of disease and in acute medical emergencies. However, the pharmaceutical model has also created an unhealthy dependency culture, in which relatively few of us accept responsibility for maintaining our own health. Instead, we have handed over this responsibility to health professionals who know very little about health maintenance, or disease prevention.

One problem for supporters of this argument is lack of the right kind of hard evidence. We have a wealth of epidemiological data linking dietary factors to health profiles / disease risks, and a great deal of information on mechanism: how food factors interact with our biochemistry. But almost all intervention studies with micronutrients, with the notable exception of the omega 3 fatty acids, have so far produced conflicting or negative results. In other words, our science appears to have no predictive value. Does this invalidate the science? Or are we simply asking the wrong questions?

Based on pharmaceutical thinking, most intervention studies have attempted to measure the impact of a single micronutrient on the incidence of disease. The classical approach says that if you give a compound formula to test subjects and obtain positive results, you cannot know which ingredient is exerting the benefit, so you must test each ingredient individually. But in the field of nutrition, this does not work. Each intervention on its own will hardly make enough difference to be measured. The best therapeutic response must therefore combine micronutrients to normalise our internal physiology. So do we need to analyse each individual's nutritional status and then tailor a formula specifically for him or her? While we do not have the resources to analyse millions of individual cases, there is no need to do so. The vast majority of people are consuming suboptimal amounts of most micronutrients, and most of the micronutrients concerned are very safe. Accordingly, a comprehensive and universal program of micronutrient support is probably the most cost-effective and safest way of improving

635. The author recommends micronutrient-repletion for large-scale treatment of chronic degenerative diseases because

(a) it is relatively easy to manage.

(b) micronutrient deficiency is the cause of these diseases.

(c) it can overcome genetic risk factors.

(d) it can compensate for other lifestyle factors.

636. Tailoring micronutrient-based treatment plans to suit individual deficiency profiles is not necessary because

(a) it very likely to give inconsistent or negative results.

(b) it is a classic pharmaceutical approach not suited to micronutrients.

(c) most people are consuming suboptimal amounts of safe-to-consume micronutrients.

(d) it is not cost effective to do so.

637. Type-B malnutrition is a serious concern in developed countries because

(a) developing countries mainly suffer from Type-A malnutrition.

(b) it is a major contributor to illness and death.

(c) pharmaceutical companies are not producing drugs to treat this condition.

(d) national surveys on malnutrition do not include newer micronutrient groups.

638. Why are a large number of apparently healthy people deemed pre-ill?

(a) They may have chronic degenerative diseases.

(b) They do not know their own genetic risk factors which predispose them to diseases.

(c) They suffer from Type-B malnutrition.

(d) There is a lengthy latency period associated with chronically degenerative diseases.

Passage – 91

A game of strategy, as currently conceived in game theory, is a situation in which two or more "players" make choices among available alternatives (moves). The totality of choices determines the outcomes of the game, and it is assumed that the rank order of preferences for the outcomes is different for different players. Thus the "interests" of the players are generally in conflict. Whether these interests are diametrically opposed or only partially opposed depends on the type of game.

Psychologically, most interesting situations arise when the interests of the players are partly coincident and partly opposed, because then one can postulate not only a conflict among the players but also inner conflicts within the players. Each is torn between a tendency to cooperate, so as to promote the common interests, and a tendency to compete, so as to enhance his own individual interests.

Internal conflicts are always psychologically interesting. What we vaguely call "interesting" psychology is in very great measure the psychology of inner conflict. Inner conflict is also held to be an important component of serious literature as distinguished from less serious genres. The classical tragedy, as well as the serious novel reveals the inner conflict of central figures. The superficial adventure story on the other hand, depicts only external conflict; that is, the threats to the person with whom the reader (or viewer)identifies stem in these stories exclusively from external obstacles and from the adversaries who create them. On the most primitive level this sort of external conflict is psychologically empty. In the fisticuffs between the protagonists of good and evil, no psychological problems are involved or, at any rate, none are depicted in juvenile representations of conflict.

The detective story, the "adult" analogue of a juvenile adventure tale, has at times been described as a glorification of intellectualized conflict. However, a great deal of the interest in the plots of these stories is sustained by withholding the unraveling of a solution to a problem. The effort of solving the problem is in itself not a conflict if the adversary (the unknown criminal) remains passive, like Nature, whose secrets the scientist supposedly unravels by deduction. If the adversary actively puts obstacles in the detective's path toward the solution, there is genuine conflict. But the conflict is psychologically interesting only to the extent that it contains irrational components such as a tactical error on the criminal's part or the detective's insight into some psychological quirk of the criminal or something of this sort. Conflict conducted in a perfectly rational manner is psychologically no more interesting than a standard Western. For example, Tic-tac-toe, played perfectly by both players, is completely devoid of psychological interest. Chess may be psychologically interesting but only to the extent that it is played not quite rationally. Played completely rationally, chess would not be different from Tic-tac-toe.

In short, a pure conflict of interest (what is called a zero-sum game) although it offers a wealth of interesting conceptual problems, is not interesting psychologically, except to the extent that its conduct departs from rational norms.

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639. According to the passage, internal conflicts are psychologically more interesting than external conflicts because

(a) internal conflicts, rather than external conflicts, form an important component of serious literature as distinguished from less serious genres.

(b) only juveniles or very few "adults" actually experience external conflict, while internal conflict is more widely prevalent in society.

(c) in situations of internal conflict, individuals experience a dilemma in resolving their own preferences for different outcomes.

(d) there are no threats to the reader (or viewer) in case of external conflicts.

640. Which, according to the author, would qualify as interesting psychology?

(a) A statistician's dilemma over choosing the best method to solve an optimization problem.

(b) A chess player's predicament over adopting a defensive strategy against an aggressive opponent.

(c) A mountaineer's choice of the best path to Mt. Everest from the base camp.

(d) A finance manager's quandary over the best way of raising money from the market.

641. According to the passage, which of the following options about the application of game theory to a conflict-of-interest situation is true?

(a) Assuming that the rank order of preferences for options is different for different players.

(b) Accepting that the interests of different players are often in conflict.

(c) Not assuming that the interests are in complete disagreement.

(d) All of the above.

642. The problem solving process of a scientist is different from that of a detective because

(a) scientists study inanimate objects, while detectives deal with living criminals or law offenders.

(b) scientists study known objects, while detectives have to deal with unknown criminals or law offenders.

(c) scientists study phenomena that are not actively altered, while detectives deal with phenomena that have been deliberately influenced to mislead.

(d) scientists study psychologically interesting phenomena, while detectives deal with "adult" analogues of juvenile adventure tales.

Passage – 92

Crinoline and croquet are out. As yet, no political activists have thrown themselves in front of the royal horse on Derby Day. Even so, some historians can spot the parallels. It is a time of rapid technological change. It is a period when the dominance of the world's superpower is coming under threat. It is an epoch when prosperity masks underlying economic strain. And, crucially, it is a time when policy-makers are confident that all is for the best in the best of all possible worlds. Welcome to the Edwardian Summer of the second age of globalisation.

Spare a moment to take stock of what's been happening in the past few months. Let's start with the oil price, which has rocketed to more than $65 a barrel, more than double its level 18 months ago. The accepted wisdom is that we shouldn't worry our little heads about that, because the incentives are there for business to build new production and refining capacity, which will effortlessly bring demand and supply back into balance and bring crude prices back to $25 a barrel. As Tommy Copper used to say, 'just like that'.

Then there is the result of the French referendum on the European Constitution, seen as thick-headed luddites railing vainly against the modern world. What the French needed to realize, the argument went, was that there was no alternative to the reforms that would make the country more flexible, more competitive, more dynamic. Just the sort of reforms that allowed Gate Gourmet to sack hundreds of its staff at Heathrow after the sort of ultimatum that used to be handed out by Victorian mill owners. An alternative way of looking at the French "non" is that our neighbours translate "flexibility" as "you're fired".

Finally, take a squint at the United States. Just like Britian a century ago, a period of unquestioned superiority is drawing to a close. China is still a long way from matching America's wealth, but it is growing at a stupendous rate and economic strength brings geo-political clout. Already, there is evidence of a new scramble for Africa as Washington and Beijing compete for oil stocks. Moreover, beneath the surface of the US economy, all is not well. Growth looks healthy enough, but the competition from China and elsewhere has meant the world's biggest economy now imports far more than it exports. The US is living beyond its means, but in this time of studied complacency a current account deficit worth 6 perfect of gross domestic product is seen as a sign of strength, not weakness.

In this new Edwardian summer, comfort is taken from the fact that dearer oil has not had the savage inflationary consequences of 1973-1974, when a fourfold increase in the cost of crude brought an abrupt end to a postwar boom that had gone on uninterrupted for a quarter of a century. True, the cost of living has been affected by higher transport costs, but we are talking of inflation at 2.3 per cent and not 27 per cent. Yet the idea that higher oil prices are of little consequence is fanciful. If people are paying more to fill up their cars it leaves them with less to spend on everything else, but there is a reluctance to consume less. In the 1970s unions were strong and able to negotiate large, compensatory pay deals that served to intensify inflationary pressure. In 2005, that avenue is pretty much closed off, but the abolition of all the controls on credit that existed in the 1970s means that households are invited to borrow more rather than consume less. The knock-on effects of higher oil prices are thus felt in different ways – through high levels of indebtedness, in inflated asset prices, and in balance of payments deficits.

There are those who point out, rightly, that modern industrial capitalism has proved mightily resilient these past 250 years, and that a sign of the enduring strength of the system has been the way it apparently shrugged off everything – a stock market crash, 9/11, rising oil prices – that have been thrown at it in the half decade since the millennium. Even so, there are at least three reasons for concern. First, we have been here before. In terms of political economy, the first era of globalisation mirrored our own. There was a belief in unfettered capital flows, in free migration. Eventually, though, there was a backlash, manifested in a struggle between free traders and protectionists, and in rising labour militancy.

Second, the world is traditionally as its most fragile at times when the global balance of power is in flux. By the end of the nineteenth century, Britain's role as the hegemonic power was being challenged by the rise of the United States, Germany, and Japan while the Ottoman and Hapsburg empires were clearly in rapid decline. Looking ahead from

2005, it is clear that over the next two or three decades, both China and India – which together account for half the world's population – will flex their muscles.

Finally, there is the question of what rising oil prices tell us. The emergence of China and India means global demand for crude is likely to remain high a t a time when experts say production is about to top out. If supply constraints start to bite, any decline in the prices are likely to be short-term cyclical affairs punctuating a long upward trend.

643. By the expression 'Edwardian Summer', the author refers to a period in which there is

(a) unparalleled luxury and opulence.

(b) a sense of complacency among people because of all-round prosperity.

(c) a culmination of all-round economic prosperity.

(d) an imminent danger lurking behind economic prosperity.

644. What, according to the author, has resulted in a widespread belief in the resilence of modern capitalism?

(a) Growth in the economies of Western countries despite shocks in the form of increase in levels of indebtedness and inflated asset prices.

(b) Increase in the prosperity of Western countries and China despite rising oil prices.

(c) Continued growth of Western economies despite a rise in terrorism, an increase in oil prices and other similar shocks.

(d) The success of continued reforms aimed at making Western economies more dynamic, competitive and efficient.

645. Which of the following best represents the key argument made by the author?

(a) The rise in oil prices, the flux in the global balance of power and historical precedents should make us question our belief that the global economic prosperity would continue.

(b) The belief that modern industrial capitalism is highly resilient and capable of overcoming shocks will be belied soon.

(c) Widespread prosperity leads to neglect of early signs of underlying economic weakness, manifested in higher oil prices and a flux in the global balance of power.

(d) A crisis is imminent in the West given the growth of countries like China and India and the increase in oil prices.

646. What can be inferred about the author's view when he states 'As Tommy Cooper used to say "just like that"?

(a) Industry has incentives to build new production and refining capacity and therefore oil prices would reduce.

(b) There would be a correction in the price levels of oil once new production capacity is added.

(c) The decline in oil prices is likely to be short-term in nature.

(d) It is not necessary that oil prices would go down to earlier levels.

Passage – 93

While complex in the extreme, Derrida's work has proven to be a particularly influential approach to the analysis of the ways in which language structures our understanding of ourselves and the world we inhabit, an approach he termed *deconstruction*. In its simplest formulation, deconstruction can be taken to refer to a methodological strategy which seeks to uncover layers of hidden meaning in a text that have been denied or suppressed. The term 'text', in this respect, does not refer simply to a written form of communication, however. Rather, texts are something we all produce and reproduce constantly in our every day social relations, be they spoken, written or embedded in the construction of material artifacts. At the heart of Derrida's deconstructive approach is his critique of what he perceives to be the totalitarian impulse of the Enlightenment pursuit to bring all that exists in the world under the domain of representative language, a pursuit he refers to as *logocentrism*. Logocentrism is the search for a rational language that is able to know and represent the world and all its aspects perfectly and accurately. Its totalitarian dimension, for Derrida at least, lies primarily in its tendency to marginalize or dismiss all that does not neatly comply with its particular linguistic representations, a tendency that, throughout history, has all too frequently been manifested in the form of authoritarian institutions. Thus logocentrism has, in its search for the truth of absolute representation, subsumed difference and oppressed that which it designates as its alien 'other'. For Derrida, western civilization has been built upon such a systematic assault on alien cultures and ways of life, typically in the name of reason and progress.

In response to logocentrism, deconstruction posits the idea that the mechanism by which this process of marginalization and the ordering of truth occurs is through establishing systems of binary opposition. Oppositional linguistic dualisms, such as rational/irrational, culture/nature and good/bad are not, however,

construed as equal partners as they are in, say, the semiological structuralism of Saussure. Rather, they exist, for Derrida, in a series of hierarchical relationships with the first term normally occupying a superior position. Derrida defines the relationship between such oppositional terms using the neologism *différance*. This refers to the realization that in any statement, oppositional terms differ from each other (for instance, the difference between rationality and irrationality is constructed through oppositional usage), and at the same time, a hierarchical relationship is maintained by the deference of one term to the other (in the positing of rationality over irrationality, for instance). It is this latter point which is perhaps the key to understanding Derrida's approach to deconstruction.

For the fact at any given time one term must defer to its oppositional 'other', means that the two terms are constantly in a state of interdependence. The presence of one is dependent upon the absence or 'absent-presence' of the 'other', such as in the case of good and evil, whereby to understand the nature of one, we must constantly relate it to the absent term in order to grasp its meaning. That is, to do good, we must understand that our act is not evil, for without that comparison the term becomes meaningless. Put simply, deconstruction represents an attempt to demonstrate the absent-presence of this oppositional 'other', to show that what we say or write is in itself not expressive simply of what is present, but also of what is absent. Thus, deconstruction seeks to reveal the interdependence of apparently dichotomous terms and their meanings relative to their textual context; that is, within the linguistic power relations which structure dichotomous terms hierarchically. In Derrida's own words, a deconstructive reading "must always aim at a certain relationship, unperceived by the writer, between what he commands and what he does not command of the patterns of a language that he uses. …[It] attempts to make the not-seen accessible to sight."

Meaning, then, is never fixed or stable, whatever the intention of the author of a text. For Derrida, language is a system of relations that are dynamic, in that all meanings we ascribe to the world are dependent not only on what we believe to be present but also on what is absent. Thus, any act of interpretation must refer not only to what the author of a text intends, but also to what is absent from his or her intention. This insight leads, once again, to Derrida's further rejection of the idea of the definitive authority of the intentional agent or subject. The subject is decentred; it is conceived as the outcome of relations of *différance*. As author of its own biography, the subject thus becomes the ideological fiction of modernity and its logocentric philosophy, one that depends upon the formation of hierarchical dualisms, which repress and deny the presence of the absent 'other'. No meaning can, therefore, even be definitive, but is merely an outcome of a particular interpretation.

647. According to the passage, Derrida believes that:

(a) Reality can be construed only through the use of rational analysis.

(b) Language limits our construction of reality.

(c) A universal language will facilitate a common understanding of reality.

(d) We need to uncover the hidden meaning in a system of relations expressed by language.

648. To Derrida, 'logocentrism' does not imply:

(a) A totalitarian impulse.

(b) A domain of representative language.

(c) Interdependence of the meanings of dichotomous terms.

(d) A strategy that seeks to suppress hidden meanings in a text.

649. According to the passage, Derrida believes that the system of binary opposition

(a) represents a prioritization or hierarchy.

(b) reconciles contradictions and dualities.

(c) weakens the process of marginalization and ordering of truth.

(d) deconstructs reality.

650. Derrida rejects the idea of 'definitive authority of the subject' because

(a) interpretation of the text may not make the unseen visible.

(b) the meaning of the text is based on binary opposites.

(c) the implicit power relationship is often ignored.

(d) any act of interpretation must refer to what the author intends.

Passage – 94

Our propensity to look out for regularities, and to impose laws upon nature, leads to the psychological phenomenon of dogmatic thinking or, more generally, dogmatic behaviour: we expect regularities everywhere and attempt to find them even where there are none; events which do not yield to these attempts we are inclined to treat as a kind of 'background noise'; and we stick to our expectations even when they are inadequate and we ought to accept defeat. This dogmatism is to some extent necessary. It is demanded by a situation which can only be dealt with by forcing our conjectures upon the world.

Moreover, this dogmatism allows us to approach a good theory in stages, by way of approximations: if we accept defeat too easily, we may prevent ourselves from finding that we were very nearly right.

It is clear that this dogmatic attitude, which makes us stick to our first impressions, is indicative of a strong belief; while a critical attitude, which is ready to modify its tenets, which admits doubt and demands tests, is indicative of a weaker belief. Now according to Hume's theory, and to the popular theory, the strength of a belief should be a product of repetition; thus it should always grow with experience, and always be greater in less primitive persons. But dogmatic thinking, an uncontrolled wish to impose regularities, a manifest pleasure in rites and in repetition as such, is characteristic of primitives and children; and increasing experience and maturity sometimes create an attitude of caution and criticism rather than of dogmatism.

My logical criticism of Hume's psychological theory, and the considerations connected with it, may seem a little removed from the field of the philosophy of science. But the distinction between dogmatic and critical thinking, or the dogmatic and the critical attitude, brings us right back to our central problem. For the dogmatic attitude is clearly related to the tendency to verify our laws and schemata by seeking to apply them and to confirm them, even to the point of neglecting refutations, whereas the critical attitude is one of readiness to change them — to test them; to refute them; to falsify them, if possible. This suggests that we may identify the critical attitude with the scientific attitude, and the dogmatic attitude with the one which we have described as pseudo-scientific. It further suggests that genetically speaking the pseudo-scientific attitude is more primitive than, and prior to, the scientific attitude: that it is a pre-scientific attitude. And this primitivity or priority also has its logical aspect. For the critical attitude is not so much opposed to the dogmatic attitude as super-imposed upon it: criticism must be directed against existing and influential beliefs in need of critical revision — in other words, dogmatic beliefs. A critical attitude needs for its raw material, as it were, theories or beliefs which are held more or less dogmatically.

Thus, science must begin with myths, and with the criticism of myths; neither with the collection of observations, nor with the invention of experiments, but with the critical discussion of myths, and of magical techniques and practices. The scientific tradition is distinguished from the pre-scientific tradition in having two layers. Like the latter, it passes on its theories; but it also passes on a critical attitude towards them. The theories are passed on, not as dogmas, but rather with the challenge to discuss them and improve upon them.

The critical attitude, the tradition of free discussion of theories with the aim of discovering their weak spots so that they may be improved upon, is the attitude of reasonableness, of rationality. From the point of view here developed, all laws, all theories, remain essentially tentative, or conjectural, or hypothetical, even when we feel unable to doubt them any longer. Before a theory has been refuted we can never know in what way it may have to be modified.

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651. In the context of science, according to the passage, the interaction of dogmatic beliefs and critical attitude can be best described as:

(a) A duel between two warriors in which one has to die.

(b) The effect of a chisel on a marble stone while making a sculpture.

(c) The feedshare (natural gas) in fertilizer industry being transformed into fertilizers.

(d) A predator killing its prey.

(e) The effect of fertilizers on a sapling.

652. According to the passage, the role of a dogmatic attitude or dogmatic behaviour in the development of science is

(a) critical and important, as, without it, initial hypotheses or conjectures can never be made.

(b) positive, as conjectures arising out of our dogmatic attitude become science.

(c) negative, as it leads to pseudo-science.

(d) neutral, as the development of science is essentially because of our critical attitude.

(e) inferior to critical attitude, as a critical attitude leads to the attitude of reasonableness and rationality.

653. Dogmatic behaviour, in this passage, has been associated with primitives and children. Which of the following best describes the reason why the author compares primitives with children?

(a) Primitives are people who are not educated, and hence can be compared with children, who have not yet been through school.

(b) Primitives are people who, though not modern, are as innocent as children.

(c) Primitives are people without a critical attitude, just as children are.

(d) Primitives are people in the early stages of human evolution; similarly, children are in the early stages of their lives.

(e) Primitives are people who are not civilized enough, just as children are not.

654. Which of the following statements best supports the argument in the passage that a critical attitude leads to a weaker belief than a dogmatic attitude does?

(a) A critical attitude implies endless questioning, and, therefore, it cannot lead to strong beliefs.

(b) A critical attitude, by definition, is centred on an analysis of anomalies and "noise".

(c) A critical attitude leads to questioning everything, and in the process generates "noise" without any conviction.

(d) A critical attitude is antithetical to conviction, which is required for strong beliefs.

(e) A critical attitude leads to questioning and to tentative hypotheses.

655. According to the passage, which of the following statements best describes the difference between science and pseudo-science?

(a) Scientific theories or hypotheses are tentatively true whereas pseudo-sciences are always true.

(b) Scientific laws and theories are permanent and immutable whereas pseudo-sciences are contingent on the prevalent mode of thinking in a society.

(c) Science always allows the possibility of rejecting a theory or hypothesis, whereas pseudo-sciences seek to validate their ideas or theories.

(d) Science focuses on anomalies and exceptions so that fundamental truths can be uncovered, whereas pseudo-sciences focus mainly on general truths.

(e) Science progresses by collection of observations or by experimentation, whereas pseudo-sciences do not worry about observations and experiments.

Passage – 95

Fifteen years after communism was officially pronounced dead, its spectre seems once again to be haunting Europe. Last month, the Council of Europe's parliamentary assembly voted to condemn the "crimes of totalitarian communist regimes," linking them with Nazism and complaining that communist parties are still "legal and active in some countries." Now Goran Lindblad, the conservative Swedish MP behind the resolution, wants to go further. Demands that European Ministers launch a continent-wide anti-communist campaign — including school textbook revisions, official memorial days, and museums — only narrowly missed the necessary two-thirds majority. Mr. Lindblad pledged to bring the wider plans back to the Council of Europe in the coming months.

He has chosen a good year for his ideological offensive: this is the 50th anniversary of Nikita Khrushchev's denunciation of Josef Stalin and the subsequent Hungarian uprising, which will doubtless be the cue for further excoriation of the communist record. Paradoxically, given that there is no communist government left in Europe outside Moldova, the attacks have if anything, become more extreme as time has gone on. A clue as to why that might be can be found in the rambling report by Mr. Lindblad that led to the Council of Europe declaration. Blaming class struggle and public ownership, he explained "different elements of communist ideology such as equality or social justice still seduce many" and "a sort of nostalgia for communism is still alive." Perhaps the real problem for Mr. Lindblad and his right-wing allies in Eastern Europe is that communism is not dead enough — and they will only be content when they have driven a stake through its heart.

The fashionable attempt to equate communism and Nazism is in reality a moral and historical nonsense. Despite the cruelties of the Stalin terror, there was no Soviet Treblinka or Sorbibor, no extermination camps built to murder millions. Nor did the Soviet Union launch the most devastating war in history at a cost of more than 50 million lives — in fact it played the decisive role in the defeat of the German war machine. Mr. Lindblad and the Council of Europe adopt as fact the wildest estimates of those "killed by communist regimes" (mostly in famines) from the fiercely contested Black Book of Communism, which also underplays the number of deaths attributable to Hitler. But, in any case, none of this explains why anyone might be nostalgic in former communist states, now enjoying the delights of capitalist restoration. The dominant account gives no sense of how communist regimes renewed themselves after 1956 or why Western leaders feared they might overtake the capitalist world well into the 1960s. For all its brutalities and failures, communism in the Soviet Union, Eastern Europe, and elsewhere delivered rapid industrialization, mass education, job security, and huge advances in social and gender equality. Its existence helped to drive up welfare standards in the West, and provided a powerful counterweight to Western global domination.

It would be easier to take the Council of Europe's condemnation of communist state crimes seriously if it had also seen fit to denounce the far bloodier record of European colonialism — which only finally came to an end in the 1970s. This was a system of racist despotism, which dominated the globe in Stalin's time. And while there is precious little connection between the ideas of fascism and communism, there is an intimate link between colonialism and Nazism. The terms lebensraum and konzentrationslager were both first used by the German colonial regime in south-west Africa (now Namibia), which committed genocide against the Herero and Nama peoples and bequeathed its ideas and personnel directly to the Nazi party.

Around 10 million Congolese died as a result of Belgian forced labour and mass murder in the early twentieth century; tens of millions perished in avoidable or enforced famines in British-ruled India; up to a million Algerians died in their war for independence, while controversy now rages in France about a new law requiring teachers to put a positive spin on colonial history. Comparable atrocities were carried out by all European colonialists, but not a word of condemnation from the Council of Europe. Presumably, European lives count for more.

No major twentieth century political tradition is without blood on its hands, but battles over history are more about the future than the past. Part of the current enthusiasm in official Western circles for dancing on the grave of communism is no doubt about relations with today's Russia and China. But it also reflects a determination to prove there is no alternative to the new global capitalist order — and that any attempt to find one is bound to lead to suffering. With the new imperialism now being resisted in the Muslim world and Latin America, growing international demands for social justice and ever greater doubts about whether the environmental crisis can be solved within the existing economic system, the pressure for alternatives will increase.

656. Among all the apprehensions that Mr. Goran Lindblad expresses against communism, which one gets admitted, although indirectly, by the author?

(a) There is nostalgia for communist ideology even if communism has been abandoned by most European nations.

(b) Notions of social justice inherent in communist ideology appeal to critics of existing systems.

(c) Communist regimes were totalitarian and marked by brutalities and large scale violence.

(d) The existing economic order is wrongly viewed as imperialistic by proponents of communism.

(e) Communist ideology is faulted because communist regimes resulted in economic failures.

657. What, according to the author, is the real reason for a renewed attack against communism?

(a) Disguising the unintended consequences of the current economic order such as social injustice and environmental crisis.

(b) Idealising the existing ideology of global capitalism.

(c) Making communism a generic representative of all historical atrocities, especially those perpetrated by the European imperialists.

(d) Communism still survives, in bits and pieces, in the minds and hearts of people.

(e) Renewal of some communist regimes has led to the apprehension that communist nations might overtake the capitalists.

658. The author cites examples of atrocities perpetrated by European colonial regimes in order to

(a) compare the atrocities committed by colonial regimes with those of communist regimes.

(b) prove that the atrocities committed by colonial regimes were more than those of communist regimes.

(c) prove that, ideologically, communism was much better than colonialism and Nazism.

(d) neutralise the arguments of Mr. Lindblad and to point out that the atrocities committed by colonial regimes were more than those of communist regimes.

(e) neutralise the arguments of Mr. Lindblad and to argue that one needs to go beyond and look at the motives of these regimes.

659. Why, according to the author, is Nazism closer to colonialism than it is to communism?

(a) Both colonialism and Nazism were examples of tyranny of one race over another.

(b) The genocides committed by the colonial and the Nazi regimes were of similar magnitude.

(c) Several ideas of the Nazi regime were directly imported from colonial regimes.

(d) Both colonialism and Nazism are based on the principles of imperialism.

(e) While communism was never limited to Europe, both the Nazis and the colonialists originated in Europe.

660. Which of the following cannot be inferred as a compelling reason for the silence of the Council of Europe on colonial atrocities?

(a) The Council of Europe being dominated by erstwhile colonialists.

(b) Generating support for condemning communist ideology.

(c) Unwillingness to antagonize allies by raking up an embarrassing past.

(d) Greater value seemingly placed on European lives.

(e) Portraying both communism and Nazism as ideologies to be condemned.

Passage – 96

My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract. In order to do this we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the idea is that the principles of justice for the basic structure of society are the object of the

original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice, I shall call justice as fairness. Thus, we are to imagine that those who engage in social cooperation choose together, in one joint act, the principles which are to assign basic rights and duties and to determine the division of social benefits. Just as each person must decide by rational reflection what constitutes his good, that is, the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty determines the principles of justice.

In 'justice as fairness', the original position is not an actual historical state of affairs. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice. Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain.

Justice as fairness begins with one of the most general of all choices which persons might make together, namely, with the choice of the first principles of a conception of justice which is to regulate all subsequent criticism and reform of institutions. Then, having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact laws, and so on, all in accordance with the principles of justice initially agreed upon. Our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. Moreover, assuming that the original position does determine a set of principles, it will then be true that whenever social institutions satisfy these principles, those engaged in them can say to one another that they are cooperating on terms to which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principles. The general recognition of this fact would provide the basis for a public acceptance of the corresponding principles of justice. No society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense; each person finds himself placed at birth in some particular position in some particular society, and the nature of this position materially affects his life prospects. Yet a society satisfying the principles of justice as fairness comes as close as a society can to being a voluntary scheme, for it meets the principles which free and equal persons would assent to under circumstances that are fair.

661. A just society, as conceptualized in the passage, can be best described as:

(a) A Utopia in which everyone is equal and no one enjoys any privilege based on their existing positions and powers.

(b) A hypothetical society in which people agree upon principles of justice which are fair.

(c) A society in which principles of justice are not based on the existing positions and powers of the individuals.

(d) A society in which principles of justice are fair to all.

(e) A hypothetical society in which principles of justice are not based on the existing positions and powers of the individuals.

662. The original agreement or original position in the passage has been used by the author as:

(a) A hypothetical situation conceived to derive principles of justice which are not influenced by position, status and condition of individuals in the society.

(b) A hypothetical situation in which every individual is equal and no individual enjoys any privilege based on the existing positions and powers.

(c) A hypothetical situation to ensure fairness of agreements among individuals in society.

(d) An imagined situation in which principles of justice would have to be fair.

(e) An imagined situation in which fairness is the objective of the principles of justice to ensure that no individual enjoys any privilege based on the existing positions and powers.

663. Which of the following best illustrates the situation that is equivalent to choosing 'the principles of justice' behind a 'veil of ignorance'?

(a) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck, but have some possibility of returning.

(b) The principles of justice are chosen by a group of school children whose capabilities are yet to develop.

(c) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck and have no possibility of returning.

(d) The principles of justice are chosen assuming that such principles will govern the lives of the rule makers only in their next birth if the rule makers agree that they will be born again.

(e) The principles of justice are chosen by potential immigrants who are unaware of the resources necessary to succeed in a foreign country.

664. Why, according to the passage, do principles of justice need to be based on an original agreement?

(a) Social institutions and laws can be considered fair only if they conform to principles of justice.

(b) Social institutions and laws can be fair only if they are consistent with the principles of justice as initially agreed upon.

(c) Social institutions and laws need to be fair in order to be just.

(d) Social institutions and laws evolve fairly only if they are consistent with the principles of justice as initially agreed upon.

(e) Social institutions and laws conform to the principles of justice as initially agreed upon.

665. Which of the following situations best represents the idea of justice as fairness, as argued in the passage?

(a) All individuals are paid equally for the work they do.

(b) Everyone is assigned some work for his or her livelihood.

(c) All acts of theft are penalized equally.

(d) All children are provided free education in similar schools.

(e) All individuals are provided a fixed sum of money to take care of their health.

Passage – 97

Human Biology does nothing to structure human society: age may enfeeble us all, but cultures vary considerably in the prestige and power they accord to the elderly. Giving birth is a necessary condition for being a mother, but it is not sufficient. We expect mothers to behave in maternal ways and to display appropriately maternal sentiments. We prescribe a clutch of norms or rules that govern the *role* of a mother. That the social role is independent of the biological base can be demonstrated by going back three sentences. (giving birth is certainly not sufficient to be a mother but, as adoption and fostering show, it is not even necessary!

The fine detail of what is expected of a mother or a father or a dutiful son differs from culture to culture, but everywhere behaviour is coordinated by the *reciprocal* nature of roles. Husbands and wives, parents and children, employers and employees, waiters and customers, teachers and pupils, warlords and followers: each makes sense only in its relation to the other. The term 'role' is an appropriate one. because the metaphor of an actor in a play neatly expresses the rule-governed nature or scripted nature of much of social life and the sense that society is a joint production. Social life occurs only because people play their parts (and that is as true for war and conflicts as for peace and love) and those parts make sense only in the context of the overall show. The drama metaphor also reminds us of the artistic licence available to the players. We can play a part straight or, as the following from J.P. Sartre conveys, we can ham it up.

Let us consider this waiter in the café. His movement is quick and forward, a little too precise, a little too rapid. He comes towards the patrons with a step a little too quick. He bends forward a little too eagerly: his voice, his eyes express an interest a little too solicitous for the order of the customer. Finally there he returns, trying to imitate in his walk the inflexible stiffness of some kind of automation while carrying his tray with the recklessness of a tightropewalker …..All his behaviour seems to us a game….But what is he playing? We need not watch long before we can explain it: he is playing at being a waiter in a café.

The American sociologist Frying Goffman built an influential body of social analysis on elaborations of the metaphor of social life as drama. Perhaps his most telling point was that it is only through acting out a part that we express character. It is not enough to be evil or virtuous: we have to be seen to be evil or virtuous.

There is distinction between the roles we play and some underlying self. Here we might note that some roles are more absorbing than others. We would not be surprised by the waitress who plays the part in such a way as to signal to us that she is much more than her occupation. We would be surprised and offended by the father who played his part 'tongue in cheek'. Some roles are broader and more far-reaching than others. Describing someone as a clergyman or faith healer would say far more about that person than describing someone as a bus driver.

2007

666. What is the thematic highlight of the passage?

(a) In the absence of strong biological linkages, reciprocal roles provide the mechanism for coordinating human behaviour.

(b) In the absence of reciprocal roles, biological linkages provide the mechanism for coordinating human behaviour.

(c) Human behaviour is independent of biological linkages and reciprocal roles.

(d) Human behaviour depends on biological linkages and reciprocal roles.

(e) Reciprocal roles determine normative human behaviour in society.

667. Which of the following would have been true if biological linkages structured human society?

(a) The role of mother would have been defined through her reciprocal relationship with her children.

(b) We would not have been offended by the father playing his role 'tongue in cheek'.

(c) Women would have adopted and fostered children rather than giving birth to them.

(d) Even if warlords were physically weaker than their followers, they would still dominate them.

(e) Waiters would have stronger motivation to serve their customers.

668. It has been claimed in the passage that "some roles are more absorbing than others". According to the passage, which of the following seem(s) appropriate reason (s) for such a claim?

A. Some roles carry great expectations from the society preventing manifestation of the true self.

B. Society ascribes so much importance to some roles that the conception of self may get aligned with the roles being performed.

C. Some roles require development of skill and expertise leaving little time for manifestation of self.

(a) A only (b) B only

(c) C only (d) A & B

(e) B & C

Passage – 98

Every civilized society lives and thrives on a silent but profound agreement as to what is to be accepted as the valid mould of experience. Civilization is a complex system of dams, dykes. and canals warding off, directing, and articulating the influx of the surrounding fluid element: a fertile fenland, elaborately drained and protected from the high tides of chaotic, unexercised, and inarticulate experience. In such a culture, stable and sure of itself within the frontiers of 'naturalized' experience, the arts wield their creative power not so much in width as in depth. They do not create new experience, but deepen and purify the old. Their works do not differ from one another like a new horizon from a new horizon, but like a madonna from a madonna.

The periods of art which are most vigorous in creative passion seem to occur when the established pattern of experience loosens its rigidity without as yet losing its force. Such a period was the Renaissance, and Shakespeare its poetic consummation. Then it was as though the discipline of the old order gave depth to the excitement of the breaking away, the depth of job and tragedy, of incomparable conquests and irredeemable losses. Adventurers of experience set out as though in lifeboats to rescue and bring back to the shore treasures of knowing and feeling which the old order had left floating on the high seas. The works of the early Renaissance and the poetry of Shakespeare vibrate with the compassion for live experience in danger of dying from exposure and neglect. In this compassion was the creative genius of the age. Yet, it was a genius of courage, not of desperate audacity. For, however elusively, it still knew of harbours and anchors, of homes to which to return, and of barns in which to store the harvest. The exploring spirit of art was in the depths of its consciousness still aware of a scheme of things into which to fit its exploits and creations.

But the more this scheme of things loses its stability, the more boundless and uncharted appears the ocean of potential exploration. In the blank confusion of infinite potentialities flotsam of significance gets attached to jetsam of experience: for everything is sea, everything is at sea-

…The sea is all about us;

The sea is the land's edge also, the granite

Into which it reaches, the beaches where it tosses

Its hints of earlier and other creation…

– and Rilke tells a story in which, as in T.S. Eliot's poem, it is again the sea and the distance of 'other creation' that becomes the image of the poet's reality. A rowing boat sets out on a difficult passage. The oarsmen labour in exact rhythm. There is no sign yet of the destination. Suddenly a man. seemingly idle, breaks out into song. And if the labour of the oarsmen meaninglessly defeats the real resistance of the real waves, it is the idle single who magically conquers the despair of apparent aimlessness. While the people next to him try to come to grips with the element that is next to them, his voice seems to bind the boat to the farthest distance so that the farthest distance draws it towards itself. 'I don't know why and how,' is Rilke's conclusion, 'but suddenly I understood the situation of the poet, his place and function in this age. It does not matter if one denies him every place — except this one. There one must tolerate him.'

669. In the passage, the expression "like a madonna from a madonna" alludes to

(a) The difference arising as a consequence of artistic license.

(b) The difference between two artistic interpretations.

(c) The difference between 'life' and 'interpretation of life'.

(d) The difference between 'width' and 'depth' of creative power.

(e) The difference between the legendary character and the modern day singer.

670. The sea and 'other creation' leads Rilke to

(a) Define the place of the poet in his culture.

(b) Reflect on the role of the oarsman and the singer.

(c) Muse on artistic labour and its aimlessness.

(d) Understand the elements that one has to deal with.

(e) Delve into natural experience and real waves.

671. According to the passage, the term "adventurers of experience" refers to

(a) Poets and artists who are driven by courage.

(b) Poets and artists who create their own genre.

(c) Poets and artists of the Renaissance.

(d) Poets and artists who revitalize and enrich the past for us.

(e) Poets and artists who delve in flotsam and jetsam in sea.

Passage – 99

To discover the relation between rules, paradigms, and normal science, consider first how the historian isolates the particular loci of commitment that have been described as accepted rules. Close historical investigation of a given specialty at a given time discloses a set of recurrent and quasi-standard illustrations of various theories in their conceptual, observational, and instrumental applications. These are the community's paradigms, revealed in its textbooks, lectures, and laboratory exercises. By studying them and by practicing with them, the members of the corresponding community learn their trade. The historian, of course, will discover in addition a penumbral area occupied by achievements whose status is still in doubt, but the core of solved problems and techniques will usually be clear. Despite occasional ambiguities, the paradigms of a mature scientific community can be determined with relative ease.

That demands a second step and one of a somewhat different kind. When undertaking it, the historian must compare the community's paradigms with each other and with its current research reports. In doing so, his object is to discover what isolable elements, explicit or implicit, the members of that community may have abstracted from their more global paradigms and deploy it as rules in their research. Anyone who has attempted to describe or analyze the evolution of a particular scientific tradition will necessarily have sought accepted principles and rules of this sort. Almost certainly, he will have met with at least partial success. But, if his experience has been at all like my own, he will have found the search for rules both more difficult and less satisfying than the search for paradigms. Some of the generalizations he employs to describe the community's shared beliefs will present more problems. Others, however, will seem a shade too strong. Phrased in just that way, or in any other way he can imagine, they would almost certainly have been rejected by some members of the group he studies. Nevertheless, if the coherence of the research tradition is to be understood in terms of rules, some specification of common ground in the corresponding area is needed. As a result, the search for a body of rules competent to constitute a given normal research tradition becomes a source of continual and deep frustration.

Recognizing that frustration, however, makes it possible to diagnose its source. Scientists can agree that a Newton, Lavoisier, Maxwell, or Einstein has produced an apparently permanent solution to a group of outstanding problems and still disagree, sometimes without being aware of it, about the particular abstract characteristics that make those solutions permanent. They can, that is, agree in their identification of a paradigm without agreeing on, or even attempting to produce, a full interpretation or rationalization of it. Lack of a standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research. Normal science can be determined in part by the direct inspection of paradigms, a process that is often aided by but does not depend upon the formulation of rules and assumption. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.

672. What is the author attempting to illustrate through this passage?

(a) Relationships between rules, paradigms, and normal science

(b) How a historian would isolate a particular 'loci of commitment'

(c) How a set of shared beliefs evolves into a paradigm

(d) Ways of understanding a scientific tradition

(e) The frustrations of attempting to define a paradigm of a tradition

673. The term 'loci of commitment' as used in the passage would most likely correspond with which of the following?

(a) Loyalty between a group of scientists in a research laboratory

(b) Loyalty between groups of scientists across research laboratories

(c) Loyalty to a certain paradigm of scientific inquiry

(d) Loyalty to global patterns of scientific inquiry

(e) Loyalty to evolving trends of scientific inquiry

674. The author of this passage is likely to agree with which of the following?

(a) Paradigms almost entirely define a scientific tradition.

(b) A group of scientists investigating a phenomenon would benefit by defining a set of rules.

(c) Acceptance by the giants of a tradition is a sine qua non for a paradigm to emerge.

(d) Choice of isolation mechanism determines the type of paradigm that may emerge from a tradition.

(e) Paradigms are a general representation of rules and beliefs of a scientific tradition.

Passage – 100

The difficulties historians face in establishing cause-and-effect relations in the history of human societies are broadly similar to the difficulties facing astronomers, climatologists, ecologists, evolutionary biologists; geologists, and palaeontologists. To varying degrees each of these fields is plagued by the impossibility of performing replicated, controlled experimental interventions, the complexity arising from enormous numbers of variables, the resulting uniqueness of each system, the consequent impossibility of formulating universal laws, and the difficulties of predicting emergent properties and future behaviour. Prediction in history, as in other historical sciences, is most feasible on large spatial scales and over long times, when the unique features of millions of small-scale brief events become averaged out. Just as I could predict the sex ratio of the next 1,000 newborns but not the sexes of my own two children. the historian can recognize factors that made inevitable the broad outcome of the collision between American and Eurasian societies after 13,000 years of separate developments, but not the outcome of the 1960 U.S. presidential election. The details of which candidate said what during a single televised debate in October 1960 could have given the electoral victory to Nixon instead of to Kennedy, but no details of who said what could have blocked the European conquest of Native Americans.

How can students of human history profit from the experience of scientists in other historical sciences? A methodology that has proved useful involves the comparative method and so-called natural experiments. While neither astronomers studying galaxy formation nor human historians can manipulate their systems in controlled laboratory experiments, they both can take advantage of natural experiments, by comparing systems differing in the presence or absence (or in the strong or weak effect)of some putative causative factor. For example, epidemiologists, forbidden to feed large amounts of salt to people experimentally, have still been able to identify effects of high salt intake by comparing groups of humans who already differ greatly in their salt intake: and cultural anthropologists, unable to provide human groups experimentally with varying resource abundances for many centuries, still study long-term effects of resource abundance on human societies by comparing recent Polynesian populations living on islands differing naturally in resource abundance.

The student of human history can draw on many more natural experiments than just comparisons among the five inhabited continents. Comparisons can also utilize large islands that have developed complex societies in a considerable degree of isolation (such as Japan, Madagascar. Native American Hispaniola, New Guinea, Hawaii, and many others), as well as societies on hundreds of smaller islands and regional societies within each of the continents. Natural experiments in any field, whether in ecology or human history, are inherently open to potential methodological criticisms. Those include confounding effects of natural variation in additional variables besides the one of interest, as well as problems in inferring chains of causation from observed correlations between variables. Such methodological problems have been discussed in great detail for some of the historical sciences. In particular, epidemiology, the science of drawing inferences about human diseases by comparing groups of people (often by retrospective historical studies), has for a long time successfully employed formalized procedures for dealing with problems similar to those facing historians of human societies.

In short, I acknowledge that it is much more difficult to understand human history than to understand problems in fields of science where history is unimportant and where fewer individual variables operate. Nevertheless, successful methodologies for analyzing historical problems have been worked out in several fields. As a result, the histories of dinosaurs, nebulae, and glaciers are generally acknowledged to belong to fields of science rather than to the humanities.

675. Why do islands with considerable degree of isolation provide valuable insights into human history?

(a) Isolated islands may evolve differently and this difference is of interest to us.

(b) Isolated islands increase the number of observations available to historians.

(c) Isolated islands, differing in their endowments and size may evolve differently and this difference can be attributed to their endowments and size.

(d) Isolated islands. differing in their endowments and size, provide a good comparison to large islands such as Eurasia, Africa, Americas and Australia.

(e) Isolated islands, in so far as they are inhabited, arouse curiosity about how human beings evolved there.

676. According to the author, why is prediction difficult in history?

(a) Historical explanations are usually broad so that no prediction is possible.

(b) Historical outcomes depend upon a large number of factors and hence prediction is difficult for each case.

(c) Historical sciences, by their very nature, are not interested in a multitude of minor factors, which might be important in a specific historical outcome.

(d) Historians are interested in evolution of human history and hence are only interested in long-term predictions.

(e) Historical sciences suffer from the inability to conduct controlled experiments and therefore have explanations based on a few long-term factors.

677. According to the author, which of the following statements would be true?

(a) Students of history are missing significant opportunities by not conducting any natural experiments.

(b) Complex societies inhabiting large islands provide great opportunities for natural experiments.

(c) Students of history are missing significant opportunities by not studying an adequate variety of natural experiments.

(d) A unique problem faced by historians is their inability to establish cause and effect relationships.

(e) Cultural anthropologists have overcome the problem of confounding variables through natural experiments.

Passage – 101

When I was little, children were bought two kinds of ice cream, sold from those white wagons with canopies made of silvery metal: either the two-cent cone or the four-cent ice-cream pie. The two-cent cone was very small, in fact it could fit comfortably into a child's hand, and it was made by taking the ice cream from its container with a special scoop and piling it on the cone. Granny always suggested I eat only a part of the cone, then throw away the pointed end, because it had been touched by the vendor's hand (though that was the best part, nice and crunchy, and it was regularly eaten in secret, after a pretence of discarding it).

The four-cent pie was made by a special little machine, also silvery, which pressed two disks of sweet biscuit against a cylindrical section of ice cream. First you had to thrust your tongue into the gap between the biscuits until it touched the central nucleus of ice cream; then, gradually, you ate the whole thing, the biscuit surfaces softening as they became soaked in creamy nectar. Granny had no advice to give here: in theory the pies had been touched only by the machine; in practice, the vendor had held them in his hand while giving them to us, but it was impossible to isolate the contaminated area.

I was fascinated, however, by some of my peers, whose parents bought them not a four-cent pie but two two-cent cones. These privileged children advanced proudly with one cone in their right hand and one in their left; and expertly moving their head from side to side, they licked first one, then the other. This liturgy seemed to me so sumptuously enviable, that many times I asked to be allowed to celebrate it. In vain. My elders were inflexible: a four-cent ice, yes; but two two-cent ones, absolutely no.

As anyone can see, neither mathematics nor economy nor dietetics justified this refusal. Nor did hygiene, assuming that in due course the tips of both cones were discarded. The pathetic, and obviously mendacious, justification was that a boy concerned with turning his eyes from one cone to the other was more inclined to stumble over stones, steps, or cracks in the pavement. I dimly sensed that there was another secret justification, cruelly pedagogical, but I was unable to grasp it.

Today, citizen and victim of a consumer society, a civilization of excess and waste (which the society of the thirties was not), I realize that those dear and now departed elders were right. Two two-cent cones instead of one at four cents did not signify squandering, economically speaking, but symbolically they surely did. It was for this precise reason, that I yearned for them: because two ice creams suggested excess. And this was precisely why they were denied to me: because they looked indecent, an insult to poverty, a display of fictitious privilege, a boast of wealth. Only spoiled children ate two cones at once, those children who in fairy tales were rightly punished, as Pinocchio was when he rejected the skin and the stalk. And parents who encouraged this weakness, appropriate to little parvenus, were bringing up their children in the foolish theatre of "I'd like to but I can't." They were preparing them to turn up at tourist-class check-in with a fake Gucci bag bought from a street peddler on the beach at Rimini.

Nowadays the moralist risks seeming at odds with morality, in a world where the consumer civilization now wants even adults to be spoiled, and promises them always something more, from the wristwatch in the box of detergent to the bonus bangle sheathed, with the magazine it accompanies, in a plastic envelope. Like the parents of those ambidextrous gluttons I so envied, the consumer civilization pretends to give more, but actually gives, for four cents, what is worth four cents. You will throwaway the old transistor radio to purchase the new one, that boasts an alarm clock as well, but some inexplicable defect in the mechanism will guarantee that the radio lasts only a year. The new cheap car will have leather seats, double side mirrors adjustable from inside, and a panelled dashboard, but it will not last nearly so long as the glorious old Fiat 500, which, even when it broke down, could be started again with a kick.

The morality of the old days made Spartans of us all, while today's morality wants all of us to be Sybarites.

2008

678. Which of the following cannot be inferred from the passage?

(a) Today's society is more extravagant than the society of the 1930s.

(b) The act of eating two ice cream cones is akin to a ceremonial process.

(c) Elders rightly suggested that a boy turning eyes from one cone to the other was more likely to fall.

(d) Despite seeming to promise more, the consumer civilization gives away exactly what the thing is worth.

(e) The consumer civilization attempts to spoil children and adults alike.

679. In the passage, the phrase "little parvenus" refers to

(a) naughty midgets. (b) old hags.

(c) arrogant people. (d) young upstarts.

(e) foolish kids.

680. The author pined for two two-cent cones instead of one four-cent pie because

(a) it made dietetic sense.

(b) it suggested intemperance.

(c) it was more fun.

(d) it had a visual appeal.

(e) he was a glutton.

681. What does the author mean by "nowadays the moralist risks seeming at odds with morality"?

(a) The moralists of yesterday have become immoral today.

(b) The concept of morality has changed over the years.

(c) Consumerism is amoral.

(d) The risks associated with immorality have gone up.

(e) The purist's view of morality is fast becoming popular.

682. According to the author, the justification for refusal to let him eat two cones was plausibly

(a) didactic. (b) dietetic.

(c) dialectic. (d) diatonic.

(e) diastolic.

Passage – 102

Language is not a cultural artifact that we learn the *way* we learn to tell time or how the federal government works. Instead, it is a distinct piece of the biological makeup of our brains. Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, is qualitatively the same in every individual, and is distinct from more general abilities to process information or behave intelligently. For these reasons some cognitive scientists have described language as a psychological faculty, a mental organ, a neural system, and a computational module. But I prefer the admittedly quaint term "instinct". It conveys the idea that people know how to talk in more or less the sense that spiders know how to spin webs. Web-spinning was not invented by some unsung spider genius and does not depend on having had the right education or on having an aptitude for architecture or the construction trades. Rather, spiders spin spider webs because they have spider brains, which give them the urge to spin and the competence to succeed. Although there are differences between webs and words, I will encourage you to see language in this way, for it helps to make sense of the phenomena we will explore.

Thinking of language as an instinct inverts the popular wisdom, especially as it has been passed down in the canon of the humanities and social sciences. Language is no more a cultural invention than is upright posture. It is not a manifestation of a general capacity to use symbols: a three-year-old, we shall see, is a grammatical genius, but is quite incompetent at the visual arts, religious iconography, traffic signs, and the other staples of the semiotics curriculum. Though language is a magnificent ability unique to *Homo sapiens* among living species, it does not call for sequestering the study of humans from the domain of biology, for a magnificent ability unique to a particular living species is far from unique in the animal kingdom. Some kinds of bats home in on flying insects using Doppler sonar. Some kinds of migratory birds navigate thousands of miles by calibrating the positions of the constellations against the time of day and year. In nature's talent show, we are simply a species of primate with our own act, a knack for communicating information about who did what to whom by modulating the sounds we make when we exhale.

Once you begin to look at language not as the ineffable essence of human uniqueness hut as a biological adaptation to communicate information, it is no longer as tempting to see language as an insidious shaper of thought, and, we shall see, it is not. Moreover, seeing language as one of nature's engineering marvels — an organ with "that perfection of structure and co-adaptation which justly excites our admiration," in Darwin's words - gives us a new respect for your ordinary Joe and the much-maligned English language (or any language). The complexity of language, from the scientist's point of view, is part of our biological birthright; it is not something that parents teach their children or something that must be

elaborated in school — as Oscar Wilde said, "Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught." A preschooler's tacit knowledge of grammar is more sophisticated than the thickest style manual or the most state-of-the-art computer language system, and the same applies to all healthy human beings, even the notorious syntaxfracturing professional athlete and the, you know, like, inarticulate teenage skateboarder. Finally, since language is the product of a well-engineered biological instinct, we shall see that it is not the nutty barrel of monkeys that entertainer-columnists make it out to be.

683. According to the passage, which of the following does not stem from popular wisdom on language?

(a) Language is a cultural artifact.

(b) Language is a cultural invention.

(c) Language is learnt as we grow.

(d) Language is unique to *Homo sapiens.*

(e) Language is a psychological faculty.

684. Which of the following can be used to replace the "spiders know how to spin webs" analogy as used by the author?

(a) A kitten learning to jump over a wall

(b) Bees collecting nectar

(c) A donkey carrying a load

(d) A horse running a Derby

(e) A pet clog protecting its owner's property

685. According to the passage, which of the following is unique to human beings?

(a) Ability to use symbols while communicating with one another.

(b) Ability to communicate with each other through voice modulation.

(c) Ability to communicate information to other members of the species.

(d) Ability to use sound as means of communication.

(e) All of the above.

686. According to the passage, complexity of language cannot be taught by parents or at school to children because

(a) children instinctively know language.

(b) children learn the language on their own.

(c) language is not amenable to teaching.

(d) children know language better than their teachers or parents.

(e) children are born with the knowledge of semiotics.

687. Which of the following best summarizes the passage?

(a) Language is unique to *Homo sapiens.*

(b) Language is neither learnt nor taught.

(c) Language is not a cultural invention or artifact as it is made out.

(d) Language is instinctive ability of human beings.

(e) Language is use of symbols unique to human beings.

Passage – 103

To summarize the Classic Maya collapse, we can tentatively identify five strands. I acknowledge, however, that Maya archaeologists still disagree vigorously among themselves in part, because the different strands evidently varied in importance among different parts of the Maya realm; because detailed archaeological studies are available for only some Maya sites; and because it remains puzzling why most of the Maya heartland remained nearly empty of population and failed to recover after the collapse and after re-growth of forests.

With those caveats, it appears to me that one strand consisted of population growth outstripping available resources: a dilemma similar to the one foreseen by Thomas Malthus in 1798 and being played out today in Rwanda, Haiti and elsewhere. As the archaeologist David Webster succinctly puts it, "Too many farmers grew too many crops on too much of landscape." Compounding that mismatch between population and resources was the second strand: the effects of deforestation and hillside erosion, which caused a decrease in the amount of useable farmland at a time when more rather than less farmland was needed, and possibly exacerbated by an anthropogenic drought resulting from deforestation, by soil nutrient depletion and other soil problems, and by the struggle to prevent bracken ferns from overrunning the fields.

The third strand consisted of increased fighting, as more and more people fought over fewer resources. Maya warfare, already endemic, peaked just before the collapse. That is not surprising when one reflects that at least five million people, perhaps many more, were crammed into an area smaller than the US state of Colorado (104,000 square miles). That warfare would have decreased further the amount of land available for agriculture, by creating no-man's lands between principalities where it was now unsafe to farm. Bringing matters to a head was the strand of climate change. The drought at the time of the Classic collapse was not the first drought that the Maya had lived through, but it was the most severe. At the time of previous droughts, there were still uninhabited parts of the Maya

landscape, and people at a site affected by drought could save themselves by moving to another site. However, by the time of the Classic collapse the landscape was now full, there was no useful unoccupied land in the vicinity on which to begin anew, and the whole population could not be accommodated in the few areas that continued to have reliable water supplies.

As our fifth strand, we have to wonder why the kings and nobles failed to recognize and solve these seemingly obvious problems undermining their society. Their attention was evidently focused on their short-term concerns of enriching themselves, waging wars, erecting monuments, competing with each other, and extracting enough food from the peasants to support all those activities. Like most leaders throughout human history, the Maya kings and nobles did not heed long-term problems, insofar as they perceived them.

Finally, while we still have some other past societies to consider before we switch our attention to the modern world, we must already he struck by some parallels between the Maya and the past societies. As on Mangareva, the Maya environmental and population problems led to increasing warfare and civil strife. Similarly, on Easter Island and at Chaco Canyon, the Maya peak population numbers were followed swiftly by political and social collapse. Paralleling the eventual extension of agriculture from Easter Island's coastal lowlands to its uplands, and from the Mimbres floodplain to the hills, Copan's inhabitants also expanded from the floodplain to the more fragile hill slopes, leaving them with a larger population to feed when the agricultural boom in the hills went bust. Like Easter Island chiefs erecting ever larger statues, eventually crowned by pukao, and like Anasazi elite treating themselves to necklaces of 2,000 turquoise beads, Maya kings sought to outdo each other with more and more impressive temples, covered with thicker and thicker plaster — reminiscent in turn of the extravagant conspicuous consumption by modern American CEOs. The passivity of Easter chiefs and Maya kings in the face of the real big threats to their societies completes our list of disquieting parallels.

688. According to the passage, which of the following best represents the factor that has been cited by the author in the context of Rwanda and Haiti?

(a) Various ethnic groups competing for land and other resources

(b) Various ethnic groups competing for limited land resources

(c) Various ethnic groups fighting with each other

(d) Various ethnic groups competing for political power

(e) Various ethnic groups fighting for their identity

689. By an anthropogenic drought, the author means

(a) a drought caused by lack of rains.

(b) a drought caused due to deforestation.

(c) a drought caused by failure to prevent bracken ferns from overrunning the fields.

(d) a drought caused by actions of human beings.

(e) a drought caused by climate changes.

690. According to the passage, the drought at the time of Maya collapse had a different impact compared to the droughts earlier because

(a) the Maya kings continued to be extravagant when common people were suffering.

(b) it happened at the time of collapse of leadership among Mayas.

(c) it happened when the Maya population had occupied all available land suited for agriculture.

(d) it was followed by internecine warfare among Mayans.

(e) irreversible environmental degradation led to this drought.

691. According to the author, why is it difficult to explain the reasons for Maya collapse?

(a) Copan inhabitants destroyed all records of that period.

(b) The constant deforestation and hillside erosion have wiped out all traces of the Maya kingdom.

(c) Archaeological sites of Mayas do not provide any consistent evidence.

(d) It has not been possible to ascertain which of the factors best explains as to why the Maya civilization collapsed.

(e) At least five million people were crammed into a small area.

692. Which factor has not been cited as one of the factors causing the collapse of Maya society?

(a) Environmental degradation due to excess population

(b) Social collapse due to excess population

(c) Increased warfare among Maya people

(d) Climate change

(e) Obsession of Maya population with their own short-term concerns

Passage – 104

A remarkable aspect of art of the present century is the range of concepts and ideologies which it embodies. It is almost tempting to see a pattern emerging within the art field - or alternatively imposed upon it a *posteriori* - similar to that which exists under the umbrella of science where the general term covers a whole range of separate, though

interconnecting, activities. Any parallelism is however - in this instance at least - misleading. A scientific discipline develops systematically once its bare tenets have been established, named and categorized as conventions. Many of the concepts of modern art, by contrast, have resulted from the almost accidental meetings of groups of talented individuals at certain times and certain places. The ideas generated by these chance meetings had twofold consequences. Firstly, a corpus of work would be produced which, in great part, remains as a concrete record of the events. Secondly, the ideas would themselves be disseminated through many different channels of communication - seeds that often bore fruit in contexts far removed from their generation. Not all movements were exclusively concerned with innovation. Surrealism, for instance, claimed to embody a kind of insight which can be present in the art of any period. This claim has been generally accepted so that a sixteenth century painting by Spranger or a mysterious photograph by Atget can legitimately be discussed in surrealist terms. Briefly, then, the concepts of modern art are of many different (often fundamentally different) kinds and resulted from the exposures of painters, sculptors and thinkers to the more complex phenomena of the twentieth century, including our ever increasing knowledge of the thought and products of earlier centuries. Different groups of artists would collaborate in trying to make sense of a rapidly changing world of visual and spiritual experience. We should hardly be surprised if no one group succeeded completely, but achievements, though relative, have been considerable. Landmarks have been established - concrete statements of position which give a pattern to a situation which could easily have degenerated into total chaos. Beyond this, new language tools have been created for those who follow - semantic systems which can provide a springboard for further explorations.

The codifying of art is often criticized. Certainly one can understand that artists are wary of being pigeon-holed since they are apt to think of themselves as individuals - sometimes with good reason. The notion of self-expression, however, no longer carries quite the weight it once did; objectivity has its defenders. There is good reason to accept the ideas codified by artists and critics, over the past sixty years or so, as having attained the status of independent existence - an independence which is not without its own value. The time factor is important here. As an art movement slips into temporal perspective, it ceases to be a living organism - becoming, rather, a fossil. This is not to say that it becomes useless or uninteresting. Just as a scientist can reconstruct the life of a prehistoric environment from the messages codified into the structure of a fossil, so can an artist decipher whole webs of intellectual and creative possibility from the recorded structure of a 'dead' art movement. The artist can match the creative patterns crystallized into this structure against the potentials and possibilities of his own time. As T.S. Eliot observed, no one starts anything from scratch; however consciously you may try to live in the present, you are still involved with a nexus of behaviour patterns bequeathed from the past. The original and creative person is not someone who ignores these patterns, but someone who is able to translate and develop them so that they conform more exactly to his - and our - present needs.

693. Many of the concepts of modern art have been the product of

(a) ideas generated from planned deliberations between artists, painters and thinkers.

(b) the dissemination of ideas through the state and its organizations.

(c) accidental interactions among people blessed with creative muse.

(d) patronage by the rich and powerful that supported art.

(e) systematic investigation, codification and conventions.

694. In the passage, the word 'fossil' can be interpreted as

(a) an art movement that has ceased to remain interesting or useful.

(b) an analogy from the physical world to indicate a historic art movement.

(c) an analogy from the physical world to indicate the barrenness of artistic creations in the past.

(d) an embedded codification of pre-historic life.

(e) an analogy from the physical world to indicate the passing of an era associated with an art movement.

695. In the passage, which of the following similarities between science and art may lead to erroneous conclusions?

(a) Both, in general, include a gamut of distinct but interconnecting activities.

(b) Both have movements not necessarily concerned with innovation.

(c) Both depend on collaborations between talented individuals.

(d) Both involve abstract thought and dissemination of ideas.

(e) Both reflect complex priorities of the modern world.

696. The range of concepts and ideologies embodied in the art of the twentieth century is explained by
(a) the existence of movements such as surrealism.
(b) landmarks which give a pattern to the art history of the twentieth century.
(c) new language tools which can be used for further explorations into new areas.
(d) the fast changing world of perceptual and transcendental understanding.
(e) the quick exchange of ideas and concepts enabled by efficient technology.

697. The passage uses an observation by T.S. Eliot to imply that
(a) creative processes are not 'original' because they always borrow from the past.
(b) we always carry forward the legacy of the past.
(c) past behaviours and thought processes recreate themselves in the present and get labeled as 'original' or 'creative'.
(d) 'originality' can only thrive in a 'greenhouse' insulated from the past biases.
(e) 'innovations' and 'original thinking' interpret and develop on past thoughts to suit contemporary needs.

DIRECTIONS for Questions 698 to 702: The poem given below is followed by five questions. Choose the best answer to each question.

As you set out for Ithaka
hope the journey is a long one,
full of adventure, full of discovery.
Laistrygonians and Cyclops,
angry Poseidon – don't be afraid of them:
you'll never find things like that on your way
as long as you keep your thoughts raised high,
as long as a rare excitement
stirs your spirit and your body.
Laistrygonians and Cyclops,
wild Poseidon – you won't encounter them
unless you bring them along inside your soul,
unless your soul sets them up in front of you.
Hope the voyage is a long one,
may there be many a summer morning when,
with what pleasure, what joy,
you come into harbours seen for the first time;
may you stop at Phoenician trading stations
to buy fine things,
mother of pearl and coral, amber and ebony,
sensual perfume of every kind –
as many sensual perfumes as you can;
and may you visit many Egyptian cities
to gather stores of knowledge from their scholars.
Keep Ithaka always in your mind.
Arriving there is what you are destined for.
But do not hurry the journey at all.
Better if it lasts for years,
so you are old by the time you reach the island,
wealthy with all you have gained on the way,
not expecting Ithaka to make you rich.
Ithaka gave you the marvelous journey,
without her you would not have set out.
She has nothing left to give you now.
And if you find her poor, Ithaka won't have fooled you.
Wise as you will have become, so full of experience,
you will have understood by then what these Ithakas mean.

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698. Which of the following best reflects the central theme of this poem?
(a) If you don't have high expectations, you will not be disappointed.
(b) Don't rush to your goal; the journey is what enriches you.
(c) The longer the journey the greater the experiences you gather.
(d) You cannot reach Ithaka without visiting Egyptian ports.

699. The poet recommends a long journey. Which of the following is the most comprehensive reason for it?
(a) You can gain knowledge as well as sensual experience.
(b) You can visit new cities and harbours.
(c) You can experience the full range of sensuality.
(d) You can buy a variety of fine things.

700. In the poem, Ithaka is a symbol of
(a) the divine mother. (b) your inner self.
(c) the path to wisdom. (d) life's distant goal.

701. What does the poet mean by 'Laistrygonians' and 'Cyclops'?
(a) Creatures which, along with Poseidon, one finds during a journey.
(b) Mythological characters that one should not be afraid of.
(c) Intra-personal obstacles that hinder one's journey.
(d) Problems that one has to face to derive the most from one's journey.

702. Which of the following best reflects the tone of the poem?
(a) Prescribing (b) Exhorting
(c) Pleading (d) Consoling

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Directions for questions 703 to 708: The passage given below is followed by a set of six questions. Choose the most appropriate answer to each question.

My mother, deeply rooted in the peasant culture of her native Punjab, was always immersed in the supernatural. She was born into Sikhism, but – like many Indians of her generation – her knowledge of her religion was never strong. She could never name its 10 founding gurus; nor had she any interest in its monist theology which encourages an internal experience of God through meditation.

Her Sikhism was an emotionally driven, personal mish-mash of various customs from across the subcontinent – most of it Hindu. She visited temples daily, prayed each morning and chanted Sanskrit hymns – without understanding a word – while wafting incense through the house. And she fasted – a lot.

Her religion was disordered, ad-hoc and impossible to pin down, but it was a constant in my life and it inspired me. I have an abiding love of myth – the first book I took out of a library was about the Greek heroes – and I find India and its spiritual traditions enchanting. I've made dozens of pilgrimages there to sites of Sikh martyrdom, birthplaces of Hindu avatars and the shrines of Sufi babas. I have a lasting fascination with yoga and mystical experiences.

Mum's supernatural thinking – her certainty that creation was shaped by divine beings and magical forces, and influenced by spells and curses – was, I felt, a link between myself and my ancestors, stretching back millennia. I loved talking to her about the stories in the *Puranas*, about Krishna battling snake-devils and Shiva churning the oceans for the nectar of immortality, on her terms – as things that actually happened – and seeing her light up with excitement at the tales.

But last year she found Jesus – and all her fantastical pagan ways went out of the window. She had begun to seek Him in earnest the year before. My mother works for a catering company in Southall, west London, cleaning the dishes that come off the planes at nearby Heathrow Airport, and it was an evangelist colleague, a former Sikh, who invited her to a Christian prayer service in a local church. "I felt peace straight away," Mum said. "From the first time I went and listened to people's testimonies, about how Jesus had healed and changed their lives, I felt peace."

She continued visiting the church, which has a north-Indian congregation and conducts its services in Punjabi, and lost interest in her old ways. Then Jesus came to her in a dream: "He held my hand," she told me. "He said he was with me and wouldn't leave me. I woke up and I could still feel it."

Her conversion itself wasn't too surprising. The story of Jesus is, by Indian standards, a plausibly humdrum one. Most Indian villagers could point you towards someone who cures the sick, raises the dead and knows the secret of eternal life. And the morphing of religions has always been a common occurrence there. What unnerved me was my sense of betrayal, the painful sense of rejection as Mum turned her back on what had been our abiding bond. It felt like she'd turned her back on me.

703. According to the passage, which of the following cannot be inferred to be true about the author's mother?

(a) She did not experience a lasting connection with her original religion.

(b) She looked towards religion as an answer to her problems.

(c) She had always felt a disconnect with the Sikhism.

(d) She came from a humble background.

704. According to the passage, which of the following options would best explain the original religious philosophy of the author's mother?

(a) She felt a oneness in the diversity of religion.

(b) She was staunch in following every custom of her religion.

(c) She turned to religion for emotional fulfilment over the spiritual.

(d) She would follow the religious creed according to her whims and fancies.

705. According to the passage, it can be inferred that the author's mother stepped over to another religion because

(a) she felt assured that she was not alone in her suffering.

(b) people from her community were doing so.

(c) she did not feel a major difference in following the new religion.

(d) she finally felt the peace that she had been searching for long.

706. From the passage, it can be best inferred that the author

(a) is nonchalant about his mother's religious affiliations.

(b) has mixed feelings on his mother's conversion.

(c) feels betrayed that she left his religion and moved to another.

(d) viewed his own reaction in an objective manner.

707. According to the passage, the story of Jesus is, by Indian standards

(a) unbelievable (b) polemic

(c) unexciting (d) misunderstood

708. According to the author, what happened after the author's mother discovered Jesus?

(a) She stopped practicing fasts and other rituals.

(b) She started regularly dreaming about Jesus.

(c) She abandoned her faith and her family.

(d) She betrayed her son's trust.

Directions for questions 709 to 714: The passage given below is followed by a set of six questions. Choose the most appropriate answer to each question.

I enjoyed *Imaginary Friends*. Lurie's keen eye for detail, plot twists, and subtle, laugh-out-loud humour brings the Festinger study to another level. Lurie includes and goes beyond the participant-observer point of view of the sociologist. She deftly choreographs how cults can affect and change those who study them, just as sociologists can change the cults they study. In many ways, Lurie explores critiques of Festinger's theory and methodology while she sustains the reasoning behind them.

Imaginary Friends is the story of two male professors, one seasoned and the other just out of graduate school. Doctor Tom McMann as the lead sociologist is a large, fit, middle-aged, never-married fellow. He has established a powerful reputation among his colleagues after just one important publication. McMann convinces his new, young colleague Roger Zimmern, a non-practicing Jew, to help him find a charismatic group so that the two can test a sociological theory. It has been decades since McMann has published anything of significance. He is anxious that no other colleague knows about the project until he gathers his data. Zimmern finds a small, newly formed cult in the nearby town of Sophis—Lurie mimics Festinger's Seekers with her cult the Truth Seekers. The two men successfully infiltrate the group that exhibits little suspicion of their motives, save for one member, Ken. McMann wants to observe how unexpected change and unfulfilled prophecies affect group dynamics. He predicts that, after cognitive dissonance from a "disconfirmation," the group will adjust through rationalizations and by increased recruiting. The sociologists expect to participate for months, if necessary.

Roger narrates the story from the perspective of reflection months after things have fallen apart. The comic events originally occurred when Roger got in over his head in more ways than one during the project. The story is his effort to make sense of all the apparent nonsense that happened then.

The core of the cult depends on Verena, a college dropout at age 19, who moves in with her Aunt Elsie, an avid Spiritualist. Elsie encourages Verena's mediumistic sensibilities. Through automatic writing, Verena makes contact with an alien race of Guardians from the planet Varna. The Varnian leader Ro channels information to the group through Verena's cryptic scrawls written after she enters a trance state. The group also hears from Mo and Ko of Varna in this way.

Roger describes Verena as both a nut and a sensitive, alluring waif with sculpted features, and hypnotic and liquid eyes. McMann poses as the professor that he is, but in personality more like an affable, accommodating car salesman. Throughout the text, Roger refers to himself as both Roger Zimmern, the objective scholar, and as "Stupid Roger," the klutzy, shy professor truly interested in contact with Varna. His split persona adds to the tension he feels and the confusion he exhibits, all of which cause uncomfortable, if comic, moments. He eventually wonders who is crazy: Is it he, McMann, or the group?

During weeks of meetings with six or seven others in Elsie's house, Roger endures progressive changes in diet and belief structures. He tries ineffectively to memorize layers of lessons derived from Ro, Spiritualist doctrine, and idiosyncratic truths that members add to group metaphysics. McMann and Zimmern try their best to be nondirective and participatory, but some circumstances push their acting abilities.

709. Which of the following, according to the passage, can best be inferred from the passage?

(a) The study of cult and group behaviour is an exhausting process.

(b) Sociologists are affected by the behaviour and lives of those they study.

(c) In the study of cults, the observer and the observed can both be affected by each other.

(d) Roger, in his enthusiasm to impress the group, becomes progressively stupid.

710. According to the passage, which of the following can be said to be untrue about *Imaginary Friends*?

(a) Lurie bases her protagonists on the actual sociologists who undertook the Festinger study.

(b) Lurie takes her book beyond a level that the Festinger study achieved.

(c) The book is a ficti on based on a study conducted on a cult.

(d) The plot is a first person account of one of the sociologists and his effort to understand his experiences with the cult.

711. Which of the following has been mentioned in the passage as a result of an unfulfilled prophecy within a cult?
(a) There is an effect on group dynamics.
(b) There is a cognitive dissonance within the group.
(c) The group has to go through the unexpected change that follows.
(d) The group adjusts through a process of rationalisations.

712. From the passage, which of the following cannot be inferred about the indoctrination process of the cult that Roger joins?
(a) A comic pairing of a new recruit and an older member of the cult.
(b) A requirement to inculcate the new beliefs of the cult.
(c) Change in food consumption.
(d) The memorisation of truths which are specific to the cult.

713. Which of the following is an apt title for the passage?
(a) The Festinger Study – A Critical Analysis
(b) McMann and Roger – An Unlikely Pair
(c) *Imaginary Friends* – A Review
(d) Sociological Integration in Cults

714. According to the passage, which of the following can be true about Verena?
(a) She was an insane yet alluring waif with attractive features.
(b) She had a certain charisma that appealed to Roger.
(c) She was way too young to be a part of a cult.
(d) She had been exploited and brainwashed by her aunt into joining the cult.

Directions for questions 715 to 717: The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

Why do sensible and rational people seem to lose the ability to act sensibly and rationally when they are in conflict? What makes some families tear themselves apart in a variety of squabbles which to outsiders may seem petty but which result in family members not speaking to each other for years? What drives neighbours to blight their daily lives with unpleasant, bitter, and confrontational disputes? And how can otherwise placid and restrained people become almost unrecognizable when involved in road rage incidents – or even trolley rage in supermarkets?

The answer may be distilled down to one psychological phenomenon: self-esteem. It is one of the strongest motivating factors in conflict and generates powerful emotions. We all have self-esteem, whether corporate or individual; we all have a need to think well of ourselves, and for others to think well of us. Self-esteem governs many of the decisions we make daily, as we expend huge amounts of time and effort constantly maintaining and protecting our self-image.

The flipside of our desire for approval is our aversion to disapproval – or worse still, our dread of humiliation. An example of this is the fear of public speaking – a dread that can be greater than that of flying or even of death. It is explained by the fact that the disapproval of each person in the audience constitutes a potentially significant attack on our self-image. The larger the audience, the more overwhelming is the prospect of humiliation.

There is now neurological evidence demonstrating the effect that attacks on our self-esteem have on the brain. One study showed that "social pain" activated the same circuits of the brain as physical pain. Consequently any attack on our self-image is interpreted by the brain as physical pain. When we speak of "hurt" feelings, we acknowledge that any form of censure, from slight criticism to outright condemnation or rejection, affects our self-esteem and is felt as physical pain – hence our aversion to admitting fault or to accepting liability. The word "sorry" is one of the most difficult to express, despite it being the quickest, cheapest, and most effective form of resolving a dispute. But our brain seems to indicate to us that saying sorry will be as painful as putting our hand into a fire.

715. What is the theme of the first two paragraphs of this passage?
(a) Inability to act rationally in a conflict
(b) Lack of conversation between family members
(c) Behaviour of people in road rage incidents
(d) Response of people to injured self-esteem

716. According to the passage, what kind of evidence does the author cite in support of his claim that we react with various degrees of violence to attacks on our self-esteem?
(a) Empirical (b) Sociological
(c) Neurological (d) None of the -above

717. According to the passage, the author would agree with all of the following except:
(a) The desire for approval is ubiquitous.
(b) Since the brain interprets any attack on our self esteem as physical pain such pain can be treated and cured like a physical pain.
(c) Some people have a far greater fear of public speaking than that of death because the former incurs the displeasure of so many people.
(d) Self esteem plays a major role in our lives.

Directions for questions 718 to 720: The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

At a nondescript tin shed in Mumbai's Lower Parel, a young man lights a lamp in front of a photo of *Hanuman* before stepping into the red mud pit where he is being trained in *kushti* by Prakash Ranwade, national wrestler and secretary of the Bombay Wrestling Association. This is the 85-year-old Laxmi Narayan VayamShala, possibly among the oldest *kushti akharas* in India.

In the 18th century, the Maratha rulers of Kolhapur promoted *kushti* enthusiastically, including encouraging women to take up training. Later, the British encouraged *pehelwans* by employing them in security services and the police force, etc. Then, in the early 20th century, it was the turn of the mills to play patron by employing the *pehelwans.*

But *kushti* is finally vanishing from Mumbai. The *taleems* or training houses have been slowly shutting down. "Earlier we used to have at least 25 *taleems* around Parel and Lower Parel. But today there are only four or five, and they are struggling to survive," says Tanwade. At Laxmi Narayan VayamShala, there are only eight wrestlers, who practice on the ground floor and live on the first floor. They used to come from all over Maharashtra, but not so much anymore.

"I used to learn *kushti* but now I play cricket. There is no partner to wrestle with and no future either," says Class 10 student Akanksha, the daughter of Ramachandra Patil. Her father represented Maharashtra twice in the national wrestling championships, and she would have liked to make him proud.

But some signs of hope are sprouting. A State-level championship was held in Nagpur after 28 years, and the Maharashtra Chief Minister has also promised to lend support. The few remaining *taleems* might yet get back their glory days.

718. According to the passage, why is *kushti* vanishing from Mumbai?

(a) because cricket is more popular

(b) because there are no state level competition

(c) because there are no patrons

(d) because of lack of space

719. According to the passage, what does the author mean when he says that the Maratha rulers promoted *kushti*?

(a) They honoured the winners of contests.

(b) They attended kushti championships.

(c) They invited the wrestlers to the court.

(d) They gave financial encouragement to those who took up *kushti.*

720. Which of the following can be inferred from the passage?

(a) Political recognition is necessary for any sport to flourish.

(b) Wrestling is dying in Mumbai for lack of state government's encouragement.

(c) The former wrestlers do not encourage their children to take up *kushti* anymore.

(d) Material reward and the prospect of livelihood are needed to attract people to *kushti.*

Directions for questions 721 to 726: The passage given below is followed by a set of six questions. Choose the most appropriate answer to each question.

Why is it that during the Renaissance, China fell behind Europe in technology? Often people assume that it has something to do with the Confucian tradition in China supposedly making the Chinese ultra-conservative, whereas the Judeo-Christian tradition in Europe supposedly stimulated science and innovation. Well, first of all, just ask Galileo about the simulating effects of the Judeo-Christian tradition on science. Then, secondly, just consider the state of technology in medieval Confucian China. China led the world in innovation and technology in the early Renaissance. Chinese inventions include canal lock gates, cast iron, compasses, deep drilling, gun powder, kites, paper, porcelain, printing, stern-post rudders, and wheelbarrows — all of those innovations are Chinese innovations. So the real question is, why did China lose its enormous technological lead to late-starter Europe? Why did the Renaissance affected Europe and not China?

We can get insight by seeing why China lost its lead in ocean-going ships. As of the year 1400, China had by far the best, the biggest, and the largest number of, ocean-going ships in the world. Between 1405 and 1432 the Chinese sent 7 ocean-going fleets, the so-called treasure fleets, out from China. Those fleets comprised hundreds of ships; they had total crews of 20,000 men; each of those ships dwarfed the tiny ships of Columbus; and those gigantic fleets sailed from China to Indonesia, to India, to Arabia, to the east coast of Africa, and down the east coast of Africa. It looked as if the Chinese were on the verge of rounding the Cape of Good Hope, coming up the west side of Africa, and colonizing Europe.

Well, China's tremendous fleets came to an end through a typical episode of isolationism, such as one finds in the histories of many countries. There was a new emperor in China in 1432. In China there had been a Navy faction and an anti-Navy faction. In 1432, with the new emperor, the anti-Navy faction gained ascendancy. The new emperor decided that spending all this money on ships is a waste of money. Okay, there's nothing unusual about that in

China; there was also isolationism in the United States in the 1930's, and Britain did not want anything to do with electric lighting until the 1920s. The difference, though, is that this abandoning of fleets in China was final, because China was unified under one emperor. When that one emperor gave the order to dismantle the shipyards and stop sending out the ships, that order applied to all of China and China's tradition of building ocean-going ships was lost because of the decision by one person. China was a virtual gigantic island, like Tasmania.

Now contrast that with what happened with ocean-going fleets in Europe. Columbus was an Italian, and he wanted an ocean-going fleet to sail across the Atlantic. Everybody in Italy considered this a stupid idea and wouldn't support it. So Columbus went to the next country, France, where everybody considered it a stupid idea and wouldn't support it. So Columbus went to Portugal, where the king of Portugal considered it a stupid idea and wouldn't support it. So Columbus went across the border to a duke of Spain who considered this stupid. And Columbus then went to another duke of Spain who also considered it a waste of money. Finally, on the seventh try, Columbus went back to the king and queen of Spain, who said, all right, you can have three ships, but they were small ships. Columbus sailed across the Atlantic and, as we all know, discovered the New World, came back, and brought the news to Europe. Cortez and Pizarro followed him and brought back huge quantities of wealth. Within a short time, as a result of Columbus having shown the way, 11 European countries jumped into the colonial game and got into fierce competition with each other. The essence of these events is that Europe was fragmented, so Columbus had many different chances.

721. What was the impact of the Renaissance on China?

(a) It led to an intellectual rebirth.

(b) It had the effect of resuscitating knowledge.

(c) It gave birth to intellectual fermentation.

(d) It did not affect China.

722. What was the relation between China's maritime strength and inventions?

(a) China became military strong and so could devote time to inventions.

(b) Chinese maritime trade made China wealthy and allowed her to pursue new ideas.

(c) Chinese sea farers visited many lands which led to a cross pollination of thought and this in turn gave birth to new concepts.

(d) The sea farers of China sailed far and wide, thus, putting a premium or the proper maintenance of the craft which forced the crew of these ships to come up with new ideas.

723. What does the author mean when he refers to Galileo and the influences of the Judeo Christian tradition?

(a) It is generally believed that then Judas Christian tradition encouraged science.

(b) England and Europe use their phenomenal achievements in sciences and innovation to the Judas Christian tradition.

(c) The Judas Christian tradition stifled science.

(d) The Judas Christian tradition played no role but get the credit for the flowering of sciences and innovation.

724. What is the message of this passage?

(a) Maritime buyer is essential for sciences and innovation.

(b) The Renaissance played a major role in shifting the balances of power.

(c) Italian curiosity in conjunction with European wealth led to the development of Europe.

(d) Concentration of power in one hand can as easily destroy a country as it can strengthen it.

725. What is the author's opinion about isolationism?

(a) It is nothing unusual.

(b) Several countries including the United States have practised isolationism at one time or another and they have not come to any harm.

(c) The isolation resulting from the dismantling of navies did not harm China in any way or affect its science and innovation.

(d) The absolute power of the Chinese emperor brought about the isolation of China, which has the potential to kill science & innovation.

726. Why does the author refer to the colonial game?

(a) The colonies enriched the European countries.

(b) The colonies facilitated transfer of large chunks of population thereby enriching the lives of remaining populations.

(c) The colonies necessitated the build-up of military strength.

(d) The colonies gave rise to fierce competition.

2017

Question Numbers (727 to 732) : *The passage below is accompanied by a set of six questions. Choose the best answer to each question.*

Creativity is at once our most precious resource and our most inexhaustible one. As anyone who has ever spent any time with children knows, every single human being is born creative; every human being is innately endowed with the ability to combine and recombine data, perceptions, materials and ideas, and devise new ways of thinking and doing. What fosters creativity? More than anything else: the presence of other creative people. The

big myth is that creativity is the province of great individual geniuses. In fact creativity is a social process. Our biggest creative breakthroughs come when people learn from, compete with, and collaborate with other people.

Cities are the true fonts of creativity... With their diverse populations, dense social networks, and public spaces where people can meet spontaneously and serendipitously, they spark and catalyze new ideas. With their infrastructure for finance, organization and trade, they allow those ideas to be swiftly actualized.

As for what staunches creativity, that's easy, if ironic. It's the very institutions that we build to manage, exploit and perpetuate the fruits of creativity – our big bureaucracies, and sad to say, too many of our schools. Creativity is disruptive; schools and organizations are regimented, standardized and stultifying.

The education expert Sir Ken Robinson points to a 1968 study reporting on a group of 1,600 children who were tested over time for their ability to think in out-of-the-box ways. When the children were between 3 and 5 years old, 98 percent achieved positive scores. When they were 8 to 10, only 32 percent passed the same test, and only 10 percent at 13 to 15. When 280,000 25-year-olds took the test, just 2 percent passed. By the time we are adults, our creativity has been wrung out of us.

I once asked the great urbanist Jane Jacobs what makes some places more creative than others. She said, essentially, that the question was an easy one. All cities, she said, were filled with creative people; that's our default state as people. But some cities had more than their shares of leaders, people and institutions that blocked out that creativity. She called them "squelchers."

Creativity (or the lack of it) follows the same general contours of the great socio-economic divide - our rising inequality - that plagues us. According to my own estimates, roughly a third of us across the United States, and perhaps as much as half of us in our most creative cities - are able to do work which engages our creative faculties to some extent, whether as artists, musicians, writers, techies, innovators, entrepreneurs, doctors, lawyers, journalists or educators - those of us who work with our minds. That leaves a group that I term "the other 66 percent," who toil in low-wage rote and rotten jobs - if they have jobs at all - in which their creativity is subjugated, ignored or wasted.

Creativity itself is not in danger. It's flourishing is all around us - in science and technology, arts and culture, in our rapidly revitalizing cities. But we still have a long way to go if we want to build a truly creative society that supports and rewards the creativity of each and every one of us.

727. In the author's view, cities promote human creativity for all the following reasons EXCEPT that they

(a) contain spaces that enable people to meet and share new ideas.

(b) expose people to different and novel ideas, because they are home to varied groups of people.

(c) provide the financial and institutional networks that enable ideas to become reality.

(d) provide access to cultural activities that promote new and creative ways of thinking.

728. The author uses 'ironic' in the third paragraph to point out that

(a) people need social contact rather than isolation to nurture their creativity.

(b) institutions created to promote creativity eventually stifle it.

(c) the larger the creative population in a city, the more likely it is to be stifled.

(d) large bureaucracies and institutions are the inevitable outcome of successful cities.

729. The central idea of this passage is that

(a) social interaction is necessary to nurture creativity.

(b) creativity and ideas are gradually declining in all societies.

(c) the creativity divide is widening in societies in line with socio-economic trends.

(d) more people should work in jobs that engage their creative faculties.

730. Jane Jacobs believed that cities that are more creative

(a) have to struggle to retain their creativity.

(b) have to 'squelch' unproductive people and promote creative ones.

(c) have leaders and institutions that do not block creativity.

(d) typically do not start off as creative hubs.

731. The 1968 study is used here to show that

(a) as they get older, children usually learn to be more creative.

(b) schooling today does not encourage creative thinking in children.

(c) the more children learn, the less creative they become.

(d) technology today prevents children from being creative.

732. The author's conclusions about the most 'creative cities' in the US (paragraph 6) are based on his assumption that

(a) people who work with their hands are not doing creative work.

(b) more than half the population works in non-creative jobs.

(c) only artists, musicians, writers, and so on should be valued in a society.

(d) most cities ignore or waste the creativity of low-wage workers.

Questions Numbers (733 to 738) : *The passage below is accompanied by a set of six questions. Choose the best answer to each question.*

During the frigid season...it's often necessary to nestle under a blanket to try to stay warm. The temperature difference between the blanket and the air outside is so palpable that we often have trouble leaving our warm refuge. Many plants and animals similarly hunker down, relying on snow cover for safety from winter's harsh conditions. The small area between the snowpack and the ground, called the subnivium...might be the most important ecosystem that you have never heard of.

The subnivium is so well-insulated and stable that its temperature holds steady at around 32 degree Fahrenheit (0 degree Celsius). Although that might still sound cold, a constant temperature of 32 degree Fahrenheit can often be 30 to 40 degrees warmer than the air temperature during the peak of winter. Because of this large temperature difference, a wide variety of species...depend on the subnivium for winter protection.

For many organisms living in temperate and Arctic regions, the difference between being under the snow or outside it is a matter of life and death. Consequently, disruptions to the subnivium brought about by climate change will affect everything from population dynamics to nutrient cycling through the ecosystem.

The formation and stability of the subnivium requires more than a few flurries. Winter ecologists have suggested that eight inches of snow is necessary to develop a stable layer of insulation. Depth is not the only factor, however. More accurately, the stability of the subnivium depends on the interaction between snow depth and snow density. Imagine being under a stack of blankets that are all flattened and pressed together. When compressed, the blankets essentially form one compacted layer. In contrast, when they are lightly placed on top of one another, their insulative capacity increases because the air pockets between them trap heat. Greater depths of low-density snow are therefore better at insulating the ground.

Both depth and density of snow are sensitive to temperature. Scientists are now beginning to explore how climate change will affect the subnivium, as well as the species that depend on it. At first glance, warmer winters seem beneficial for species that have difficulty surviving subzero temperatures; however, as with most ecological phenomena, the consequences are not so straightforward. Research has shown that the snow season (the period when snow is more likely than rain) has become shorter since 1970. When rain falls on snow, it increases the density of the snow and reduces its insulative capacity. Therefore, even though winters are expected to become warmer overall from future climate change, the subnivium will tend to become colder and more variable with less protection from the above-ground temperatures.

The effects of a colder subnivium are complex...For example, shrubs such as crowberry and alpine azalea that grow along the forest floor tend to block the wind and so retain higher depths of snow around them. This captured snow helps to keep soils insulated and in turn increases plant decomposition and nutrient release. In field experiments, researchers removed a portion of the snow cover to investigate the importance of the subnivium's insulation. They found that soil frost in the snow-free area resulted in damage to plant roots and sometimes even the death of the plant.

733. The purpose of this passage is to

(a) introduce readers to a relatively unknown ecosystem: the subnivium.

(b) explain how the subnivium works to provide shelter and food to several species.

(c) outline the effects of climate change on the subnivium.

(d) draw an analogy between the effect of blankets on humans and of snow cover on species living in the subnivium.

734. All of the following statements are true EXCEPT

(a) Snow depth and snow density both influence the stability of the subnivium.

(b) Climate change has some positive effects on the subnivium.

(c) The subnivium maintains a steady temperature that can be 30 to 40 degrees warmer than the winter air temperature.

(d) Researchers have established the adverse effects of dwindling snow cover on the subnivium.

735. Based on this extract, the author would support which one of the following actions?

(a) The use of snow machines in winter to ensure snow cover of at least eight inches.

(b) Government action to curb climate change.

(c) Adding nutrients to the soil in winter.

(d) Planting more shrubs in areas of short snow season.

736. In paragraph 6, the author provides the examples of crowberry and alpine azalea to demonstrate that

(a) Despite frigid temperatures, several species survive in temperate and Arctic regions.

(b) Due to frigid temperatures in the temperate and Arctic regions, plant species that survive tend to be shrubs rather than trees.

(c) The crowberry and alpine azalea are abundant in temperate and Arctic regions.

(d) The stability of the subnivium depends on several interrelated factors, including shrubs on the forest floor.

737. Which one of the following statements can be inferred from the passage?

(a) In an ecosystem, altering any one element has a ripple effect on all others.

(b) Climate change affects temperate and Artie regions more than equatorial or arid ones.

(c) A compact layer of wool is warmer than a similarly compact layer of goose down.

(d) The loss of the subnivium, while tragic, will affect only temperate and regions.

738. In paragraph 1, the author uses blankets as a device to

(a) evoke the bitter cold of winter in the minds of readers.

(b) explain how blankets work to keep us warm.

(c) draw an analogy between blankets and the snowpack.

(d) alert readers to the fatal effects of excessive exposure to the cold.

Questions (739 to 744) : The end of the age of the internal combustion engine is in sight. There are small signs everywhere: the shift to hybrid vehicles is already under way among manufacturers. Volvo has announced it will make no purely petrol-engined cars after 2019 ... and Tesla has just started selling its first electric car aimed squarely at the middle classes: the Tesla 3 sells for $35,000 in the US, and 400,000 people have put down a small, refundable deposit towards one. Several thousand have already taken delivery, and the company hopes to sell half a million more next year. This is a remarkable figure for a machine with a fairly short range and a very limited number of specialised charging stations.

Some of it reflects the remarkable abilities of Elon Musk, the company's founder, as a salesman, engineer, and a man able to get the most out his factory workers and the governments he deals with ... Mr Musk is selling a dream that the world wants to believe in.

This last may be the most important factor in the story. The private car is ... a device of immense practical help and economic significance, but at the same time a theatre for myths of unattainable self-fulfilment. The one thing you will never see in a car advertisement is traffic, even though that is the element in which drivers spend their lives. Every single driver in a traffic jam is trying to escape from it, yet it is the inevitable consequence of mass car ownership.

The sleek and swift electric car is at one level merely the most contemporary fantasy of autonomy and power. But it might also disrupt our exterior landscapes nearly as much as the fossil fuel-engined car did in the last century. Electrical cars would of course pollute far less than fossil fuel-driven ones; instead of oil reserves, the rarest materials for batteries would make undeserving despots and their dynasties fantastically rich. Petrol stations would disappear. The air in cities would once more be breathable and their streets as quiet as those of Venice. This isn't an unmixed good. Cars that were as silent as bicycles would still be as dangerous as they are now to anyone they hit without audible warning.

The dream goes further than that. The electric cars of the future will be so thoroughly equipped with sensors and reaction mechanisms that they will never hit anyone. Just as brakes don't let you skid today, the steering wheel of tomorrow will serve you away from danger before you have even noticed it...

This is where the fantasy of autonomy comes full circle. The logical outcome of cars which need no driver is that they will become cars which need no owner either. Instead, they will work as taxis do, summoned at will but only for the journeys we actually need. This the future towards which Ubem.is working. The ultimate development of the private car will be to reinvent public transport. Traffic jams will be abolished only when the private car becomes a public utility. What then will happen to our fantasies of independence? We'll all have to take to electrically powered bicycles.

739. Which of the following statements best reflects the author's argument?

(a) Hybrid and electric vehicles signal the end of the age of internal combustion engines.

(b) Elon Musk is a remarkably gifted salesman.

(c) The private car represents an unattainable myth of independence.

(d) The future Uber car will be environmentally friendlier than even the Tesla.

740. The author points out all of the following about electric cars EXCEPT

(a) Their reliance on rare materials for batteries will support despotic rule.

(b) They will reduce air and noise pollution.

(c) They will not decrease the number of traffic jams.

(d) They will ultimately undermine rather than further driver autonomy.

741. According to the author, the main reason for Tesla's remarkable sales is that
(a) in the long run, the Tesla is more cost effective than fossil fuel-driven cars.
(b) the US government has announced a tax subsidy for Tesla buyers.
(c) the company is rapidly upscaling the number of specialised charging stations for customer convenience
(d) people believe in the autonomy represented by private cars.

742. The author comes to the conclusion that
(a) car drivers will no longer own cars but will have to use public transport.
(b) cars will be controlled by technology that is more efficient than car drivers.
(c) car drivers dream of autonomy but the future may be public transport.
(d) electrically powered bicycles are the only way to achieve autonomy in transportation.

743. In paragraphs 5 and 6, the author provides the example of Uber to argue that
(a) in the future, electric cars will be equipped with mechanisms that prevent collisions.
(b) in the future, traffic jams will not exist.
(c) in the future, the private car will be transformed into a form of public transport.
(d) in the future, Uber rides will outstrip Tesla sales.

744. In paragraph 6, the author mentions electrically powered bicycles to argue that
(a) if Elon Musk were a true visionary, he would invest funds in developing electric bicycles.
(b) our fantasies of autonomy might unexpectedly require us to consider electric bicycles.
(c) in terms of environmental friendliness and safety, electric bicycles rather than electric cars are the future
(d) electric buses are the best form of public transport.

Question Numbers (745 to 747) : Typewriters are the epitome of a technology that has been comprehensively rendered obsolete by the digital age. The ink comes off the ribbon, they weigh a ton, and second thoughts are a disaster. But they are also personal, portable and, above all, private. Type a document and lock it away and more or less the only way anyone else can get it is if you give it to them. That is why the Russians have decided to go back to typewriters in some government offices, and why in the US, some departments have never abandoned them. Yet it is not just their resistance to algorithms and secret surveillance that keeps typewriter production lines – well one, at least – in business (the last British one closed a year ago). Nor is it only the nostalgic appeal of the metal body and the stout well-defined keys that make them popular on eBay. A typewriter demands something particular: attentiveness. By the time the paper is loaded, the ribbon tightened, the carriage returned, the spacing and the margins set, there's a big premium on hitting the right key. That means sorting out ideas, pulling together a kind of order and organising details before actually striking off. There can be no thinking on screen with a typewriter. Nor are there any easy distractions. No online shopping. No urgent emails. No Twitter. No need even for electricity - perfect for writing in a remote hideaway. The thinking process is accompanied by the encouraging clack of keys, and the ratchet of the carriage return. Ping!

745. Which one of the following best describes what the passage is trying to do?
(a) It describes why people continue to use typewriters even in the digital age.
(b) It argues that typewriters will continue to be used even though they are an obsolete technology.
(c) It highlights the personal benefits of using typewriters.
(d) It shows that computers offer fewer options than typewriters.

746. According to the passage, some governments still use typewriters because:
(a) they do not want to abandon old technologies that may be useful in the future.
(b) they want to ensure that typewriter production lines remain in business.
(c) they like the nostalgic appeal of typewriter.
(d) they can control who reads the document.

747. The writer praises typewriters for all the following reasons EXCEPT
(a) Unlike computers, they can only be used for typing.
(b) You cannot revise what you have typed on a typewriter.
(c) Typewriters are noisier than computers.
(d) Typewriters are messier to use than computers.

Question Numbers (748 to 750) : Despite their fierce reputation, Vikings may not have always been the plunderers and pillagers popular culture imagines them to be. In fact, they got their start trading in northern European markets, researchers suggest.

Combs carved from animal antlers, as well as comb manufacturing waste and raw antler material has turned up at three archaeological sites in Denmark, including a medieval marketplace in the city of Ribe. A team of researchers from Denmark and the U.K. hoped to identify

the species of animal to which the antlers once belonged by analyzing collagen proteins in the samples and comparing them across the animal kingdom, Laura Geggel reports for Live Science. Somewhat surprisingly, molecular analysis of the artifacts revealed that some combs and other material had been carved from reindeer antlers.... Given that reindeer (Rangifer tarandus) don't live in Denmark, the researchers posit that it arrived on Viking ships from Norway. Antler craftsmanship, in the form of decorative combs, was part of Viking culture. Such combs served as symbols of good health, Geggel writes. The fact that the animals shed their antlers also made them easy to collect from the large herds that inhabited Norway.

Since the artifacts were found in marketplace areas at each site it's more likely that the Norsemen came to trade rather than pillage. Most of the artifacts also date to the 780s, but some are as old as 725. That predates the beginning of Viking raids on Great Britain by about 70 years. [Traditionally, the so-called "Viking Age" began with these raids in 793 and ended with the Norman conquest of Great Britain in 1066.) Archaeologists had suspected that the Vikings had experience with long maritime voyages [that] might have preceded their raiding days. Beyond Norway, these combs would have been a popular industry in Scandinavia as well. It's possible that the antler combs represent a larger trade network, where the Norsemen supplied raw material to craftsmen in Denmark and elsewhere.

748. The primary purpose of the passage is:
   (a) to explain the presence of reindeer antler combs in Denmark.
   (b) to contradict the widely-accepted beginning date for the Viking Age in Britain, and propose an alternate one.
   (c) to challenge the popular perception of Vikings as raiders by using evidence that suggests their early trade relations with Europe.
   (d) to argue that besides being violent pillagers, Vikings were also skilled craftsmen and efficient traders.

749. The evidence – "Most of the artifacts also date to the 780s, but some are as old as 725" – has been used in the passage to argue that:
   (a) the beginning date of the Viking Age should be changed from 793 to 725.
   (b) the Viking raids started as early as 725.
   (c) some of the antler artifacts found in Denmark and Great Britain could have come from Scandinavia.
   (d) the Vikings' trade relations with Europe pre-dates the Viking raids.

750. All of the following hold true for Vikings EXCEPT
   (a) Vikings brought reindeer from Norway to Denmark for trade purposes.
   (b) Before becoming the raiders of northern Europe, Vikings had trade relations with European nations.
   (c) Antler combs, regarded by the Vikings as a symbol of good health, were part of the Viking culture
   (d) Vikings, once upon a time, had trade relations with Denmark and Scandinavia.

2018 Slot 1

Question Numbers (751 to 755): *T*he passage below is accompanied by a set of four questions. Choose the best answer to each question.

Economists have spent most of the 20th century ignoring psychology, positive or otherwise. But today there is a great deal of emphasis on how happiness can shape global economies, or — on a smaller scale — successful business practice. This is driven, in part, by a trend in "measuring" positive emotions, mostly so they can be optimized. Neuroscientists, for example, claim to be able to locate specific emotions, such as happiness or disappointment, in particular areas of the brain. Wearable technologies, such as Spire, offer data-driven advice on how to reduce stress.

We are no longer just dealing with "happiness" in a philosophical or romantic sense — it has become something that can be monitored and measured, including by our behavior, use of social media and bodily indicators such as pulse rate and facial expressions.

There is nothing automatically sinister about this trend. But it is disquieting that the businesses and experts driving the quantification of happiness claim to have our best interests at heart, often concealing their own agendas in the process. In the workplace, happy workers are viewed as a "win-win." Work becomes more pleasant, and employees, more productive. But this is now being pursued through the use of performance-evaluating wearable technology, such as Humanyze or Virgin Pulse, both of which monitor physical signs of stress and activity toward the goal of increasing productivity.

Cities such as Dubai, which has pledged to become the "happiest city in the world," dream up ever-more elaborate and intrusive ways of collecting data on well-being — to the point where there is now talk of using CCTV cameras to monitor facial expressions in public spaces. New ways of detecting emotions are hitting the market all the time: One company, Beyond Verbal, aims to calculate moods conveyed in a phone conversation, potentially without the knowledge of at least one of the participants. And Facebook [has] demonstrated . . . that it could influence our emotions through tweaking our news feeds — opening the door to ever-more targeted manipulation in advertising and influence.

As the science grows more sophisticated and technologies become more intimate with our thoughts and bodies, a clear trend is emerging. Where happiness indicators were once used as a basis to reform society, challenging the obsession with money that G.D.P. measurement entrenches, they are increasingly used as a basis to transform or discipline individuals.

Happiness becomes a personal project, that each of us must now work on, like going to the gym. Since the 1970s, depression has come to be viewed as a cognitive or neurological defect in the individual, and never a consequence of circumstances. All of this simply escalates the sense of responsibility each of us feels for our own feelings, and with it, the sense of failure when things go badly. A society that deliberately removed certain sources of misery, such as precarious and exploitative employment, may well be a happier one. But we won't get there by making this single, often fleeting emotion, the over-arching goal.

751. According to the author, wearable technologies and social media are contributing most to:
   (a) depression as a thing of the past.
   (b) disciplining individuals to be happy.
   (c) happiness as a "personal project".
   (d) making individuals aware of stress in their lives.

752. From the passage we can infer that the author would like economists to:
   (a) correlate measurements of happiness with economic indicators.
   (b) work closely with neuroscientists to understand human behaviour.
   (c) incorporate psychological findings into their research cautiously.
   (d) measure the effectiveness of Facebook and social media advertising.

753. In the author's opinion, the shift in thinking in the 1970s:
   (a) put people in touch with their own feelings rather than depending on psychologists.
   (b) reflected the emergence of neuroscience as the authority on human emotions.
   (c) introduced greater stress into people's lives as they were expected to be responsible for their own happiness.
   (d) was a welcome change from the earlier view that depression could be cured by changing circumstances.

754. The author's view would be undermined by which of the following research findings?
   (a) A proliferation of gyms that are collecting data on customer well-being.
   (b) There is a definitive move towards the adoption of wearable technology that taps into emotions.
   (c) Stakeholders globally are moving away from collecting data on the well-being of individuals.
   (d) Individuals worldwide are utilising technologies to monitor and increase their well-being.

755. According to the author, Dubai:
   (a) collaborates with Facebook to selectively influence its inhabitants' moods.
   (b) incentivises companies that prioritise worker welfare.
   (c) develops sophisticated technologies to monitor its inhabitants' states of mind.
   (d) is on its way to becoming one of the world's happiest cities.

Question Numbers (756 to 759) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

When researchers at Emory University in Atlanta trained mice to fear the smell of almonds (by pairing it with electric shocks), they found, to their consternation, that both the children and grandchildren of these mice were spontaneously afraid of the same smell. That is not supposed to happen. Generations of school children have been taught that the inheritance of acquired characteristics is impossible. A mouse should not be born with something its parents have learned during their lifetimes, any more than a mouse that loses its tail in an accident should give birth to tailless mice. . . .

Modern evolutionary biology dates back to a synthesis that emerged around the 1940s-60s, which married Charles Darwin's mechanism of natural selection with Gregor Mendel's discoveries of how genes are inherited. The traditional, and still dominant, view is that adaptations – from the human brain to the peacock's tail – are fully and satisfactorily explained by natural selection (and subsequent inheritance). Yet [new evidence] from genomics, epigenetics and developmental biology [indicates] that evolution is more complex than we once assumed. . . .

In his book On Human Nature (1978), the evolutionary biologist Edward O Wilson claimed that human culture is held on a genetic leash. The metaphor [needs revision]. . . . Imagine a dog-walker (the genes) struggling to retain control of a brawny mastiff (human culture). The pair's trajectory (the pathway of evolution) reflects the outcome of the struggle. Now imagine the same dog-walker

struggling with multiple dogs, on leashes of varied lengths, with each dog tugging in different directions. All these tugs represent the influence of developmental factors, including epigenetics, antibodies and hormones passed on by parents, as well as the ecological legacies and culture they bequeath. . . .

The received wisdom is that parental experiences can't affect the characters of their offspring. Except they do. The way that genes are expressed to produce an organism's phenotype – the actual characteristics it ends up with – is affected by chemicals that attach to them. Everything from diet to air pollution to parental behaviour can influence the addition or removal of these chemical marks, which switches genes on or off. Usually these so-called 'epigenetic' attachments are removed during the production of sperm and eggs cells, but it turns out that some escape the resetting process and are passed on to the next generation, along with the genes. This is known as 'epigenetic inheritance', and more and more studies are confirming that it really happens. Let's return to the almond-fearing mice. The inheritance of an epigenetic mark transmitted in the sperm is what led the mice's offspring to acquire an inherited fear. . . .

Epigenetics is only part of the story. Through culture and society, [humans and other animals] inherit knowledge and skills acquired by [their] parents. . . . All this complexity . . . points to an evolutionary process in which genomes (over hundreds to thousands of generations), epigenetic modifications and inherited cultural factors (over several, perhaps tens or hundreds of generations), and parental effects (over single-generation timespans) collectively inform how organisms adapt. These extra-genetic kinds of inheritance give organisms the flexibility to make rapid adjustments to environmental challenges, dragging genetic change in their wake – much like a rowdy pack of dogs.

756. The Emory University experiment with mice points to the inheritance of:

(a) psychological markers

(b) acquired characteristics

(c) acquired parental fears

(d) personality traits

757. Which of the following options best describes the author's argument?

(a) Darwin's and Mendel's theories together best explain evolution.

(b) Darwin's theory of natural selection cannot fully explain evolution.

(c) Mendel's theory of inheritance is unfairly underestimated in explaining evolution.

(d) Wilson's theory of evolution is scientifically superior to either Darwin's or Mendel's.

758. The passage uses the metaphor of a dog walker to argue that evolutionary adaptation is most comprehensively understood as being determined by:

(a) genetic, epigenetic, developmental factors, and ecological legacies.

(b) ecological, hormonal, extra genetic and genetic legacies.

(c) extra genetic, genetic, epigenetic and genomic legacies.

(d) socio-cultural, genetic, epigenetic, and genomic legacies

759. Which of the following, if found to be true, would negate the main message of the passage?

(a) A study indicating the primacy of ecological impact on human adaptation.

(b) A study affirming the influence of socio-cultural markers on evolutionary processes.

(c) A study highlighting the criticality of epigenetic inheritance to evolution.

(d) A study affirming the sole influence of natural selection and inheritance on evolution.

Question Numbers (760 to 764) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

The only thing worse than being lied to is not knowing you're being lied to. It's true that plastic pollution is a huge problem, of planetary proportions. And it's true we could all do more to reduce our plastic footprint. The lie is that blame for the plastic problem is wasteful consumers and that changing our individual habits will fix it.

Recycling plastic is to saving the Earth what hammering a nail is to halting a falling skyscraper. You struggle to find a place to do it and feel pleased when you succeed. But your effort is wholly inadequate and distracts from the real problem of why the building is collapsing in the first place. The real problem is that single-use plastic-the very idea of producing plastic items like grocery bags, which we use for an average of 12 minutes but can persist in the environment for half a millennium-is an incredibly reckless abuse of technology. Encouraging individuals to recycle more will never solve the problem of a massive production of single-use plastic that should have been avoided in the first place.

As an ecologist and evolutionary biologist, I have had a disturbing window into the accumulating literature on the hazards of plastic pollution. Scientists have long recognized that plastics biodegrade slowly, if at all, and pose multiple threats to wildlife through entanglement and consumption. More recent reports highlight dangers posed by absorption of toxic chemicals in the water and by plastic odors that mimic some species' natural food.

Plastics also accumulate up the food chain, and studies now show that we are likely ingesting it ourselves in seafood. . . .

Beginning in the 1950s, big beverage companies like Coca-Cola and Anheuser-Busch, along with Phillip Morris and others, formed a non-profit called Keep America Beautiful. Its mission is/was to educate and encourage environmental stewardship in the public. . . . At face value, these efforts seem benevolent, but they obscure the real problem, which is the role that corporate polluters play in the plastic problem. This clever misdirection has led journalist and author Heather Rogers to describe Keep America Beautiful as the first corporate greenwashing front, as it has helped shift the public focus to consumer recycling behavior and actively thwarted legislation that would increase extended producer responsibility for waste management. . . . [T]he greatest success of Keep America Beautiful has been to shift the onus of environmental responsibility onto the public while simultaneously becoming a trusted name in the environmental movement. . . .

So what can we do to make responsible use of plastic a reality? First: reject the lie. Litterbugs are not responsible for the global ecological disaster of plastic. Humans can only function to the best of their abilities, given time, mental bandwidth and systemic constraints. Our huge problem with plastic is the result of a permissive legal framework that has allowed the uncontrolled rise of plastic pollution, despite clear evidence of the harm it causes to local communities and the world's oceans. Recycling is also too hard in most parts of the U.S. and lacks the proper incentives to make it work well.

760. It can be inferred that the author considers the Keep America Beautiful organisation:

(a) a "greenwash" because it was a benevolent attempt to improve public recycling habits.

(b) an innovative example of a collaborative corporate social responsibility initiative.

(c) an important step in sensitising producers to the need to tackle plastics pollution.

(d) a sham as it diverted attention away from the role of corporates in plastics pollution.

761. Which of the following interventions would the author most strongly support:

(a) having all consumers change their plastic consumption habits.

(b) recycling all plastic debris in the seabed.

(c) completely banning all single-use plastic bags.

(d) passing regulations targeted at producers that generate plastic products.

762. In the second paragraph, the phrase "what hammering a nail is to halting a falling skyscraper" means:

(a) focusing on single-use plastic bags to reduce the plastics footprint.

(b) relying on emerging technologies to mitigate the ill-effects of plastic pollution.

(c) focusing on consumer behaviour to tackle the problem of plastics pollution.

(d) encouraging the responsible production of plastics by firms.

763. The author lists all of the following as negative effects of the use of plastics EXCEPT the:

(a) slow pace of degradation or non-degradation of plastics in the environment.

(b) poisonous chemicals released into the water and food we consume.

(c) air pollution caused during the process of recycling plastics.

(d) adverse impacts on the digestive systems of animals exposed to plastic.

764. In the first paragraph, the author uses "lie" to refer to the:

(a) blame assigned to consumers for indiscriminate use of plastics.

(b) understatement of the enormity of the plastics pollution problem.

(c) understatement of the effects of recycling plastics.

(d) fact that people do not know they have been lied to.

Question Numbers (765 to 769) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

[The] Indian government [has] announced an international competition to design a National War Memorial in New Delhi, to honour all of the Indian soldiers who served in the various wars and counter-insurgency campaigns from 1947 onwards. The terms of the competition also specified that the new structure would be built adjacent to the India Gate - a memorial to the Indian soldiers who died in the First World War. Between the old imperialist memorial and the proposed nationalist one, India's contribution to the Second World War is airbrushed out of existence.

The Indian government's conception of the war memorial was not merely absent-minded. Rather, it accurately reflected the fact that both academic history and popular memory have yet to come to terms with India's Second

World War, which continues to be seen as little more than mood music in the drama of India's advance towards independence and partition in 1947. Further, the political trajectory of the postwar subcontinent has militated against popular remembrance of the war. With partition and the onset of the India-Pakistan rivalry, both of the new nations needed fresh stories for self-legitimisation rather than focusing on shared wartime experiences.

However, the Second World War played a crucial role in both the independence and partition of India. . . . The Indian army recruited, trained and deployed some 2.5 million men, almost 90,000 of which were killed and many more injured. Even at the time, it was recognised as the largest volunteer force in the war. . . .

India's material and financial contribution to the war was equally significant. India emerged as a major military-industrial and logistical base for Allied operations in south-east Asia and the Middle East. This led the United States to take considerable interest in the country's future, and ensured that this was no longer the preserve of the British government.

Other wartime developments pointed in the direction of India's independence. In a stunning reversal of its long-standing financial relationship with Britain, India finished the war as one of the largest creditors to the imperial power.

Such extraordinary mobilization for war was achieved at great human cost, with the Bengal famine the most extreme manifestation of widespread wartime deprivation. The costs on India's home front must be counted in millions of lives.

Indians signed up to serve on the war and home fronts for a variety of reasons. . . . [M]any were convinced that their contribution would open the doors to India's freedom. . . . The political and social churn triggered by the war was evident in the massive waves of popular protest and unrest that washed over rural and urban India in the aftermath of the conflict. This turmoil was crucial in persuading the Attlee government to rid itself of the incubus of ruling India. . . .

Seventy years on, it is time that India engaged with the complex legacies of the Second World War. Bringing the war into the ambit of the new national memorial would be a fitting - if not overdue - recognition that this was India's War.

765. The author claims that omitting mention of Indians who served in the Second World War from the new National War Memorial is:
(a) a reflection of misplaced priorities of the post-independence Indian governments.
(b) appropriate as their names can always be included in the India Gate memorial.
(c) a reflection of the academic and popular view of India's role in the War.
(d) is something which can be rectified in future by constructing a separate memorial.

766. In the first paragraph, the author laments the fact that:
(a) the new war memorial will be built right next to India Gate.
(b) there is no recognition of the Indian soldiers who served in the Second World War.
(c) funds will be wasted on another war memorial when we already have the India Gate memorial.
(d) India lost thousands of human lives during the Second World War.

767. The author lists all of the following as outcomes of the Second World War EXCEPT:
(a) large-scale deaths in Bengal as a result of deprivation and famine.
(b) the large financial debt India owed to Britain after the War.
(c) independence of the subcontinent and its partition into two countries.
(d) US recognition of India's strategic location and role in the War.

768. The author suggests that a major reason why India has not so far acknowledged its role in the Second World War is that it:
(a) blames the War for leading to the momentous partition of the country.
(b) wants to forget the human and financial toll of the War on the country.
(c) views the War as a predominantly Allied effort, with India playing only a supporting role.
(d) has been focused on building an independent, non-colonial political identity.

769. The phrase "mood music" is used in the second paragraph to indicate that the Second World War is viewed as:
(a) a tragic period in terms of loss of lives and national wealth.
(b) a part of the narrative on the ill-effects of colonial rule on India.
(c) a backdrop to the subsequent independence and partition of the region.
(d) setting the stage for the emergence of the India–Pakistan rivalry in the subcontinent.

Question Numbers (770 to 774) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

. . . "Everybody pretty much agrees that the relationship between elephants and people has dramatically changed," [says psychologist Gay] Bradshaw. . . . "Where for centuries humans and elephants lived in relatively peaceful

coexistence, there is now hostility and violence. Now, I use the term 'violence' because of the intentionality associated with it, both in the aggression of humans and, at times, the recently observed behavior of elephants." . . .

Typically, elephant researchers have cited, as a cause of aggression, the high levels of testosterone in newly matured male elephants or the competition for land and resources between elephants and humans. But. . . Bradshaw and several colleagues argue. . . that today's elephant populations are suffering from a form of chronic stress, a kind of species-wide trauma. Decades of poaching and culling and habitat loss, they claim, have so disrupted the intricate web of familial and societal relations by which young elephants have traditionally been raised in the wild, and by which established elephant herds are governed, that what we are now witnessing is nothing less than a precipitous collapse of elephant culture. . . .

Elephants, when left to their own devices, are profoundly social creatures. . . . Young elephants are raised within an extended, multitiered network of doting female caregivers that includes the birth mother, grandmothers, aunts and friends. These relations are maintained over a life span as long as 70 years. Studies of established herds have shown that young elephants stay within 15 feet of their mothers for nearly all of their first eight years of life, after which young females are socialized into the matriarchal network, while young males go off for a time into an all-male social group before coming back into the fold as mature adults. . . .

This fabric of elephant society, Bradshaw and her colleagues [demonstrate], ha[s] effectively been frayed by years of habitat loss and poaching, along with systematic culling by government agencies to control elephant numbers and translocations of herds to different habitats. . . . As a result of such social upheaval, calves are now being born to and raised by ever younger and inexperienced mothers. Young orphaned elephants, meanwhile, that have witnessed the death of a parent at the hands of poachers are coming of age in the absence of the support system that defines traditional elephant life. "The loss of elephant elders," [says] Bradshaw . . . "and the traumatic experience of witnessing the massacres of their family, impairs normal brain and behavior development in young elephants."

What Bradshaw and her colleagues describe would seem to be an extreme form of anthropocentric conjecture if the evidence that they've compiled from various elephant researchers. . . weren't so compelling. The elephants of decimated herds, especially orphans who've watched the death of their parents and elders from poaching and culling, exhibit behavior typically associated with post-traumatic stress disorder and other trauma-related disorders in humans: abnormal startle response, unpredictable asocial behavior, inattentive mothering and hyperaggression. . . .

[According to Bradshaw], "Elephants are suffering and behaving in the same ways that we recognize in ourselves as a result of violence. . . . Except perhaps for a few specific features, brain organization and early development of elephants and humans are extremely similar."

770. Which of the following measures is Bradshaw most likely to support to address the problem of elephant aggression?

(a) Increased funding for research into the similarity of humans and other animals drawing on insights gained from human-elephant similarities.

(b) Funding of more studies to better understand the impact of testosterone on male elephant aggression.

(c) The development of treatment programmes for elephants drawing on insights gained from treating post-traumatic stress disorder in humans.

(d) Studying the impact of isolating elephant calves on their early brain development, behaviour and aggression.

771. In paragraph 4, the phrase, “The fabric of elephant society . . . has[s] effectively been frayed by . . .” is:

(a) a metaphor for the effect of human activity on elephant communities.

(b) an accurate description of the condition of elephant herds today.

(c) an exaggeration aimed at bolstering Bradshaw’s claims.

(d) an ode to the fragility of elephant society today.

772. The passage makes all of the following claims EXCEPT:

(a) human actions such as poaching and culling have created stressful conditions for elephant communities.

(b) elephants establish extended and enduring familial relationships as do humans.

(c) elephant mothers are evolving newer ways of rearing their calves to adapt to emerging threats.

(d) the elephant response to deeply disturbing experiences is similar to that of humans.

773. Which of the following statements best expresses the overall argument of this passage?

(a) The brain organisation and early development of elephants and humans are extremely similar.

(b) The relationship between elephants and humans has changed from one of coexistence to one of hostility.

(c) Recent elephant behaviour could be understood as a form of species-wide trauma-related response.

(d) Elephants, like the humans they are in conflict with, are profoundly social creatures.

774. In the first paragraph, Bradshaw uses the term "violence" to describe the recent change in the human-elephant relationship because, according to him:

(a) both humans and elephants have killed members of each other's species.

(b) elephant herds and their habitat have been systematically destroyed by humans.

(c) human-elephant interactions have changed their character over time.

(d) there is a purposefulness in human and elephant aggression towards each other.

2018 Slot 2

Question Numbers (775 to 779) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

Will a day come when India's poor can access government services as easily as drawing cash from an ATM? . . . [N]o country in the world has made accessing education or health or policing or dispute resolution as easy as an ATM, because the nature of these activities requires individuals to use their discretion in a positive way. Technology can certainly facilitate this in a variety of ways if it is seen as one part of an overall approach, but the evidence so far in education, for instance, is that just adding computers alone doesn't make education any better. . . .

The dangerous illusion of technology is that it can create stronger, top down accountability of service providers in implementation-intensive services within existing public sector organisations. One notion is that electronic management information systems (EMIS) keep better track of inputs and those aspects of personnel that are 'EMIS visible' can lead to better services. A recent study examined attempts to increase attendance of Auxiliary Nurse Midwife (ANMs) at clinics in Rajasthan, which involved high-tech time clocks to monitor attendance. The study's title says it all: Band-Aids on a Corpse . . . e-governance can be just as bad as any other governance when the real issue is people and their motivation.

For services to improve, the people providing the services have to want to do a better job with the skills they have. A study of medical care in Delhi found that even though providers, in the public sector had much better skills than private sector providers their provision of care in actual practice was much worse.

In implementation-intensive services the key to success is face-to-face interactions between a teacher, a nurse, a policeman, an extension agent and a citizen. This relationship is about power. Amartya Sen's . . . report on education in West Bengal had a supremely telling anecdote in which the villagers forced the teacher to attend school, but then, when the parents went off to work, the teacher did not teach, but forced the children to massage his feet. . . . As long as the system empowers providers over citizens, technology is irrelevant.

The answer to successfully providing basic services is to create systems that provide both autonomy and accountability. In basic education for instance, the answer to poor teaching is not controlling teachers more . . . The key . . . is to hire teachers who want to teach and let them teach, expressing their professionalism and vocation as a teacher through autonomy in the classroom. This autonomy has to be matched with accountability for results—not just narrowly measured through test scores, but broadly for the quality of the education they provide.

A recent study in Uttar Pradesh showed that if, somehow, all civil service teachers could be replaced with contract teachers, the state could save a billion dollars a year in revenue and double student learning. Just the additional autonomy and accountability of contracts through local groups—even without complementary system changes in information and empowerment—led to that much improvement. The first step to being part of the solution is to create performance information accessible to those outside of the government. . . .

775. The author questions the use of monitoring systems in services that involve face-to-face interaction between service providers and clients because such systems:

(a) improve the skills but do not increase the motivation of service providers.

(b) do not improve services that need committed service providers.

(c) are not as effective in the public sector as they are in the private sector.

(d) are ineffective because they are managed by the government.

776. According to the author, service delivery in Indian education can be improved in all of the following ways EXCEPT through:

(a) elimination of government involvement.

(b) use of technology.

(c) access to information on the quality of teaching.

(d) recruitment of motivated teachers.

777. In the context of the passage, we can infer that the title "Band Aids on a Corpse" (in paragraph 2) suggests that:

(a) the electronic monitoring system was a superficial solution to a serious problem.

(b) the nurses who attended the clinics were too poorly trained to provide appropriate medical care.

(c) the nurses attended the clinics, but the clinics were ill-equipped.

(d) the clinics were better funded, but performance monitoring did not result in any improvement.

778. Which of the following, IF TRUE, would undermine the passage's main argument?

(a) Empowerment of service providers leads to increased complacency and rigged performance results.

(b) If absolute instead of moderate technological surveillance is exercised over the performance of service providers.

(c) If it were proven that service providers in the private sector have better skills than those in the public sector.

(d) If it were proven that increase in autonomy of service providers leads to an exponential increase in their work ethic and sense of responsibility.

779. The main purpose of the passage is to:

(a) find a solution to the problem of poor service delivery in education by examining different strategies.

(b) argue that some types of services can be improved by providing independence and requiring accountability.

(c) critique the government's involvement in educational activities and other implementation-intensive services.

(d) analyse the shortcomings of government-appointed nurses and their management through technology.

Question Numbers (780 to 784) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

More and more companies, government agencies, educational institutions and philanthropic organisations are today in the grip of a new phenomenon: 'metric fixation'. The key components of metric fixation are the belief that it is possible – and desirable – to replace professional judgment (acquired through personal experience and talent) with numerical indicators of comparative performance based upon standardised data (metrics); and that the best way to motivate people within these organisations is by attaching rewards and penalties to their measured performance. The rewards can be monetary, in the form of pay for performance, say, or reputational, in the form of college rankings, hospital ratings, surgical report cards and so on. But the most dramatic negative effect of metric fixation is its propensity to incentivise gaming: that is, encouraging professionals to maximise the metrics in ways that are at odds with the larger purpose of the organisation. If the rate of major crimes in a district becomes the metric according to which police officers are promoted, then some officers will respond by simply not recording crimes or downgrading them from major offences to misdemeanours. Or take the case of surgeons. When the metrics of success and failure are made public – affecting their reputation and income – some surgeons will improve their metric scores by refusing to operate on patients with more complex problems, whose surgical outcomes are more likely to be negative. Who suffers? The patients who don't get operated upon.

When reward is tied to measured performance, metric fixation invites just this sort of gaming. But metric fixation also leads to a variety of more subtle unintended negative consequences. These include goal displacement, which comes in many varieties: when performance is judged by a few measures, and the stakes are high (keeping one's job, getting a pay rise or raising the stock price at the time that stock options are vested), people focus on satisfying those measures – often at the expense of other, more important organisational goals that are not measured. The best-known example is 'teaching to the test', a widespread phenomenon that has distorted primary and secondary education in the United States since the adoption of the No Child Left Behind Act of 2001.

Short-termism is another negative. Measured performance encourages what the US sociologist Robert K Merton in 1936 called 'the imperious immediacy of interests … where the actor's paramount concern with the foreseen immediate consequences excludes consideration of further or other consequences'. In short, advancing short-term goals at the expense of long-range considerations. This problem is endemic to publicly traded corporations that sacrifice long-term research and development, and the development of their staff, to the perceived imperatives of the quarterly report.

To the debit side of the ledger must also be added the transactional costs of metrics: the expenditure of employee time by those tasked with compiling and processing the metrics in the first place – not to mention the time required to actually read them. . . .

780. All of the following can be a possible feature of the No Child Left Behind Act of 2001, EXCEPT:

(a) standardised test scores can be critical in determining a student's educational future.

(b) the focus is more on test-taking skills than on higher order thinking and problem-solving.

(c) assessment is dependent on the teacher's subjective evaluation of students' class participation.

(d) school funding and sanctions are tied to yearly improvement shown on tests.

781. Of the following, which would have added the least depth to the author's argument?

(a) Assessment of the pros and cons of a professional judgment-based evaluation system.

(b) An analysis of the reasons why metrics fixation is becoming popular despite its drawbacks.

(c) A comparative case study of metrics- and non-metrics-based evaluation, and its impact on the main goals of an organisation.

(d) More real-life illustrations of the consequences of employees and professionals gaming metrics-based performance measurement systems.

782. What is the main idea that the author is trying to highlight in the passage?

(a) All kinds of organisations are now relying on metrics to measure performance and to give rewards and punishments.

(b) Long-term organisational goals should not be ignored for short-term measures of organisational success.

(c) Performance measurement needs to be precise and cost-effective to be useful for evaluating organisational performance.

(d) Evaluating performance by using measurable performance metrics may misguide organisational goal achievement.

783. What main point does the author want to convey through the examples of the police officer and the surgeon?

(a) Critical public roles should not be evaluated on metrics-based performance measures.

(b) Some professionals are likely to be significantly influenced by the design of performance measurement systems.

(c) Metrics-linked rewards may encourage unethical behaviour among some professionals.

(d) The actions of police officers and surgeons have a significantly impact on society.

784. Which of the following is NOT a consequence of the 'metric fixation' phenomenon mentioned in the passage?

(a) Deviating from organisationally important objectives to measurable yet less important objectives.

(b) Finding a way to show better results without actually improving performance.

(c) Short-term orientation induced by frequent measurement of performance.

(d) Improving cooperation among employees leading to increased organisational effectiveness in the long run.

Question Numbers (785 to 788) : The passage below is accompanied by a set of four questions. Choose the best answer to each question.

. . . Grove snails as a whole are distributed all over Europe, but a specific variety of the snail, with a distinctive white-lipped shell, is found exclusively in Ireland and in the Pyrenees mountains that lie on the border between France and Spain. The researchers sampled a total of 423 snail specimens from 36 sites distributed across Europe, with an emphasis on gathering large numbers of the white-lipped variety. When they sequenced genes from the mitochondrial DNA of each of these snails and used algorithms to analyze the genetic diversity between them, they found that. . . a distinct lineage (the snails with the white-lipped shells) was indeed endemic to the two very specific and distant places in question.

Explaining this is tricky. Previously, some had speculated that the strange distributions of creatures such as the white-lipped grove snails could be explained by convergent evolution—in which two populations evolve the same trait by coincidence—but the underlying genetic similarities between the two groups rules that out. Alternately, some scientists had suggested that the white-lipped variety had simply spread over the whole continent, then been wiped out everywhere besides Ireland and the Pyrenees, but the researchers say their sampling and subsequent DNA analysis eliminate that possibility too. "If the snails naturally colonized Ireland, you would expect to find some of the same genetic type in other areas of Europe, especially Britain. We just don't find them," Davidson, the lead author, said in a press statement.

Moreover, if they'd gradually spread across the continent, there would be some genetic variation within the white-lipped type, because evolution would introduce variety over the thousands of years it would have taken them to spread from the Pyrenees to Ireland. That variation doesn't exist, at least in the genes sampled. This means that rather than the organism gradually expanding its range, large populations instead were somehow moved en mass to the other location within the space of a few dozen generations, ensuring a lack of genetic variety.

"There is a very clear pattern, which is difficult to explain except by involving humans," Davidson said. Humans, after all, colonized Ireland roughly 9,000 years ago, and the oldest fossil evidence of grove snails in Ireland dates to roughly the same era. Additionally, there is archaeological

evidence of early sea trade between the ancient peoples of Spain and Ireland via the Atlantic and even evidence that humans routinely ate these types of snails before the advent of agriculture, as their burnt shells have been found in Stone Age trash heaps.

The simplest explanation, then? Boats. These snails may have inadvertently traveled on the floor of the small, coast-hugging skiffs these early humans used for travel, or they may have been intentionally carried to Ireland by the seafarers as a food source. "The highways of the past were rivers and the ocean–as the river that flanks the Pyrenees was an ancient trade route to the Atlantic, what we're actually seeing might be the long lasting legacy of snails that hitched a ride…as humans travelled from the South of France to Ireland 8,000 years ago," Davidson said.

785. All of the following evidence supports the passage's explanation of sea travel/trade EXCEPT:
   (a) archaeological evidence of early sea trade between the ancient peoples of Spain and Ireland via the Atlantic Ocean.
   (b) the coincidental existence of similar traits in the white-lipped grove snails of Ireland and the Pyrenees because of convergent evolution.
   (c) absence of genetic variation within the white-lipped grove snails of Ireland and the Pyrenees, whose genes were sampled.
   (d) the oldest fossil evidence of white-lipped grove snails in Ireland dates back to roughly 9,000 years ago, the time when humans colonised Ireland.

786. In paragraph 4, the evidence that "humans routinely ate these types of snails before the advent of agriculture" can be used to conclude that:
   (a) white-lipped grove snails may have inadvertently traveled from the Pyrenees to Ireland on the floor of the small, coast-hugging skiffs that early seafarers used for travel.
   (b) the seafarers who traveled from the Pyrenees to Ireland might have carried white-lipped grove snails with them as edibles.
   (c) 9,000 years ago, during the Stone Age, humans traveled from the South of France to Ireland via the Atlantic Ocean.
   (d) rivers and oceans in the Stone Age facilitated trade in white-lipped grove snails.

787. Which one of the following makes the author eliminate convergent evolution as a probable explanation for why white-lipped grove snails are found in Ireland and the Pyrenees?
   (a) The distinct lineage of white-lipped grove snails found specifically in Ireland and the Pyrenees.
   (b) The coincidental evolution of similar traits (white-lipped shell) in the grove snails of Ireland and the Pyrenees.
   (c) The absence of genetic similarities between white-lipped grove snails of Ireland and snails from other parts of Europe, especially Britain.
   (d) The absence of genetic variation between white-lipped grove snails of Ireland and the Pyrenees.

788. The passage outlines several hypotheses and evidence related to white-lipped grove snails to arrive at the most convincing explanation for:
   (a) how the white-lipped variety of grove snails might have migrated from the Pyrenees to Ireland.
   (b) how the white-lipped variety of grove snails independently evolved in Ireland and the Pyrenees.
   (c) why the white-lipped variety of grove snails were wiped out everywhere except in Ireland and the Pyrenees.
   (d) why the white-lipped variety of grove snails are found only in Ireland and the Pyrenees.

Question Numbers (789 to 793) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

NOT everything looks lovelier the longer and closer its inspection. But Saturn does. It is gorgeous through Earthly telescopes. However, the 13 years of close observation provided by Cassini, an American spacecraft, showed the planet, its moons and its remarkable rings off better and better, revealing finer structures, striking novelties and greater drama. . . .

By and large the big things in the solar system—planets and moons—are thought of as having been around since the beginning. The suggestion that rings and moons are new is, though, made even more interesting by the fact that one of those moons, Enceladus, is widely considered the most promising site in the solar system on which to look for alien life. If Enceladus is both young and bears life, that life must have come into being quickly. This is also believed to have been the case on Earth. Were it true on Enceladus, that would encourage the idea that life evolves easily when conditions are right.

One reason for thinking Saturn's rings are young is that they are bright. The solar system is suffused with comet dust, and comet dust is dark. Leaving Saturn's ring system (which Cassini has shown to be more than 90% water ice) out in such a mist is like leaving laundry hanging on a line downwind from a smokestack: it will get dirty. The lighter the rings are, the faster this will happen, for the less mass they contain, the less celestial pollution

they can absorb before they start to discolour. . . . Jeff Cuzzi, a scientist at America's space agency, NASA, who helped run Cassini, told the Lunar and Planetary Science Conference in Houston that combining the mass estimates with Cassini's measurements of the density of comet-dust near Saturn suggests the rings are no older than the first dinosaurs, nor younger than the last of them—that is, they are somewhere between 200m and 70m years old.

That timing fits well with a theory put forward in 2016, by Matija Cuk of the SETI Institute, in California and his colleagues. They suggest that at around the same time as the rings came into being an old set of moons orbiting Saturn destroyed themselves, and from their remains emerged not only the rings but also the planet's current suite of inner moons—Rhea, Dione, Tethys, Enceladus and Mimas. . . .

Dr Cuk and his colleagues used computer simulations of Saturn's moons' orbits as a sort of time machine. Looking at the rate at which tidal friction is causing these orbits to lengthen they extrapolated backwards to find out what those orbits would have looked like in the past. They discovered that about 100m years ago the orbits of two of them, Tethys and Dione, would have interacted in a way that left the planes in which they orbit markedly tilted. But their orbits are untilted. The obvious, if unsettling, conclusion was that this interaction never happened—and thus that at the time when it should have happened, Dione and Tethys were simply not there. They must have come into being later. . . .

789. The phrase "leaving laundry hanging on a line downwind from a smokestack" is used to explain how the ringed planet's:

(a) atmosphere absorbs comet dust.

(b) moons create a gap between the rings.

(c) rings discolour and darken over time.

(d) rings lose mass over time.

790. Based on information provided in the passage, we can infer that, in addition to water ice, Saturn's rings might also have small amounts of:

(a) rock particles and comet dust.

(b) methane and rock particles.

(c) helium and methane.

(d) helium and comet dust.

791. Based on information provided in the passage, we can conclude all of the following EXCEPT:

(a) Saturn's rings were created from the remains of older moons.

(b) Thethys and Dione are less than 100 million years old.

(c) Saturn's lighter rings discolour faster than rings with greater mass.

(d) none of Saturn's moons ever had suitable conditions for life to evolve.

792. The main objective of the passage is to:

(a) demonstrate how the orbital patterns of Saturn's rings and moons change over time.

(b) highlight the beauty, finer structures and celestial drama of Saturn's rings and moons.

(c) provide evidence that Saturn's rings and moons are recent creations.

(d) establish that Saturn's rings and inner moons have been around since the beginning of time.

793. Data provided by Cassini challenged the assumption that:

(a) there was life on earth when Saturn's rings were being formed.

(b) new celestial bodies can form from the destruction of old celestial bodies.

(c) Saturn's ring system is composed mostly of water ice.

(d) all big things in the solar system have been around since the beginning.

Question Numbers (794 to 798) : The passage below is accompanied by a set of five questions. Choose the best answer to each question.

. . . The complexity of modern problems often precludes any one person from fully understanding them. Factors contributing to rising obesity levels, for example, include transportation systems and infrastructure, media, convenience foods, changing social norms, human biology and psychological factors. . . . The multidimensional or layered character of complex problems also undermines the principle of meritocracy: the idea that the 'best person' should be hired. There is no best person. When putting together an oncological research team, a biotech company such as Gilead or Genentech would not construct a multiple-choice test and hire the top scorers, or hire people whose resumes score highest according to some performance criteria. Instead, they would seek diversity. They would build a team of people who bring diverse knowledge bases, tools and analytic skills. . . .

Believers in a meritocracy might grant that teams ought to be diverse but then argue that meritocratic principles should apply within each category. Thus the team should consist of the 'best' mathematicians, the 'best' oncologists, and the 'best' biostatisticians from within the pool. That position suffers from a similar flaw. Even with a knowledge domain, no test or criteria applied to individuals will produce the best team. Each of these domains possesses such depth and breadth, that no test can exist. Consider the field of neuroscience. Upwards of 50,000 papers were published last year covering various

techniques, domains of enquiry and levels of analysis, ranging from molecules and synapses up through networks of neurons. Given that complexity, any attempt to rank a collection of neuroscientists from best to worst, as if they were competitors in the 50-metre butterfly, must fail. What could be true is that given a specific task and the composition of a particular team, one scientist would be more likely to contribute than another. Optimal hiring depends on context. Optimal teams will be diverse.

Evidence for this claim can be seen in the way that papers and patents that combine diverse ideas tend to rank as high-impact. It can also be found in the structure of the so-called random decision forest, a state-of-the-art machine-learning algorithm. Random forests consist of ensembles of decision trees. If classifying pictures, each tree makes a vote: is that a picture of a fox or a dog? A weighted majority rules. Random forests can serve many ends. They can identify bank fraud and diseases, recommend ceiling fans and predict online dating behaviour. When building a forest, you do not select the best trees as they tend to make similar classifications. You want diversity. Programmers achieve that diversity by training each tree on different data, a technique known as bagging. They also boost the forest 'cognitively' by training trees on the hardest cases – those that the current forest gets wrong. This ensures even more diversity and accurate forests.

Yet the fallacy of meritocracy persists. Corporations, non-profits, governments, universities and even preschools test, score and hire the 'best'. This all but guarantees not creating the best team. Ranking people by common criteria produces homogeneity. . . . That's not likely to lead to breakthroughs.

794. Which of the following conditions, if true, would invalidate the passage's main argument?

(a) If a new machine-learning algorithm were developed that proved to be more effective than the random decision forest.

(b) If assessment tests were made more extensive and rigorous.

(c) If it were proven that teams characterised by diversity end up being conflicted about problems and take a long time to arrive at a solution.

(d) If top-scorers possessed multidisciplinary knowledge that enabled them to look at a problem from several perspectives.

795. On the basis of the passage, which of the following teams is likely to be most effective in solving the problem of rising obesity levels?

(a) A team comprised of nutritionists, psychologists, urban planners and media personnel, who have each performed well in their respective subject tests.

(b) A specialised team of nutritionists from various countries, who are also trained in the machine-learning algorithm of random decision forest.

(c) A team comprised of nutritionists, psychologists, urban planners and media personnel, who have each scored a distinction in their respective subject tests.

(d) A specialised team of top nutritionists from various countries, who also possess some knowledge of psychology.

796. Which of the following conditions would weaken the efficacy of a random decision forest?

(a) If a large number of decision trees in the ensemble were trained on data derived from easy cases.

(b) If a large number of decision trees in the ensemble were trained on data derived from easy and hard cases.

(c) If the types of ensembles of decision trees in the forest were doubled.

(d) If the types of decision trees in each ensemble of the forest were doubled.

797. The author critiques meritocracy for all the following reasons EXCEPT that:

(a) diversity and context-specificity are important for making major advances in any field.

(b) criteria designed to assess merit are insufficient to test expertise in any field of knowledge.

(c) modern problems are multifaceted and require varied skill-sets to be solved.

(d) an ideal team comprises of best individuals from diverse fields of knowledge.

798. Which of the following best describes the purpose of the example of neuroscience?

(a) Neuroscience is an advanced field of science because of its connections with other branches of science like oncology and biostatistics.

(b) Unlike other fields of knowledge, neuroscience is an exceptionally complex field, making a meaningful assessment of neuroscientists impossible.

(c) In narrow fields of knowledge, a meaningful assessment of expertise has always been possible.

(d) In the modern age, every field of knowledge is so vast that a meaningful assessment of merit is impossible.

ANSWERS

1. (c)	**2.** (c)	**3.** (b)	**4.** (c)	**5.** (c)	**6.** (d)	**7.** (b)	**8.** (d)	**9.** (d)	**10.** (c)
11. (d)	**12.** (d)	**13.** (b)	**14.** (b)	**15.** (b)	**16.** (c)	**17.** (c)	**18.** (d)	**19.** (c)	**20.** (b)
21. (d)	**22.** (d)	**23.** (c)	**24.** (c)	**25.** (c)	**26.** (c)	**27.** (d)	**28.** (b)	**29.** (d)	**30.** (d)
31. (a)	**32.** (b)	**33.** (b)	**34.** (c)	**35.** (d)	**36.** (c)	**37.** (c)	**38.** (c)	**39.** (d)	**40.** (d)
41. (a)	**42.** (d)	**43.** (c)	**44.** (c)	**45.** (a)	**46.** (a)	**47.** (d)	**48.** (c)	**49.** (c)	**50.** (b)
51. (d)	**52.** (b)	**53.** (d)	**54.** (d)	**55.** (d)	**56.** (b)	**57.** (a)	**58.** (a)	**59.** (c)	**60.** (b)
61. (b)	**62.** (a)	**63.** (c)	**64.** (d)	**65.** (a)	**66.** (b)	**67.** (d)	**68.** (c)	**69.** (a)	**70.** (c)
71. (b)	**72.** (b)	**73.** (d)	**74.** (c)	**75.** (b)	**76.** (c)	**77.** (b)	**78.** (a)	**79.** (c)	**80.** (c)
81. (c)	**82.** (d)	**83.** (c)	**84.** (c)	**85.** (d)	**86.** (d)	**87.** (b)	**88.** (b)	**89.** (b)	**90.** (b)
91. (d)	**92.** (b)	**93.** (c)	**94.** (b)	**95.** (d)	**96.** (c)	**97.** (a)	**98.** (d)	**99.** (c)	**100.** (b)
101. (a)	**102.** (a)	**103.** (d)	**104.** (c)	**105.** (b)	**106.** (d)	**107.** (c)	**108.** (b)	**109.** (a)	**110.** (d)
111. (b)	**112.** (d)	**113.** (b)	**114.** (b)	**115.** (b)	**116.** (c)	**117.** (b)	**118.** (c)	**119.** (d)	**120.** (b)
121. (d)	**122.** (d)	**123.** (b)	**124.** (c)	**125.** (c)	**126.** (b)	**127.** (c)	**128.** (c)	**129.** (b)	**130.** (c)
131. (a)	**132.** (b)	**133.** (d)	**134.** (a)	**135.** (c)	**136.** (c)	**137.** (c)	**138.** (c)	**139.** (c)	**140.** (d)
141. (c)	**142.** (c)	**143.** (b)	**144.** (b)	**145.** (a)	**146.** (b)	**147.** (c)	**148.** (d)	**149.** (a)	**150.** (b)
151. (d)	**152.** (a)	**153.** (a)	**154.** (c)	**155.** (b)	**156.** (b)	**157.** (d)	**158.** (c)	**159.** (a)	**160.** (c)
161. (a)	**162.** (b)	**163.** (a)	**164.** (c)	**165.** (d)	**166.** (b)	**167.** (c)	**168.** (d)	**169.** (d)	**170.** (a)
171. (b)	**172.** (c)	**173.** (c)	**174.** (d)	**175.** (d)	**176.** (d)	**177.** (a)	**178.** (c)	**179.** (c)	**180.** (b)
181. (a)	**182.** (b)	**183.** (d)	**184.** (b)	**185.** (c)	**186.** (a)	**187.** (c)	**188.** (b)	**189.** (b)	**190.** (d)
191. (a)	**192.** (d)	**193.** (a)	**194.** (d)	**195.** (c)	**196.** (d)	**197.** (d)	**198.** (b)	**199.** (b)	**200.** (d)
201. (d)	**202.** (d)	**203.** (c)	**204.** (b)	**205.** (c)	**206.** (b)	**207.** (d)	**208.** (a)	**209.** (c)	**210.** (b)
211. (a)	**212.** (b)	**213.** (a)	**214.** (a)	**215.** (d)	**216.** (c)	**217.** (c)	**218.** (b)	**219.** (b)	**220.** (c)
221. (b)	**222.** (b)	**223.** (b)	**224.** (d)	**225.** (c)	**226.** (b)	**227.** (a)	**228.** (c)	**229.** (a)	**230.** (b)
231. (c)	**232.** (a)	**233.** (d)	**234.** (c)	**235.** (d)	**236.** (b)	**237.** (c)	**238.** (b)	**239.** (c)	**240.** (c)
241. (d)	**242.** (c)	**243.** (b)	**244.** (d)	**245.** (b)	**246.** (d)	**247.** (a)	**248.** (b)	**249.** (a)	**250.** (c)
251. (a)	**252.** (c)	**253.** (c)	**254.** (b)	**255.** (b)	**256.** (a)	**257.** (b)	**258.** (a)	**259.** (b)	**260.** (d)
261. (d)	**262.** (a)	**263.** (c)	**264.** (c)	**265.** (c)	**266.** (b)	**267.** (a)	**268.** (a)	**269.** (c)	**270.** (c)
271. (d)	**272.** (d)	**273.** (a)	**274.** (b)	**275.** (b)	**276.** (a)	**277.** (b)	**278.** (c)	**279.** (a)	**280.** (c)
281. (d)	**282.** (a)	**283.** (d)	**284.** (b)	**285.** (c)	**286.** (c)	**287.** (a)	**288.** (b)	**289.** (d)	**290.** (b)
291. (a)	**292.** (c)	**293.** (b)	**294.** (b)	**295.** (b)	**296.** (d)	**297.** (b)	**298.** (a)	**299.** (c)	**300.** (b)
301. (c)	**302.** (d)	**303.** (a)	**304.** (a)	**305.** (c)	**306.** (d)	**307.** (b)	**308.** (a)	**309.** (c)	**310.** (b)
311. (c)	**312.** (c)	**313.** (b)	**314.** (a)	**315.** (d)	**316.** (d)	**317.** (a)	**318.** (b)	**319.** (d)	**320.** (a)
321. (a)	**322.** (c)	**323.** (d)	**324.** (a)	**325.** (c)	**326.** (b)	**327.** (d)	**328.** (c)	**329.** (b)	**330.** (b)
331. (c)	**332.** (d)	**333.** (c)	**334.** (b)	**335.** (c)	**336.** (a)	**337.** (b)	**338.** (c)	**339.** (b)	**340.** (d)
341. (d)	**342.** (a)	**343.** (b)	**344.** (c)	**345.** (b)	**346.** (c)	**347.** (a)	**348.** (c)	**349.** (d)	**350.** (c)
351. (a)	**352.** (b)	**353.** (c)	**354.** (a)	**355.** (c)	**356.** (c)	**357.** (b)	**358.** (b)	**359.** (d)	**360.** (a)
361. (d)	**362.** (b)	**363.** (a)	**364.** (d)	**365.** (b)	**366.** (c)	**367.** (c)	**368.** (b)	**369.** (d)	**370.** (c)
371. (d)	**372.** (b)	**373.** (d)	**374.** (a)	**375.** (b)	**376.** (b)	**377.** (d)	**378.** (c)	**379.** (d)	**380.** (d)
381. (a)	**382.** (d)	**383.** (a)	**384.** (b)	**385.** (d)	**386.** (c)	**387.** (a)	**388.** (c)	**389.** (c)	**390.** (d)
391. (c)	**392.** (d)	**393.** (a)	**394.** (b)	**395.** (c)	**396.** (b)	**397.** (c)	**398.** (a)	**399.** (c)	**400.** (d)
401. (b)	**402.** (b)	**403.** (a)	**404.** (d)	**405.** (d)	**406.** (a)	**407.** (c)	**408.** (b)	**409.** (b)	**410.** (a)
411. (c)	**412.** (a)	**413.** (d)	**414.** (b)	**415.** (c)	**416.** (b)	**417.** (b)	**418.** (a)	**419.** (a)	**420.** (d)
421. (c)	**422.** (b)	**423.** (c)	**424.** (b)	**425.** (b)	**426.** (a)	**427.** (b)	**428.** (c)	**429.** (b)	**430.** (a)
431. (b)	**432.** (d)	**433.** (c)	**434.** (c)	**435.** (b)	**436.** (a)	**437.** (a)	**438.** (b)	**439.** (c)	**440.** (a)
441. (b)	**442.** (a)	**443.** (a)	**444.** (d)	**445.** (a)	**446.** (b)	**447.** (b)	**448.** (a)	**449.** (d)	**450.** (c)
451. (d)	**452.** (d)	**453.** (c)	**454.** (b)	**455.** (c)	**456.** (a)	**457.** (c)	**458.** (b)	**459.** (d)	**460.** (a)
461. (b)	**462.** (a)	**463.** (d)	**464.** (d)	**465.** (b)	**466.** (c)	**467.** (d)	**468.** (b)	**469.** (a)	**470.** (d)

471. (a) **472.** (c) **473.** (b) **474.** (a) **475.** (c) **476.** (d) **477.** (a) **478.** (c) **479.** (d) **480.** (b)
481. (d) **482.** (b) **483.** (d) **484.** (b) **485.** (a) **486.** (c) **487.** (a) **488.** (d) **489.** (b) **490.** (c)
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511. (d) **512.** (b) **513.** (a) **514.** (c) **515.** (a) **516.** (b) **517.** (b) **518.** (a) **519.** (d) **520.** (d)
521. (b) **522.** (b) **523.** (a) **524.** (c) **525.** (d) **526.** (b) **527.** (c) **528.** (a) **529.** (d) **530.** (c)
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541. (a) **542.** (b) **543.** (c) **544.** (b) **545.** (c) **546.** (d) **547.** (a) **548.** (a) **549.** (d) **550.** (d)
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571. (d) **572.** (c) **573.** (c) **574.** (c) **575.** (b) **576.** (a) **577.** (d) **578.** (c) **579.** (c) **580.** (b)
581. (d) **582.** (a) **583.** (a) **584.** (c) **585.** (b) **586.** (a) **587.** (d) **588.** (a) **589.** (c) **590.** (b)
591. (d) **592.** (c) **593.** (c) **594.** (c) **595.** (d) **596.** (b) **597.** (a) **598.** (c) **599.** (a) **600.** (d)
601. (b) **602.** (a) **603.** (c) **604.** (a) **605.** (b) **606.** (c) **607.** (b) **608.** (d) **609.** (b) **610.** (a)
611. (c) **612.** (d) **613.** (c) **614.** (d) **615.** (b) **616.** (d) **617.** (a) **618.** (b) **619.** (c) **620.** (c)
621. (a) **622.** (a) **623.** (b) **624.** (d) **625.** (b) **626.** (a) **627.** (a) **628.** (c) **629.** (d) **630.** (d)
631. (c) **632.** (c) **633.** (c) **634.** (c) **635.** (b) **636.** (c) **637.** (b) **638.** (b) **639.** (c) **640.** (b)
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651. (b) **652.** (a) **653.** (d) **654.** (e) **655.** (c) **656.** (c) **657.** (b) **658.** (e) **659.** (a) **660.** (d)
661. (c) **662.** (a) **663.** (d) **664.** (b) **665.** (d) **666.** (e) **667.** (b) **668.** (d) **669.** (b) **670.** (a)
671. (d) **672.** (d) **673.** (c) **674.** (e) **675.** (c) **676.** (b) **677.** (c) **678.** (c) **679.** (d) **680.** (b)
681. (b) **682.** (a) **683.** (e) **684.** (b) **685.** (b) **686.** (a) **687.** (d) **688.** (a) **689.** (d) **690.** (c)
691. (d) **692.** (e) **693.** (c) **694.** (e) **695.** (a) **696.** (d) **697.** (e) **698.** (b) **699.** (a) **700.** (d)
701. (c) **702.** (b) **703.** (c) **704.** (c) **705.** (d) **706.** (b) **707.** (c) **708.** (a) **709.** (c) **710.** (a)
711. (d) **712.** (a) **713.** (c) **714.** (b) **715.** (d) **716.** (d) **717.** (b) **718.** (c) **719.** (d) **720.** (d)
721. (d) **722.** (c) **723.** (c) **724.** (d) **725.** (d) **726.** (d) **727.** (d) **728.** (b) **729.** (a) **730.** (c)
731. (b) **732.** (a) **733.** (c) **734.** (b) **735.** (b) **736.** (d) **737.** (a) **738.** (c) **739.** (c) **740.** (d)
741. (d) **742.** (c) **743.** (c) **744.** (b) **745.** (a) **746.** (d) **747.** (d) **748.** (c) **749.** (d) **750.** (a)
751. (b) **752.** (c) **753.** (c) **754.** (c) **755.** (c) **756.** (b) **757.** (b) **758.** (a) **759.** (d) **760.** (d)
761. (d) **762.** (c) **763.** (c) **764.** (a) **765.** (c) **766.** (b) **767.** (b) **768.** (d) **769.** (c) **770.** (c)
771. (a) **772.** (c) **773.** (c) **774.** (d) **775.** (b) **776.** (a) **777.** (a) **778.** (a) **779.** (b) **780.** (c)
781. (b) **782.** (d) **783.** (c) **784.** (d) **785.** (b) **786.** (b) **787.** (d) **788.** (d) **789.** (c) **790.** (a)
791. (d) **792.** (c) **793.** (d) **794.** (d) **795.** (a) **796.** (a) **797.** (d) **798.** (d)

EXPLANATIONS

1. c Psychoanalysis has been referred to a curative system for mental healing.

2. c Behaviorism bid for approval by reducing adjustment to a program of conditioning while psychoanalysis analysed mental factors.

3. b The passage states that psychoanalysis created for itself a considerable following among those content with traditional methods and attitudes.

4. c Create a belief in the theory and the facts will create themselves.

5. c Psychoanalysts believe that practice is entirely a derivative of theory.

6. d Freudian psychoanalysis was neglected by academic psychology because orthodox psychology largely ignored dreams, lapses and neuroses.

7. b The mission of psychoanalysis has been described as humanistic and one that was the most novel and releasing of the curative systems that mark the history of mental healing.

8. d The psychoanalytical movement became popular due to its exploration of intimate problems of human relations.

9. d Computers produce by accident sequences of words that humans recognize as poetry.

10. c Both can be organized to solve problems and both have a similar mode of communication.

11. d The comparison between the two depends upon what the two can do.

12. d The author says that there is no sharp break of continuity between what is human and what is mechanical.

13. b The author implies that computers are not yet capable of producing poetry.

14. b The mode of communication is very similar in both.

15. b The author states that in future due to mechanization there would be many unemployed people.

16. c Socialism at present does not think of the possibility of unemployment in the wake of mechanization.

17. c A revolt against the conception of a worker as a commodity led to the labour movement.

18. d The main purpose of competitive enterprise is to realize a profit.

19. c In the given context we should think of limiting the amount of leisure to that which can be profitably used.

20. b In the given activities the external compulsion is minimum and they have an element of pleasure and require initiative.

21. d There are forms of work like that of an artist or a scientist where external compulsion is reduced to the minimum and which can thus be hardly differentiated from occupation.

22. d Occupation absorbs time and energy so long as we choose to give them.

23. c Work implies necessity and contributes to one's subsistence in particular while an occupation is an end in itself.

24. c The articulate minority refers to the educated and intelligent class.

25. c The passage states that democracy gives more minorities more scope to have their own way than any other system.

26. c We have come to appreciate the virtues of democracy through experience.

27. d The author states that the lesson about the scope offered by democracy to minorities could have been derived by an analysis of the concept of democracy.

28. b The author talks about the virtues of democracy.

29. d Democracies of the world are closer to being ruled by intelligent, educated minorities.

30. d The author thinks it is the duty of science to study the means by which we can adapt ourselves to the new world.

31. a The examples of these scientists have been given to show that scientists have always been associated with war.

32. b The author says that it is the labour of scientists that has led to all these dangers so scientists have to work to save mankind from this madness.

33. b Till now the scientists felt loyalty to their own state was paramount. But now the loyalty to human race should replace it.

34. c The example has been used to prove how scientists felt that loyalty to their states, to whatever ends it led to, was paramount.

35. d The passage states that scientists have always been associated with war and always have been respected.

36. c The passage states that it is part of the duty of men of science to see that important knowledge is widely disseminated and is not falsified in the interests of this or that propaganda.

37. c Only an adequate progress in human sciences can overcome evils that have resulted from the knowledge of the physical world.

38. c Science is in its very nature a liberator, a liberator of bondage to physical nature and, in time to come a liberator from the weight of destructive passion.

39. d A traditional kinship group provides security, identity as well as an entire scheme of things.

40. d Both the examples have been cited in the passage to show the extent of disintegration of kinship.

41. a The passage states that farming led to kinship becoming more important.

42. d The rise in individual self consciousness has led to the loss of sanity, supportiveness as well as warmth.

43. c The passage deals with the changes in kinship patterns over time and their effect on the individuals.

44. c The author says that serial monogamy is a series of marriages and divorces.

45. a According to the passage, smaller families are less influential.

46. a 'Genealogy refers to family history.

47. d The most distressing trend is the decline in the ability to form long term intimate bonding.

48. c The passage states that the political and economic benefits of the rise of the individuals have been positive.

49. c 'The marauder within' refers to the criminal class.

50. b The intellectual patrons of Australia in its first colonial years were Hobbes and Sade.

51. d The English did not regard Australia as a new frontier. It was settled to defend the English property from the criminal class.

52. b The late 18th century abounded in schemes of social goodness.

53. d 'Sanguine' means confident or hopeful.

54. d The passage primarily deals with the settlement of Australia as a penal colony to defend the English property from the criminal class.

55. d The existence of the criminal class was one of the prime sociological beliefs of late Georgian and early Victorian England.

56. b "Penology' is the study of punishment in relation to crime.

57. a For seventeen years no observation was made on the island.

58. a Sydney Harbor is the new name for Port Jackson.

59. c The author says that man's emotions are the product of his rational faculty; his emotions cannot be understood without reference to the conceptual power of his consciousness.

60. b The biological basis of choosing efficacy has been said to be the relationship of efficacy to survival.

61. b Nature has left man free in choosing values.

62. a The passage clearly states that man chooses his own values, irrespective of their actual effect on his life.

63. c The passage states that man first acquires preferences through pleasure and pain as well as through efficacy and inefficacy.

64. d Reason serves the dual function of cognition as well as of evaluation.

65. a As a child a human being experiences issues relating to values through physical sensations of pleasure and pain.

66. b Since man must act to live, he is actually forced to select values.

67. d The passage clearly states that man experiences efficacy as well as pleasure as primary, hence the question is not debatable.

68. c As a being of volitional consciousness, man is not biologically programmed to make right value choices automatically.

69. a A heightened roller coaster effect, and not an opportunity for a roller coaster ride, is a characteristic of the stage of small victories.

70. c Entering a new culture involves an appreciative process, to help members of different cultures value the differences.

71. b Opening a bank account is an example of a small victory as it is preceded by anxiety and information collection.

72. b Entering a new culture is a learning process that results in valuing and affirming the best in a culture, while at the same time seeing it as a whole.

73. d The passage states that appreciative inquiry must precede cultural changes in an organization.

74. c The passage emphasizes that affirmation of a new culture involves viewing the whole, including the points that are less desirable.

75. b The author does not approve of legal limits on interest charged on money lent to people. The last paragraph shows his support for the free market operations.

76. c The author states that though the law precludes the man from borrowing, upon terms, which it deems too disadvantageous, it does not preclude him from selling, upon any terms, howsoever disadvantageous.

77. b The author states that he knows of no economist of any standing who has favoured a legal limit on the rate of interest on borrowed money.

78. a 'Usury' is defined as charging rates on money that are in excess of the legal limits.

79. c Bentham was primarily concerned with loans to individuals or business enterprises.

80. c The author laments that 'it is an oppression for a man to claim his money, but not to keep it from him.' Thus he implies that a man becomes an oppressor only because the borrower does not return the money.

81. c The passage states that no man of sound mind and with his eyes open should be hindered from obtaining money.

82. d The author emphasizes the importance of free market operations throughout the passage, and draws attention to the validity of the "mischief of the anti-usurious laws." He also condemns politicians and so (d) is the most fitting description for the author.

83. c The author states that the working class that may be the lender for the first time in history, will be the hardest hit by the legal regulations.

84. c The bickering illustrated that Eagle constituted a collective effort, and now they were having a hard time deciding on the contribution of each individual.

85. d The author seems to suggest that with the launch of the machine everything that preceded it becomes past. Even the team started losing its glue and instead bickering started.

86. d The word 'after birth' was used for 'the team that was losing its glue', that is the Eclipse Group.

87. b During the conversation West said that none of it had come out the way he had expected and that he was glad it was all over.

88. b The telegram was described as a 'classy gesture' by all.

89. b One of the 'Microkids' exclaimed that he had a 'great talk with West', showing that it as an honour for him.

90. b The machine had crashed during the programme but no one except the company engineers noticed and the problem was fast corrected. The event was written up at length in both the Wall Street Journal and the New York Times, the next day.

91. d Some of the engineers seemed to the author to be out of place, being untutored in that sort of a performance.

92. b It refers to the fact that in front of the Press even those who had not been around when Eagle was conceived were described as having had the responsibility for it.

93. c The author states that ego and money motivates people and clearly the machine no longer belonged to the makers.

94. b The discovery led to treatment of some bacterial infections.

95. d The medical fraternity has grown richer due to the current medical practices in America.

96. c The reason is simply that medical practices differ in different countries.

97. a It is beneficial in the short term.

98. d Cholesterol screening applied under 'Care rather than cure' movement could be controversial as today's view of what constitutes a good diet may prove to be wrong tomorrow.

99. c The outcomes movement is likely to have only a modest affect because effectiveness of drugs is not same in all patients.

100. b Bio technologies have produced new drugs but they are very expensive.

101. a It will restrict the public use of costly medicines, leaving the poor to fend for themselves.

102. a Smith deals with virtues of self interest in a very practical, factual way. He has been referred to as a pragmatist.

103. d Smith says competition leads to regulation of quantity.

104. c Smith favoured free trade to prevent market failure.

105. b Smith says that if free trade is not there, producers might try to form near monopolies.

106. d The passage states that government has to try to defend people from violence, injustice, and oppression and has to provide certain public works because the market has in some way failed.

107. c A free rider problem arises due to failure of collective defence and administration of justice, and an R & D department of an industry cannot be used to solve it.

108. b According to Smith competition directly affects prices, quality of goods and quantity of goods produced.

109. a Government intervention is often a cause of market breaking down, requiring more intervention on Government's part.

110. d Smith is against laws prohibiting import.

111. b The greater complexity in the modern manufacturing process has not been presented as an argument for government intervention.

112. d The passage does not talk about flexibility in the role of the government. Infact it states that government should confine itself only to certain tasks.

113. b Modern government offers preferences as if it costs nothing.

114. b A jet stream has length, width as well as depth.

115. b Most data is available over the Northern hemisphere.

116. c A jet stream is defined as 'a strong, narrow air current'.

117. b Jet streams are caused by confluence of air masses with very different temperatures.

118. c Jet streams have not been shown to cause flight delays.

119. d The strong easterly jet streams causes summer monsoon over India.

120. b The subtropical jet stream is associated with fair weather.

121. d In the lands with insufficient rainfall, where water is brought in from outside for irrigation, salinization can take place.

122. d The passage talks about problems as well as remedies for soil infertility.

123. b Natural fertility exhausts the fastest in humid tropical forests.

124. c The passage does not talk of fertilizer fixation through lightning.

125. c Crop rotation preserves soil and prevents build up of pests.

126. b The Nile basin contains heavy soil with poor drainage properties.

127. c Legumes have nodules in their roots.

128. c The author criticizes the application of scientism to social sciences.

129. b The last paragraph highlights that in social sphere there is no single cause by the creation of which one can create a certain effect at will.

130. c The author has tried to show that scientism cannot be properly applied to explain social behaviour.

131. a According to scientism there is only one truth the truth of science and the methods of physical science can thus be applied to other fields of enquiry, like the social sciences.

132. b The author has attacked the approach of scientism towards social sciences.

133. d The passage uses comparisons with familiar objects and very simple language, indicating that it is aimed at people with little technical knowledge of astronomy.

134. a The first sentence of the passage shows that the passage is about the variety of motions of the earth.

135. c The Earth's rotation on its axis causes the alternation between day and night, which we all know takes only 24 hours.

136. c The author has used comparisons with objects like a top and references to geometric shapes like cones.

137. c Physiology is a study of the way living things function, hence the passage must have been taken from a book on physiology.

138. c Mesentries are thin sheets of connective tissues from which certain organs are suspended.

139. c The nutrients and waste materials are exchanged between blood and organs through the peri-vascular spaces.

140. d The cells of adipose tissue are specialized for storage of fat.

141. c The connective tissues develop in the middle layer of the early embryo.

142. c Cartilage, stroma and synovia are examples of connective tissues.

143. b Cartilage permits smooth gliding movements between opposed surfaces.

144. b It is a manifestation of anomic suicide.

145. a Furkheim was trying to document the fact that something as individualistic as suicide can be explained without reference to individuals.

146. b It is also a manifestation of anomic suicide.

147. c This was categorised as egoistic suicide.

148. d Durkheim uses all three as explanations for suicide within a social entity.

149. a Military personnel, trained to lay their lives for the country are more likely to commit suicide.

150. b Durkheim was successful on all three indicators that he based his contentions on.

151. d He has used all the given indicators to support his contentions.

152. a This would happen due to a manifestation of strong individual ties.

153. a The passage shows that though IBM is losing ground in one market after another, Intel and Microsoft have emerged as the computer industry's most fearsome pair of competitors.

154. c IBM's 'loss' and not the 'lay off' was the biggest in the corporate history.

155. b IBM marketed Ambra.

156. b General Motors, a relatively new company, had surpassed Ford as America's No. 1 car maker.

157. d Intel was the major supplier of silicon chips to IBM.

158. c The passage states that each company feels threatened by its own creations.

159. a The passage states that IBM plans to introduce a new system that would run on a variety of machines.

160. c Windows NT, developed by Microsoft will link together many computers through a network.

161. a Both marketed their own versions of Os2.

162. b NEERI has reported that 70% of the total water available in the country is polluted.

163. a The degradation of natural resources will lead to poor economic utilization of resources.

164. c W.H.O. has made both the observations.

165. d All the given statements are supported by the passage.

166. b 75% of Ganga's pollution comes from municipal sewage.

167. c Drying up of water resources and over pumping causes drinking water crisis.

168. d US, UK, Netherlands, Poland, France, World Bank and India are together going to fund the project.

169. d Ganga, Yamuna, kali, Hindon, cauvery and Kapila, have all shown great amounts of metal pollutants in their waters.

170. a Out of a total outlay of 6,522.47 crores, rural water supply would receive 3,454.47 crores.

171. b The shortage can be best tackled by cleaning up polluted water.

172. c This task should operate at the physical, conceptual as well as at the emotional levels.

173. c Violation of space boundaries makes the quality of space suffer, hence openness of space can be created only by the firmness of its boundaries.

174. d The author has given all three as reasons that make learning a painful process.

175. d Our experiences in the physical world have parallels in our relationships with others, where the concept of space also works.

176. d The author feels that a learning space would be one where the teacher provides information and theories which encourage the process of learning.

177. a Silence unites us and we also become more open to truth.

178. c An effective teacher would be one who is not afraid of dealing with feelings.

179. c An effective teacher would never allow the learning space to be filled by reading of a big number of pages of assigned reading.

180. b An emotionally honest learning space is created by a teacher who is not afraid of dealing with feelings.

181. a Assigned reading and lecturing can create a conceptual space.

182. b The author states that the harmony among these traditional elements has made Japanese industry highly productive and given corporate leadership a long term view.

183. d It was widely perceived that management education was a passport to good life.

184. b In 1980's management education had started getting criticism from various quarters.

185. c Management education faced all other criticisms in the 1980's

186. a Japan has traditionally believed that management ability can only be acquired through years of practical experience.

187. c In 1960's and 1970's management education gained academic stature. A management professor was even awarded the Nobel prize. It also gained more respect.

188. b In 1980's critics charged that learning had little relevance to real business problems.

189. b Training programmes in Japanese corporations have sought the socialization of new comers.

190. d Increased competitive pressures and greater multi nationalism of Japanese business made Japan change its attitude towards management education.

191. a The author states that the Japanese educational system is highly developed and intensely competitive, raising the mathematical and literary capabilities of the Japanese to the highest in the world.

192. d The two differ in their process of selecting and orienting new recruits.

193. a The author has given the example of Wharton to argue that Japanese do not 'do without' business schools.

194. d The passage is basically about how ants communicate.

195. c Ants attack strangers who might belong to the same species.

196. d If they did so they would have been unable to communicate with the drunken ants.

197. d Chloroform killed the ants.

198. b The author has a playful, whimsical way of writing.

199. b All others can pass through the atmospheric windows without distortion.

200. d Clouds from volcanic eruptions do not find a mention in the passage.

201. d Telescope mounting is used to neutralize the Earth's rotation relative to the stars.

202. d The precession period of the Earth is 26,000 years.

203. c The diurnal spinning is the spinning of the Earth on its own axis, having no relation to the gravitational force of the Sun or the Moon.

204. b The last passage states that there can be uncertainty in the rate of orbital motion of the Earth.

205. c Man made signals can interfere with the radio wavelengths between 1cm. And 20m. implying that they also fall in the same range.

206. b US was more concerned with 'order' than with reforms of any kind.

207. d Latin Americans regarded it as economic imperialism.

208. a The Act of Bogota was most closely related to the Marshall Plan or Latin America.

209. c US preferred dictatorship to the spread of communism in Latin America.

210. b The President's initiative to present financial economic aid to Latin America has been presented as an example of his efforts to mend his 'Latin Ameriacn fences'. Thus he was not acting to continue to keep communism from intruding the country.

211. a The passage states that speeding up social reforms implied a risk of revolt, which could be avoided by maintaining status quo.

212. b The examination system was the traditional avenue of selecting the officials.

213. a The Restoration statesmen tried to restore the society, and not create a new one. They tried to stretch the traditional ideology in order to make the Confucian system under the new conditions.

214. a The only similarity was their intent to conserve.

215. d None of these philosphers has been mentioned in the passage.

216. c The aim of the Restoration was to restore to their original vitality the best of the ancient institutes.

217. c Western conservatism distrusted cosmopolitanism.

218. b The passage is basically about Chinese Conservatism.

219. b India has the lengthiest constitution in the world.

220. c Israel does not have a written constitution.

221. b Presidential cabinet is not even mentioned in the American constitution.

222. b The constitutions of new states in the US are very concise.

223. b A normative constitution has the status of supreme law and is fully activate and effective.

224. d Where the written constitution is only nominal, behind the verbal façade will be found the real constitution containing the basic principles according to which power is exercised in actual fact.

225. c Since a long constitution says too many things, on too many subjects, it has to be amended often.

226. b The presence or absence of a written constitution makes a difference, but only of a degree.

227. a The author is concerned about the books and is also well informed about the topic.

228. c The paper of 'archival quality' refers to a long lasting paper.

229. a Wood pulp helped in producing large quantities of paper.

230. b Paper that is acidic is highly unstable.

231. c This is not a reason mentioned in the passage, for producing long lasting paper.

232. a Reduction in government funding has not been mentioned as a reason for curtailing purchase of new books.

233. d The continued use of wood pulp will not have any effect on the governments.

234. c Lignin is a major factor that causes paper to discolour.

235. d Eisaku Sato was the Prime Minister for eight years.

236. b Hirohito has been said to be on throne for 61 years at the time of writing of the passage, which was in 1987.

237. c Mr. Tanaka was involved in a bribe scandal.

238. b The passage says that Mr. Yasuhiro Nakasone is 'now bowing out'.

239. c He has proved himself more skillful in the game of factional politics and thus his hopes are stronger.

240. c The author states that how Mr. Takeshita will fare after taking over the reins of the government is not certain, and reasons about this in an objective manner.

241. d The quick turnover of Prime Ministers has led to factionalism in LDP.

242. c Mr. Takeshita will be the first Prime Minister with humble rural origins.

243. b The three Prime Ministers mentioned by name here are Mr. Nakasone, Mr. Eisaku Sato and Mr. Kakue Tanaka.

244. d The dismantling of the welfare state helped Gingrich lead to the Republican revolution of 1994. Refer second paragraph line 2.

245. b Money has not been mentioned as what a party needs to win elections. Refer first paragraph, line 1.

246. d All of the mentioned names belong to the Republicans.

247. a They were tactically defeated by the Democrats because of the government shutdown. Refer fourth paragraph line 2.

248. b The passage is basically about the mistakes committed by the Republicans and their odd ways of thinking.

249. a 'Obsolete' has been used to imply old/antiquated.

250. c The real danger to the Republicans is the fact that its axioms, and not its policies, are under fire. Refer ninth paragraph line 1.

251. a The idea of small governments is being ground to dust by Buchman. Refer seventh paragraph line 1.

252. c A car, a jeep and a snowplough have been mentioned here.

253. c The weather bulletin has been compared to a ritual ceremony. Refer fifth paragraph line 2.

254. b An earthquake had caused the Mississippi to flow northward.

255. b The author says that weather organizes people into a shared moment, hence inspite of being destructive, it can be said to be stimulating.

256. a The use of the language to describe the snow storm reflects the author's fascination with it.

257. b The greatest attractions of weather, for the author, is that it is apolitical.

258. a The author is watching the weather channel, thus he is in his house.

259. b The weather is not manipulable.

260. d 'Undulously' means curved.

261. d All are socialists, though Robespierre has been mentioned as an example of a person who till now was thought to be a typical instance of attributes needed for being a revolutionary socialist, does come up to them.

262. a The second form of socialism involves all the difficulties of the first one and much more.

263. c The difference is in their attitude towards change.

264. c Both have been mentioned as the characteristics of the two persons.

265. c Corruption in high places has not been mentioned in the passage.

266. b The aim of the revolutionary socialism is to substitute the new rule for the old one at one stroke.

267. a 'Avow' means to proclaim.

268. a The author does not symapthize with either of the two sides.

269. c The author has tried to defend philosophy in the passage.

270. c The passage states that philosophy is politely respected but secretly despised.

271. d Philosophy has not been said to be immoral.

272. d Philosophy has not been mentioned as being responsible for making the world a better place to live in.

273. a If philosophy did not exist, masses would not think for themselves, and would thus be easier to manipulate for the politicians.

274. b 'Chairs at the universities' refers to the departments at the universities.

275. b The existence of philosophy is proved by the defence measures it provokes.

276. a *Jaws* has not been mentioned as Spielberg's movie.

277. b The author says that at least the book had a convincing villain.

278. c The passage is obviously talking about a film review.

279. a The book was written by Crichton.

280. c The author praises the film for its technical effects and sophistication at the technological level, but is disappointed with its story line.

281. d The writer says, "one leaves it vaguely disappointed."

282. a He is thankful for such films because they fill the cinemas, and this leads people to continue financing films.

283. d The author finds it neither frightening nor amusing.

284. b 'Muck about with nature' implies 'interfere with nature'.

285. c 'Pundit' in the passage means an expert.

286. c The problem the new cabinet faced was of the foreign exchange market. Refer first line paragraph fourth.

287. a Neil Kinnock has been mentioned as being the leader of the Labour Party. Refer first line paragraph third.

288. b The only way out was to raise the interest rates by at least 2 per cent. Refer fifth paragraph line 6.

289. d We can infer that the Bank of England could exert enormous pressure on the government in its policy formulation.

290. b He wanted to complete his cabinet appointments and to consult his own advisors.

291. a It was not clear if the other countries would follow the lead, hence realignment was not a viable option.

292. c Maastricht has not been mentioned as part of the Labour cabinet.

293. b The wrong policies have not been mentioned as a reason for the defeat of the Conservative Party.

294. b The passage is about how capitalism has led to disintegration of labour.

295. b The author feels that Adam Smith boasted about something that was actually undesirable.

296. d It takes much less time to make pins by machines today.

297. b Pins are so cheap that a child stealing it would not even feel that he is actually stealing something.

298. a The author is clearly against machines taking the place of men.

299. c Adam Smith was a supporter of mass production.

300. b The statement means that as people get richer they lose out on individual abilities.

301. c He is attacking this fact by making fun of it.

302. d None of the given statements continue with what the author has said in the last paragraph.

303. a The passage refers to the British Government as the 'Empire', and talks about the way it takes over foreign territories.

304. a The author says that simple tribes are often friendly and honest.

305. c Trade of finished products falls under the capital freshly saved.

306. d He says that the civilized empire grows at the expense of the home tax payers, without any intention or approval on their parts.

307. b Civilized countries practise protection, which means there is an imposition of heavy taxes on imported goods.

308. a 'Officious' means 'self-important'.

309. c Though they seem to come with the intention of trade, soon gun boats follow and a government is set up by the capitalists in the new land.

310. b He perceives no sign of a revolution in ethical matters.

311. c The author finds no reason why the doctrines of Darwin should change our moral ideas.

312. c The Chief Good refers to the welfare of the community realized in its members.

313. b He advocates a return to a non-Christian and perhaps a Hellenic ideal.

314. a The moral code of Christianity has been rejected by all except fanatics.

315. d The passage is obviously against all the subsidies.

316. d The author believes that actually the poor pays for the subsidies and most subsidies go to the rich.

317. a Utopia is an imaginary perfect world.

318. b The author believes that subsidies do more harm than good.

319. d All are victims of subsidies.

320. a Deve Gowda's government has shown some courage when it came to petroleum prices.

321. a The passage is about the fact that ultimately subsidies are not really beneficial.

322. c Experts call inflation and not subsides the most regressive form of taxation. Refer paragraph second line 6.

323. d They had nuclei in a less differentiated state.

324. a The contention has been proved to be true.

325. c There is prevalence of uninucleate cells.

326. b Nuclei of a binucleate cell serve as a source of hereditary information.

327. d The function of the crystalline layer has not been mentioned in the passage.

328. c A lobate form provides a much greater surface area for nuclear cytoplasmic exchanges.

329. b Fungi are multinucleate because the cross walls are either absent or irregularly present.

330. b Drug addiction has not been mentioned as a reason for poverty.

331. c Such people need extraordinary talent to become rich.

332. d Ambitious people have not been mentioned as the ones likely to get rich quickly.

333. c The author says that there is no way by which to judge the goodness or badness of a person.

334. b He rejects the notion that the wealth is distributed according to merit and feels that it is biased in favour of the rich.

335. c The author refers to someone as ' intelligent lady' implying that he is probably writing to someone.

336. a 'Improvidence' means spending too much of money.

337. b The example proves that might scores over love and religion.

338. c He has been referred to as the umpire, and the passage also mentions the assertiveness being shown by the Election Commission regarding code of conduct during the elections.

339. b The passage is about an issue-less election, as highlighted even by the last sentence of the passage.

340. d Ramakrishna Hegde's involvement in any alleged corruption case has not been mentioned in the passage.

341. d All the parties have failed to submit audited returns every year.

342. a The greater awareness among the public has not been credited with the changes coming in the system.

343. b The empowerment of women has not been mentioned as a possible issue of the elections.

344. c In the first five paragraphs, the author makes it clear that Indians do not understand themselves yet. (a) is far from the truth. (b) is unlikely and (d) is not true.

345. b The author tries to show what exactly was India's history like and what are the prospects for the future. The writer is making observations and analysing these, hence there is no reason why the attitude should be critical, cynical or cold.

346. c Through the example he has tried to show us what centuries of slaughter and plunder actually meant for the country. (a) and (b) are not true, the writer is not glorifying the Vijayanagar empire.

347. a The author is critical of people having a child's view of history and equates it with the slave's idea of the ruler's mercy. (b) is not true as the writer does take a critical stand on history. (c) is besides the fact.

348. c The writer says that during British rule, and for 50 years after that, there was a revival of energy and intellect. (d) is not true in light of facts presented in the passage. (a) and (b) are not true in an isolated context.

349. d With self-awareness, people ask for more of everything. (b) and (c) are both found in the ninth paragraph. (a) is simply not true.

350. c He says that India's present situation is 'primitive and messy'. The writer has not expressed any pessimistic opinion 'bleak' or an extreme opinion 'horrific'.

351. a Self-criticism is important for a country to be alive and progressive. Refer to the last paragraph. (b) and (c) are thus not true.

352. b The writer says that the future will be fairly chaotic. (a), (c) and (d) find no mention in the passage.

353. c Every invasion was accompanied by slaughter of the country's most talented people. (a) and (b) did take place, but it is (c) which is the main feature of the tyranny of foreign rulers.

354. a The author is critical of the government policies. Refer to the beginning of each paragraph. The writer is not rude enough to be derisive. There is no reason for the writer to be sarcastic or ironical.

355. c He is surprised as in all other cases government looked at the industrialists as crooks. (a) is a different point of view. (b) is a fact presented in the passage that does not contribute to the writer's surprise. (d) is not true as the reason is cited below the writer's feelings.

356. c Foreign exchange bankruptcy and paucity of funds compelled government to open up its economy. (a) and (b) in no way influenced the government's move.

357. b The author says that in another 50 years the world would have moved even further ahead. Hence, there is no room for any kind of optimism or pragmatism.

358. b Its infrastructure should have helped India to perform better than other Asian countries. (c) is not cited in the passage. Given (b), (a) cannot be a better answer as India's infrastucture is compared with the infrastructure of the other countries.

359. d (a) and (b) are reasons for India being in a better condition than other nations. Refer to the third paragraph. (c) is not stated in the passage.

360. a Economic isolationism has led to India's poor performance. Refer to the beginning of the fourth paragraph. Hence, (b) and (c) are rendered void.

361. d Government tried to protect its own industries through discouraging imports. Refer to the beginning of the fourth paragraph. Hence, (a), (c) and (b) are not the best answers.

362. b While Korean Cielos are sold in India, no Indian cars are sold abroad. (a), (c) and (d) are opinionated answers, hence, not necessarily true.

363. a Indian politicians are unable to see beyond their noses. Whether (b) and (c) are true or not is unclear from the passage.

364. d The passage actually talks about the advantages of democracy. Hence, the opinions expressed in (a), (b) and (c) find no place in the passage.

365. b The passage says that there is no guarantee that all dictatorships will be enlightened. Refer to the beginning of the third paragraph. Hence, there is no reason to mark (a), (c) or (d), though they may have a shade of truth.

366. c The author sees a low but unfaltering rate of growth as a sign of stability amidst growth. (b) and (d) are not true. (a) is also doubtful, after all, how low can the growth be?

367. c Dictatorships are more prone to making huge mistakes and risking everything on a single decision. (c) is a more complete answer as compared to (a) and (b).

368. b The writer does not support statism under any circumstances. Refer to the penulitmate paragraph. (a) is a confusing response. (c) and (d) do not address the question.

369. d All the choices (a), (b) and (c) have been implied in the sixth paragraph.

370. c The passage states that Internet will play an important role in the decades to come. Refer to the eighth paragraph. We cannot infer (b) for sure. (a) is almost stated in the passage.

371. d Though (a) and (b) are desirable outcomes, they are not specifically stated in the passage.

372. b The main reason is (b), the dictatorship factor that figures so often in the passage. (a), (c) and (d) may be desirable factors, but not conclusive.

373. d (a), (b) or (c) have not been distinctly mentioned in the passage.

374. a Infosys has awarded stock options among its employees. (b) has not been mentioned in the passage. Refer to the second paragraph.

375. b Infosys does have a hierarchy, it does not have a hierarchy 'just' for control. Refer to the third paragraph. (d) may be true, but it is a rather vague response. (a) and (c) are not true.

376. b He believes that betterment of man can happen through creation of wealth, ethically and legally. Refer to the sixth paragraph. Given (b), (a) and (c) are weaker choices.

377. d The example highlights all the given facts. The qualities stated in (a), (b) and (c) are evident in the case.

378. c Murthy believes that learning is a process that helps him learn through failure. (a) is not the focus of the question. Learning transcends (b) as per information given in paragraph 9.

379. d Today the company works backwards to achieve its goals. Refer to the penultimate paragraph. Given (d), the other choices (a), (b) and (c) are weak.

380. d Openness at Infosys includes payment of taxes as well as giving complete information. (c) sounds rather ambiguous.

381. a (a) is stated in the last paragraph. (b) and (c) sound rather extreme.

382. d Infosys' HR treats its employees as customers. (d) is directly stated in the passage in paragraph 4, line 3. (a), (b) and (c) are generic and not very strong contenders for the answer.

383. a The CEO's actions set the template for all Infoscians. (b), (c) and (d) do not reflect the truth as per the passage.

384. b The diverse cultural and socio-economic factors are a major problem affecting the Indian education system. (a) and (c) are not stated in the passage.

385. d 'Grizzled mandarins' refers to bureaucrats. It would be unfair to label the mandarins as (a), (b) or (c).

386. c Those in charge of education are totally out of touch with the ground reality. This point is given in the fourth paragraph. Hence, it will not be necessary to mark (a), (b) or (d) as the answer.

387. a The author advocates decentralizing education planning and implementation to improve the education system. This point is given in the fourth paragraph. Hence, it will not be necessary to mark (b), (c) or (d) as the answer.

388. c Rajasthan, Bihar and Madhya Pradesh show very low education levels. The answer is given in the second paragraph. We are not sure about (a), (b) or (d).

389. c The programme, launched in 1994, has been successful in 122 districts. The answer is given in the fifth paragraph. Choices (a), (b) and (d) are thus rendered void.

390. d The village panchayats are responsible for scholarships, construction and maintenance of primary schools and for organizing non-formal education. We do not know if (a) forms part of the portfolio.

391. c Politicians are specially responsible for obstructing the implementation of education policies as decentralization of educational administration will take away certain powers from them. We are not sure about the intentions of (a), (b) or (d).

392. d None of the given statements can be related to primary education, on the basis of the passage.

393. a The author advocates greater community involvement for successful implementation of education policy. This point is given in the fourth paragraph. We are not sure about either (b) or (c).

394. b The Nehru-Gandhi ideologies led to the formation of the idea of India that inspired the writer's generation. This answer is given in the tenth paragraph. Don't be misled by (c); the writer mentions 'formative ideas', not 'formative years'. (a) and (d) are again imprecise answers.

395. c The writer agrees that the 50th anniversary is a great moment, but does not share Naipaul's conclusions about it. Refer to the tenth paragraph. Hence, (a), (b) and (d) are not correct.

396. b The writer believes that India will come back and does not feel that India's loss is forever. Refer to the last paragraph. (a), (c) and (d) are inaccurate observations.

397. c The writer feels that the politicians incite the general public to demonstrate against writers and also that it does not reflect the people's will. Refer to the penultimate paragraph.

398. a Whatever he says about India is based on his experience, as is shown by the last line of the passage. There is insufficient evidence in the passage to support (b), (c) and (d) as the answer.

399. c The writer's friend says that we can move beyond things only after we know we are capable of those things. The answer is given vividly in the sixth paragraph. (a) and (b) are not mentioned in the passage. (d) is not an exact representation of the writer's views.

400. d The passage states that the civilizing influence prevents us from giving in to violent, terrible urges. (d) is again stated explicitly in the sixth paragraph. (a), (b) and (c) may be partially true.

401. b The writer fears the long-term damage to democracy that the corruption can bring about, as it is a subversion of democracy, and says that it will harm India too as corruption is everywhere in India. The answer is given in the seventh paragraph. Hence, (a) and (c) are imperfect answers.

402. b The writer says that no one is an objective observer. The answer is given in the eighth paragraph. Hence, (a), (c) and (d) are imperfect answers.

403. a The writer says that there never had been a political entity called India prior to 1947. (a) is the best representation of the writer's views. (b), (c) and (d) do not give the exact picture.

404. d The writer feels that the difference lies in the fact that Pakistan was under-imagined. The answer is given in the second paragraph. (a), (b) and (c) are not substantiated by the passage.

405. d The writer feels that the strength of the nationalist idea is shown by its ability to survive great stress that it is placed under and in the sense of belonging that the people feel for it. Refer to the third paragraph. (b) has not been stated in the passage.

406. a The writer says that if Western civilisation is in a state of a permanent crisis, something is wrong with its education. The opening statement confirms (a). There is insufficient evidence to support (b), (c) and (d) as the answer.

407. c Lord Snow seems to see the intellectual life of the Western society as split between scientists and literary intellectuals. The answer is given in the second paragraph. (a), (b) and (d) are not stated in the passage.

408. b The writer does not agree that education can help in tackling all new problems and complexities. The answer is given in the penultimate paragraph. The views expressed in (a) and (c) find no mention in the passage.

409. b He defines prejudice as fixed ideas with which people think, without being aware of doing so. Refer to the ninth paragraph. (a), (c) and (d) are imprecise definitions of prejudice.

410. a Lord Snow says that the politicians, administrators and the entire community needs to be educated to understand the works of scientists and engineers. Refer to the second paragraph. (b) and (c) are partially correct answers.

411. c The writer does not agree with the scientists' stand on the neutrality of their labours. (c) can be amply inferred from the third paragraph. (a), (b) and (d) are imprecise answers.

412. a The author feels that the main purpose of education is to transmit ideas of value. (a) is clearly given in the fifth paragraph. (b) and (d) are not supported by the passage.

413. d (a) is not stated anywhere in the passage. (b) and (c) also find no explicit mention in the passage.

414. b The author says that values are more than mere dogmatic assertions. Refer to paragraph 6, line 3. (a), (c) and (d) are stated in the same paragraph.

415. c According to the passage, thinking is application of pre-existing ideas to a situation. Refer to paragraph 10, line 2. In light of (c), it will be a folly to mark (a), (b) or (d).

416. b The writer says that a large part of the American population indulges in word trade. Refer to the second paragraph. (a), (c) and (d) cannot be even remotely inferred from the passage.

417. b The hallmark of gag writers is that they have fun with words. Refer to paragraph 4, line 1. (a), (c) and (d) are not stated in the passage.

418. a The second level of language is important if one wants to be comfortable listening and reading. (a) is stated in the third paragraph. (b) and (c) are not stated in the passage.

419. a The writer says that the gag writers thrive on the double layered aspect of the language. The middle portion of the passage amply demonstrates (a). (b), (c) and (d) may be isolated aspects of the trade.

420. d In gag writing, both, long words as well as combining of parts of words to produce a hilarious effect are important. (a) cannot be inferred from the passage. (b) and (c) can be inferred from the fourth paragraph as well as various examples in the passage.

421. c Gag writers simulate ignorance. The answer is given in the fifth paragraph. (b) is an isolated observation and (a) is not true.

422. b According to the passage, radio artistes have taken advantage of the techniques of gag writers. (a) and (c) are not mentioned in the passage.

423. c The theory has been suggested to be an attempt at appeasing the religious psyche of that time by stating that God indirectly created life. (c) is stated in the second paragraph. (a) and (b) are misleading answers.

424. b All four have been referred to as working or writing at the same time. This is evident in the second paragraph. (a) is only partially right. (c) is not true.

425. b Pasteur did not work on arbitrary or spontaneous discoveries. He worked on logical premises. This is evident in the fourth paragraph. (a) is certainly not true, considerable differences of opinion existed even then. (c) and (d) are nor true either.

426. a Pasteur based his work on the belief that either air contained a factor necessary for the spontaneous generation of life or viable germs were borne in by the air and seeded in the sterile nutrient broth. (b) is only an observaation, not the hypothesis. (a) is stated in the fourth paragraph.

427. b The well water of Montanvert led to the discovery of the porcelain filters. (a) is nowhere stated in the paragraph. (b) is clear from the fourth paragraph.

428. c Pasteur declared that his experiments had dealt a mortal blow to the spontaneous generation doctrine. The conclusion of the fifth paragraph makes (c) a clear choice. (a), (b) and (d) are rather extreme.

429. b The writer feels that the works of the proponents of spontaneous generation was ruined by experimental errors. (b) is mentioned in the seventh paragraph. (a) is clearly not true.

430. a This cross fire ruled out the possibility of partial sterilisation. (b) is clear from the penultimate paragraph. (b) is not directly stated in the passage and (c) sounds vague.

431. b Pasteur's experiments supported the Biblical version of creation of life, but denied many other philosophical systems. (b) is explicitly given in the fifth paragraph. Given (b), the other choices (a), (c) and (d) seem extreme.

432. d The author says that the cell theory represents biology's most significant and fruitful advance. Refer last paragraph, line 1. (a) is thus wrong and (b) and (c) are not supported by the passage.

433. c Rs. 85,000 crore has been entrusted to the care of mutual funds. (c) is stated in the second paragraph.

434. c The individual investors led the move for the end of mutual funds. Refer to the first paragraph. (a), (b) and (d) are wrong choices.

435. b The mutual funds were flawed in their imprudent and irresponsible handling. Refer to the end of the first paragraph. (a) and (c) are not valid reasons.

436. a The indisciplined attitude of the mutual funds in their approach to investment led to their fall. Refer to the second paragraph. The claims in (b), (c) and (d) are not completely substantiated by the passage.

437. a The passage states that at least 18 of the big schemes due for redemption over the next 3 years will be unable to service their investors. Refer to the fourth paragraph. (b) plays with words 'only very few' and (c) is not correct.

438. b The passage shows the facts that lead to the inference that many of the mutual funds offices indulged in malpractices. Refer to the fifth and sixth paragraphs. (a), (c) and (d) are not stated in the passage.

439. c Mutual fund industry ranks fourth on safety and fifth in terms of returns on deposits. Refer to the seventh paragraph. (a), (b) and (d) are thus wrong.

440. a More cellphones were subscribed as calls made on them could not be lodged in the company

records. Refer to the fifth and sixth paragraphs. (b), (c) and (d) are not stated in the passage.

441. b Mutual funds have caused a loss of Rs. 11,000 crore of the investors' money. Refer to the tenth paragraph. (a), (c) and (d) are wrong.

442. a Investors have the option of either exiting at a loss or holding on in vain hope. Refer to the eleventh paragraph. (b), (c) and (d) are not very perfect choices.

443. a The stock market boom in the late eighties and early nineties led to the initial euphoria in the mutual funds industry. Refer to the passage from the twelfth paragraph onwards. (b) is clearly not true.

444. d (d) is the correct answer choice. It is an example of doing the right thing, 'at the wrong time.'

In (d), telling a long story could be entertaining or interesting, but not when others have heard it many times before. The intention in (b) and (c) contradicts the definition of an unseasonable man. (a) is irrelevant.

445. a (a) is the correct answer choice. It is also an example of doing the right thing, 'at the wrong time.'

In (a), getting a higher bidder is helpful to the salesman, but not when he has just closed a deal. He will only curse himself and you. (d) is a matter of choice, not unseasonableness. (b) may be undesirable, but not unseasonable. There is nothing unseasonable about (c) either.

446. b (b) is the correct answer choice: This answer emerges from para 2, second sentence: "... WTO was a product of a series of trade-offs between principal actors and groups." The important players were essentially the United States; Europeans; countries like Canada and other middle and smaller trading partners; and the developing countries, which continued negotiations as part of the Uruguay Round till the 1990s. The Tokyo Round of the 1970s was an attempt at a 'constitutional reform' of the GATT, while what the important players eventually settled for in the WTO was the evolution of a rules–based system through multiple negotiations which obviously required time.

(a): Though it is mentioned in para 1 that 'the US government wanted to put off the Tokyo Round of the 1970s to the future', but it is clear from para 2 that other important players also first wanted to evolve a rules-based system through negotiations before agreeing to anything binding on them.

(c) is factually incorrect in light of para 3, and as such has no relevance to the non-formation of WTO in the 1970s. (d) is incomplete as 'the Tokyo Round negotiation was an attempt at constitutional reform of GATT,' and not related to formation of a new organization, WTO, as such.

447. b (b) is the summary of what is discussed in the second paragraph and emerges from the last sentence of the paragraph. (a), (c) and (d) are also stated in the second paragraph but as individual considerations that went into the formulation of the WTO package. (b) sums it up succinctly.

448. a (a) is the correct answer choice.

In paragraph 3, the passage defines 'legal development' as 'the promotion of the technical legal values of consistency, clarity and effectiveness. And these values were achieved in the WTO through (a) consistency: integrating under one roof the agreements signed under GATT.

(b) Clarity: removing ambiguities about the powers of constructing parties to make certain decisions.

(c) Effectiveness: eliminating grandfather rights exceptions and defects in dispute settlement procedure.

Option (a) only covers how the value of consistency was achieved, option (c) relates to the value of effectiveness, but omits the word 'eliminating' and option (d) relates to the value of clarity, but omits the word 'removing'. This omissions render these options incomplete, and hence disqualifies them as possible correct answers. Thus, option (a) 'partly' (as in the question stem) answers the question how technical legal values were promoted in the WTO.

Option (b) is an observation, not a step.

449. d (d) is the correct answer choice The question stem alludes to the 'teleological method of interpretation,' whereby action of member states were evaluated against the accomplishment of community goals. (paragraph 4, lines 7 and 8). The other choices (a), (b) and (c) do not touch this main point.

450. c (c) is the correct answer choice. The 'benefits of international trade' (para 2, lines 11 and 12) refer to 'the export gains' (para 2, line 14) as brought out in option (c). Whereas option (b) only talks about the export gains and option (d) only about a rule-based system. (a) is a misleading choice.

451. d (d) is the correct answer choice.

Since 'the doctrine of mutual recognition handed down (by the European Court and Justice) in the case Cassis de Dijon was a key turning point,' and 'the court is recognized as a major player in European integration', join these together and you get option (d) as the correct option (para 4, lines 3 to 5). Options (a), (b) and (c) are also mentioned in para 4, but are not directly related to the Cassis de Dijon case as such.

452. d (d) is the correct answer choice.

All the three issues raised in options (a), (b) and (c) are arguments against abstract art, as discussed in para 2.

453. c (c) is the correct answer choice.

It echoes the words in para 1, lines 7 and 8.

'Something they can relate to and understand immediately without too much thought'. (a), (b) and (d) are peripheral observations.

454. b (b) is the correct answer choice.

This can be inferred from para 3, lines 6 and 7. 'If he had used representational images and colour, much of the emotional content would have been lost and the piece (Guernica) would not have caused the demand for justice that it did.' (c) is a shocking choice. (d) is not true at all. (a) is just the background for the painting.

455. c (c) is the correct answer choice and directly emerges from para 3, last two lines. (a) may be an isolated opinion. (b) and (d) are irrelevant to the question.

456. a (a) is the correct answer choice.

Para 4 discusses how each deals with 'reality' on canvas:-

(i) Representational artist: What he sees with his eyes – he reproduces on canvas.

(ii) Abstract artist: What he feels about what his eyes see – he interprets on canvas.

Option (b) is incorrect as nowhere in the passage does the author talk about one being superior to the other. The author's point of view is that the critics of abstract art fail to see its merit, both forms are different and have their own merits.

Options (c) and (d) are irrelevant to the question asked. (c) is refuted in the passage and (d) is rather a tall claim. (a) is a lopsided observation.

457. c (c) is the correct answer choice.

The concept that because humans can perceive the world around them, they are the 'revealers' of reality, has been highlighted in the second para: '... that man is the means by which things are manifested'. — 'With each of our acts, the world reveals to us a new face'.

Option (a), though implicit in the passage, is not the central point of the author.

Option (b) and (d) talk of the unity of nature, but it is not relevant to the central idea of the passage.

458. b (b) is the correct answer choice. Refer para 3, lines 4 - 6 especially the fifth line.

459. d (d) is the correct answer choice.

The author distinguishes between perception and creation in the following manner:-

(i) Perception: Man, the subject, is essential as 'revealer' of objects around him but not essential to the existence of the objects.

In other words, if there is no object, there is nothing for men to perceive or 'reveal', but object can exist whether man is there to perceive it or not.

(ii) creation: Man creates in order to feel essential in the world around him. So, it is the creative activity that is essential, not man's creations (paintings, writing, etc.)

All other options are either irrelevant or do not capture the essence of the meaning.

460. a (a) is the correct answer.

The writer is the creator (subject) of the 'literary work' (object). To the writer, the very act of writing is essential, not his literary work. On the other hand, the reader (subject) is essential as the revealer of this literary work/the object of someone else's creation. But the reader is not essential to the existence of this literary work, which can exist even if these is no one to read it. This is how the dialectic of perception and creation manifests itself in the art of writing. Only option (a) captures the essence.

461. b (b) is the correct answer choice, because the writer makes us (readers) essential as revealers of what is written in the writer's literary work (the created object which is now part of the world around us). Can be inferred from para 2. (a), (c) and (d) are not accurate inferences from the passage.

462. a (a) is the correct answer choice.

The nation-state was expected to guarantee the happiness of individuals in the name of (para 1, lines 2 and 3):-

– Modernization in the West [not development in the West, as in option (c).]

– Socialism in the Eastern Bloc [not modernization in the Eastern Bloc, as in option (d).]

– Development in the Third World [as in option (a), not socialism in the Third World, as in option (b).]

463. d (d) is the correct answer choice.

Para 3 highlights that demands of communities and groups for recognition of their identities can be viewed:

(i) positively: as liberation movements, against oppression and injustice.

(ii) negatively: as militant action, when the search and assertion for their identity can result in intolerance of others.

Options (a), (b) and (c) together cover the full group. Hence, (d) all of these is the correct answer.

464. d (d) None of the above is the correct answer. Choice as option (a), (b) and (c) are all true about the nature of identity as per the author.

Option (a) – para 5, line 1

Option (b) – para 6, line 1

Option (c) – para 5, line 2

465. b (b) is the correct answer choice, as emerges from the last two lines of para 1: 'the state can use its

powerful resources to reject the demand of its communities; it may even go so far as genocide to ensure that order prevails'. Other options are not correct as per para 1, which on the contrary, discusses the failures of the nation state.

466. c (c) is the correct answer choice, as nowhere has the author said that the nation state represents the demands of communities within it. On the contrary, para 1, lines 6 and 7 state: 'Distributed by the claims of communities within it, the nation state tries to repress their demands ...'

Options (a), (b) and (d), on the other hand, are true about the nation state as per para 1.

467. d (d) The primary purpose of this passage is to compare the Western 'strategic culture' with that of Asians and highlight the 'cultural divide', rather than a technical one. Options (a) and (c) deal with technical issues of war, whereas option (b) deals with the issue of morale. Only option (d) supports the 'cultural divide'. Paras 7-8 reveal some of the reasons for America's defeat at Vietnam.

468. b (b) is the correct answer choice, and is the metaphor for the western way of war, as opposed to 'a stealthy archer', which embodies the eastern way of war (last but one para, lines 7 and 8).

Options (a) (para 2, line 1), (c) (para 5, line 4 and 5) and (d) (para 4, line 1 to 3) all describe the 'Asian' way of war.

469. a (a) is the correct answer choice.

Sun-tzu believed in 'subduing an adversary without fighting (para 4, lines 1 to 3), and not through actual combat, as stated in option (a).

Other options: (b) is stated at para 5, lines 1 and 2; (c) and (d) are stated in last but one para, lines 1 and 2, where it is stated that both Sun-tzu and Clausewitz had similar views on (c) and (d).

470. d (d) is the correct answer choice.

The important differences in the concept of war of Clausewitz and Sun-tzu are summarized below:

		Clausewitz	Sun-tzu
(i)	Structure	Massed Battle in an open area	Persistent indirect attacks to weaken enemy through isolation, poor morale and disunity
(ii)	Time	Finite extent of time, say, few months	Long drawn-out, over several years
(iii)	Sequence of War	Fixed course with a beginning, a middle and an end.	No fixed sequence. But use full might of the army in a final quick and clean operation, when enemy has been considerably weakened

Option (a) is incorrect, as both were opponents of militarism, of turning the war over to the generals.

Option (b) is incorrect, as both were sophisticated as strategic theorists.

Option (c) does highlight a difference, but (d) is far more comprehensive.

471. a (a) is the correct answer choice, and directly emerges from the last para, last two lines.

Option (b) and (c) are nonsensical.

As regards option (d), 'bows and arrows' metaphorically represent the Asian way of war, not literally.

472. c (c) is the correct answer choice, as it captures the essence of the passage: difference in strategic culture between the West and Asia leading to America's failure to understand the Asian culture of war. (a) and (b) are minor reasons. (d) is doubtful. The ninth para and specifically lines 1-3 deal with this aspect.

473. b The second paragraph clearly makes choice (b) correct.

474. a (a) is given in the opening lines of the fifth paragraph. (b), (c) and (d) are imprecise interpretations.

475. c Choices (b) and (d) are general observations. Choice (c) is also explicitly stated in the 3rd line of the fourth paragraph.

476. d Refer to the end of paragraph 2, where both the problem and the concern have been addressed. (a), (b) and (c) sound far-fetched in this regard.

477. a (b), (c) and (d) are clearly given in paragraph 2. 'reduced biodiversity' suggests that (a) is the answer.

478. c The essence of paragraph 1 is captured in (c).

Thus, (a), (b) and (d) are irrelevant.

479. d (a), (b) and (c) are outlined in paragraph 3. Hence, (d) is the answer.

480. b Refer to the concluding sentence of paragraph 3 and the opening sentence of paragraph 4 to mark (b) with confidence. (a) and (c) are not the main concerns. (d) is an obtuse observation with regard to our question.

481. d All the reasons are cited in the first paragraph itself. Choice (a) is mentioned in the 2nd line, (b) in the second last line, (c) in the last line and (d) is not mentioned. Instead mass media's impact is also stated in the para. This makes choice (d) correct.

482. b The opening lines of the final paragraph are represented suitably in (b). (a), (c) and (d) are doubtful choices.

483. d (a), (b) and (c) are stated vividly in the second paragraph, hence (d) is the answer.

484. b The author mentions this aspect in the third and fourth last lines of the third para. This makes choice (b) correct.

485. a (a) has been described as revolutionary in the third paragraph. (b), (c) and (d) are given in the fourth paragraph as the conservative tendency.

486. c The latter part of the fifth paragraph makes it clear that (c) is the answer. (a), (b) and (d) are not mentioned.

487. a (a) is stated in the opening lines of the fourth paragraph. (b), (c) and (d) are thus peripheral observations.

488. d The first line of the seventh paragraph begins with considering a "dual trap" and this till the fifth line tells us about the details of the same. This makes choice (d) correct.

489. b Refer to the beginning of paragraph 2, paragraph 3 and paragraph 5 to get (b) as the answer.

490. c Refer to the second sentence of paragraph 4 to mark (c) as the answer.

491. a The third line of the sixth paragraph makes choice (a) the answer.

492. c The third sentence of the seventh paragraph makes choice (c) the answer.

493. d Refer to the last sentence of paragraph 6 to mark (d) as the answer.

494. d Russell Cowburn and Mark Welland are trying to build the magnetic chip that can store and manipulate information. Hence (d) is the answer.

495. b The last lines of the eighth paragraph make choice (b) correct.

496. a Refer to the second sentence of paragraph 1 to mark (a) as the answer. (b) is stated in the opening lines of the passage. The opening lines of the sixth paragraph confirm (c). The concluding lines of the fourth paragraph confirm (d).

497. d Choice (a) is incorrect because the author is not talking about the failure otherwise he'd have looked at reasons for the failure. Choice (b) is incorrect because community perspectives are not presented, instead technology's impact on the community is mentioned. Choice (c) is incorrect because the negative effects of both are present. Choice (d) is the best choice as the author is providing an analogy.

498. b (b) can be easily inferred from the latter half of the passage. (a) and (c) are clearly not true. (d) does not find support in the passage.

499. c (c) is the obvious answer as can be amply inferred from the last paragraph. (a), (b) and (d) are uncertain choices.

500. d The introduction of the bereavement counsellor in the ninth paragraph points towards (d) as the answer.

501. a (b), (c) and (d) can be immediately ruled out. The first paragraph shows that (a) is the answer.

502. d Refer to the fourth sentence in the sixth paragraph and the concluding sentence of the passage to get (a), (b) and (c) as valid choices.

503. a (b) may be right. (c) and (d) are unlikely answers. (a) is stated in the concluding sentence of the ninth paragraph.

504. b (a), (c) and (d) are stated overtly in the passage. (b) is not true as the second innovation did not lead to the migration of the community.

505. c (c) is the best answer as can be derived from the concluding lines of paragraph 7 and explained further in detail in paragraph 8.

506. a The answer is (a) as is explicitly given in paragraph 1.

507. d Refer to the second paragraph third line 'preserves from'. The best answer is thus (d).

508. c The second sentence of the fifth paragraph makes it clear that (c) is the best answer.

509. a The opening lines of the last paragraph make it clear that (a) is the answer.

510. b (a), (c) and (d) can be inferred from paragraphs 7 and 8. But it is not mentioned that the conductor can modify the music, hence (b) is the answer.

511. d Information presented in the last line of paragraph 6 makes choice (d) correct.

512. b (d) is an observation, not the overall idea. (a) and (c) are also observations. (b) best captures the central idea of the passage as is evident from the latter half of the passage.

513. a The reference is to an open discussion of the caste issue on a global platform.

514. c Referring to paragraph 1, lines (7-8) its obvious that choice (c) is correct. "Inverted representations .... such inversions".

515. a Clearly, the UN conference is looking at discriminations based on caste, especially looking at paragraph 1. Choices (A) and (E) mention that choice (B) is a positive area and is not being addressed and choices (C) and (D) are too broad. This makes choice (a) correct.

516. b Paragraph 2, line 5 clearly indicates that choice (b) is correct.

517. b The author mentions in paragraph 2, line 3 – "race is a biological category" and in the last paragraph line 5 – "It would thus seem ... that dialectic". This means all biological constructs are social constructs of which race is one. This makes choice (b) correct.

518. a A mono-syllabic word has only one syllable. So it can have only one onset. A phoneme, according to the passage, can be 'initial' and 'final'.

519. d According to second last paragraph, line seven, it's obvious that choice (d) is correct.

520. d The last part of the first paragraph makes it clear that (d) is correct.

521. b According to the last para, lines 7-10. The Treiman and Zudowski experiment showed that '4 and 5-year-old children found the onset-rime version ... significantly easier ... only the 6-year-old ... were able to perform both versions ... with an equal level of success'.

522. b Refer to the sentence in paragraph 2 — 'rimes correspond to rhymes in single-syllabus words'.

523. a Choice (b) is false because the author says in paragraph one, line 4 "Few people ...". Choice (c) is false because the author says " ... Coarse-textured ...." in the fifth last line of the first para. Choice (d) is also incorrect as revealed in the last part of the passage. Choice (a) is correct as the author's appreciation is for her singing though he does pay attention to other aspects of her life.

524. c The answer is presented in the fourth last line of the first para, "what middle age ..". This makes choice (c) correct.

525. d The answer to this is also presented directly in the last line of the second paragraph — "suffering was her ...." . This makeschoice (d) correct.

526. b Billie Holiday was fortunate to have 'the best musicians of the 1930s to accompany her — notably Teddy Wilson, Frankie Newton and Lester Young ...'

527. c The author mentions in the first paragraph, lines 3-5, "Each of the ....". This makes choice (c) correct.

528. a Refer to the part 'The film itself ... opening by Dersu's grave'. Besides (a) can be easily inferred from the second paragraph.

529. d The answer is presented directly in lines 2-4 of the third paragraph. "... nostalgic, melancholy...".

530. c The answer is in lines 4-6 of the third paragraph. "First section of ....". This makes choice (c) is correct.

531. d This aspect is highlighted in the last paragraph and choice (d) is the answer.

532. c Refer to the part 'Kurosawa defines the world of the film initially upon a void, a missing presence'.

533. c Refer to the seventh paragraph lines 4-5 '... the greater the urge for change in a society, the stronger the appeal of a dynamic leadership ...' This makes choice (c) correct.

534. a The answer to this question is present in the last paragraph in the second line "From the argument...." This makes choice (a) correct.

535. a Choice (A) is present in paragraph four, line one, choice (B) is mentioned in the last line of the fourth paragraph and choice (D) is mentioned in the 3rd last line of the seventh para. This makes choice (a) correct.

536. a The answer is presented in lines 1 to 4 of paragraph 2. This makes choice (a) correct.

537. d Refer to the first line of the fifth paragraph — 'But a system governed solely by impersonal rules can at best ensure order and stability; it cannot ... formal equality will be replaced by real equality ...' This makes choice (d) correct.

538. c A can be inferred, refer to the part — 'Democracy rests on two different principles ... the principle of equality before the law ... the leadership principle ... one principle cannot be promoted without some sacrifice of the other... ' D can be inferred, refer to the part — 'their continued preoccupation with plans and schemes ... to bridge the gap between the ideal of equality and the reality which is so contrary to it ... leadership with a measure of charisma ...' B and C venture too far by using the words 'disadvantages' and 'limitations' respectively which have no contextual relevance.

539. b The second and third lines of the second paragraph mention "Dark Age..." this makes choice (b) correct.

540. b Lines one to three of the fourth paragraph mention "The main problem..." making choice (b) the answer.

541. a Lines three-five of the fifth paragraph "Recently, some members ..." makes choice (a) correct.

542. b As revealed in the first line of the last paragraph, choice (b) is correct.

543. c Refer 2nd para, especially to the part: 'Then Indian historians trained in … mainly political.'

544. b (a), (c) and (d) seem to be superficial answers. (b) matches the syntax of the statement given in the question.

545. c Refer to the part glamour departed from politics.

546. d (d) is mentioned as a desirable characteristic towards the end of the passage.

547. a In (a), the writers and their respective approaches are correctly matched as per the information given in the passage.

548. a Refer to the part abortion access when their countries were perceived to have an overpopulation problem.

549. d (a), (b) and (c) are stated towards the end of the second paragraph and the beginning of the third paragraph.

550. d (a), (b) and (c) are too far-fetched and find no place in the passage.

551. d (a) need not be necessarily true as an inference. (b) and (c) are explicitly stated towards the end of the penultimate paragraph.

552. b Refer towards the end of the fourth paragraph. (b) comes closest to what the writer wants to say.

553. d (a), (b) and (c) find no place in the passage to support the pro-choice lobby.

554. b Simple. Just read the last line of the passage.

555. b (a), (c) and (d) are factually incorrect as per information given in the 3rd paragraph. (b) comes closest to the central idea in the third paragraph.

556. d The writer does not harbour a very favorable view of theologians, refer to all too definite.

557. d (a), (b) and (c) take the form of questions raised by the writer in the course of the passage.

558. d Refer towards the end of the second paragraph.

559. a Refer to inside of a cell bustles with more traffic and polymers, along which bundles of molecules travel like trams.

560. a Refer to 'The dynein motor ... is still poorly understood and without motor proteins. Our muscles wouldn't contract'.

561. b Refer to the part without motor proteins ... We couldn't grow and these particles create an effect that seems to be so much more than the sum of its parts.

562. a Refer to the part three families of proteins, called myosin, kinesin and dynein and the growth process requires cells to duplicate their machinery and pulls the copies apart.

563. c Refer to the part They think for us and is giving the language a lot of responsibility.

564. d (d) does not qualify as rhetoric on the basis of information given in the fourth paragraph. Commands are, at best, staid.

565. c (a), (b) and (d) cannot qualify as an answer as they sound extreme or implausible. (c) comes closest to what the writer would like to suggest.

566. a Arcane in the context of usage in the passage means esoteric.

567. c Refer to the part bringing scholars to accept the better argument and reject the worse.

568. b The writer is using satire to mildly tease the French winemaker. (a), (c) and (d) are rather extreme choices.

569. a Refer to the part *some areas … have now produced a generation of growers using the varietal names on their labels.* The writer says that (a) is probably the only option left for French winemakers.

570. b Refer to the part *it is on every wine label … the name of the grape from which the wine is made … acquired a basic lexicon.* (b) well describes that the French winemakers are scared of this trend.

571. d Option (d) is the most substantiated reason to support Dr. Renaud's findings. The development in (d) would support Dr. Renaud's findings that fat-derived cholesterols can be dispersed by the tannins in wine.

572. c (a), (b) and (d) are stated in the 4th paragraph. (c) is unlikely. A consumer may still not be enough of a connoisseur to discriminate wine tastes.

573. c Refer to the part *India would resist payment, and paralyze the war effort.* (c) is clearly the answer.

574. c Refer to the part *it reminded the British vividly.* (c) is clearly the answer. (a) was an outcome, not a cause. (b) is a minor factor. (d) is far-sighted.

575. b (a), (c) and (d) are stated in the third paragraph. (b) is not a reason for the emergence of the 'white man's burden'. It is a consequence, not a cause.

576. a Refer to the part *it was supposedly for the good of the conquered.* (a) entirely captures the meaning of the 'white man's burden'.

577. d Refer to the last line of the first paragraph, the second paragraph and the last line of the passage. They amply support (d) as the answer. (a) does not touch on the financial implications. White man's burden *is a single aspect of the passage, not the main idea, so (b) is not right. (c) can be ruled out straightaway.*

578. c Refer to the part *much of biotechnology research is also funded by governments*. (c) is clearly the answer.

579. c Refer to the part *anti-GM campaign has been quite effective in Europe*. (c) is clearly the answer.

580. b Refer to the part *use of ever-stronger herbicides which are poisonous.* The last line specifically supports (b) as the answer and not (a) which is discussed in a different context. The passage has no intention of keeping competing plants standing at all, let alone keeping them weed-free, so (c) is wrong.

581. d Refer to the part *much of biotechnology research is also funded by governments in both developing and developed countries.* (d) is the answer. (a), (b) and (c) are disputed in the passage.

582. a Refer to the part *GM controversy will soon hit the headlines in India … use the protato in its midday meal program for schools.* (a) can be inferred. (b) is, of course, wrong. (c) is doubtful. (d) is also not true.

583. a The last sentence of the 2nd paragraph states *these large gatherings* which continues as *they* in the 3rd paragraph. (a) is clearly the answer.

584. c The passage begins with description of social life and towards the last few paragraphs, moves on to show drying up of our social life. …(c) is clearly the answer. (b) and (d) are rather extreme observations. (a) is also a blunt statement, whereas the passage does have a subtle tone.

585. b Refer to the part *Interest, wonder … the need of the first two must not be underrated.* (b) is clearly the answer.

586. a *Discriminate* means to recognize *passionate attitude, distinguish* is too technical a word to fit the requirement. (b) and (d) are irrelevant.

587. d The correct ans. is (d) as can be seen by the first line of the second last para. If you read the previous para also you'll find that what the author is actually

saying is that the so called social life is not as per the real definitions. (a). is not right as the author is nowhere showing that the crowds in poor Calcutta can turn violent anytime. He is just giving a couple of instances to prove his point. We can't generalize like this. (b) is the opposite of what the author is trying to show. (c) again is a generalization.

588. a Refer to the part *it remains a fact that the Greeks…never seem to have realized the importance of experiment.* (a) is clearly the answer. The Greek preference for geometry is not mentioned in the passage, so (b) and (d) are out. (c) is a superficial answer.

589. c Refer to the part *physical processes of nature would prove to be unfolding themselves according to rigorous mathematical laws.* (c) is clearly the answer. (a) is not true. (b) is also refuted and (d) is irrelevant.

590. b Refer to the part *account be taken of his joint contributions to mathematics and physics.* (b) is clearly the answer. (a), (c) and (d) are specific aspects.

591. d Refer to the part *extension of the validity.* The writer states that Einstein's special principle is an extension of the validity of the classical Newtonian principle. This being the concluding sentence makes (d) the best answer. (a) and (b) are not correct observations. (c) sounds plausible but it is actually a vague observation.

592. c the correct ans is (c) If you read the 6th line of last para it's given that the principle's assertion was that "absolute velocity must ever escape all experimental detection." Which means that sometimes we can't experiment. This is very similar to (c). Ans. choice (a) is a fact and not an "implication". (b). Is again a fact and in (d). The word "meaningless" is too strong and this choice is a generalization from a specific point. Generalizations need not be correct.

593. c See third paragraph last two lines. It is clearly mentioned that 'new free-flight concept . . . and other planes'.

594. c Paragraph 5, fourth line says that there is 'also a need for . . ., design talents . . .'

595. d First paragraph fifth line says '. . ., happened in less than a decade'.

596. b Paragraph 4 clearly talks about the increase in size of the aircraft.

597. a Paragraph 2, fourth line talks about the differences and explicitly mentions 'takes off vertically.'

598. c Refer to paragraph 5, line 1 'became . . . more divorced from religion.'

599. a Refer to paragraph 1, line 10 '. . . a means for advancement not only in income but also in status.'

600. d Refer to paragraph 3: 'Let us look at the clerical side first' and paragraph 4, line 5 'even though they entered the clergy, had secular goals.'

601. b Refer to para 1, line 7 'Christians educate their sons . . . for gain . . .'

602. a Refer to paragraph 4, line 1 'edu' was taking on many secular qualities . . .

603. c Refer to the part *while the dynamics of federalism and democracy have given added strength to the rights given to the States in the Constitution, they have worked against the rights of Panchayats*

604. a Refer to the words *volition* which means *preference* and *circumscribe* which means *confine*

605. b Refer to the part *while the dynamics of federalism and democracy have given added strength to the rights given to the States in the Constitution, they have worked against the rights of Panchayats*

606. c Refer to the part *exposed the intra-State level of our federal system to a dilemma of which the inter-State and Union-State layers are free*

607. b Refer to the part *The spurt given to a multi-party democracy by the overthrow of the Emergency in 1977 became a long-term trend later*

608. d (a), (b) and (c) are specifically stated in the paragraph starting *People born into the middle class to parents*

609. b Refer to the part *jobs in which they are closely supervised and are required to follow orders.*

610. a Refer to the part *Ultimately, corporate norms are based on middle-class values*

611. c Refer to the part *We're separated by class*

612. d (a), (b) and (c) are specifically stated in the passage at the end of the first^{t} paragraph and the second paragraph.

613. c Refer to last paragraph, line 10 'they would build what was more beautiful than . . .'

614. d Refer to paragraph 1, line 3 'Mysticism on the whole was alien' and last paragraph lines 6 and 7.

615. b Refer to last paragraph, lines 3 and 4 'Simplicity in the Parthenon St. Columns . . .'

616. d Paragraph 4, last line '. . . insignificant atom that was man.'

617. a Paragraph 1, line 3 'Mysticism on the whole was alien' and paragraph 2 line 1 'Greek art is intellectual are . . .'

618. b According to the passage, when "a culture is in a state of disintegration or transition … he, himself has to choose for society." So (b) is the correct option.

619. c The first paragraph details the "two developments" -a greater freedom in choosing subjects and the concurrent abandoning of the subject by artists. The second paragraph explores the connection between these two developments.

620. c The second sentence of the fifth paragraph says 'the subject may have a personal meaning … ; but there … general meaning.' This is quite the opposite of what answer choice (c) states, and so it becomes the answer.

621. a The third paragraph, second line says 'a subject does not start … or with something which the painter has to remember'.

622. a According to the passage-"When a culture is in a state of disintegration or transition the freedom of the artist increases …"

623. b The answer directly follows from the fourth paragraph where the author asserts that change is overrated and uses the example of the automobile to support his assertion.

624. d The author reinforces the point again and again in the passage that even though "we scare ourselves constantly with the idea of change …Structure may not have changed much."

625. b This is a main idea question; if you look at the complete passage, the author through examples of aeroplanes and cars and even telephones etc. is trying to show that innovation has not happened as much as it has been made out to be. The changes have been basically incremental and cosmetic.

626. a In the last paragraph, the passage states that the dependence on fossil fuels has continued because the auto executives did not want to let go of their field of expertise and adopt new technology.

627. a According to the passage one of the major reasons for the British policy during 'New Imperialism' period tended to be defensive was that Britain was unable "to cope with the by-products of its own rapid accumulation of capital."

628. c The second-last paragraph talks of the various factors that are responsible for this. Answer choice (c) combines all of them.

629. d The centre as can be seen from the first paragraph is the - 'rival centers of capital on the Continent and in America,' therefore none of these is the answer.

630. d It follows from the third paragraph that "The New Mercantilism … faces similar problems of internal and external division", which the passage goes on to discuss.

631. c In the third paragraph, the passage states-" … the book has made Tsavo's lions notorious. That annoys some scientists."

632. c It follows from the first paragraph that Craig and Peyton West "had partly suspected … mistaken for adults by amateur observers."

633. c All the other three answer choices are in the fourth and fifth paragraphs.

634. c If (c) is true and if Tsavo lions are similar to the cave lions, then the Tsavo lions should also be less violent, whereas the hypothesis tries to give reasons for the Tsavo lions being more ferocious.

635. b According to the author, "Type B malnutrition is a major cause of chronic degenerative diseases."

636. c In the fifth paragraph, the author discusses a possible way of ensuring micronutrient repletion on a global scale. He explains that since the "vast majority of people are consuming suboptimal amounts of most nutrients …

637. b The fourth paragraph, first line says Type B malnutrition is the major cause of chronic degenerative diseases. The first paragraph says chronic degenerative diseases are the major causes of ill-health and death, hence answer choice (b) follows.

638. b Check the first paragraph for the answer.

Answer choices (a) and (d) seem to be very close. However if you look at the first paragraph 4th line it says- " These have a long latency period before symptoms appear and a diagnosis is made." So the latency period is quite specific. It is not just any latency period as suggested by answer choice (d). What one needs to ask in answer choice (d) is "which latency period?" Also answer choice a includes the latency period i.e. it includes answer choice (d). What this means is that a large number of apparently healthy people are deemed pre-ill because they may have chronic degenerative diseases as "These (*chronic degenerative diseases*) have a long latency period before symptoms appear and a diagnosis is made".

639. c In para number 2 "Each is torn …" and then further in para 3 "Internal …" These lines in paras 2 and 3 talk about external conflict being psychologically empty, and no psychological problems involved therein. This makes internal conflicts psychologically interesting.

640. b In paragraph 4, refer to line 11, "Chess may be psychologically….. rationally." According to the author, only when someone acts irrationally will that act be considered psychologically interesting and out of the given choices only option (b) qualifies, wherein adopting a defensive strategy against an aggressive opponent will be irrational. Option (c) is incorrect as the choice that the mountaineer would make would depend on external conditions and there would not be any internal conflicts as such, and the decisions that he would need to make would have to be rational.

641. b In the first paragraph refer to line 4- "Thus the "interests" of the players are generally in conflict." Choice (c) may also be correct but choice (b) is more appropriate as it is stated directly in the passage whereas choice (c) is an inference. Choice (a) is a consequence of applying game theory to a situation, not one of its pre-requisites, Therefore option 4 is also ruled out.

642. c In paragraph 4 lines 3 onwards- “The effort… genuine” According to this, in case of the detective , if the criminal remains passive, there is no conflict, whereas the scientist has to unravel the secrets of nature (which is “passive”) by deduction .

643. b Answer choice (d), says that the danger being talked about is ‘imminent’, which is not necessarily the case as per the author in the passage, whereas the fact that everyone is complacent about it, is being talked about throughout the passage, which makes option (b) correct.

644. c In the sixth paragraph, the author explains why a belief in the "enduring strength of the system" might not be warranted. He also explains the reason behind such a belief-"… a sign of the enduring strength of the system …since the millennium."

645. a This is the correct option as choice (b) is too narrow. Choice (c) is a universal truth which may not be the case. There could be a problem between 1 and 4 but 4 is ruled out because this option is one of the reasons supporting the author’s argument but is not his key argument as such. Moreover, the author does not say that the crisis is imminent.

646. d In the 2nd paragraph, the author is being sarcastic about the fact that the new production and refining capacity will effortlessly bring demand and supply back to balance. (line 2 onwards “the accepted …just like that”) and he quotes Tommy Cooper to emphasize his sarcasm. It must be remembered that we have to consider the author’s point of view, not Tommy Cooper’s. Therefore option (d) is correct

647. d Option (a) and (c) are contrary to what Derrida says in the passage which makes them incorrect. There can be a confusion between 2 and 4. Option (b) could have been an inference if the statement had been “Language limits our interpretations of reality”. But the word ‘construction’ is incorrect. Therefore only option (d) according to the passage, is correct.

648. c According to the passage, Derrida is against logocentrism and choices (a), (b) and (d) are pro logocentrism which leaves option (c) which is different from logocentrism.

649. a This is a fact based question. In paragraph 2, refers to line 5 “Rather, they exist … position”. Option (a) directly follows from this line.

650. a Answer choice (d) is contrary to what is being said. Answer choice (c) is irrelevant. There can be a confusion between 1 and 2 but it must be noted that it is not the meaning of the text which is based on binary opposites but the interpretation. This leaves us only with answer choice (a).

651. b According to the passage, "A critical attitude needs for its raw material, as it were, theories or beliefs which are held more or less dogmatically". Therefore, our critical attitude is the tool by which we shape our dogmatic beliefs. Thus, the relationship of dogmatic beliefs and critical attitude is equivalent to that of a chisel and that of a marble stone.

652. a Option (c), (d) and (e) are ruled out because they are not supported by the passage. (negative, neutral, inferior) - Option (a) and (b) are close but (a) is better because the question is about the role of dogmatic behaviour with respect to the development of science.

In the third paragraph, 8th line, it is mentioned that dogmatic attitude is pseudo/pre-scientific attitude. Science needs dogmatic beliefs for their critical revision. Beginning of fourth paragraph states that science begins with myths and criticism of myths. Thus, dogmatic behavior is required to develop science because the former serves as the base on which science is made.

653. d Refer to the last sentence of the second paragraph. It is clear from the context (especially from the words - 'experience', 'maturity') that time has a direct effect on the evolution of thinking. Option (d) is the only option which takes into account the element of time (the word - 'stages').

654. e Option (e) is correct because this statement suggests that critical attitude is a process of questioning which leads to tentative hypothesis. A critical attitude by itself is not opposed to conviction, but it tries to modify the conviction according to reason.

655. c Refer to the third last paragraph of the passage; dogmatic attitude is pseudo-scientific because its aim is only to verify its laws and schemata even if it has to neglect the refutations. Whereas critical attitude is flexible enough to change, refute or falsify its tenets and therefore has a questioning attitude.

656. c We refer to the tenth line of the third paragraph. Here Mr. Goran Lindblad admits that communism did commit brutalities but it also had positive consequences like rapid industrialization. Hence option (c) is the best answer.

657. b Option (d) is very blatant, but is not the 'real' reason for the attack. The reason that the West repeatedly attacks communism (as stated by the author in the last para) is that they want to establish the current capitalist order as supreme i.e. they idealise 'global capitalism'. Option (e) is close, but wrongly states that communist nations might overtake the capitalists. This is not given in the passage.

658. e The answer can be found in the first line of the last paragraph, which in essence implies that it is important to go beyond and look at the motives of atrocities perpetrated by different regimes. The motive is global capitalism as described in the last paragraph. Therefore, Option (e) is correct.

659. a (a) is the correct answer. In the fourth paragraph the author explains the 'intimate link' between colonialism and Nazism. A peripheral view of this relationship suggests that the answer should be (c) which explains the terms and ideas that were imported and used by the Nazi party. But the next few lines explain the deeper relationship that exists between the two. These lines refer to the atrocities that one race has committed upon the other. The British imposed their rule on the Indian people. Similarly, the Belgian forced labour and mass murder led to the death of 10 million Congolese. These references are clearly race centric. Therefore, (a) is correct.

660. d On the basis of the given choices the best answer is option (d). In the second last paragraph, the author attempts to portray the magnitude of the atrocities committed by the European Colonialists. In doing so he mentions in a sarcastic tone "Presumably European lives count for more." Thus, this is not an inference that can be drawn from the passage. The rest of the statements can be easily inferred from the passage.

661. c A careful scrutiny of the second paragraph reveals that the concept of "justice as fairness" is a hypothetical situation in a real society. Thus options (a), (b) and (e) can be eliminated. The possible answers are (c) or (d). (c) is more specific in comparison to option (d). Thus (c) is the correct answer.

662. a Refer to para 1. "Rather, the idea is that the principles...initial position of equality." Associate these lines with paragraph 2. So, option (a) can be inferred from the passage.

663. d Refer to the latter half in the second paragraph. In essence it states that the principles of justice should be so chosen that they neither favour or disfavour a particular class of society. A law maker who chooses the principle of justice without being aware of his status in society in the next birth exemplifies the situation that has been described as choosing the principles of justice behind a veil of ignorance. Thus option (d) is the most appropriate choice. Option (a) is incorrect because if there is a possibility of return then the businessmen would obviously choose those principles which will favour their situation. Option (b) is incorrect because the reference to school children is quite vague. Option (c) is incorrect because if businessmen were to choose these principles then they might choose those which favour their family. Also, these businessmen are aware that there is no possibility of their return. Option (e) is incorrect because they may or may not migrate ('potential immigrants'). It also suggests that the current principles of justice in their society do not contribute to their success. If they are unsuccessful in their own society then why would they choose certain principles which do not favour their situation.

664. b Option (b) is correct because 'fair' in this option means 'just'. We cannot choose option (d) though it's a close choice because 'fairly' means 'gradually'. Here, the choice clearly depends upon the usage and the context of this word.

665. d When all children are provided free education, it indicates that the decision to do so has not been taken with any other consideration in mind, save the children's benefit. Thus, the children's family background and social status do not matter, in accordance with the passage's theme.

666. e 'Reciprocal roles determine normative human behaviour in society'.

This is the main idea of the passage that is carried throughout. Note that 'role of biology' is negated and 'reciprocal roles' are affirmed in paragraph 1 and 2.

667. b 'We would not have been offended by the father playing his role 'tongue in cheek''.

All the other options would have been false if biological linkages would have structured human society.

668. d The last para where the author mentions the examples of a waitress and a clergyman and a driver refers to the alignment of self with the rules being performed and society preventing manifestation of the true self.

669. b 'The difference between two artistic interpretations'

Refer the last three lines of the 1st para where the author talks about the gap between the two artistic interpretations within the depth of the creative power and doesn't mention width.

670. a 'Define the place of the poet in his culture'.

The lines starting with "But suddenly I understood ….."define the position of the poet in his culture.

671. d Refer to the 5th line of the 2nd para. Here the term "adventures of experience" refers to the poet & artists who over vitalize and enrich the past for us.

672. d 'ways of understanding a scientific tradition '.

The idea is implicitly throughout the passage.

673. c 'Loyalty to a certain paradigm of scientific inquiry'.

This is an analogy question where we can draw comparison from the line that says "loci of commitment that have been described as accepted rules." Options 1 and 2 talk about a bohemical structure rather than conformity. It is 'loyalty to something' and not 'loyalty among people' talked about in the passage. Option 4 talks about adherence to an accepted norm which goes out of the scope of the argument. Option 5 talks about evolving trends which is not mentioned in the paragraph. Therefore option (c) is the best choice.

674. e From the theme and tone of the passage it can be inferred that paradigms are predominant as compared to rules. It is difficult to define rules.

Paradigms in part determine normal science and also need not depend on the formulation of rules and assumptions. Hence the author would agree with the choice "Paradigms are a general representation of rules and beliefs of a scientific tradition."

675. c Option (c) is the most logical explanation. Refer to lines "those include … correlations between variables"

676. b 'Historical outcomes depend…… each case'. Refer to the 1st para where it says "Prediction in history… became averaged out". This is further supported by the example.

677. c Note the tone with which the third paragraph starts it emphasizes that students can do much more!

678. c Refer to the 4th paragraph of the passage. The elders were of the opinion that turning of the eyes by the child while having the ice-creams in both hands could make the child fall down or trip over stones, steps in the pavement. The phrase 'rightly suggested' changes the meaning of the given sentence and hence it cannot be inferred from the passage.

679. d 'Parvenus' refer to persons who have suddenly risen to a higher social and economic class but have not yet received social acceptance by others in that class. Hence, the phrase 'little parvenus' would appropriately refer to 'young upstarts'.

680. b Refer to the 5th paragraph of the passage. The sentence 'two two-cent ….suggested excess' clearly tell us that it was intemperance on part of the author which made him pine for two two-cent ice-cream cones instead of one four-cent pie.

681. b In the lines 'Nowadays the moralist .....spoiled'. The author is talking about morality in the context of the present day world. The rest of the options are out of the scope of the passage.

682. a Refer to the last line of the 4th paragraph of the passage. Here the author says that the intentions of his elders in not letting him eat two-cent cones was 'cruelly pedagogical'. This implies that the justification was 'didactic' in nature. This makes option (a) correct. The rest of the options are incorrect in context of the passage. 'Dietetic' refers to anything related with diet or the use of food. 'Dialectic' refers to the nature of logical argumentation. 'Diatonic' refers to using only the seven tones of a standard scale without chromatic alterations. 'Diastolic' refers to the rhythmically occurring relaxation and the dilation of the heart chambers.

683. e According to popular wisdom, language is a cultural artifact or cultural invention or it is part of the leaning process or it is unique to *Homo sapiens*. But option(e) has been stated as the viewpoint of the cognitive scientists as can be seen in the lines 'Language is a complex specialized.....module'. The author also agrees with the cognitive scientists' view as he confirms to the view that language comes by instinct. He further corroborates this by saying that people know how to talk in the same manner as spiders know how to spin the web.

684. b "Spiders know how to spin webs" highlights the inherent qualities of living species. This analogy can be replaced in a similar way by "Bees collecting nectar" which is also a part of their inane trait. Options(a), (c), (d), (e) mention traits which are acquired over a period of time by putting in some kind of effort in order to be adept at them.

685. b Refer to the last sentence of the 2nd paragraph of the passage. It states that 'In nature's talent show, we are simply a species of primate with our own act, a knack for communicating information about who did what to whom by modulating the sounds we make when we exhale'. Hence, communicating with each other through voice modulation is the unique quality of human beings as per the passage.

686. a Refer to the 3rd paragraph of the passage where the author says that the scientists believe that the complexity of language is part of our biological birthright. He further illustrates the scientists' point of view that it cannot be taught. The author strengthens this view by quoting Oscar Wilde, making option(a) as the correct answer option. The rest of the options are not mentioned in the passage.

687. d Throughout the passage, the author is talking about language as a type of instinct that is existent is human beings and not any specific attribute or skill that is learnt by them over a period of time. In the first paragraph, the author claims 'But I prefer the admittedly quaint term instinct'. Similarly in the last paragraph of the passage, the author concludes by saying that 'Finally, since language is the product of a well engineered biological instinct, we shall see that it is not the nutty barrel of monkeys that entertainer-columnists make it out to be'.

688. a The 2nd paragraph of the passage begins with 'With those caveats, it appears to me that one strand consisted .....to prevent bracken ferns from over running the fields'. Hence in the context of Rwanda and Haiti, the author is referring to the existence of too many people fighting for limited land and other resources. Hence, option (a) is the most appropriate answer.

689. d 'Anthropogenic' refers to being caused or produced by human beings. So 'anthropogenic drought' refers to the drought caused by actions of human beings. Further hint is given in the 8th line of the 2nd paragraph of the passage.

690. c In the 3rd paragraph, refer to the lines 'At the time of previous droughts.....to have reliable water supplies'. Hence, it is evident that the final drought which caused the collapse of the Maya civilization was different from the previous droughts because man had left no unoccupied land away from agriculture to start life in a new way.

691. d The first paragraph of the passage states that 'To summarize the Classic Maya collapse, we can tentatively identify five strands. I acknowledge, however, that Maya archaeologists still disagree vigorously among themselves-in part, because the different strands evidently varied in importance among different parts of the Maya realm; because detailed archaeological studies are available for only some Maya sites, and because it remains puzzling why most of the Maya heartland remained nearly empty of population and failed to recover after the collapse and after re-growth of forests'. Hence, there is not one specific factor that can individually explain the collapse of the Maya civilization. Therefore, the correct answer would be option 4.

692. e The answer is clearly indicated in the 4th paragraph of the passage where it is mentioned that the Maya kings and leaders were more focussed on their short-term concerns of enriching themselves. The entire Maya population was not obsessed with its short-term interests. Hence, it cannot be cited as one of the factors causing the collapse of the Maya society.

693. c In the first paragraph of the passage, refer to the lines 'Many of the concepts of modern art, by contrast, have resulted from the almost accidental meetings of groups of talented individuals at certain times and certain places'. Hence, option 3 is the reason for the emergence of the concepts of modern art.

694. e According to the author, with the passage of time an art movement ceases to be a living organism and it becomes a fossil. The author then takes the example of a scientist who reconstructs the life of the past era which are codified in the form of messages in the structure of a fossil. He goes on to say similarly an artist also analyses the intellectual and creative possibilities from the art movements of the past. 'Fossil' here signifies the temporal phasing of an era associated with the art movement. This makes option 5 the correct option. Option 1 is contradictory to the facts mentioned in the passage. In option 2, the word 'historic' means significant which is not being indicated by the author. Option 3 is contradictory to the author's point of view. Option 4 is out of the scope of the argument.

695. a Refer to the first sentence of the first paragraph of the passage where science and art have been stated as similar in including a whole range of separate, though interconnecting activities. Hence, option(a) is the correct answer.

696. d In the first paragraph of the passage, refer to the lines 'Briefly, then, the concepts of modern art are of legitimately.....visual and spiritual experience'. Hence, the ideologies of the art of the twentieth century can be better realised by the fast changing world of visual and metaphysical understanding. The rest of the options have no link with the concepts and ideologies of the art of the twentieth century.

697. e In the last paragraph of the passage, refer to the lines 'As T.S Eliot observed, no one starts anything from the scratch however consciously you may try to live in the present, you are still involved with a nexus of behaviour patterns bequeathed from the past. The original and creative person is not someone who ignores these patterns but someone who is able to translate and develop them so that they conform more exactly to his and our present needs'. Hence, new and original thinking is always developed on the basis of the past thoughts in order to cater to the modern needs. Therefore, option(e) is the most appropriate answer.

698. b Refer to the part *better if it lasts for years …wealthy with all you have gained on the way.* (b) is clearly the answer. (c) is far-fetched. (a) is an isolated observation. (d) is totally incorrect.

699. a Refer to the part *as many sensual perfumes as you can … to gather stores of knowledge.* (a) is clearly the answer. (b), (c) and (d) are short-sighted observations.

700. d Refer to the part *Keep Ithaka always in your mind. Arriving there is what you are destined for.* (d) is undoubtedly the answer.

701. c Refer to the part *you bring them along inside your soul*. (c) is undoubtedly the answer.

702. b Refer to the part *Ithaka gave you the marvelous journey, without her you would not have set out*. The poem has a tone of encouragement and promise. (b) is clearly the answer. (a), (c) and (d) are ridiculous choices.

703. Option (a) can be inferred from the passage. The author's mother feels the need to convert later in her life. It shows that she did not experience a lasting connection with her original religion. Option (b) can also be inferred from the passage as the author's mother followed her religion seriously as a mean to cope with her life. Option (c) cannot be inferred even though the first paragraph indicates that her knowledge of Sikhism was not strong and

that she had no interest in its monist theology. The second paragraph indicates that she had her own interpretation of the religion - a more emotional one. This paragraph helps argue against the claim that she felt a disconnect with her religion. The word "always" also makes it inappropriate. Option (c) is thus the answer. Option (d) can be inferred from the first sentence of the passage ...'*deeply rooted in the peasant culture of her native Punjab'.*

704. The first four paragraphs in the passage help place the religious philosophy of the author's mother when she followed Sikhism. She followed Sikhism but brought in a variety of customs from the subcontinent; most of these customs were Hindu. It is clear that she did not follow the monist theology of the religion - the understanding that a variety of existing things can be explained in terms of a single reality or substance eluded her. Hence, option (a) can be ruled out. Option (b) is incorrect because there is no mention that she followed every custom. Option (c) can be inferred from the first sentence of the second paragraph. This sentence indicates that the author's mother was looking for emotional security in religion. The third paragraph points to the fact that she followed certain customs for her personal goals. The last sentence of the first paragraph also indicates that she was not looking for spiritual fulfilment in religion. Option (d) is a negative portrayal of the reason why the author's mother followed religious customs. However, the passage only indicates her lack of understanding and her personal motivation. It does not indicate a whimsical nature.

705. The last sentence of the fifth paragraph indicates that the reason she continued visiting church was that she felt peace. The penultimate paragraph also indicates that she felt assured that Jesus was with her and she was not alone. It is also clear from these two paragraphs that she had not felt this way previously and hence, it is safe to infer that she felt the peace she had been searching for. Option (b) is the answer. Option (a) is incorrect because the author's mother was looking for an answer to her suffering and not reassurance that there were others who were suffering too. Option (b) is incorrect because even though the congregation at the church was north-Indian, this would not have been a factor in her move away from Sikhism as latter also had followers from her community (native Punjab). Option (c) cannot be inferred because the sixth and seventh paragraphs indicate that she felt a difference from her previous religion and hence moved over to Christianity.

706. The last paragraph states that the author was not too surprised by his mother's conversion. However, what surprised him was his own feeling of hurt and betrayal that he felt by what he understood to be his mother's rejection of their bond over religion. Option (a) can be ruled out. The author has mixed feeling about this mother's conversion - an understanding of why she converted and yet a feeling of hurt on her betrayal of their religious bond. Option (b) is the answer. Option (c) is not the full portrayal of the author's feelings. Option (d) is incorrect because the author says he was surprised (*unnerved)* at his own reaction to his mother's conversion. In such an instance, he could not have viewed his reaction in an objective manner.

707. Refer to the line "The story of Jesus is, by Indian standards, a plausibly humdrum one" in the last paragraph. The word "humdrum" means unexciting. Hence, option (c) is the best answer. Option (a) can be ruled out because the exact opposite has been stated in the passage. Every Indian village has a story like that of Jesus. Hence, people will readily believe it. Option (b) is wrong because "polemic" means confrontational. The passage doesn't talk about Jesus's story being confrontational for the Indians. Option (d) is not factually supported by the passage. Hence, (c) is the best answer.

708. Option (b) is wrong because the passage mentions that she dreamt of the Jesus once. Option (c) is wrong because the passage has not given us any information regarding the author's mother abandoning her family. Option (d) is wrong because the author feels betrayed but it can't be inferred that his mother deliberately betrayed him. Option (a) is mentioned in the passage. Refer to the lines –" and lost interest in her old ways.". Hence, Option (a) is the best answer.

709. The passage is a review of a book (*Imaginary Friends*) that has links with the Festinger study. The third sentence of the first paragraph also states that this book looks at *"how cults can affect and change those who study them, just as sociologists can change the cults they study"*. The rest of the passage focuses on this subject matter and does not move into the broader topic of group behaviour. Hence (a) can be ruled out (Mark the word "exhaustive"). Option (b) is a partial assessment of the statement in the first paragraph and hence it is not the answer. It is also too generic in nature. Option (c) correctly infers the third sentence of the first paragraph and is thus the answer. The

word "can be" makes it the correct deduction. Option (d) is incorrect because the narrator calls himself stupid on occasions. However, whether he undergoes any cerebral deterioration in the process of the study can't be determined.

710. Option (a) cannot be determined based on the information in the passage. The Festinger study was undertaken by sociologists but there is no confirmation, in the passage, that the protagonists of *Imaginary Friends* are based on the sociologists who undertook the Festinger study. Option (b) can be inferred from the second sentence of the first paragraph. It is clear that the book is a fiction and takes the Festinger study to another level. There is also the mention of the detailed and multi-layered description of the characters. Option (c) can be inferred from the first paragraph. The fourth sentence of this paragraph also indicates that the Festinger study was conducted on (a) cult/cults. Option (d) can be inferred from the third paragraph. Hence, Option (a) is the answer.

711. The result of an unfulfilled prophecy or a disconfirmation, on a cult, is mentioned in the last half of the second paragraph. While an unfulfilled prophecy or an unexpected change may take place, the group usually adjusts through a process or rationalisation and increase in recruitment. This is mentioned in the penultimate sentence of the second paragraph. Option (d) is the answer. Refer to the last two lines of the second paragraph. Option (a) can be ruled out because it is an effect and not the end result. Option (b) can be ruled out because it is a preliminary effect of an unfulfilled prophecy but not the result. Option (c) can be ruled out because the unexpected change and unfulfilled prophecy have been used as synonyms in the passage (Refer to the third last sentence of the second paragraph). Option (c) is, thus, incorrect.

712. Option (a) cannot be inferred from the passage as there is no reference, at all, to 'a pairing' of a new recruit and an older member. Option (a) and Option (c) can be inferred from the first sentence of the last paragraph. Option (d) can be inferred from the second sentence of the last paragraph - *"He tries ineffectively to memorize... idiosyncratic truths that members add to group metaphysics."* The reference to idiosyncratic truths indicates that these truths are specific to the cult. E can be inferred from the last two lines of the passage. Roger desperately tries to remember all that he has been taught so as to become a part of the group. So, Option (a) is the answer.

713. The passage focuses entirely upon the book and its analysis. Option (a) can be ruled out because the main idea of the passage is not to critically analyse The Festinger Study. The focus is its application in the book. Option (b) is too narrow to be the central idea. Hence, it can't be the title. Option (d) is too broad as this passage only talks about one fictional cult. It can't be applied to cults everywhere. Option (c) is the best fit. Though the passage doesn't read like a conventional book review, this option best captures the essence of the passage. Hence, Option (c) is the answer.

714. The personality of Verena is mentioned in the fourth paragraph. The fifth paragraph mentions Roger's impression of Verena. Option (a) is the way Roger describes Verena. It may or may not be true regarding her personality. Hence, option (a) can't be inferred from the passage. Option (c) is untrue as the passage mentions her as a 19 year old. The passage doesn't talk about the normal age group of cult members. There may have been other members who were quite young. So, Option (c) can't be the answer. Option (d) is partially correct as the fourth paragraph says that Verena's aunt encouraged her. The words 'exploitation' and 'brainwashed' make the option too extreme to be inferred from the limited data given in the passage. Hence, Option (b) is the best option. The fifth paragraph makes it clear that Roger is obsessed with Verena's personality and appeal.

715. Option (d) best captures the central idea of the first two paragraphs. Option (a), (b), and (c) are too narrow to be the theme. They are the separate things mentioned in the first paragraph. The author asks why people act in certain manners. The first line of the second paragraph supplies part of the answer – self esteem.

716. No empirical or sociological evidence has been cited in the passage while discussing the main idea of the passage. In the last paragraph the author talks about some neurological evidence. He refers to a study. But he does not cite any neurological evidence himself.

717. Option (a) is stated in the second paragraph. Refer to the line "we all have a need to think well of ourselves, and for others to think well of us". Hence, the author will agree with option (a). Option (c) is mentioned in the third paragraph. Refer to the line "An example of this is the fear of public speaking – a dread that can be greater than that of flying or even of death". The author will agree with Option (c). Option (d) is the central theme of the passage. The author talks about road rage incidents to

highlight this point. But nowhere does the author suggest that the pain of injured self esteem is identical to physical pain. The brain interprets any attack on our self esteem as a physical pain but it does not follow that the brain of the body reacts to it in the same ways they would to physical pain. The passage also doesn't talk about cure. Option (b) is the answer.

718. The passage does not say that the popularity of cricket is the reason for the decline of *kushti*. The passage states that after 28 years a state level championship was held. But it does not say that the absence of state level championships led to the decline of *kushti*. The passage does not talk about lack of space anywhere. Similarly, the passage mentions that Akanksha, the daughter of an erstwhile wrestler would have loved to make her father proud. So, it can't be inferred that youngsters are not interested in *kushti*. But the passage does say that earlier *pehelwans* were employed by the British & the mills. Now there is no employer or growth opportunity. Option (c) is the answer.

719. Promoting a sport means giving it sustained encouragement. The Maratha rulers encouraged even women to take up the sport. So they acted like patrons. Option (d) is the best option. Option (a) is incorrect because the passage doesn't give factual information regarding honours bestowed by the Maratha rulers on winners. Option (b) is also factually unsupported by the passage. Option (c) has not been mentioned in the passage. The British employed *pehelwans*, according to the passage. The correct answer is, thus, Option (d).

720. Option (a) can't be inferred. The Marathas' encouragement of wrestling does not mean that political encouragement is essential. We can't also apply the information given in the passage to any sport as the passage focuses solely on *kushti*. Option (b) cannot be inferred from the passage. The last paragraph praises the effort of the state government. So, we can't say that the state government is to be solely blamed for the decline in *kushti*.. Option (c) is wrong because the passage talks about the daughter of a former wrestler. The author doesn't talk about the opinion of the parents. Option (d) is not directly stated; rather it is implied. The passage highlights lack of prospects as one of the reasons why youngsters are not taking up *kushti*. It makes E the best answer.

721. The Renaissance was an European development. The Church and Christian theology had killed science and the pursuit of knowledge. The Renaissance marked the rebirth and revival of science and the quest for knowledge. China was never a Christian country and hence the Renaissance did not affect it. Hence the solutions is (d).

722. Chinese seafarers travelled far and wide interacted with many races and nations and encountered many new ideas & concepts. Their tales gave rise to curiosity among the native Chinese who came up with conflations as well as original ideas. The fermentation of ideas was the source of Chinese science. Hence the answer is option (c). Military strength wealth and long voyages are all irrelevant.

723. The Judes Christian tradition refers to the beliefs & practices of Judaism, which is older than Christianity and Christianity itself. Both these religions hold that what is given in their scriptures is the word of god and hence, cannot be wrong. When science challenged these ideas it became necessary to put science and scientists down with a heavy hand. Hence the influence of Judeo Christian tradition instead of stimulating science actually killed it. Hence the word 'supposedly'. Correct answer is option (c).

724. The message of the passage is that when a single person wields absolute power a single wrong decision can play havoc. China which led the world bill about the 14^{th} century because backward when the emperor ordered the dismantling of the navy thus in a way making China insular. The correct answer is option (d). Option (a) is irrelevant because maritime trade & not maritime power is the source of cross-fertilization of ideas. Option (b) is irrelevant because the Renaissance played no role in China. Option (c) is irrelevant because Europe was not exactly wallowing in wealth and further the curiosity of Columbus does not mean that all Italians were equally curious.

725. Option (a) is irrelevant because the question is not whether isolationism is usual or unusual but rather, whether it is good or bad. Option (c) is irrelevant because in the ultimate analysis the dismantling of the navies isolated China and this led in the long run to the intellectual decay of China. Hence the correct answer is option (d).

726. Option (a) is irrelevant because any amount of wealth is spent overtime. It cannot last forever. Similarly, option (b) is incorrect as the one time transfer of population is not a permanent solution. Likewise option (c) is irrelevant because the increase in military might was a temporary phenomenon. The correct answer is option (d). When there is fierce competition it gives rise to a quest for new solutions, new ideas, and new science.

727. Option (d) is the correct answer as in paragraph 2 of the given passage, where the author talks about the promotion of creativity in cities, he does not mention that cities provide access to cultural activities. This is nowhere stated in the passage.

728. Option (b) is the correct answer as in paragraphs 3 and 4 of passage it is presented that organizations that were supposed to foster creativity, actually stifle it.

729. Option (a) is the correct answer as the entire passage revolves around the idea how cities help in flourishing of creativity. The author describes the importance of social interaction and how the lack of it, spoils creativity. Option (b) is ruled out because the author explicitly states that "creativity itself is not in danger". Option (c) is incorrect since it is discussed only in the last 2 paragraphs. Option (d) is too generic. It can't be the main idea.

730. Option (c) is the correct answer as from paragraph 5 it can be easily inferred that Jane Jacobs holds leaders responsible for promoting creativity in people and cities.

731. Option 2 is the correct answer as after talking about what stifles creativity (in paragraph 3), the author presents the 1968 report(in order to validate the previous point). Option 1 states exactly the opposite of what is stated in the passage. Option 3 is incorrect because the reduction of creativity cannot be attributed to learning more. Option 4 is unrelated. The passage does not talk about technology. However, the second option is only the best option. "Schools today" makes it a dicey option.

732. In the 2nd last paragraph of the passage, it is stated that the creativity of only those people can be utilized who use their minds to work. This implies that people who work with their hands are not creative. Hence, option (a) is the correct answer.

733. Option (c) is the correct answer as the entire passage presents the effects of climate change on Subnivium. This rules out options (a) and (b) that keep Subnivium (and not the effects of climate change on it) as the point of focus. Option (d) is used as an example only in the first paragraph of the passage and therefore it can't be the purpose of the passage.

734. Option (b) is the correct answer as the entire passage does not mention even a single positive effect of climate change on the Subnivium. Though one may infer that there may be some hints of positive impact, the overall effect is not positive. All other options are stated in the passage.

735. All options (a), (c) and (d) address the symptoms of climate change. They fail to attack the main cause, let alone providing a solution to that cause. Option (b) addresses the cause and even provides a solution to the issue of climate change. Hence it is the correct answer.

736. Options (a) and (c) are too generic. Option (b) is incorrect because such information has not been provided. In the last paragraph of the passage it is stated that the effects of colder Subnivium are interrelated and multilayered. This has been substantiated through the example of shrubs. Therefore, option (d) is the correct answer.

737. Option (a) is correct as the entire passage is about how the effects of climate change are interrelated. Options (b), (c) and (d) are incorrect because the passage does not give us enough information to claim them.

738. Clearly, option (c) is the correct answer as the passage uses the example of blankets to draw an analogy. First it is shown that having spaces between the layers of a blanket increases the insulating property. Next, using the same logic, the effects of increase in snow density is explained.

739. Option (c) is the correct answer as it is explicitly stated in paragraph 2 of the passage. Other options are beyond the scope of the passage.

740. Options (a) and (c) are ruled out since they are stated in paragraph 3. Option (b) is stated towards the end of paragraph Option (d) cannot be inferred from anywhere in the passage. Hence, it is correct answer.

741. Option (d) is the correct answer and can be inferred from paragraph Options (a) and (b) cannot be inferred from anywhere in the passage. Option (c) is incorrect because this distorted information about charging stations is not there in the passage.

742. Towards the end of the passage, the author states that though car drivers want autonomy, public transport will be the future as this is the only solution to traffic problem. This makes option (c) correct. Options (a) and (d) are beyond the scope of the passage. Option (b) is ambiguous.

743. Option (d) is ruled out since the passage does not compare the sales of Uber and Tesla. Option (b) is incorrect since this cannot be determined. Option (a) is beyond the passage's scope. Option (c) is correct as it is clearly demonstrated in paragraphs 5 and 6- private cars will operate as taxis so that one can use them in the hour of need. And this is the future towards which Uber is working.

744. Option (b) is stated in the last paragraph of the passage, where we are told that traffic jams will not exist if personal cars become public utility products. And the only way one can get autonomy is through the use of bicycle. Option (a) is not

stated in the passage. The comparison drawn between electric powered bicycle and electrics is not in the passage. Hence, option (c) is ruled out. Option (d) is a personal judgment, which is nowhere in the passage.

745. Option (a) is the correct answer as the author provides examples of the US and Russia to tell that these countries have taken up the use of typewriter. The author also supports their using of typewriters by providing us with positive aspects of the typewriters. Option (b) is beyond the scope of the passage. Option (c) is incorrect since clearly it is not the main aim of the passage. There is no hint to make that claim. Option (d) is incorrect since this difference has nowhere been made.

746. "Type a document and lock it away and more or less the only way anyone else can get……. some departments have never abandoned them". This information, which says that using of typewriters helps one control who views the document, makes option (d) correct.

747. Towards the end of the passage, it is written- "Nor are there any easy distractions." – i.e that typewriters can be used only for one single thing- writing. Hence 1 is stated in the passage and is therefore not the answer. It is also stated- "there's a big premium on hitting the right key." This means that once something has been typed, it cannot be revised. Hence option (b) is also stated. It is also stated- "….encouraging clack of keys". This is associated with typewriters making more noise than computers. Hence option (c) is also stated. Nothing in the passage points towards option (d). Therefore, it is the correct answer.

748. The main aim of the author appears to dismiss the popular believe that Vikings were pillagers. The passage revolves around the idea that Vikings started out as traders. This makes option (c) correct. Option (a) is ruled out because the example of combs has been used only as an illustration. Option (d) is incorrect because the passage discusses a period before Vikings turned into pillagers. Option (b) is beyond the scope of the passage.

749. Option (d) is the correct answer. The author states that the age of Viking started in 793 and extended till the Norman conquest of Great Britain in 1066. This means that Vikings had trade relations with Britain before the Viking age.

750. In the passage it is stated that Vikings only brought the combs from Norway to Denmark. Hence option (a) cannot be concluded from the passage, making it the correct answer.

751. Refer to the last line of the penultimate paragraph. Option 2 is the clear answer.

752. Refer to the main idea of the passage. This question is very close to question number 4. The author would definitely support any step that relieves the common man of the pressure of 'being happy'. So, option 3 will be supported by the author.

753. This can be located in the last two paragraphs. The author doesn't mention the example of 1970 in a positive tone. The main idea of the passage has a negative tone. So, option 3 is the correct answer. The other options have positive undertones.

754. This requires us to use the fundamentals of critical reasoning. The author warns us against the use of technology to bully or manipulate individuals to become obsessed with 'becoming happy'. This 'happiness' is not actually happiness. The author clearly blames the many companies that analyse and monitor consumer behaviour. So, option 3, if true, will weaken the author's argument. If these companies are not using such data, then the author's warning is misplaced. So, option 3 is the correct answer.

755. Refer to the first two lines of the fourth paragraph. Option 3 is the clear answer.

756. Refer to the last three lines of the first paragraph. Option 2 is the clear answer.

757. In the passage, the author doesn't compare Darwin and Mendel. He doesn't blame one or praise the other. The author also doesn't state that either Darwin or Mendel is better. So, option 2 is the best choice.

758. Refer to the third paragraph. The question refers to this paragraph. Options 2 and 3 come in the last paragraph. So, they are out of context. Option 4 too goes outside the scope of the third paragraph. So, option 1 is the clear answer.

759. The main message of the passage is that the current theory of natural selection doesn't look adequate to explain the process of evolution. So, option 3 would challenge this notion. Hence, option 4 is the answer.

760. The clue is the word 'sham'. It is the only option where the Keep America Beautiful organization is mentioned in a negative light. The other options are all too positive. The author has clearly taken a negative view of the organisation. So, option 4 is the correct answer.

761. Refer to the first paragraph. The author says that consumers are wrongly blamed and held responsible for the rise in plastic pollution. According to the author, companies that manufacture plastic unnecessarily are to be held responsible. So, he will support option 4 the most.

762. Refer to the line where the phrase is mentioned. The author is talking about the responsibility ascribed to consumers to control the increase in plastic pollution across the globe. Option 3 is the clear answer.

763. This is not mentioned anywhere in the passage. The other options can be located in the passage.

764. Refer to the first paragraph, especially the first two lines. So, option 1 is the clear answer.

765. The author uses a very neutral tone to talk about this issue. So, option 1 can be eliminated as it is too negative. Option 4 goes beyond the scope of the discussion. Refer to the first line of the second paragraph. So, option 3 is the clear answer.

766. The first paragraph focuses on option 2. So, it is the correct answer.

767. Refer to the lines that come before and after the line where 'mood music' is mentioned. Option 2 is the clear answer. The other options are irrelevant.

768. This is a main idea based question. The entire passage focuses on India's lack of acknowledgement of the second world war. So, only options 3 and 4 are relevant. However, the passage doesn't mention 'non-colonial political identity' anywhere. So, option 3 should be the right answer as it is mentioned towards the end of the passage. But the word 'only' might have been perceived as being too extreme. So, CAT has given option 4 as the answer.

769. Refer to the lines that come before and after the line where 'mood music' is mentioned. Option 3 is the clear answer. The other options are irrelevant.

770. It is an easy answer. Option 3 talks about the main idea of the passage. As PTSD like symptoms in elephants is the main focus of the passage, option 3 is the best answer. Option 2 is irrelevant. Option 4 goes beyond the scope of the passage. Option 1 is close but it talks about 'all animals'. So, it is too broad.

771. This answer given by CAT is dicey. A metaphor is an indirect reference. The given line is neither a metaphor nor an ode. It is also not an exaggeration. Refer to the first line of the penultimate paragraph. Refer to the line: "What Bradshaw and her colleagues describe would seem to be an extreme form of anthropocentric conjecture if the evidence that they've compiled from various elephant researchers. . . weren't so compelling." Option 2 is a close answer and may appear to be a better choice too. However, CAT has given option 1 as the answer.

772. The passage nowhere mentions option 3. The author does talk about orphaned elephants. But there is no mention of mothers of these elephants evolving newer ways. The other options can be located in the passage. So, option 3 is the correct answer.

773. In the passage, the author focuses on PTSD in elephants. Option 1 is too generic. Option 4 is too narrow and misleading. The focus of the passage is not on conflict. Option 2 is too narrow. It only talks about one part of the first paragraph. Option 3 best captures the essence of the passage.

774. This is a fact based question. Refer to the last line of the first paragraph. The words 'intentionality' and 'purposefulness' are synonyms. So, option 4 is the correct answer.

775. The paragraph 3 and 4 talks about the face-to-face interaction between service providers and clients, where the results been not fruitful. Therefore, the right answer should be option (b).

776. Need to check for the option not present in the passage. Option (a) isn't mentioned, option (b) is present in the 1st paragraph, Option (c) and Option (d) have resemblance in 2nd last and last paragraph. The right answer is option (a).

777. In 2nd paragraph, e-governance can be just as bad as any other….from this line it can be inferred that the electronic monitoring system was a superficial solution to a serious problem. The right answer is option (a).

778. The overall passage talks about the complacency with the service providers, with the instances given makes the option (a) the right answer.

779. Option (a),(c) and (d) talk about the specific issues or are the examples of a common issue which is clearly mentioned in Option (b), the right answer.

Question Numbers (780 to 784):

780. If the evaluation could be subjective then what is the use of the test as proper measures or guidelines might not be included on being subjective. Therefore, the right answer is option (c).

781. The author isn't protesting about the cause but in general talking about the pros and cons on the matter. The right answer is option (b).

782. The author introduced the matter, mentioned a few benefits about the cause and then has only projected the negative outcome of evaluating performance measurement. The right answer is option (d).

783. The correct answer can be inferred from the 2nd paragraph where author talks in general about the professionals. Thus, the right answer is option (c).

784. Option (d) isn't mentioned in the passage, the right option.

Question Numbers (785 to 788):

785. Option (b) isn't mentioned in the passage therefore being the right answer.

786. Since the time period mentioned in the passage belong to an ancient time, one can infer from the paragraph that snails were edible. The right answer is option (b).

787. The answer can be inferred from the paragraph 4 and 5 of the passage, the right answer is option (d).

788. The answer can be referred from 1st paragraph, lines 1 to 5. The right answer is option (d).

Question Numbers (789 to 793)

789. 3rd paragraph, lines 6-9, it refers to the Saturn's rings discolour and darken over time. Thus the right answer is option (c).

790. There is no mention of the methane and helium in the passage, therefore it can be inferred that the close option and answer is option (a).

791. Option a, b and c are mentioned in the passage while option d isn't. The right answer is option (d).

792. 2nd paragraph, d-e lines, it can be inferred from the passage that the author has provided evidence that Saturn's rings and moons are recent creations. In addition to this, author has talked in depth about the rings and moons creation. The right answer is option (c).

793. It can be inferred from the 1st and 3rd paragraph that all big things in the solar system have been around since the beginning, therefore the right answer is option (d).

794. The main idea of the passage is to find the best person for a job, thus option (d) is the right answer.

795. 2nd passage, 1-8 lines, it can be referred from the lines that the option (a) is the right answer.

796. 2nd last paragraph, last d-e lines, it can be inferred from the lines that the right answer is option (a).

797. It can be inferred from 2nd and 3rd paragraph, the right answer is option (d).

798. 3rd and 4th paragraph, proves option (d) to be the right answer.