



## SECTION A (ENGLISH)

**This section contains 25 questions.**

**Directions for Questions 1 to 3:** *The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.*

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 license 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 cafe. 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 automaton while carrying his tray with the recklessness of a tightrope walker.....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 cafe.

The American sociologist Erving 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.

**1.** What is the thematic highlight of this passage?

- (1) In the absence of strong biological linkages, reciprocal roles provide the mechanism for coordinating human behaviour.
- (2) In the absence of reciprocal roles, biological linkages provide the mechanism for coordinating human behaviour.
- (3) Human behaviour is independent of biological linkages and reciprocal roles.
- (4) Human behaviour depends on biological linkages and reciprocal roles.

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- (5) Reciprocal roles determine normative human behaviour in society.
2. Which of the following would have been true if biological linkages structured human society?
- (1) The role of mother would have been defined through her reciprocal relationship with her children.
- (2) We would not have been offended by the father playing his role 'tongue in cheek'.
- (3) Women would have adopted and fostered children rather than giving birth to them.
- (4) Even if warlords were physically weaker than their followers, they would still dominate them.
- (5) Waiters would have stronger motivation to serve their customers.
3. 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.
- (1) A only                      (2) B only
- (3) C only                      (4) A & B
- (5) B & C

**Directions for Questions 4 to 6:** In each question, there are five sentences or parts of sentences that form a paragraph. Identify the sentence(s) or part(s) of sentence(s) that is/are correct in terms of grammar and usage. Then, choose the most appropriate option.

- 4.
- A. When I returned to home, I began to read
- B. everything I could get my hand on about Israel.
- C. That same year Israel's Jewish Agency sent
- D. a haliach, a sort of recruiter to Minneapolis
- E. I became one of his most active devotees.
- (1) C&E                      (2) C only
- (3) E only                      (4) B, C&E
- (5) C, D&E

- 5.
- A. So once an economy is actually in recession,
- B. the authorities can, in principle, move the economy
- C. out of slump—assuming hypothetically
- D. that they know how to—by a temporary stimuli.
- E. In the longer term, however, such policies have no affect on the overall behaviour of the economy.
- (1) A, B & E                      (2) B, C & E
- (3) C & D                      (4) E only
- (5) B only
- 6.
- A. It is sometimes told that democratic
- B. government originated in the city-states
- C. of ancient Greece. Democratic ideals have been handed to us from that time.
- D. In truth, however, this is an unhelpful assertion.
- E. The Greeks gave us the word, hence did not provide us with a model.
- (1) A, B & D                      (2) B, C & D
- (3) B & D                      (4) B only
- (5) D only

**Directions for Questions 7 to 9:** The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

Every civilised society lives and thrives on a silent but profound agreement as to what is to be accepted as the valid mould of experience. Civilisation 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 'naturalised' 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."

7. In the passage, the expression 'like a madonna from a madonna' alludes to

- (1) The difference arising as a consequence of artistic license.
- (2) The difference between two artistic interpretations.

- (3) The difference between 'life' and 'interpretation of life'.
- (4) The difference between 'width' and 'depth' of creative power.
- (5) The difference between the legendary character and the modern day singer.

8. The sea and 'other creation' leads Rilke to

- (1) Define the place of the poet in his culture.
- (2) Reflect on the role of the oarsman and the singer,
- (3) Muse on artistic labour and its aimlessness.
- (4) Understand the elements that one has to deal with.
- (5) Delve into natural experience and real waves.

9. According to the passage, the term 'adventurers of experience' refers to

- (1) Poets and artists who are driven by courage.
- (2) Poets and artists who create their own genre.
- (3) Poets and artists of the Renaissance.
- (4) Poets and artists who revitalise and enrich the past for us.
- (5) Poets and artists who delve in flotsam and jetsam in sea.

**Directions for Questions 10 to 12:** Each of the following questions has a paragraph from which the last sentence has been deleted. From the given options, choose the sentence that completes the paragraph in the most appropriate way.

10. Characters are also part of deep structure. Characters tie events in a story together and provide a thread of continuity and meaning. Stories can be about individuals, groups, projects, or whole organisations, so from an organisational studies perspective, the focal actor(s) determine the level and unit of analysis used in a study. Stories of mergers and acquisitions, for example, are commonplace. In these stories whole organisations are personified as actors. But these macro-level stories usually are not told from the perspective of the macro-level participants, because whole organisations cannot narrate their experiences in the first person.

- (1) More generally, data concerning the identities and relationships of the characters in the story are required, if one is to understand role structure and social networks in which that process is embedded.

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- (2) Personification of a whole organisation abstracts away from the particular actors and from traditional notions of level of analysis.
  - (3) The personification of a whole organisation is important because stories differ depending on who is enacting various events.
  - (4) Every story is told from a particular point of view, with a particular narrative voice, which is not regarded as part of the deep structure.
  - (5) The personification of a whole organisation is a textual device we use to make macro-level theories more comprehensible.
11. Nevertheless, photographs still retain some of the magical allure that the earliest daguerreotypes inspired. As objects, our photographs have changed; they have become physically flimsier as they have become more technologically sophisticated. Daguerre produced pictures on copper plates; today many of our photographs never become tangible things, but instead remain filed away on computers and cameras, part of the digital ether that envelops the modern world. At the same time, our patience for the creation of images has also eroded. Children today are used to being tracked from birth by digital cameras and video recorders and they expect to see the results of their poses and performances instantly. The space between life as it is being lived and life as it is being displayed shrinks to a mere second.
- (1) Yet, despite these technical developments, photographs still remain powerful because they are reminders of the people and things we care about.
  - (2) Images, after all, are surrogates carried into battle by a soldier or by a traveller on holiday.
  - (3) Photographs, be they digital or traditional, exist to remind us of the absent, the beloved, and the dead.
  - (4) In the new era of the digital image, the images also have a greater potential for fostering falsehood and trickery, perpetuating fictions that seem so real we cannot tell the difference.
  - (5) Anyway, human nature being what it is, little time has passed after photography's invention became means of living life through images.
12. Mma Ramotswe had a detective agency in Africa, at the foot of Kgale Hill. These were its assets: a tiny

white van, two desks, two chairs, a telephone, and an old typewriter. Then there was a teapot, in which Mma Ramotswe—the only private lady detective in Botswana—brewed redbush tea. And three mugs—one for herself, one for her secretary, and one for the client. What else does a detective agency really need? Detective agencies rely on human intuition and intelligence, both of which Mma Ramotswe had in abundance.

- (1) But there was also the view, which again would appear on no inventory.
- (2) No inventory would ever include those, of course.
- (3) She had an intelligent secretary too.
- (4) She was a good detective and a good woman.
- (5) What she lacked in possessions was more than made up by a natural shrewdness.

**Directions for Questions 13 to 15:** *The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.*

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 analyse 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 generalisations 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.

Recognising 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 rationalisation 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 assumptions. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.

**13.** What is the author attempting to illustrate through this passage?

- (1) Relationships between rules, paradigms, and normal science
- (2) How a historian would isolate a particular 'loci of commitment'
- (3) How a set of shared beliefs evolves into a paradigm
- (4) Ways of understanding a scientific tradition
- (5) The frustrations of attempting to define a paradigm of a tradition

**14.** The term 'loci of commitment' as used in the passage would most likely correspond with which of the following?

- (1) Loyalty between a group of scientists in a research laboratory
- (2) Loyalty between groups of scientists across research laboratories
- (3) Loyalty to a certain paradigm of scientific inquiry
- (4) Loyalty to global patterns of scientific inquiry
- (5) Loyalty to evolving trends of scientific inquiry

**15.** The author of this passage is likely to agree with which of the following?

- (1) Paradigms almost entirely define a scientific tradition.
- (2) A group of scientists investigating a phenomenon would benefit by defining a set of rules.
- (3) Acceptance by the giants of a tradition is a sine qua non for a paradigm to emerge.
- (4) Choice of isolation mechanism determines the type of paradigm that may emerge from a tradition
- (5) Paradigms are a general representation of rules and beliefs of a scientific tradition.

**Directions for Questions 16 to 18:** In each question, there are four sentences. Each sentence has pairs of words/phrases that are italicised and highlighted. From the italicised and highlighted word(s)/phrase(s), select the most appropriate word(s)/phrase(s) to form correct sentences. Then, from the options given, choose the best one.

**16.**

The cricket council that was [A] / were [B] elected last March is [A] / are [B] at sixes and sevens over new rules.

The critics censored [A] / censured [B] the new movie because of its social unacceptability.

Amit's explanation for missing the meeting was credulous [A] / credible [B].

She coughed discreetly [A] / discretely [B] to announce her presence.

- |           |           |
|-----------|-----------|
| (1) BBAAA | (2) AAABA |
| (3) BBBBA | (4) AABBA |
| (5) BBBAA |           |

**17.**

The further [A] / farther [B] he pushed himself, the more disillusioned he grew:

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For the crowds it was more of a historical [A] | historic [B] event; for their leader, it was just another day.

The old man has a healthy distrust [A]/mistrust [B] for all new technology. This film is based on a real [A] / true [B] story. One suspects that the compliment [A] / complement [B] was backhanded.

- (1) BABAB                      (2) ABBBA  
(3) BAABA                     (4) BBAAB  
(5) ABABA

18. Regrettably [A] /Regretfully [B] I have to decline your invitation.

I am drawn to the poetic, sensual [A] / sensuous [B] quality of her paintings.

He was besides [A] / beside [B] himself with rage when I told him what I had done.

After brushing against a stationary, [A] / stationery [B] truck my car turned turtle.

As the water began to rise over [A] / above [B] the danger mark, the signs of an imminent flood were clear.

- (1) BAABA                      (2) BBBAB  
(3) AAABA                     (4) BBAAB  
(5) BABAB

**Directions for Questions 19 to 21:** *The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.*

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 paleontologists. 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 recognise factors that made inevitable the broad outcome of the collision between American and Eur-

asian 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 utilise 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 formalised 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 analysing 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.

**19.** Why do islands with considerable degree of isolation provide valuable insights into human history?

- (1) Isolated islands may evolve differently and this difference is of interest to us:
- (2) Isolated islands increase the number of observations available to historians.
- (3) Isolated islands, differing in their endowments and size may evolve differently and this difference can be attributed to their endowments and size.
- (4) Isolated islands, differing in their endowments and size, provide a good comparison to large islands such as Eurasia, Africa, Americas and Australia.
- (5) Isolated islands, in so far as they are inhabited, arouse curiosity about how human beings evolved there.

**20.** According to the author, why is prediction difficult in history?

- (1) Historical explanations are usually broad so that no prediction is possible.
- (2) Historical outcomes depend upon a large number of factors and hence prediction is difficult for each case.
- (3) Historical sciences, by their very nature, are not interested in a multitude of minor factors, which might be important in a specific historical outcome.
- (4) Historians are interested in evolution of human history and hence are only interested in long term predictions.
- (5) Historical sciences suffer from the inability to conduct controlled experiments and therefore have explanations based on a few long-term factors.

**21.** According to the author, which of the following statements would be true?

- (1) Students of history are missing significant opportunities by not conducting any natural experiments.
- (2) Complex societies inhabiting large islands provide great opportunities for natural experiments.
- (3) Students of history are missing significant opportunities by not studying an adequate variety of natural experiments.
- (4) A unique problem faced by historians is their inability to establish cause and effect relationships.
- (5) Cultural anthropologists have overcome the problem of confounding variables through natural experiments.

**Directions for Questions 22 to 25:** In each question, there are five sentences/paragraphs. The sentence/paragraph labelled A is in its correct place. The four that follow are labelled B, C, D and E, and need to be arranged in the logical order to form a coherent paragraph/passage. From the given options, choose the most appropriate one.

**22.**

- A. In America, highly educated women, who are in stronger position in the labour market than less qualified ones, have higher rates of marriage than other groups.
- B. Some work supports the Becker thesis, and some appears to contradict it.
- C. And, as with crime, it is equally inconclusive.
- D. But regardless of the conclusion of any particular piece of work, it is hard to establish convincing connections between family changes and economic factors using conventional approaches.
- E. Indeed, just as with crime, an enormous academic literature exists on the validity of the pure economic approach to the evolution of family structures.

- |          |           |
|----------|-----------|
| (1) BCDE | (2) DBEC  |
| (3) BDCE | (4) ECB D |
| (5) EBCD |           |

**23.**

- A. Personal experience of mothering and motherhood are largely framed in relation to two dis-

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cernible or 'official' discourses: the 'medical discourse and natural childbirth discourse.' Both of these tend to focus on the 'optimistic stories' of birth and mothering and underpin stereotypes of the 'good mother'.

- B. At the same time, the need for medical expert guidance is also a feature for contemporary reproduction and motherhood. But constructions of good mothering have not always been so conceived, and in different contexts may exist in parallel to other equally dominant discourses.
- C. Similarly, historical work has shown how what are now taken-for-granted aspects of reproduction and mothering practices result from contemporary 'pseudoscientific directives' and 'managed constructs.' These changes have led to a reframing of modern discourses that pattern pregnancy and motherhood leading to an acceptance of the need for greater expert management.
- D. The contrasting, overlapping, and ambiguous strands within these frameworks focus to varying degrees on a woman's biological tie to her child and predisposition to instinctively know and be able to care for her child.
- E. In addition, a third, 'unofficial popular discourse' comprising 'old wives' tales and based on maternal experiences of childbirth has also been noted. These discourses have also been acknowledged in work exploring the experiences of those who apparently do not 'conform' to conventional stereotypes of the 'good mother.'
- (1) EDBC                      (2) BCED  
(3) DBCE                      (4) EDCB  
(5) BCDE

24.

- A. Indonesia has experienced dramatic shifts in its formal governance arrangements since the fall of President Soeharto and the close of his centralized, authoritarian "New Order" regime in 1997.
- B. The political system has taken its place in the nearly 10 years since *Reformasi* began. It has featured the active contest for political office among a proliferation of parties at central, provincial and district levels; direct elections for the presidency (since 2004); and radical changes

in centre-local government relations towards administrative, fiscal, and political decentralisation.

- C. The mass media, once tidily under Soeharto's thumb, has experienced significant liberalisation, as has the legal basis for non-governmental organisations, including many dedicated to such controversial issues as corruption control and human rights.
- D. Such developments are seen optimistically by a number of donors and some external analysts, who interpret them as signs of Indonesia's political normalisation.
- E. A different group of analysts paint a picture in which the institutional forms have changed, but power relations have not. Vedi Hadiz argues that Indonesia's "democratic transition" has been anything but linear.
- (1) BDEC                      (2) CBDE  
(3) CEBD                      (4) DEBC  
(5) BCDE

25.

- A. I had six thousand acres of land, and had thus got much spare land besides the coffee plantation. Part of the farm was native forest, and about one thousand acres were squatters' land, what [the Kikuyu] was called their shambas.
- B. The squatters' land was more intensely alive than the rest of the farm, and was changing with the seasons the year round. The maize grew up higher than your head as you walked on the narrow hard-trampled footpaths in between the tall green rustling regiments.
- C. The squatters are Natives, who with their families hold a few acres on a white man's farm, and in return have to work for him a certain number of days in the year. My squatters, I think, saw the relationship in a different light, for many of them were born on the farm, and their fathers before them, and they very likely regarded me as a sort of superior squatter on their estates.
- D. The Kikuyu also grew the sweet potatoes that have a vine like leaf and spread over the ground like a dense entangled mat, and many varieties of big yellow and green speckled pumpkins.



E. The beans ripened in the fields, were gathered and thrashed by the women, and the maize stalks and coffee pods were collected and burred, so that in certain seasons thin blue columns of smoke rose here and there all over the farm.

- (1) CBDE                      (2) BCDE  
(3) CBED                      (4) DBCE  
(5) EDBC

## ANSWER KEY

Question No.	Answer Key
1.	(5)
2.	(2)
3.	(4)
4.	(1)
5.	(5)
6.	(3)
7.	(2)
8.	(1)
9.	(4)
10.	(5)
11.	(1)
12.	(2)
13.	(4)
14.	(3)
15.	(5)
16.	(4)
17.	(5)
18.	(2)
19.	(3)
20.	(2)
21.	(3)
22.	(4)
23.	(1)
24.	(5)
25.	(3)

## EXPLANATIONS

- Clearly option (5) is the answer. Options (1) and (2) are too drastic—the author has never talked about the absence of strong biological linkages or of the absence of reciprocal roles. (3) and (4) also do not

make sense if you try to compare the idea expressed in the passage with these options. Option (5) is what the author is trying to convey to us. Hence, option (5) is the correct answer.

- Options (1) and (3) are just opposite of the views of the author. (5) is out of context just to mislead. (4) does not show any biological linkages between warlord and followers. If biological linkages had structured human society, just fathering a child would be enough to be called a father—there would be no societal behavior expectations and nobody would be offended by a father playing his role ‘tongue in cheek’. Hence, option (2) is the correct answer.
- According to last para, statements A and B both are correct because the author directly says that some roles are more absorbing and with the example of clergyman he proves option (2). Statement C is out of context. Hence, option (4) is the correct answer.
- The errors are: statement A should read “returned home”, statement B should read “I could get my hands on”, statement D should read “a sort of a recruiter”. Hence, only statements C and E are correct. Hence, option (1) is the correct answer.
- The errors are: statement A should read “in a recession”, statement C should read “out of a slump”, statement D should read “by a temporary stimulus” and statement E should read “such policies have no effect”. Only statement B is correct. Hence, option (5) is the correct answer.
- The errors are: statement A should read “It is sometimes said”, statement C should read “democratic ideals have been handed down to us”, statement E should read “The Greeks gave us the word, but did not provide us with a model. Only statements B and D are correct. Hence, option (3) is the correct answer.
- The author is describing the difference between the interpretation of two artists through the statement “From a Madonna to a Madonna” option (1) talks about artistic license which is not alluded to in the passage, while options (3), (4) and (5) are irrelevant. Hence, option (2) is the correct answer.
- Second last line of the last paragraph clearly shows that Rilke ends up defining the place of the poet in his culture. Hence, option (1) is the correct answer.

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9. Options (2) and (3) are given only to confuse; there is no direct link between the renaissance [option (3)] as also there is no direct mention about poets and artists who create their own genre [option (2)]. Option (4) is the best in the context of the idea communicated by the passage. Hence, option (4) is the correct answer.
10. In the last line of the paragraph the writer is discussing organisation and macro level players and we have to carry the idea forward—he has just stated the limitation of the personification of organisations—that they cannot narrate their experience in the first person. So the concluding statement has to conclude the idea of the usefulness of personification of organisations. Option (5) completes the paragraph in the best manner by defining the personification of a whole organisation as a textual device. Hence, option (5) is the correct answer.
11. In the first line of paragraph writer gives a conclusion. So option (1) is the correct answer.  
Then he discusses various changes in technology, only to reaffirm the conclusion in the last line. Options (2) and (3) can be attached to the paragraph but would not be able to conclude the paragraph's idea. Option (4) introduces a new line of thinking about falsehood and trickery and option (5) is irrelevant. Hence, option (1) is the correct answer.
12. Option (2) is the best conclusion as the whole paragraph is talking about inventories. Hence, option (2) is the correct answer.
13. In paragraphs 2 (fifth line) and 3 (seventh line), author has discussed in detail various scientific traditions. Hence, option (4) is the correct answer.
14. 'Loci of commitment' corresponds to certain paradigm of scientific inquiry. Hence, option (3) is the correct answer.
15. Second last line of the last paragraph says that paradigms are aided by formulation of rules and assumptions. Hence, option (5) is the correct answer.
16. We are taking cricket council as a whole so it will take the singular verbs 'was' and 'is'. Critics censure (criticise) movies and explanations are 'credible' (convincing). We cough discreetly (carefully). Hence, option (4) is the correct answer.
17. The jury is still out on this one. The main bone of contention was the difference between mistrust and

distrust. The official answer given by the IIMs to this question was option (5).

Events are 'historic.' Compliment means praise. You push yourself 'further' and films are based on 'true' stories not real stories. Still leaves us grappling between distrust and mistrust—the google definitions give us that while distrust has an element of suspicion mistrust does not. Option (5) was given as the right answer. Hence, option (5) is the correct answer.

18. You decline an invitation 'regretfully.' He was 'beside' himself. A truck is 'stationary' not 'stationery'. Paintings can have the quality of being sensuous. The water began to rise above the danger mark. Hence, option (2) is the correct answer.
19. Because in isolated islands we can study the effects of endowments and size relatively clearly with respect to other factors. Hence, option (3) is the correct answer.
20. Clearly the reason for difficulty in prediction in history is that historical outcomes depend on a large number of factors. Hence, option (2) is the correct answer.
21. The thrust of the passage is to talk about the possibilities presented by natural experiments to students of history. Hence, option (3) is the correct answer.
22. C is a definite follow up to E. Hence, the correct answer should include the E and C link. This leaves us only with two options—(2) or (4). Also D should follow B. So that leaves us with only option (4) as the possible answer. Hence, option (4) is the correct answer.
23. E is the obvious starting sentence since it completes the list of 'discourses' started in A. Hence, we only have to choose between (1) and (4). E and D are common in both and between B and C, we can easily see that C follows B (the similarity drawn in C is to the logic introduced in statement B). Hence, option (1) is the correct answer.
24. B and C specifically talk about what changes happened post Soeharto. While D and E follow BC. Hence, option (5) is the correct answer.
25. Statement C is the obvious starting statement as it defines what Squatters are. E follows B as B starts off describing the vegetation on the squatters land. Hence, option (3) is the correct answer.