

**RC - 100**

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SET 1

TIME: 30 mins

## PASSAGE-1

## LEVEL 1

**DIRECTIONS for Questions 1-4:** Read the following passage and answer the questions that follow.

Manuel Garcia y Griego placed his discussion of Mexicans as a special immigrant group within the context of examining this group at different points in the 20th century. He identified Mexican immigrants as 'quite different' from a majority of the European immigrants in the late 19th and early 20th centuries, specifically because of their 'manner of incorporation' into the U.S. and the 'context of their reception.' Conversely, he suggested that Mexican immigrants are 'quite similar to the European flow' in their 'motivation for migration and in their aspirations for life in the United States.'

He identified the act of migration as 'very much a self-interest and market-motivated kind of phenomenon,' one characterizing European immigrants as much as Mexicans.

Garcia y Griego asserted that the similarities and differences between Mexican immigrants and other ethnic immigrant groups have produced a duality of outcomes, which he termed 'a bimodal pattern of incorporation outcomes.' One outcome, he noted, is that there is a widespread 'lament' about the deficit in educational and socio-economic achievement for Mexican immigrants and second- and third-generation Mexican-Americans as well. And yet these newcomers, he noted, share many values and political philosophies with their new countrymen; he specifically identified polls citing Mexican-American positions on abortion and even immigration controls. "Mexican-Americans, in some significant ways, mirror the native-born population," he said.

It is not unusual, Garcia y Griego, said, for him to attend a meeting of a Mexican-American organization and hear reference to the number of Mexican-American Congressional Medal of Honor winners or the number of Mexican-Americans serving in the armed forces of the United States. But at the same time, he acknowledged, Mexican immigrants have among the lowest naturalization rates of any ethnic group.

Among the themes that fall within his two larger points about the distinctions between Mexican and non-Mexican immigrants include illegal entry.

Illegal entry, as a "preeminent mode of arrival," is perhaps a "defining characteristic" of Mexican immigration to the United States. "Even most legal immigrants from Mexico first came illegally," Garcia y Griego said. "The only way many Mexican immigrants could obtain legal admission [early in the 20th century] was to first enter illegally, acquire a job, and then petition for legal status." Mexican legal immigration "has come to be equated with a labor migration... with a flow of workers, of unskilled workers, into a particular set of industries and particular kinds of occupations farm work, sweatshops, entry-level service jobs." Earlier immigrants from Europe also entered into low-paying jobs, he noted, but in relation to today's American economy, the discrepancy in Mexicans wages and conditions is significant.

There has been and remains a sense that Mexican migration into the U.S. is temporary, rather than a resettlement. Much of this is a result of the fact that so many of the immigrants are illegal. A low-skilled, low-educated migration widely thought to locate in the U.S. only temporarily understandably retards assimilation, Garcia y Griego said.

Garcia y Griego reminded participants that Mexicans are "to a great extent, like other non-Europeans, only more so." The post-1965 immigrant flow, most of it originating in Latin America and Asia, he said, "has come in both at the top and at the bottom of the socioeconomic status scale."

1. Which of the following can be inferred from the passage?
  - 1] Non-European immigrants' plight is better than that of European immigrants.
  - 2] Mexican immigrants make up the largest population of unskilled workers in the United States.
  - 3] European immigrants have a better naturalization rate as compared to that of Mexicans.
  - 4] Both European and Mexican immigrants came to escape lawlessness in their country.
2. Which of the following could ease the process of reassimilation of Mexican-American immigrants in the United States?
  - 1] Starting an initiative for incorporation of their population.
  - 2] Starting a lobby for improving the working conditions of legal immigrants.
  - 3] Seeking legal permission to stay before acquiring a job.
  - 4] Having a huge population at the bottom of the socio-economic ladder.
3. According to the passage, in what way are Mexican-American immigrants not similar to those coming from Europe?
  - 1] Aspiration for a good life
  - 2] Being part of a market-backed phenomenon
  - 3] Starting with low paying jobs
  - 4] Manner of incorporation
4. What is meant by 'Naturalization' according to the passage?
  - 1] A process by which a non-citizen in a country may acquire citizenship or nationality of another country.
  - 2] A process whereby a non-citizen of a country changes his name to be accepted into another country
  - 3] A tendency of renouncing one's community practices to be able to reside in another country.
  - 4] A practice of living in another country on a temporary basis before seeking legal permission to stay permanently.

## PASSAGE-2

### LEVEL 1

**DIRECTIONS for Questions 5-7: Read the following passage and answer the questions that follow.**

More often than not, the goals of science are noble goals: finding a cure for cancer, developing programs to help disadvantaged children in school, discovering the causes of Alzheimer's dementia. But does having a noble goal justify any and all research practices? Are there ethical boundaries that should not be crossed in the quest for scientific knowledge and practical applications of

that knowledge? Not every research practice is justified, no matter how noble the goals of researchers. For certain, there are some ethical boundaries that researchers must never cross. Researchers in psychology must adhere to a strict code of ethics when conducting research. This ethical code is designed to protect research participants from potentially harmful experiments and to ensure their well-being. As a discipline, psychology has a unique problem with regard to ethics. To be sure, ethical standards are important in the application of psychological knowledge, be it in diagnosis, therapy, counseling, or training. But in psychology, concerns about ethics also are crucial in the gathering of information. After all, the objects of psychological research are living organisms. Their physical and psychological welfare must be protected as their behaviors and mental processes are investigated. Psychologists have long been concerned with the ethical implications of their work.

Since 1953, the American Psychological Association has regularly revised the "Ethical Principles of Psychologists and Code of Conduct" for practitioners and researchers. The most recent revision was published in December of 2002 (APA, 2002).

How are the current ethical guidelines applied to psychological research? An institutional review board typically reviews research proposals to ensure that all research meets the requirements of ethical research practice. Here are some other ethical issues related to research in psychology.

Participants' confidentiality must be guaranteed. Most studies designate participants using identification numbers, not names. No matter what participants are asked to do or say, they should be confident that no one except the researchers will have access to their responses.

Participation in research should be voluntary. No one should feel coerced or compelled to participate in psychological research. For example, college students cannot be offered extra credit for participating in psychological research unless other options are available for earning the same amount of extra credit. Volunteers should be allowed the option of dropping out of any research project, even after it has begun. Persons should be in experiments only after they have given informed consent.

Participants must know the risks of participation, why a project is being done, and what is expected of them. In some cases, it is not possible to fully disclose to participants the true nature and purpose of a study. Some small amount of deception may be required. In these cases, the amount of deception needs to be balanced against the potential benefits of the research and justified to the relevant institutional review board. Participants should be debriefed after the experiment has been completed, especially in cases where the nature of the research required incomplete disclosure to the participants. That means that the project and its basic intent should be fully explained to all those who participated in it. Participants should also be provided with a copy of the results of the project when they are available.

5. According to the passage, ethics in psychological research is important because:

- 1] most participants may suffer from an invasion of personal space.
- 2] the participants must undergo mentally strenuous tests.
- 3] the experiments have human as well as animal participants.
- 4] the research methods used are dubious and arbitrary.

6. What would be a suitable title for the passage?
- 1] Ethics in Psychological Research
  - 2] Ethical boundaries in scientific research
  - 3] Volunteering in Psychological Experiments
  - 4] Benefits and risks of Psychological Research
7. Which of the following raises an ethical question in psychological research?
- 1] Engaging mentally challenged persons who face distressing emotions during a psychological experiment.
  - 2] Involving deaf participants without providing sign language interpretation.
  - 3] Taking consent for participation but not giving them the option to withdraw from the study.
  - 4] All of the above

### PASSAGE-3

#### LEVEL 1

**DIRECTIONS for Questions 8-10:** Read the following passage and answer the questions that follow.

Alchemy, the secret art of the land of Khem, is one of the two oldest sciences known to the world. The other is astrology. The beginnings of both extend back into the obscurity of prehistoric times. According to the earliest records extant, alchemy and astrology were considered as divinely revealed to man so that by their aid he might regain his lost estate. According to old legends preserved by the Rabbins, the angel at the gate of Eden instructed Adam in the mysteries of Qabbalah and of alchemy, promising that when the human race had thoroughly mastered the secret wisdom concealed within these inspired arts, the curse of the forbidden fruit would be removed and man might again enter into the Garden of the Lord. As man took upon himself "coats of skins" (physical bodies) at the time of his fall, so these sacred sciences were brought by him into the lower worlds incarnated in dense vehicles, through which their spiritual transcendental natures could no longer manifest themselves. Therefore they were considered as being dead or lost.

The earthly body of alchemy is chemistry, for chemists do not realize that half of The Book of Torah is forever concealed behind the veil of Isis, and that so long as they study only material elements they can at best discover but half of the mystery. Astrology has crystallized into astronomy, whose votaries ridicule the dreams of ancient seers and sages, deriding their symbols as meaningless products of superstition. Nevertheless, the intelligentsia of the modern world can never pass behind the veil which divides the seen from the unseen except in the way appointed--the Mysteries.

What is life? What is intelligence? What is force? These are the problems to the solution of which the ancients consecrated their temples of learning. Who shall say that they did not answer those questions? Who would recognize the answers if given? Is it possible that under the symbols of alchemy and astrology lies concealed a wisdom so abstruse that the mind of this race is not qualified to conceive its principles?

The Chaldeans, Phoenicians, and Babylonians were familiar with the principles of alchemy, as were many early Oriental races. It was practiced in Greece and Rome; was the master science of the

Egyptians. Khem was an ancient name for the land of Egypt; and both the words alchemy and chemistry are a perpetual reminder of the priority of Egypt's scientific knowledge. According to the fragmentary writings of those early peoples, alchemy was to them no speculative art. They implicitly believed in the multiplication of metals; and in the face of their reiterations both the scholar and the materialist should be more kindly in their consideration of alchemical theorems. Evolutionists trace the unfoldment of the arts and sciences up through the growing intelligence of the prehistoric man, while others, of a transcendental point of view, like to consider them as being direct revelations from God.

Many interesting solutions to the riddle of alchemy's origin have been advanced. One is that alchemy was revealed to man by the mysterious Egyptian demigod Hermes Trismegistus. This sublime figure, looming through the mists of time and bearing in his hand the immortal Emerald, is credited by the Egyptians as being the author of all the arts and sciences. In honor of him all scientific knowledge was gathered under the general title of The Hermetic Arts. When the body of Hermes was interred in the Valley of Ebron, the divine Emerald was buried with it. Many centuries afterward the Emerald was discovered--according to one version, by an Arabian initiate; according to another, by Alexander the Great, King of Macedon. By means of the power of this Emerald, upon which were the mysterious inscriptions of the Thrice Great Hermes--thirteen sentences in all--Alexander conquered all the then known world. Not having conquered himself, however, he ultimately failed. Regardless of his glory and power, the prophecies of the talking trees were fulfilled, and Alexander was cut down in the midst of his triumph.

8. According to the passage, alchemy:

- 1] was an underdeveloped art in pre-historic times.
- 2] offered both scientific knowledge and mystical powers.
- 3] was known only to a few ancient civilizations.
- 4] Both [1] and [2]

9. The incidents described about the Emerald suggests that it:

- 1] worked like a talisman.
- 2] had mythical origins.
- 3] revealed to a person his alter-ego.
- 4] served a divine purpose.

10. The word abstruse means:

- 1] devoid of meaning
- 2] difficult to understand
- 3] at a great distance
- 4] transcending the mind

## PASSAGE-4

## LEVEL 2

**DIRECTIONS for Questions 11-13: Read the following passage and answer the questions that follow.**

Ludwig Wittgenstein is regarded by many, including myself, as the greatest philosopher of this century. His two great works, *Tractatus Logico-Philosophicus* and *Philosophical Investigations* have done much to shape subsequent developments in philosophy, especially in the analytic tradition. His charismatic personality has fascinated artists, playwrights, poets, novelists, musicians and even movie-makers, so that his fame has spread far beyond the confines of academic life.

And yet in a sense Wittgenstein's thought has made very little impression on the intellectual life of this century. As he himself realised, his style of thinking is at odds with the style that dominates our present era. His work is opposed, as he once put it, to "the spirit which informs the vast stream of European and American civilisation in which all of us stand." Nearly 50 years after his death, we can see, more clearly than ever, that the feeling that he was swimming against the tide was justified. If we wanted a label to describe this tide, we might call it "scientism," the view that every intelligible question has either a scientific solution or no solution at all. It is against this view that Wittgenstein set his face.

Scientism takes many forms. In the humanities, it takes the form of pretending that philosophy, literature, history, music and art can be studied as if they were sciences, with "researchers" compelled to spell out their "methodologies"- a pretence which has led to huge quantities of bad academic writing, characterised by bogus theorising, spurious specialisation and the development of pseudo-technical vocabularies. Wittgenstein would have looked upon these developments and wept.

There is a widespread feeling today that the great scandal of our times is that we lack a scientific theory of consciousness. And so there is a great interdisciplinary effort, involving physicists, computer scientists, cognitive psychologists and philosophers, to come up with tenable scientific answers to the questions: what is consciousness? One of the leading competitors in this crowded field is the theory advanced by the mathematician Roger Penrose, that a stream of consciousness is an orchestrated sequence of quantum physical events taking place in the brain. Penrose's theory is that a moment of consciousness is produced by a sub-protein in the brain called a tubulin. The theory is, on Penrose's own admission, speculative, and it strikes many as being bizarrely implausible. But suppose we discovered that Penrose's theory was correct, would we, as a result, understand ourselves any better? Is a scientific theory the only kind of understanding?

Well, you might ask, what other kind is there? Wittgenstein's answer to that, I think, is his greatest and most neglected achievement. Although Wittgenstein's thought underwent changes between his early and his later work, his opposition to scientism was constant. Philosophy, he writes, "is not a theory but an activity." It strives, not after scientific truth, but after conceptual clarity. In the *Tractatus*, this clarity is achieved through a correct understanding of the logical form of language, which, once achieved, was destined to remain inexpressible, leading Wittgenstein to compare his own philosophical propositions with a ladder, which is thrown away once it has been used to climb up on.

In his later work, Wittgenstein abandoned the idea of logical form and with it the notion of ineffable truths. The difference between science and philosophy, he now believed, is between two distinct forms of understanding: the theoretical and the non-theoretical. Scientific understanding is given through

the construction and testing of hypotheses and theories; philosophical understanding, on the other hand, is resolutely non-theoretical. What we are after in philosophy is "the understanding that consists in seeing connections."

Non-theoretical understanding is the kind of understanding we have when we say that we understand a poem, a piece of music, a person or even a sentence. Take the case of a child learning her native language. When she begins to understand what is said to her, is it because she has formulated a theory? We can say that if we like-and many linguists and psychologists have said just that-but it is a misleading way of describing what is going on. The criterion we use for saying that a child understands what is said to her is that she behaves appropriately-she shows that she understands the phrase "put this piece of paper in the bin," for example, by obeying the instruction.

11. Ludwig Wittgenstein developed his theory against which notion/s?
  - 1] Every question has only two answers - a scientific solution or no solution.
  - 2] A discipline without its terminology loses its relevance in the scientific world.
  - 3] The bigger questions in life are answered from a scientific point of view.
  - 4] Both [1] and [2]
  
12. Which of the following cannot be inferred from the passage?
  - 1] Looking for scientific reasoning in everything can be a vain effort.
  - 2] Wittgenstein's propositions were revolutionary and moulded the views of later philosophers.
  - 3] Science makes claims that disregard the importance of nuances in humanities.
  - 4] Philosophy and science are too far apart to have any common theory.
  
13. What type of a passage is this?
 

1] analytical	2] factual
3] narrative	4] none of the above

SET 1 – PERFORMANCE MONITOR

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
1	1	4				3	1,3,4	2	
2	1	3				2	5,7	6	
3	1	3				2	8,9	10	
4	2	3				3	11,13	12	

## LEVEL 1

**DIRECTIONS for Questions 14-18:** Read the following passage and answer the questions that follow.

*Golf Ball* is written by Harry Brown, an associate professor of English at DePauw University. The book is part of a new series from Bloomsbury Academic called Object Lessons that promises to harness "recent movements in material culture studies and critical theory" to illuminate "everyday objects" and their significance. So far, three other volumes have appeared, Driver's License, Drone, and Remote Control. The books in this series are small-formatted volumes, well designed and well packaged, under 150 pages; they fit easily into the palm. They not only discuss everyday objects but they are handsome objects in their own right, which bespeaks their place in the current zeitgeist. They look like things one might want to collect and showcase. In their subject matter and their presentation they tap a fascination with objects, which is hardly new, but seems to be intensifying. Why?

Perhaps accelerating income inequalities have produced an increasingly affluent class with the means and inclination to acquire designer items. Hip stores pop up in gentrified quarters that sell organic biscuits for dogs, artisanal olive oil, or oxygenated water. Once upon a time a bicycle shop was a bicycle shop; half sales and half service, it served those who wanted and liked bicycles. Now the bicycle boutique has emerged. In central Paris, I recently stumbled across a gleaming store with sparkling objects in the window. It looked like a jewelry store, but it was a bicycle shop with none of the grit associated with old tires and oily chains. Instead the objects cried out to be collected or fondled. They consisted of gorgeous multicoloured bicycles, dazzling tools, and opulent leather accouterments - saddles, bags, gloves - all for eye-popping prices. Welcome to bicycles as objects of obsession.

Nor is this just a fact of city life. On the Internet, people discuss espresso machines or juicers with inexhaustible energy. We have entered the era of the fetish of everything. It doesn't take a leap to see this also as a byproduct of the dimming of political hopes. Fundamental social change is not on the horizon. The best most of us can hope for is to slow a worsening crisis - global warming, Islamic terrorism, racism, an underclass. To slow a continuing crisis is surely worthwhile, but hardly seizes the soul. Under these circumstances, even socially minded members of the well-heeled class become passionate consumers prizing fine objects.

Not only new consumerism feeds object study of the professorial caste, few can pretend that the remote control or shower curtain will become something to venerate, although other items in the "new objects" series - such as doorknobs - might. By necessity single objects loom large in the world of archaeologists and art historians; and stray scholars have always focused on single commodities. The botanist Redcliffe N. Salaman wrote a study of the potato in 1949, the writer John McPhee the orange 20 years later. Lately this trickle has become a torrent of studies of single objects - to stick just to the C's - such as coffee, cotton, and cod.

The appeal of these studies is evident. Theory-fatigue has struck the professorial class, especially English-department inhabitants. Do we need another "reading" of Pride and Prejudice? Better to take up Jane Austen's wooden desk. The professors have noticed theory burnout, shut down

tired outlets, and launched new studies of sleek objects. Already in 2001 Critical Inquiry put out a special "Things" issue. In a programmatic introduction titled "Thing Theory," the University of Chicago English professor Bill Brown reassured nervous colleagues, who feared the new turn might put them out of business. "Taking the side of things hardly puts a stop to that thing called theory," he announced.

14. The author gives the example of bicycles to suggest:
  - 1] a new subject for theoretical research.
  - 2] a way of escaping the global crisis.
  - 3] a growing taste for stylized everyday objects.
  - 4] that bicycles are objects of obsession.
15. Which of the following best characterizes the new trend discussed in the passage?
  - 1] Doorknobs finding more favour than shower curtains.
  - 2] Coffee-table books having more value than literary classics.
  - 3] Serious subjects being replaced by banal ones in art.
  - 4] Utility commanding a higher premium than aesthetics
16. The rise in consumerism reflects:
  - 1] a world bereft of worthwhile causes.
  - 2] the loss of political aspirations.
  - 3] the ineffectiveness of social initiatives.
  - 4] an increasing desire for tangible things.
17. Which of the following is true?
  - 1] The privileged class is leading the demand for designer items.
  - 2] For most scholars, the theme and character of studies have changed to focus on objects.
  - 3] Paris has become the hub for selling high-end items.
  - 4] Giving objects a physical makeover is a money-making ploy.
18. Which word is closest in meaning to 'obsessive attachment'?
 

1] Fetish	2] Gentrified
3] Torrent	4] Venerate

#### PASSAGE-6

##### LEVEL 1

**DIRECTIONS for Questions 19-22: Read the following passage and answer the questions that follow.**

Modernity is fundamentally about order: about rationality and rationalization, creating order out of chaos. Because modernity is about the pursuit of ever-increasing levels of order, modern societies constantly are on guard against anything and everything labeled as "disorder," which might disrupt order. Thus modern societies rely on continually establishing a binary opposition between "order"

and "disorder," so that they can assert the superiority of "order." But to do this, they have to have things that represent "disorder"--modern societies thus continually have to create/construct "disorder." In western culture, this disorder becomes "the other"--defined in relation to other binary oppositions. Thus anything non-white, non-male, non-hygienic, non-rational, (etc.) becomes part of "disorder," and has to be eliminated from the ordered, rational modern society.

The ways that modern societies go about creating categories labeled as "order" or "disorder" have to do with the effort to achieve stability. Francois Lyotard (the theorist whose works Sarup describes in his article on postmodernism) equates that stability with the idea of "totality," or a totalized system (think here of Derrida's idea of "totality" as the wholeness or completeness of a system). Totality, and stability, and order, Lyotard argues, are maintained in modern societies through the means of "grand narratives" or "master narratives," which are stories a culture tells itself about its practices and beliefs. A "grand narrative" in American culture might be the story that democracy is the most enlightened (rational) form of government, and that democracy can and will lead to universal human happiness. Every belief system or ideology has its grand narratives.

Lyotard argues that all aspects of modern societies, including science as the primary form of knowledge, depend on these grand narratives. Postmodernism then is the critique of grand narratives, the awareness that such narratives serve to mask the contradictions and instabilities that are inherent in any social organization or practice. Postmodernism, in rejecting grand narratives, favors "mini-narratives," stories that explain small practices, local events, rather than large-scale universal or global concepts. Postmodern "mini-narratives" are always situational, provisional, contingent, and temporary, making no claim to universality, truth, reason, or stability.

Finally, postmodernism is concerned with questions of the organization of knowledge. In a postmodern society, however, knowledge becomes functional - you learn things, not to know them, but to use that knowledge. Not only is knowledge in postmodern societies characterized by its utility, but also distributed, stored, and arranged differently in postmodern societies than in modern ones. Specifically, the advent of electronic computer technologies has revolutionized the modes of knowledge production, distribution, and consumption in our society (indeed, some might argue that postmodernism is best described by, and correlated with, the emergence of computer technology, starting in the 1960s, as the dominant force in all aspects of social life). In postmodern societies, anything which is not able to be translated into a form recognizable and storable by a computer--i.e. anything that's not digitizable--will cease to be knowledge. Anything that doesn't qualify as a kind of knowledge is "noise," is something that is not recognizable as anything within this system.

On another level, however, postmodernism seems to offer some alternatives to joining the global culture of consumption, where commodities and forms of knowledge are offered by forces far beyond any individual's control. These alternatives focus on thinking of any and all action (or social struggle) as necessarily local, limited, and partial -- but nonetheless effective. By discarding "grand narratives" (like the liberation of the entire working class) and focusing on specific local goals (such as improved day care centers for working mothers in your own community), postmodernist politics offers a way to theorize local situations as fluid and unpredictable, though influenced by global trends. Hence the motto for postmodern politics might well be "think globally, act locally"-- and don't worry about any grand scheme or master plan.

19. Which of the following can be inferred from the passage?
- 1] No society can sustain without their grand narrative.
  - 2] Rigid categorization of knowledge is the mark of an elite society.
  - 3] Some societies find it less practicable to follow global trends.
  - 4] Order-disorder paradigm has undergone a major transformation.
20. Which among the following is not a characteristic of the post-modern world?
- 1] Order balanced by disorder.
  - 2] Science knowledge as superior knowledge.
  - 3] Knowledge for its own sake.
  - 4] Local solutions to local problems.
21. Which of the following words is the opposite of 'fluid' as used in the passage?
- 1] fluent
  - 2] protean
  - 3] immutable
  - 4] sinewy
22. Where is this passage not likely to be taken from?
- 1] A literary journal
  - 2] A magazine dedicated to parapsychology
  - 3] A refresher course for English teaching faculty
  - 4] A book on cultural studies

**PASSAGE-7**

**LEVEL 2**

**DIRECTIONS for Questions 23-25: Read the following passage and answer the questions that follow.**

Simple rules embody a handful of guidelines tailored to the user and task at hand, balancing concrete guidance with the freedom to exercise creativity. To illustrate how simple rules can foster innovation, consider the case of Zumba Fitness 1. That company's fitness routine was developed when Alberto Perez, a Colombian aerobics instructor, forgot to take his exercise tape to class and used what he had at hand-a tape of salsa music. Today, Zumba is a global business that offers classes at 200,000 locations in 180 countries to over 15 million customers drawn by the ethos 'Ditch the workout. Join the party.'

Zumba's executives actively seek out suggestions for new products and services from its army of over 100,000 licensed instructors. Other companies routinely approach Zumba with possible partnership and licensing agreements. In fact, it is deluged by ideas for new classes (Zumba Gold for baby boomers), music (the first Zumba Fitness Dance Party CD went platinum in France), clothing, fitness concerts, and video games, such as Zumba Fitness for Nintendo Wii. Zumba's founders rely on two simple rules that help them quickly identify the most promising innovations from the flood of proposals they receive. First, any new product or service must help the instructors-who not only lead the classes but carry Zumba's brand, and drive sales of products-to attract clients and keep them engaged. Second, the proposal must deliver FEJ, which stands for "freeing, electrifying joy" and distinguishes Zumba from the "no pain, no gain" philosophy of many fitness classes.

These two principles for screening innovation proposals illustrate the four characteristics of effective simple rules. First, Zumba's rules are few in number, which makes them straightforward to remember, communicate, and use. They also make it easy for the founders to describe the kinds of innovations most likely to be chosen and to explain why specific ones weren't. Capping the number of rules forces a relentless focus on what matters most, as well. Zumba's success depends on the passion of its instructors and the differentiation of its offering from less playful exercise options. The rules encapsulate the essence of the company's strategy.

Second, effective simple rules apply to a well-defined activity or decision (in Zumba's case, selecting new products and services). To promote innovation, many executives embrace broad principles-like "encourage flexibility and innovation" or "be collaborative"-meant to cover every process. To cover multiple activities, rules must be extremely general, and often end up bordering on platitudes. These aspirational statements, while well intentioned, provide little concrete guidance for specific activities. As a result, they are often ignored.

Third, simple rules should be tailored to the unique culture and strategy of the organization using them. Many managers want to transplant rules from successful companies without modification-a big mistake. Finally, simple rules supply guidance while leaving ample scope for discretion and creativity. Zumba's simple rules provide a framework for discussing and identifying which innovations are attractive but are not mathematical formulas where you enter the inputs and the answer pops out. The best simple rules are guidelines, not algorithms.

23. According to the passage, effective simple rules:
  - 1] are part of a company's short-term objectives.
  - 2] are peculiar to a company's culture and philosophy.
  - 3] solely determine a company's global success.
  - 4] can be applied indiscriminately across several companies.
24. Which of the following does not follow from the passage?
  - 1] Innovation should be dovetailed with a company's objectives.
  - 2] Companies that support innovation unwittingly apply simple rules.
  - 3] Simple rules increase the odds that the right innovation is pursued.
  - 4] Innovation must be efficient and add value to the company's offerings.
25. Using Zumba's example, innovation is best carried out in an environment of:
 

1] legal protection	2] limited objectives
3] bureaucracy	4] limited resources

#### PASSAGE-8

##### LEVEL 2

**DIRECTIONS for Questions 26-28: Read the following passage and answer the questions that follow.**

Broadly, policy actions geared at achieving desired outcomes tend to fall into the following categories: incentives and regulation. Around the world, governments are employing both approaches to navigate the changing landscape with agility, innovation, and best-in-class implementation.

Typically, we think about incentives as carrots and sticks that the government provides to the private sector. But government can often craft incentives that induce the government itself to work more intelligently. Germany's Hartz reforms retooled the country's labor market using incentives such as changing performance goals for caseworkers and more targeted placement and training programs. Along with incentives for companies to hire the long-term unemployed and retain workers in periods of weak demand, these efforts played a crucial role in changing the country's labor-market condition. Other job-creation initiatives underway that utilize incentives in both advanced and emerging economies involve export promotion, infrastructure, social services, and fostering entrepreneurship. The US government's National Export Initiative seeks to promote job creation in domestic services and advanced-manufacturing industries by making it easier for companies to access export markets.

China, which has the world's largest diaspora and largest overseas student population, is using incentives to lure high-skilled professionals back home as part of its National, Medium, and Long-Term Talent Development Plan (2010-2020). Meanwhile, the Thousand International Talents Program targets Chinese engineers and scientists living abroad, offering inducements such as large research grants, housing assistance, and tax-free education allowances for the children of those who return and work full-time in China for at least three years. Such incentives, combined with China's formidable economic momentum, encouraged nearly 300,000 students to return in 2012 alone.

Conditional cash-transfer incentives have proven particularly effective in poverty-reduction efforts. In Mexico, Oportunidades has been credited with a 10 percent reduction in poverty within five years of its introduction, in part because the program is designed to provide cash payments for families who meet certain conditions, such as health-clinic visits and school attendance. More significantly, it has created strong financial incentives for families to invest in efforts that boost human capital over the long term.

Governments have used regulation to mandate social, environmental, and other broad outcomes in response to global trends, while letting industries sort out the technologies needed to meet the targets. In these cases, there is a social consensus about what needs to happen but no agreement on how to get there. And getting there is most of the battle, because market participants may be wedded to technologies linked to whatever environment preceded the trend break. For example, the advent of sharply higher energy prices caused the promulgation of sharply higher automobile-mileage requirements in the United States. This, in turn, has spurred a host of innovations-electric vehicles, hybrid power trains, replacement of steel with aluminum, and integration of start-stop engine technology. New regulatory requirements on food safety and tracking in the European Union and the United States are generating industry interest in data platforms and advanced analytics throughout the supply chain.

Examples of regulation abound in the policy response to resources. In the United States, Ohio, Pennsylvania, and Texas allowed the deployment of fracking, which the state of New York bans. In Europe, public concerns about the environmental impact of shale gas have led to drilling bans in Bulgaria, France, and Germany. To encourage recycling, Sweden has used landfill taxes and the inclusion of recycling costs in the price of goods. As a result, about 99 percent of household waste is either recycled or burned to create electricity and heat. The German government is using regulation to hasten the transition to renewables and has mandates for electricity efficiency.

26. The passage deals with:
- 1] technology necessitating a shift in policy making.
  - 2] judicious use of policy action to accelerate change.
  - 3] regulatory pressures on governments.
  - 4] the role of external environments in government operations .
27. According to the passage, incentives can be:
- |                     |                      |
|---------------------|----------------------|
| 1] monetary         | 2] non-monetary      |
| 3] Both [1] and [2] | 4] Either [1] or [2] |
28. It can be inferred that:
- 1] attractive incentives can spur growth in targeted areas of government policy.
  - 2] most governments rely on economic trade-offs for development.
  - 3] incentivising an industry improves its legal environment.
  - 4] incentives are rarely effective in inducing talented individuals to return to their homeland.

SET 2 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
5	1	5				5	14,15,16,17,18		
6	1	4				3	20,21,22	19	
7	2	3				3	23,24,25		
8	2	3				2	26,27	28	

SET 3  
PASSAGE-9

TIME: 30 mins

## LEVEL 1

**DIRECTIONS for Questions 29-33: Read the following passage and answer the questions that follow.**

Two years ago today, three journalists and I worked nervously in a Hong Kong hotel room, waiting to see how the world would react to the revelation that the National Security Agency had been making records of nearly every phone call in the United States. In the days that followed, those journalists and others published documents revealing that democratic governments had been monitoring the private activities of ordinary citizens who had done nothing wrong.

Within days, the United States government responded by bringing charges against me under World War I-era espionage laws. The journalists were advised by lawyers that they risked arrest or subpoena if they returned to the United States. Politicians raced to condemn our efforts as un-American, even treasonous.

Privately, there were moments when I worried that we might have put our privileged lives at risk for nothing - that the public would react with indifference, or practised cynicism, to the revelations.

Never have I been so grateful to have been so wrong.

Two years on, the difference is profound. In a single month, the N.S.A.'s invasive call-tracking program was declared unlawful by the courts and disowned by Congress. After a White House-appointed oversight board investigation found that this program had not stopped a single terrorist attack, even the President who once defended its propriety and criticized its disclosure has now ordered it terminated.

Ending the mass surveillance of private phone calls under the Patriot Act is a historic victory for the rights of every citizen, but it is only the latest product of a change in global awareness. Since 2013, institutions across Europe have ruled similar laws and operations illegal and imposed new restrictions on future activities. The United Nations declared mass surveillance an unambiguous violation of human rights. In Latin America, the efforts of citizens in Brazil led to the Marco Civil, an Internet Bill of Rights. Recognizing the critical role of informed citizens in correcting the excesses of government, the Council of Europe called for new laws to protect whistle-blowers.

Beyond the frontiers of law, progress has come even more quickly. Technologists have worked tirelessly to re-engineer the security of the devices that surround us, along with the language of the Internet itself. Secret flaws in critical infrastructure that had been exploited by governments to facilitate mass surveillance have been detected and corrected. Basic technical safeguards such as encryption - once considered esoteric and unnecessary - are now enabled by default in the products of pioneering companies like Apple, ensuring that even if your phone is stolen, your private life remains private. Such structural technological changes can ensure access to basic privacies beyond borders, insulating ordinary citizens from the arbitrary passage of anti-privacy laws, such as those now descending upon Russia.

Though we have come a long way, the right to privacy - the foundation of the freedoms enshrined in the United States Bill of Rights - remains under threat. Some of the world's most popular online services have been enlisted as partners in the N.S.A.'s mass surveillance programs, and technology companies are being pressured by governments around the world to work against their customers

rather than for them. Billions of cell phone location records are still being intercepted without regard for the guilt or innocence of those affected. We have learned that our government intentionally weakens the fundamental security of the Internet with 'back doors' that transform private lives into open books. Metadata revealing the personal associations and interests of ordinary Internet users is still being intercepted and monitored on a scale unprecedented in history: as you read this online, the United States government makes a note.

29. According to the passage, the right to privacy:
  - 1] is not recognized by the U.S. government.
  - 2] is threatened by online companies colluding with the N.S.A.
  - 3] can be suppressed for the greater good of the nation.
  - 4] is linked to the U.S. citizens' access to the Internet.
30. Which of the following is true about the success of the author's revelations?
  - 1] It prompted governments around the world to repeal laws violating human rights.
  - 2] It led world cartels to refrain from engaging in discriminatory practices.
  - 3] It forced government investigative agencies to lead mass surveillance programs.
  - 4] It led the U.S. government to work in the interests of whistleblowers.
31. Which of the following best describes the author's feelings about the U.S. government?
  - 1] accusatory
  - 2] pessimistic
  - 3] derisive
  - 4] mixed
32. Which of the following best supports the author's stance?
  - 1] Information is extracted only covertly by powerful governments.
  - 2] Governments should not use underhanded measures for gathering information.
  - 3] The trusting public can be misled all the time by governments.
  - 4] Governments make necessary amendments only when they are forced to do so.
33. The passage is least likely to be a/an:
  - 1] extract from a report.
  - 2] expose in a political magazine.
  - 3] part of a lecture in a journalism course.
  - 4] part of a newspaper editorial.

#### PASSAGE-10

##### LEVEL 1

**DIRECTIONS for Questions 34-37: Read the following passage and answer the questions that follow.**

No other part of the world admires Lee Kuan Yew as much as the authoritarian post-Soviet states. In justifying restrictions on the media and crackdowns on the opposition, post-Soviet leaders frequently allude to building the 'Singaporean model'. However, Lee himself believed that resource-based dictatorships will fail to replicate Singapore's success, since restricting freedoms is not the cornerstone of his model.

Why do all of these people value Lee Kuan Yew so much? The post-Soviet elites' peculiar understanding of the essence of the Singaporean model provides an answer. They use the system that Lee constructed in Singapore to justify political crackdown. The 'Singaporean miracle' is generally reduced to successful state-run capitalism and a dictatorship in which a personalized-power regime and restrictions on freedoms are the price to pay for economic development. One doesn't have to engage in institution-building - it is enough to consolidate power and micromanage everything. The proponents of this approach are in effect saying, 'You want Singaporean skyscrapers? Put up with the decades-long rule by the same individual, media censorship and selective repressions against the opposition.' This logic implies that people will have to put up with this state of affairs for quite some time, since Lee Kuan Yew was in power for over thirty years. By tracing their political genesis to Lee, the post-Soviet rulers are justifying the lack of alternatives to their own regimes. The only aspect in which they differ is his fight against corruption. Some leaders (especially the leaders of resource-poor regions) prefer to focus on Lee's quote: 'Put three friends behind bars, and both you and they will know what for.' Others believe that Lee propounded fighting corruption among the lower ranks and rewarding friends and relatives on the top. After all, he left his son to run the country; his wife runs the Temasek Foundation, and his other family members play prominent roles in the Singaporean economy.

For his part, Lee Kuan Yew never refused to meet post-Soviet leaders - the old man was generally curious and didn't limit himself to meeting just the nice guys. But in his private conversations with experts, he was always insisting that the models these people are constructing in their countries have nothing to do with his. He is certainly right. The city-state, which completely lacks natural resources and imports even water, would simply be unable to sustain the level of inefficiency retained by the post-Soviet authoritarian regimes that are hiding behind the talk of the Singaporean model.

Throughout his life, Lee invested in the only resource his country had (apart from its convenient location) - the people. But this is exactly the resource that all post-Soviet rulers continue to ignore. In Singapore, corporal punishment, fines for spitting and littering, and the censorship of the media and arts coexisted with an emphasis on education, the imposition of the English language and subsequently standard Chinese, lessons on proper decorum, and sending the most talented students to the most prestigious international universities. This is in fact the essence of the Singaporean model.

In educating his fellow citizens, Lee Kuan Yew didn't just act as a Confucian paternalist; he also was a despotic teacher with a whip - his last official title of 'Minister Mentor' is a very apt description of his management style. Lee Kuan Yew was not a humanist who took care of people for their own sake. He treated people as a head of a corporation would treat his workforce by constantly keeping it prepared for the fast-changing competitive environment. The same applies to fighting corruption. Lee's policy of stiff penalties and generous rewards for good work, which made corruption risky and illogical, served to lower business transaction costs and made Singapore an ideal venue for international investments in Southeast Asia. This was one of the reasons behind Lee Kuan Yew's retirement after handing the country over to one of the most professional management teams in the world. After all, he had no resource revenues to conceal inefficiency.

One can argue with how right Lee Kuan Yew's approach to Singapore's population was and disagree over whether the 'right' choice from the top is better than the test of freedom. But anyone who dealt with Singaporeans - be it government officials, businesspeople, or scientists - will testify to their global thinking, incredible work ethic, and determination. The late Lee Kuan Yew, in fact,

possessed all these traits. Thus, the people he left behind will be a better monument to him than any of the monuments planned by his self-proclaimed disciples.

34. According to post-Soviet states, the 'Singaporean model' is:
- 1] a way of retaining authoritarian regimes.
  - 2] an excuse for the abuse of power.
  - 3] a way to establish a common political culture.
  - 4] the basis for political inefficiencies.
35. Lee Kuan Yew's approach consisted of:
- 1] replacing rural workers with an army of white-collared professionals.
  - 2] offering rewards and meting out punishments to improve work performance.
  - 3] passing on the importance of progressive thinking and work ethics to the Singaporean people.
  - 4] both [2] and [3].
36. Which of the following best supports the view that the models post-Soviet states have do not have anything to do with Lee Kuan Yew's model?
- 1] Singapore retained dynastic rule while post-Soviet states believe in a democratic set-up.
  - 2] Singaporeans are law-abiding citizens while post-Soviet states' people resist the rule of law.
  - 3] The Singaporean model emphasized discipline and world-class education while post-Soviet states failed to invest in their people.
  - 4] Corporal punishment acts as a big deterrent for Singaporeans from committing crimes while post-Soviet states have banned it.
37. The passage can be described as:
- 1] analytical
  - 2] argumentative
  - 3] descriptive
  - 4] polemical

#### PASSAGE-11

#### LEVEL 2

**DIRECTIONS for Questions 38-42: Read the following passage and answer the questions that follow.**

The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement.

(Amendment) Bill, 2015 was introduced in Lok Sabha on February 24, 2015. The Bill seeks to amend the Act of 2013 (LARR Act, 2013). As per PRS Legislative Research, Institute for Policy Research Studies, an important amendment in the Amendment Bill, 2015 deals with a clause that stipulates a change to the term 'public purpose'. Earlier, land for private hospitals and private educational institutions could be acquired under the term 'public purpose'. The new amendment removes

this provision of the Bill. However, the amendment proposes acquisition of land for private hospitals and private educational institutions under the term "private entity". This enables acquisition of land by privately controlled entities such as proprietorship concerns, partnerships, societies, and trusts.

The bill also proposes an amendment to introduce changes that exempt five categories of projects from Social Impact Assessment (SIA), limits on acquisition of irrigated multi-cropped land, and consent provisions. These five categories include defence, rural infrastructure, affordable housing, industrial corridors, and social infrastructure including Public Private Partnership projects where ownership of land continues to be vested with the government. The purpose of exempting these five sectors is to prevent vested interests from stymieing local development by instigating motivated court cases against such projects. Moreover, it also helps to prevent the opposition from indulging in filibustering on the floor of the Parliament or using deceit to manipulate public opinion against critical projects.

Two other amendments state that the land acquired for industrial corridors will be only for those corridors that are set up by the government and government undertakings. Further, land can be acquired up to 1 km on both sides of the designated railway line or road of the industrial corridor. The purpose of this amendment is to prevent land sharks from cannibalizing on a state of turmoil in a drought or a difficult situation in which prime agricultural land would be **available for anyone, especially the highest bidder** and with the right political connections. Also, the amendments remove social infrastructure as an exempted category. To tackle loss of regular income from the permanent sale of land, the amendments ensure compulsory employment to at least one member of every such 'affected family of a farm labourer'. Moreover, compensation for the owners of the acquired land shall be four times the market value in case of rural areas and twice in case of urban areas.

The 2013 Act had provided for the establishment of a Land Acquisition, Rehabilitation and Resettlement (LARR) Authority which may be approached in case a person is not satisfied with an award under the Act. The provisions detailing the working procedures of the LARR Authority have been included in an amendment passed in the 2015 Act. The amendment states that the LARR Authority must hold its hearing in the district where the land acquisition is taking place, after receiving a reference from the Collector and giving notice of this reference to all concerned parties.

In some instances in the past, the process of land acquisition had acquired a level of notoriety that left land-owners with no hope of getting a fair deal. Moreover, the 2013 Act included a provision which stated that a government employee committing an offence during the process of land acquisition could not be prosecuted without the prior sanction of the government, as provided in Section 197 of the Code of Criminal Procedure, 1973. This section put the fear of God in the minds of land owners. To rectify this, the amendment allows courts to take cognizance of an offence committed by a government employee. This will stop them from **behaving and seizing land as if they have the right to make very important decisions** that seriously affect other people's lives.

38. Which of the below 'Meanings' on the right-hand side are correctly matched with 'words' on the left-hand side?

	<b>Words</b>		<b>Meanings</b>
i	Filibustering	a	A written or printed notice for the purpose of informing or making known
ii	Stymieing	b	Prevent or hinder the progress of
iii	Notification	c	The process of formally altering or adding to a document or record.
iv	Amendment	d	The obstructing or delaying of legislative action

- 1] i-b, ii-a, iii-d, iv-c      2] i-d, ii-b, iii-a, iv-c  
 3] i-d, ii-b, iii-c, iv-a      4] i-b, ii-d, iii-a, iv-c

39. The following question has a sentence with two blanks. Given below the sentence are four pairs of words. Choose the pair that best completes the sentence.

The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement (Amendment) Bill, makes it fair, profitable and easier for \_\_\_\_\_ to be given by the landowners so that development can occur at a rapid pace without giving rise to any conflict or \_\_\_\_\_.

- 1] Ascent; decent    2] Assent; descent    3] Accent; dissent    4] Assent; dissent

40. Which of the following idiom pairs are nearest in meaning to that implied by the phrases 'available for anyone, especially the highest bidder' and 'behaving as if they have the right to make very important decisions' in the passage?

- 1] To grasp quickly at something; Mills of the Gods grind slowly  
 2] To grab a bite; Seizing it for God's acre  
 3] To be a grab bag; Act of God  
 4] Up for grabs; Playing God

41. An NGO 'World Health and Educational Mission' wishes to set up a private hospital and a private educational institution in a rural area which is 4 km away from a railway line in a joint venture with the Government on a public-private funding basis. What would be the outcome of this proposal which intends to augment rural infrastructure within the definition of the term 'public purpose'?

- 1] The land can be acquired as the government exempts five categories of projects from consent provisions and this includes projects under rural infrastructure.  
 2] The land cannot be acquired as it is not within 1 km on both sides of the railway line.  
 3] The land can be acquired as the amendment stipulates a change to the term 'public purpose' thereby making it easier for acquisition of land for private hospitals and private educational institutions within the definition of the term 'public purpose'.  
 4] The land cannot be acquired as the amendment states that acquisition of land for private hospitals and private educational institutions is no longer included within the definition 'public purpose'.

42. Based on the passage, it can be concluded that:

- 1] The provisions for the prosecution of government officials and the creation of a Land Acquisition, Rehabilitation and Resettlement Authority provide a balancing mechanism to a humongous piece of disempowering legislation that reduces agricultural land and rural jobs in favour of setting up industrial corridors, rural infrastructure, and affordable housing,
- 2] Defence projects, rural infrastructure, affordable housing, industrial corridors, and social infrastructure will get a big boost at the cost of affected families of the farmers and labourers.
- 3] Organizations planning to set up projects requiring substantial land have been provided with a streamlined process but have to pay realistic acquisition costs and provide adequate employment to those who offer their land.
- 4] By dropping Social Impact Assessment, scrapping consent provisions for various projects, and not allowing land acquisition for private hospitals and private educational institutions under the term 'public purpose', the 2015 Act vests draconian powers in the hands of government employees and is a sellout to vested corporate interests and land sharks.

#### PASSAGE-12

##### LEVEL 3

**DIRECTIONS for Questions 43-45:** Read the following passage and answer the questions that follow.

Agriculture is conventionally regarded as the human hallmark whose adoption made the biggest material contribution to the improvement in our lifestyle over that of apes. But recent archaeological studies have made it clear that agriculture brought many of the curses as well as the blessings of modern civilization.

At first, the evidence for progress and against this revisionist interpretation will strike modern people as irrefutable. In terms of health, wealth, safety, longevity, etc., we are better off in almost every respect than past peoples. What neo-Luddite among us would really trade the life of today for that of a medieval peasant, caveman or ape?

For most of our history, all humans had to practise a primitive lifestyle termed 'hunting and gathering': they hunted wild animals and gathered wild plant food. That hunter-gatherer lifestyle is often characterized by anthropologists as 'nasty, brutish and short'. Since no food is grown and little is stored, there is (according to this view) no respite from the time-consuming struggle that starts anew each day to find wild foods and avoid starving. Our escape from this misery was launched only after the end of the last Ice Age, when people began independently, in different parts of the world, to domesticate plants and animals. The agricultural revolution gradually spread until today it is nearly universal and few tribes of hunter-gatherers survive. From the progressivist perspective on which I was brought up, the question 'Why did almost all our hunter-gatherer ancestors adopt agriculture?' is silly. Of course they adopted it, because agriculture is an efficient way to get more food for less work.

While the case for this view seems overwhelming, it is hard to prove. How do you actually show that lives of people 10,000 years ago got better when they abandoned hunting for farming? Until recently, archaeologists could not test this question directly. Instead, they had to resort

to indirect tests, whose results surprisingly failed to support the view of agriculture as an unmixed blessing.

One such indirect test is to study whether surviving 21st-century hunter-gatherers really are worse off than farmers. Scattered throughout the world, mainly in areas unsuitable for agriculture, several dozen groups of so-called 'primitive people', like the Kalahari Desert Bushmen, continued to live as hunter-gatherers in recent years. Astonishingly, it turns out that these hunters generally have leisure time, sleep a lot and work no harder than their farming neighbours. For instance, the average time devoted each week to obtaining food has been reported to be only twelve to nineteen hours for Bushmen; how many of my readers can boast of such a short working week?

Of course, one's belly is not filled only by finding food; the food also has to be processed for eating, and that can take a lot of time. It would be a mistake to swing to the opposite extreme from the progressivist view and to regard hunter-gatherers as living a life of leisure, as some anthropologists have done. However, it would also be a mistake to view them as working much harder than farmers. Compared to my physician and lawyer friends today, and to my shopkeeper grandparents in the early twentieth century, hunter-gatherers really do have more free time.

Thus, the lives of at least the surviving modern hunter-gatherers are not 'nasty, brutish, and short', even though farmers have pushed them into the world's worst real-estate. Hunters of the past, who still occupied fertile lands, could hardly have been worse off than modern hunters.

43. What neo-Luddite among us would really trade the life of today for that of a medieval peasant, caveman or ape? What does this statement mean?
- 1] One would have to be a fool to glamorize the past over the present.
  - 2] The life of a medieval peasant, caveman or ape would have been considerably worse than a modern person's life.
  - 3] Even someone who is against technological progress would have to admit its benefits to the modern world.
  - 4] While someone who dislikes technology might want to return to a non-technological past, most people would not.
44. The main aim of the indirect test described in paragraphs 5 and 6 is to show that:
- 1] the hunter-gatherer lifestyle is inferior to the agricultural lifestyle.
  - 2] the hunter-gatherer lifestyle is more conducive to leisure now than it used to be in the past.
  - 3] 21<sup>st</sup> century hunter-gatherers have more leisure time than people in industrialized nations.
  - 4] 21<sup>st</sup> century hunter-gatherers are not really worse off than farmers.

45. What is the style of this passage?

- 1] Descriptive
- 2] Expository
- 3] Analytical
- 4] Argumentative

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
9	1	5				4	29,30,31,33	32	
10	1	4				4	34,35,36,37		
11	2	5				3	39,40,42	38,41	
12	3	3				2	44,45	43	

**SET 4**  
**PASSAGE-13**

**TIME: 40 mins**

**LEVEL 1**

**DIRECTIONS for Questions 46-49:** Read the following passage and answer the questions that follow.

The discourse on corruption in China is wide ranging and often confusing. How does one define corruption? What is its impact on the economy? And what are sustainable remedies?

To simplify these issues, let's define economic corruption as the use of public office for personal gain. Thus, illegal or immoral acts solely between private individuals may be bad but they are not examples of corruption. Corruption, under this definition, is therefore clearly more pervasive when the state plays a major role in the economy through ownership or control of resources that are needed to facilitate profitable activities. This is the case in China, but corruption can be just as pernicious in other economies where the state's interventions are less prominent. Despite a steady increase in the role of the private sector in China, corruption has been increasing.

In discussing the economic implications of corruption, three issues stand out. First, most of the academic studies based on cross country experiences have shown that corruption retards economic growth. But China is the outlier. This raises an obvious question of whether China managed to grow so rapidly because of or in spite of rampant corruption. Second, the more a country develops, the more likely it is that corruption diminishes - but in China's case the opposite seems to be happening. And third, many studies conclude that by contributing to an economic decline, corruption leads to political instability. This in turn has encouraged speculation that corruption in China might eventually lead to political liberalization. Corruption features prominently in China's dynastic history, but its current iteration stems, ironically, from the well-regarded reforms launched by former Party chairman Deng Xiaoping.

The creation of a 'dual-track economy' with parallel markets and state-driven activities created the incentive for corruptive interaction among three key players. One is the private entrepreneur who saw the potential to prosper by providing a better product but lacked the resources to do so. Enter player two: a representative of a state enterprise who could provide the resources, especially financing from state-owned banks. Both, however, needed the blessing of player three, the local official, who almost always was also a party member and had the authority to make the collaboration politically acceptable.

For this process to work there had to be the potential for considerable gain since their interactions were not strictly legal and there were few existing rules or regulations to guide the process. This gave rise in the early stages of China's opening up to the development of township-village enterprises (TVEs) - a marriage of private interests with resources controlled by local authorities to establish small-scale manufacturing activities. These TVEs have been described as pioneering examples of economic reform in China's initial phase of industrial development. Thus, early on, it was hard to differentiate budding reform initiatives and examples of corruption.

Corruption and growth went hand in hand. In other countries, corruption typically retards growth because it represses investment, and investment is the primary determinant of growth. But China is different; if anything, investment has been growing too rapidly rather than too slowly. In the

early stages, forms of cooperation such as the TVEs made it possible for more productive investment to occur in a system where the state controlled the totality of resources. Later, corruption in China helped to navigate around excessive regulations and controls in an overly centralized bureaucracy; corruption made it easier to do business. Together, it is easy to understand why, early on, corruption facilitated the growth process rather than impeding it.

46. In which of the following ways does China defy the traditional concept of corruption?
- 1] China's economy is developing and so is the level of corruption.
  - 2] The state and private partners work together, which aids corruption.
  - 3] Though the state control is diminishing, corruption is reaching high levels.
  - 4] Both [1] and [3].
47. Which of the following can be inferred from the passage?
- 1] Gains amassed by intermediaries ranged from small favours to big land deals.
  - 2] China became a hub of manufacturing as a result of TVEs.
  - 3] China's history shows its ability to recover quickly from low economy phases.
  - 4] The reform process in China lacked rules, thereby creating ample scope for corruption to thrive.
48. Which of the following favoured the ease of doing business in China?
- 1] Debunking the myth of a closed economy.
  - 2] Undermining the might of powerful lobbies.
  - 3] Putting in check, through illegal means, the excesses of an overbearing system.
  - 4] Framing suitable guidelines for foreign investments.
49. The word nearly opposite in meaning to 'outlier' is:
- 1] expert
  - 2] normality
  - 3] heretic
  - 4] original

#### PASSAGE-14

##### LEVEL 1

**Directions for Questions 50-53:** Read the following passage and answer the questions that follow.

Published in 1958, *Culture and Society* by Raymond Williams centres on the idea that changes in the significance - both the meanings and importance - of particular words can illuminate the process of historical change. Williams focuses on a set of terms - 'industry', 'democracy', 'class', 'art' and 'culture' - whose evolution, he argues, tracked the massive shifts that took place in Britain at the time of the Industrial Revolution. 'The changes in their use,' Williams writes, 'bear witness to a general change in our characteristic ways of thinking about our common life: about our social, political and economic institutions; about the purposes which these institutions are designed to embody; and about the relations to these institutions and purposes of our activities in learning, education and the arts.'

'It is the relations within this general pattern of change,' he continues, 'which it will be my particular task to describe.'

Williams proceeds to do this by examining a series of writers and thinkers from both the right and the left. For instance, in a section called 'Contrasts', he pairs the conservative Edmund Burke with the rabble-rousing journalist William Cobbett, and the utilitarian philosopher Jeremy Bentham with the Romantic poet-critic Samuel Taylor Coleridge. Despite the intensity of his own political commitments, Williams is a generous reader; he patiently reconstructs the arguments of others. This even-handedness is part of the point. Williams insists that, although his subjects put forth conflicting or opposing arguments, they were in fact reacting to the same historical forces. We can only understand the nature of those forces by taking into account the entire range of responses they inspired.

Williams makes it clear early on that if he could pick only one term to investigate, it would be 'culture'. The word comes from the Latin verb *colere* and originally meant 'to cultivate', in the sense of tending farmland. A 'noun of process', it gradually expanded to include human development, and by the late 18th century, people commonly used 'culture' to mean how we cultivate ourselves. Following the Industrial Revolution, however, the word took on a new emphasis: it came to mean both an entire way of life (as in 'folk' or 'Japanese' culture) and a realm of aesthetic or intellectual activity that stood apart from, or above, the everyday. Over several hundred pages, Williams shows how dozens of writers developed these senses of 'culture' in order to explain, and manage, the changes remaking British society in the 19th century - from rapid industrialization to the new markets it created for literature, and from land enclosure to overseas colonization.

50. According to the book *Culture and Society*, particular words:

- 1] derive their meanings from upheavals in political affairs.
- 2] have become redundant as a result of linguistic models becoming obsolete.
- 3] undergo changes in meaning to reflect the changing perspectives about aspects of life.
- 4] can be interpreted variously to suit our purposes.

51. Which of the following is true, in the context of the most recent meaning of 'culture'?

- 1] Culture has become a byword for materialistic tendencies of man.
- 2] Culture defines whole societies as well as cerebral pursuits.
- 3] Culture is the fruit of human effort and development in history.
- 4] Culture is caught in a vicious cycle of newness and obsolescence.

52. Which of the following undermines the importance of certain words mentioned in the passage that reflect the changes in post-Industrial Revolution Britain?

- 1] Words cited to reflect the changes in post-Industrial Revolution Britain are Latin in origin.
- 2] English society evolved even before Industrial Revolution and so did word associations through time.
- 3] The connotations of those words vary greatly from county to county in Britain.
- 4] Words such as 'art' and 'industry' have been at the forefront of cultural studies in Britain.

53. Raymond Williams is most likely to be a/an:  
 1] anthropologist. 2] archaeologist. 3] psychologist. 4] linguist.

## PASSAGE-15

## LEVEL 2

**DIRECTIONS for Questions 54-61:** Read the following passage and answer the questions that follow.

Special Forces are usually shrouded in half mysteries, their aura and lure overpowering. India is no different. In the late eighties you could see security guards posted outside shops in Connaught Place, New Delhi with rakish maroon **berets** sporting 'Special Forces' or 'Commando' titles. Two decades back there was news of a Special Forces Regiment having been formed in the Indian Army and only a couple of months later, there was the news of **disbandment** of this fledgling regiment. The Navy and Air Force established their own Special Forces in time, as also some other organizations came up tasked with special missions. While some tasks of Special Forces, commando forces and airborne forces may overlap at times that axiomatically is acknowledged globally, there has been some confusion in India in distinguishing between these forces; mostly in media but at times even in some military circles. That apart, periodically, mention of Special Forces keeps coming up in the media, mostly during conflict situations, successes in counter insurgency and anti-infiltration operations or instances like the spectacular US Special Forces raid that killed Osama-bin-Laden in deep inside Pakistani territory, with questions aired as to capabilities of our own Special Forces to undertake similar missions.

The nature of war has undergone dramatic changes in the past decade and countries are striving to ensure that their military is combat-ready at all times to fight the right kind of war in respect of their concepts, organization, equipment, and training. We are also similarly engaged in the context of our security environment. Many of the wars today are being fought by proxy and the methods employed by both sides are unconventional. A lesson from the recent Afghan and Iraq Wars is that 'victory is a **chimera**; counting on today's enemy to yield in the face of superior force makes about as much sense as buying lottery tickets to pay the mortgage' - you have to be really lucky. In most of the conflicts today pure military solutions simply do not exist and neither can the military kill their way out.

In the new era of conflict, Special Forces have a major role to play. They give their governments a variety of options like controlling the escalation, overt or covert operations with deniability, reaching the adversary's vulnerable areas and limiting collateral damage when targeting strategic points. Special Forces has been an idea whose time had long come, however it is only in recent past that our military leaders and higher defence authorities have recognized their vast potential. It is not as easy as introducing another weapon in our armoury, it has to be regarded as a **Weapon of War** and there has been very little written about the concepts, organization and employment of our Special Forces to fit that role.

Lieutenant General Prakash Katoch gained first-hand experience of over two years as Commanding Officer of 1 Special Forces Battalion in actual operations and his subsequent experience at higher echelons of Special Forces management makes him the ideal person to elaborate more on the

three original Special Forces battalions, 1 Para Commando, 9 Para Commando and 10 Para Commando, which were a part of the Indian Peace Keeping Force (IPKF).

The earliest Special Forces officers were then designated as Para Commandos and we had no doctrine on the employment of Special Forces; we had to learn it 'on the job'. Indeed initially most of the division and brigade commanders tended to regard them as an elite infantry additive to their battalions and tended to use them accordingly as regular infantry for the more difficult and dangerous tasks. It was difficult for many commanders to differentiate the role of Special Forces from that of Para Commandos and we had to put a stop to that straight away, and ultimately over two years of continuous operations the concept of their employment was finely honed and it had a defining impact on the Sri Lanka Campaign. One aspect I learnt in the campaign above all else was that the Special Forces are a strategic weapon to be used at the right time to tilt the battle in your favor.

A very careful analysis is needed as to why India needs Special Forces, in what measure and what form especially in an environment of strategic ambiguity in the absence of a national security strategy, national security objectives undefined and blending of 'military' with 'diplomacy' yet to be achieved.

54. Which of the following is meant by the word 'beret' used in the passage?

- 1] A belt containing a label announcing one's designation.
- 2] A standard headgear which is a part of uniforms of many armed forces.
- 3] A typical jacket worn by some sections of the armed forces.
- 4] A full-fledged battle dress.

55. The passage is most likely to be

- 1] a frank and fearless criticism of the Special Forces published in a popular news magazine.
- 2] a part of an article published in a national newspaper as an obituary of Lt. Gen. Prakash Katoch.
- 3] a strongly-worded blog article warning about the imminent dangers of treating Special Forces as an infantry additive to existing battalions.
- 4] a preface or foreword in a book on Special Forces.

56. Which of the following **cannot** be inferred from the passage?

- 1] A country's Special Forces and the concept of their employment must change with changing times and geostrategic realities.
- 2] Integrating Special Forces requires proper organization and management by the defence forces as well as an appropriate national security strategy.
- 3] The era of older techniques of warfare that included overwhelming the enemy with a numerically strong force is steadily declining in favour of a mix of conventional and unconventional warfare
- 4] In the Indian context, the doctrine of the Special Forces prevents its deployment across the spectrum of conflict beyond the borders of India to carry out any surgical operation.

57. Which of the following titles best suits the passage?
- 1] The Broken Republic: An Essay on Combat Confusion and Strategic Ambiguity
  - 2] Bravehearts: The Inside Story of the Operations by the Para Commandos in South Asia
  - 3] India's Special Forces: History and Future of Indian Special Forces
  - 4] Conflict in Sri Lanka and the Role of the Indian Peace Keeping Force
58. Based on the passage, which of the following is true?
- i. It is necessary to provide excellent training and actual combat-experience to Special Forces to make them battle ready.
  - ii. The need for differentiating the Special Forces and its deployment purposes from that of the normal infantry was learned the hard way by the commanders.
  - iii. Like their counterparts in all important armed forces around the world, Indian Special Forces should not be employed for missions such as counter insurgency operations that can be performed by a host of other groups.
  - iv. Rather than general infantry units, covert operations are best left to Special Forces as they have the capability to inflict maximum damage across enemy lines.
- 1] Only (i)
  - 2] Both (iii) and (iv)
  - 3] Both (ii) and (iii)
  - 4] All except (iii)
59. The author mainly talks about
- 1] his life in the armed forces
  - 2] procedures, preparation and planning of a Special Forces operation
  - 3] the changing warfare scenario and the conflict between bureaucratic and military circles
  - 4] the requirement and roles of the Special Forces in the Indian context.
60. Which of the following can best replace the word 'disbandment' as used in the passage?
- 1] Dissolution
  - 2] Devolution
  - 3] Desolation
  - 4] Devaluation
61. Given below are the four meanings associated with the word 'chimera'. Select the appropriate meaning which is implied in the context of the passage.
- 1] a fabulous beast made up of parts taken from various animals
  - 2] a fire-breathing monster
  - 3] an organism consisting of at least two genetically different kinds of tissue
  - 4] a wild and unrealistic dream or notion

#### PASSAGE-16

#### LEVEL 4

**DIRECTIONS for Questions 62-63: Read the following passage and answer the questions that follow.**

Disgust has humble origins. At its root, it is a biological adaptation, warding us away from ingesting certain substances that could make us sick. This is why bodily secretions and rotten meat are universally disgusting; they contain harmful toxins. We react strongly to the idea of touching

such substances and find the notion of eating them worse. This Darwinian perspective also explains why we see disgusting substances as contaminants - if some food makes even the slightest contact with rotting meat, for instance, it is no longer fit to eat. After all, the micro-organisms that can harm us spread by contact and so you should avoid not only disgusting things, but also anything that the disgusting things make contact with. For these reasons, the psychologist Steven Pinker has called disgust 'intuitive microbiology'.

Some of our disgust is hard-wired, then. This does not mean babies experience disgust. They are immobile and it would be a cruel trick of evolution to have them lie in perpetual self-loathing, unable to escape their revolting bodily wastes. But when disgust first emerges in young children, it is a consequence of brain maturation, not early experiences or cultural teaching.

Children are prepared to do some learning because while some things are universally dangerous, others vary according to the environment. This is particularly the case with animal flesh and so in the first few years of life, children monitor what adults around them eat, and establish the boundaries of acceptable (and hence non-disgusting) foods. By the time one is an adult the disgust reactions are fairly locked in and it is difficult for most adults to try new foods, particularly new meats.

62. Which of the following best explains why Steven Pinker has called disgust 'intuitive microbiology'?
- 1] Human beings don't need to learn microbiology, as the instinct of disgust performs the same function.
  - 2] Even without knowing about microbes, humans can still avoid possible contaminants due to the instinct of disgust.
  - 3] The instinct of disgust ensures that humans do not touch any harmful substances or anything that these substances have come in contact with.
  - 4] The instinct of disgust performs the same function for animals as the study of microbiology does for humans.
63. Which of the following, if true, would most weaken the argument made in the second sentence of the passage?
- 1] In times of famine, many people wind up starving rather than trying out unknown yet possibly nourishing types of meat.
  - 2] What people in one culture find disgusting, is not necessarily what people from another culture consider disgusting.
  - 3] Though infants experience other emotions such as fear and pleasure, they do not experience disgust.
  - 4] None of the above.

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
13	1	4				3	46,48,49	47	
14	1	4				3	50,51,53	52	
15	2	8				6	54,57,58,59,60,61	55,56	
16	4	2				1	63	62	

**DIRECTIONS for Questions 64-67:** Read the following passage and answer the questions that follow.

It is said that museums have gone from 'being about something' to 'being for somebody', racing to shed their old skins and remaking themselves in our image. So all museums must now become revisions, articulated interventions and reinterpretations of their former selves and their place in the cultural world - a compulsion now embraced by the new Whitney.

The new Whitney Museum, designed by Renzo Piano and Renzo Piano Building Workshop, opened to much fanfare on May 1. From the outside, it is a jumble of pipes, stairs, HVAC units, portholes, bending planes of enamelled steel, and what look like a few stone corners hauled off as spoils from the old Whitney building, that crystalline fortress of solitude on Madison Avenue designed by Marcel Breuer in 1966, which the new Whitney now metaphorically explodes, reprocesses, and repackages. Beyond the mere display of art, this new cultural factory serves double duty as an incinerator of the museum's own unwanted past. And unlike the waste-transfer facility next door, with its idling trucks and utilitarian sheds parked along the water, which will soon be renewed as parkland, the Whitney's new exterior is not a holdover of industrial blight but the aggressive, purpose-built pastiche of blight. Pace Monsieur Eiffel, here is a tower that is all grit and little grace, an active challenge to the city skyline.

Compared to the exterior, on the inside, especially the higher you go, this new Whitney is nothing if not ingratiating. By the numbers, it is not so much a new museum of art at all but a giddy, irrational space for spectacle. This may be one reason why the institution has been rechristened as, simply, WHITNEY, dropping the words 'museum' 'American' and 'art' from its branding.

The Whitney Museum was, after all, born from rejection, and it has always harboured an aggressive animus after this original slight. From the turn of the century until her death in 1942, Gertrude Vanderbilt Whitney was a champion of living American artists, in particular those, like the Ashcan painters, whose harsh realism put them at odds with the academies. For decades she exhibited and collected their work through the Whitney Studio Club. In 1929, she presented a collection of more than 500 works to the Metropolitan Museum of Art. Yet the Metropolitan rejected her gift, and the endowment that would have gone along with it. So Whitney founded her own museum in 1930 and opened it in 1931 at Eight West Eighth Street, in a building that today has changed remarkably little and continues to serve artists as the home of the New York Studio School.

Unlike the pure neutrality of international high modernism, which MOMA channelled, the Whitney was often left tapping the brackish tributaries of art. In some cases, at its best, this encouraged the Whitney to carry water for those worthy outsiders of art history who never quite flowed within the mainstreams of modernism. Until the rise of the New York School, American modernism was considered something of a backwater. To its credit, the Whitney did a better job than most at cultivating a historical understanding of the early generation of American modern artists.

64. According to the passage, the Whitney Museum supports art that is:  
 1] counterculture. 2] outmoded. 3] nihilistic. 4] anti-realism.
65. The repackaged look of the new Whitney museum implies:  
 1] a need to be seen as much more than a space for exhibiting art.  
 2] a conscious effort to be accepted by prominent art circles.  
 3] a way to reflect the dominant mood of the age.  
 4] that it is still old wine in a new bottle.
66. It can be inferred that the art exhibited at the Whitney:  
 1] is originally based on techniques of underground art.  
 2] is highly likely to get legitimacy in the mainstream art world.  
 3] focuses less on aesthetics and more on the unpleasant rendering of life.  
 4] is greatly wanting in its ability to move the audience.
67. Which word in the passage means 'calculated to please', in the context of the passage?  
 1] blight 2] ingratiating 3] pastiche 4] tapping

### PASSAGE-18

#### LEVEL 1

**DIRECTIONS for Questions 68-71: Read the following passage and answer the questions that follow.**

Misinformation is not ignorance: it is worse. When you are merely ignorant about something you are not opinionated. People who do not know anything about a subject often come out with simple heuristics (as argued in particular in a 2002 paper by Goldstein & Gigerenzer) that help them make the right guesses, whereas when you have been misinformed and have made the effort of acquiring the false belief about, say, the potential harm of a vaccine or Barack Obama not being eligible as President of United States because he was born in Kenya, you don't easily let your beliefs go away without anything in exchange, because you usually made up costly justifications and narratives in order to sustain it.

Four main sources of misinformation haunt our lives: rumours and fiction; governments and 'propaganda'; vested interests of various organizations and, of course, the media.

Communication then plays the major guilty role in rooting misinformation in people's minds. This is, I would argue, because when we engage in a communicative exchange, we take a stance of trust, at least for the sake of conversation, about what it is said: we follow rules of good cognitive conduct, by presupposing that those who are communicating with us have something relevant to tell us. In most contexts, to be exposed to what other people say is enough to come up believing that what they say is true. Once we accept, even if provisionally, what others say for the simple reason that they say it, then further checking is not really elaborate (in the absence of strong reasons to think that someone wants to fool us). Our filtering strategies limit themselves to checking the compatibility with other things we hold true, the coherence of what has been said, the (apparent) credibility of the source and the possibility that other people believe the same thing.

Thus, mere exposure to malicious communicative sources can infect us with beliefs that we think we have reasons to accept because we have 'legitimized' them (by telling ourselves that they come from credible sources, that they are coherent, or that there is a social consensus about them, etc.)

What is most striking about misinformation is its resistance to retraction: even if exposed to retraction, even if they have understood the reason why the information was wrong, people hesitate to change their minds. Updating information is costly. We construct narratives, mental models about a certain event that stick to our mind and that we re-enact when presented with retractions. Also, it is humiliating to be asked not to believe what we previously believed and usually we ask something back to change our views.

When people are presented with retracted information, they typically have the misinformed content repeated. It is more effective to build an alternative narrative that avoids repetition of the original bogus one. Also, the alternative narrative is the 'goodie' people may like to have in exchange for giving up to their beliefs. I once remember having read a new interpretation of the allegory represented on the Italian Renaissance painting La Primavera by Sandro Botticelli. It put forward an alternative, highly structured narrative according to which the central character of the picture was not an allegory of the spring, but the muse Philosophy and the whole picture was a representation of the wedding between Philology and the god Mercury. The relevance of the alternative narrative was high enough to 'erase' the previous narrative I had learned at school.

68. When we believe something, we tend to:

- 1] make a exhaustive mental checklist of things to measure it against.
- 2] ignore the possibility that it could be bogus information.
- 3] compel the communicator to follow correct rules of cognitive conduct.
- 4] doubt the veracity of the information we receive.

69. According to the passage, misinformation is:

- 1] less subtle than ignorance but more menacing in nature.
- 2] more prevalent today than in earlier times.
- 3] a result of an eagerness to believe rather than a tendency to discriminate.
- 4] is often mistaken for off-hand views.

70. Under which of the following circumstances are we likely to change our old beliefs?

- 1] When the risk of losing conviction in our beliefs outweighs the risk of losing prestige
- 2] When the 'alternative' construct appeals more to our sensibility than the original
- 3] When closely-held beliefs by all start to lose relevance
- 4] When the act of unlearning is seen in a favourable light

71. Which of the following can be biggest source of misinformation?

- 1] News op-eds
- 2] Viral videos
- 3] Press releases on government sites
- 4] Cannot be determined

## PASSAGE-19

## LEVEL 3

**DIRECTIONS for Questions 72-74:** Read the following passage and answer the questions that follow.

There are stories that we tell over and over in myriad forms and that connect vitally with our deepest values, wishes and fears. Cinderella is one of them. Its variants can be found frequently in European and American cultures. Its constituent events elaborate a thread of neglect, injustice, rebirth and reward that responds to deeply held anxieties and desires. As such, the Cinderella masterplot has an enormous emotional capital that can be drawn on in constructing a narrative. But it is only one of many masterplots.

We seem to connect our thinking about life, and particularly about our own lives, to a number of masterplots that we may or may not be fully aware of. To the extent that our values and identity are linked to a masterplot, that masterplot can have a strong rhetorical impact. We tend to give credibility to narratives that are structured by it.

There are some masterplots, very loosely conceived, that would appear to be universal: the quest, the story of revenge, seasonal myths of death and regeneration. But the more culturally specific the masterplot, the greater its practical force in everyday life. All national cultures have their masterplots, some of which are local variations on universal masterplots. The Horatio Alger story, for example, is a variation on the quest masterplot that speaks directly to cherished values in broad swathes of U.S. culture. It takes its name from Horatio Alger, an enormously popular nineteenth-century novelist who published over 120 books. Most of these books narrativize the same masterplot featuring a youth (Tattered Tom), who, though born in poverty, rises by his own hard work and clean living to the highest level of social standing and often great wealth. The Horatio Alger story has been told and retold throughout American history. It is the story of such diverse figures as Andrew Carnegie and Abe Lincoln and it expresses in its shape convictions about life that are dear to many Americans. It is tempting to see these masterplots as a kind of cultural glue that holds societies together. They constitute, to quote Kermode, "the mythological structure of a society from which we derive comfort, and which it may be uncomfortable to dispute". But no culture can be summed up in one masterplot. There are many other masterplots in American culture besides the Horatio Alger story. Some of them are not so dear to some Americans, but carry just as much affective power. When the black motorist Rodney King was caught and beaten by Los Angeles policemen in 1991, the incident activated a very different American masterplot from the Horatio Alger story. Yet this masterplot is equally American, and for many black citizens it expresses a feature of life in America that goes further and deeper than Horatio Alger. Looked at from the perspective of narrative, then national culture is a complex weave of numerous, often conflicting, masterplots.

72. The word masterplot has been used to mean different things in the passage. Which of the following is the exception?
- 1] Motif      2] Blueprint      3] Universal truth      4] Cultural glue

73. What is the significance of the Horatio Alger story?
- 1] Some universal truths have local variations.
  - 2] It defines U.S. culture and binds its people.
  - 3] There are stories that one identifies with and gets inspired by.
  - 4] American society is a framework of conflicting narratives.
74. How does the Rodney King incident relate to the main idea of the passage?
- 1] It implies that racism still exists in America.
  - 2] It re-iterates that no nation has only one set of narratives that everyone relates to.
  - 3] It strengthens the idea that all Americans do not identify with the same set of stories.
  - 4] It states that racism is a stronger influence than the quintessential American dream of reaching the top.

**PASSAGE-20****LEVEL 4**

**DIRECTIONS for Questions 75-77: Read the following passage and answer the questions that follow.**

To use the language of the 18th-century economist Adam Smith, the value of the arts "in use" precedes their value "in exchange". Once something is deemed desirable, the market can indeed establish its commercial price. But although the market can trade in the products of culture, it cannot express the value of culture as a process, or what it does. A cultural economics that captures the value of the arts has to understand value in use, and that involves broader ways of understanding ourselves and our world, for instance, anthropology and environmentalism. The value in use of the arts is that they help a society make sense of itself. They generate the symbols and rituals that create a common identity—that is why art and religion are so closely linked. Like religion, the arts give access to the spiritual. Art is a link to previous generations, and anchors us to history.

These anthropological arguments show why the government, as guarantor of the public realm, should take responsibility for ensuring that everyone has access to this language, and that it is both preserved and developed. For, as the environmentalists argue, it is necessary to intervene when a resource is at risk. The precautionary principle tells us we have a duty to future generations to ensure that our cultural assets are passed on to them. We also have a selfish interest in sustaining the richness and diversity of those assets. Creativity occurs through the interaction of different forms—life forms, or art forms.

Culture creates social capital, expressed as trust generated by a shared understanding of the symbols that the arts generate, and a commitment to the values they represent. It sustains the legitimacy of social institutions by ensuring that they are accepted, not imposed. Societies with an equitable distribution of cultural assets will be more cohesive, and more creative. Wellbeing, which is the true end of economic activity, depends on the quality of life that culture sustains. The word "culture", after all, means "growth". Social capital—like economic capital—requires both regulation and investment. That the educated and well-off have greater access to the arts is not an argument for abandoning intervention to secure a more equitable distribution of cultural experience. Rationally, the government should be putting more funding into the arts because of the social capital they generate. There is a sound economic argument that when the market fails to provide certain kinds of goods thought useful, then it is necessary to intervene—health

and education are the usual examples. The economics of the arts are particularly prone to market failure, for it is not easy to make the advances in productivity that technology facilitates in manufacturing. A symphony played on a synthesiser is not an efficiency gain. It seems particularly ironic, then, that the creator and first chairman of the post-war Arts Council was the economist John Maynard Keynes. He believed that in a recession, governments should stimulate the economy. He also understood the use value of the arts. The decision taken in 1940 that led to long-term funding of the arts was not taken on economic grounds, or for reasons of health, social inclusion or the prevention of crime. But it was a rational decision, based on a rational argument: that we are supposed to be fighting for civilisation.

75. Which of the following best summarizes the anthropological arguments in support of the arts as outlined in the first paragraph?
- 1] The value of the arts does not lie in their commercial value but in their use by a society to further its shared values.
  - 2] The arts are what distinguish one country from another, thus breeding the diversity upon which creativity thrives.
  - 3] The arts are a society's means of making sense of its history and traditions, creating a common identity.
  - 4] The arts are the means through which a society evolves its common religious and cultural identity.
76. According to the passage, which of the following is the reason why cultural assets should be equitably distributed?
- I. Cultures enable the creation and propagation of shared values that confer legitimacy to social institutions.
  - II. Culture generates and sustains a way of life that promotes well-being.
  - III. Culture enables the forging of a cohesive national identity that sets a country apart from others.
- 1] Both I and II
  - 2] Both II and III
  - 3] Both I and III
  - 4] I, II and III
77. Which of the following is a governmental legislation that the author would most likely be indifferent to?
- 1] Setting up institutions to preserve and propagate traditional art forms.
  - 2] Making the entry to museums and art galleries free of cost.
  - 3] Revoking the tax rebate given to popular films to support non-commercial cinema.
  - 4] Supporting artists with financial endowments.

SET 5 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
17	1	4				3	64,65,67	66	
18	1	4				3	68,69,70	71	
19	3	3				2	73,74	72	
20	4	3				2	75,76	77	

## PASSAGE-21

## LEVEL 1

**DIRECTIONS for Questions 78-80:** Read the following passage and answer the questions that follow.

The breakdown of the family has been one of the most dispiriting changes over the past 50 years, and conservatives have rightly sought to combat it at almost every turn. That being said, in their efforts to encourage family formation and to keep families strong, conservatives have often focused on laws rather than economic policies. But it's not an either-or. It's a both-and.

Arthur Brooks, president of the American Enterprise Institute, has rightly argued that human flourishing requires more than simply economic flourishing. He has pointed out that the conclusion from the majority of studies that have been done on this issue points to a very conservative idea: What makes us flourish is basically family, work, faith, and community - all things that conservatives value.

What is more, there is a strong economic argument for a pro-family policy. Families, after all, are our incubators of human capital. As the great conservative and libertarian hero, the economist Julian Simon, famously argued, the ultimate resource is people. Unlike liberals, who believe economic growth is about stuff - about keeping people shopping and factories humming, with government spending if need be - conservatives understand that economic growth is ultimately about human creativity and human inventiveness.

Human capital is ultimately the best investment - the only investment - and the people who make that investment are parents. The evidence from a multitude of studies that children brought up in a two-parent household fare better, and are better able to acquire a host of social skills, is overwhelming. Families ought to be supported for the sake of human flourishing, but it's also good to know that children brought up in intact families are more likely to be productive workers. And, although it's impolitic to mention it these days, it used to be universally understood that population growth is key to national greatness, another important concern of conservatives.

Finally, though it shouldn't be our main concern, we should also bear in mind that encouraging strong families is in the political interest of the conservative movement. In the short term, the Republican Party suffers from the perception that it is a party that looks out only for the interests of rich people, and not the middle class; and, to a lesser extent, conservatives suffer from the perception that their talk about the family is just that: talk. A pro-family agenda with meat on its bones would be the best way to address this problem.

Finally, there is a philosophical point that must be made. Some have objected to the idea of pro-family policy as social engineering. Conservatives are certainly right to be deeply skeptical of all forms of social engineering. But the idea that giving tax breaks to families is social engineering, but giving tax breaks to individuals is not, presumes that the only fundamental and natural unit of society is the individual - a philosophical and, dare I say, metaphysical point that conservatives should absolutely not grant. Conservatives certainly believe in individual rights and liberty. But they also believe in family and local communities. While there are many commonalities, there are also differences between

conservatism and libertarianism, and this is one of them. Limited government - or so we believe - ought not to yield to unfettered individualism, which would only increase the demand for liberalism, as atomized individuals are more likely to demand government assistance. Instead, there should be space for individual initiative, but also for families and communities, with government acting, not as a planner and bureaucratic director of those entities, but as their enabler.

78. The main point of difference between the Conservatives' and the Liberals' approach is that:
- 1] the former relates to the god-fearing ethical individual while the latter promotes the individual with 'get-rich quick' attitude.
  - 2] the former focuses on people embedded in families and communities, while the latter favours economic growth and access to material goods.
  - 3] the former has little regard for the individual while the latter believes in unrestrained individualism.
  - 4] the former works through tactful means and the latter uses direct means to promote programs.
79. The primary motive behind a family-oriented program, according to the passage is:
- 1] that individuals can refrain from making wasteful expenditure.
  - 2] that an individual from an intact family can claim tax breaks more easily than individuals from broken homes.
  - 3] individuals with families can seek security in their family's safety net rather than seek government assistance.
  - 4] that a more holistic childhood makes individuals less inclined to engage in creative pursuits.
80. Which of the following is the author most likely to support?
- 1] Individual-focused programs and community-based agendas cannot coexist under the conservative ideal.
  - 2] The government should implement common policies for individuals with or without families.
  - 3] The economic success of a country is dependent on a sizeable population of talented people with family values.
  - 4] The most creative people in the world care little for family or personal relationships.

#### PASSAGE-22

##### LEVEL 1

**DIRECTIONS for Questions 81-83: Read the following passage and answer the questions that follow.**

Most sports can be characterized as either aerobic or anaerobic. Sprinting is anaerobic; the distance is too short to get oxygen pumped down from the heart. You just drain whatever's in the leg muscles. Wrestling is too. Cycling and distance are aerobic.

Rowing is both an anaerobic and an aerobic sport. In a 2,000-m race, the initial 250 m is a flat-out sprint in which the rowers generate energy without much oxygen flowing to their muscles;

the middle 1,500 m is aerobic as their hearts push the oxygen in their bloodstreams to their legs and arms. But as the boat nears the finish line, those sinews will no longer be able to clear the lactic acid that's been building. The acid levels will peak at about 20 millimoles per 100 ml of blood. That's when the painfest begins. "When you get to 20, you are in never-never land," says Fritz Hagerman, the eminent exercise physiologist at Ohio University who started the first U.S. Olympic performance lab in 1977. "You wish you were dead, and you are afraid you won't be."

Fitness, as every gym teacher told you, is a function of pain. For wrestlers, it means enduring 30- to 90-minute nonstop "grind" matches, to be able to deliver more pain and fatigue than they're taking in. "Wrestlers use the term break your opponent," says Schwartz. The fittest athletes have dialed up their lactate thresholds through training designed to do just that. The more lactic acid your body can process, the more power you get out of it and the longer you can continue. Rowers use an ergometer to measure power output expressed in watts, which is converted to a 2,000-m time. Since her college days at Harvard, Lofgren has improved her erg score by 15 seconds. Fitter also equals faster. "A boat length is about 3 seconds," she says. "If your erg score improves 15 seconds, you are five boat lengths better."

Reaching Olympian fitness requires a training regimen that's not available to part-time athletes. Want to row on the U.S. women's team? Better be ready to stick an oar in the water at 7 a.m. for two hours on a daily 10,000-m to 12,000-m endurance row. Then you can have breakfast. At 11 a.m. there's an hour of weight lifting. Then more food and rest. At 5 p.m. you're back in the boat for a two-hour, 8,000-m row, working on technique and power. You will need to consume 5,000 calories a day. You will sleep well.

That's definitely not true of Lofgren. Genes matter. They determine ultimately how fast or strong you can be. Everyone is born with a mix of fast-twitch, slow-twitch and intermediate-twitch muscles. If you don't have the right combination of fast-twitch and intermediate-twitch muscles in your legs, you won't ever be fit enough to be a sprinter. Slow-twitch muscles can't be trained to become fast-twitch muscles, although the converse is true. Lofgren's parents were both elite rowers, meaning she was more likely to have more of the slow-twitch muscles conducive to rowing.

Despite all the science, nutrition and exercise machines, there remains a simple formula for becoming an Olympic champion. The winning athletes are simply willing to work harder than anyone else to reach their goal.

81. Fitness regimes are:

- 1] excruciatingly painful
- 2] rigorous and time-oriented
- 3] designed to develop strength and power
- 4] all of the above

82. According to the passage, the example of Lofgren suggests that a top athlete is likely to be a product of :
- 1] genes and hard work
  - 2] high lactate threshold
  - 3] Plenty of leisure time and a sporting attitude
  - 4] [1] and [2] only
83. Which of the following is true?
- 1] Rowing is a more painful sport than wrestling.
  - 2] Olympic events demand a different level of performance.
  - 3] Boxers, gymnasts and cyclists follow the same fitness regimens.
  - 4] The higher the lactic threshold, the more suffering one can endure.
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  - 2] rigorous and time-oriented
  - 3] designed to develop strength and power
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### PASSAGE-23

#### LEVEL 3

**DIRECTIONS for Questions 84-87:** Read the following passage and answer the questions that follow.

Natural selection follows no plan, which makes human attempts to classify biodiversity inevitably messy. A study on geese just published in the Proceedings of the National Academy of Sciences by Robert Fleischer of the Smithsonian Institution in Washington, DC, and his colleagues, nicely illustrates this messiness. It also illuminates the sometimes arbitrary way that conservationists decide what is worth conserving, and what is not.

Taxonomists, the scientists charged with classifying the living world, have traditionally used anatomy as their principal tool. If it looks like a goose and waddles like a goose and hisses like a goose, then the chances are that it is a goose. And if it looks more like one species of goose than another, it is probably more closely related to the former than the latter. But not inevitably. Looks evolve in response to the environment. Unrelated species in the same environment may end up looking similar. Related species in different environments may end up looking different.

When an environment is crowded with existing species, the scope for novelty is limited by what is already there. New volcanic islands, though, offer new opportunities for whatever species get there first. And on the newly erupted island of Hawaii, it transpires, one of the early arrivals was a flock of geese.

The nene (pronounced neh-neh), Hawaii's native goose, is one of conservation's most famous success stories. Fossil skeletons found in lava tubes on the island, though show that the nene was not originally alone. At least two other species of goose existed there until people arrived and, presumably, ate them. They would have made easy prey. Both were large. One was completely flightless. And the other had the aerial prowess of a barnyard chicken. That makes perfect sense. There were no predators on Hawaii until people arrived. Flight is costly. So, why bother?

Dr. Fleischer and his team were able to look beyond anatomy by comparing the DNA sequences of some of the birds' genes. The goose family tree thus revealed held some surprises. That the three sorts of Hawaiian goose were close relatives was the least of them. That these three geese were related to Canada geese was also not that surprising, at least for the nene, which traditional classification had pointed in that direction. What was a surprise was that Canada geese themselves (which are currently divided into 11 subspecies) fall into two disparate groups, and that the Hawaiian geese, hitherto seen as "proper" species, are merely additional subspecies within one of these groups. (To add to the confusion, the barnacle goose, also seen hitherto as a proper species, is actually part of the other Canada-goose group.)

It seems, therefore, that all of Hawaii's geese, both extinct and living, have descended from Canada geese. Dr. Fleischer's tree also suggests it may be time to abandon the Canada goose as a distinct species, and elevate its many subspecies one rung up the taxonomic ladder. The logical alternative is that the nene, that icon of successful conservation-is merely a subgroup of a species that farmers and park-keepers around the northern hemisphere regard as a pest. And if that were the case, would people be as keen to preserve it as they are now?

84. According to the passage, taxonomists:

- 1] are solely in charge of classifying living animals.
- 2] relied mainly on anatomy to make distinctions between living creatures.
- 3] believe that looks are more a factor of the environment than of relatedness among species.
- 4] believe that related species in the same environment may not wind up looking similar.

85. According to the passage, the study on geese by Robert Fleischer proves all of the following EXCEPT that:

- 1] the classification of biodiversity is a messy process.
- 2] conservationists sometimes make arbitrary decisions on what to preserve.
- 3] natural selection follows no plan.
- 4] biological classifications are often incorrect.

86. According to the passage, among the three Hawaiian geese mentioned:
- 1] only one is extinct.
  - 2] at least two were large birds.
  - 3] two were flightless.
  - 4] one is a subspecies of the barnacle goose.
87. Which of the following is NOT true according to the passage?
- 1] The subspecies of the Canada goose should be classified as distinct species.
  - 2] The Hawaiian geese were mostly flightless, as they had no fear of predators after humans arrived there.
  - 3] All the native Hawaiian geese were descended from the Canada goose.
  - 4] The nene is merely a sub-group of a species generally regarded as a pest.

#### PASSAGE-24

##### LEVEL 5

**DIRECTIONS for Questions 88-91:** Read the following passage and answer the questions that follow.

Dust is everywhere. We contribute to its multiplication through our polluting industries, by wearing clothes and using things around us, and in the course of merely living - shedding skin cells, hair and other by-products of our life.

But we also are it. Both the Bible and William Shakespeare would have us believe as much. 'Dust thou art, and unto dust shalt thou return,' Adam and Eve are told in Genesis. Hamlet, in his nihilistic soliloquy, asks rhetorically about the human, 'What is this quintessence of dust?' Science, of course, has provided some actual basis for this notion in findings indicating that the most fundamental material of life on earth originated in the 'dust' of long-dead stars.

If the dust outside me does not send me back to myself, to the dust that I am, then the drudgery of wiping away the traces of past life will be strictly external, as well.

In any case, be it prophetic, poetic or scientific, the message is clear: We are in a continual flux of growth and decay, but the latter will win out, and each human body's end state will be the same - a collection of mere particles, dispersed.

Most of us lack the courage to examine ourselves with Biblical or Shakespearean frankness. We fail to understand that, as we clash with external dust, we displace existential anxieties and confront our mortal, rootless, restless selves, albeit no longer discernible as such.

Let me give you an example of this strange displacement. Since household dust is comprised, in large part, of the material traces of our bodily existence, the endeavour to eliminate it strives, quite unconsciously, to expunge vestiges of ourselves. Cloth in hand, we erase proofs of our mortality and of our posthumous blending with the environment. With the penchant for putting the house in order, desiring to bring it back to a pristine condition, dusting makes the places where we sojourn a little sterile, a tad dead, all in the name of life.

In a way, this activity symbolizes our inability or our unwillingness to deal in a constructive manner with our lives, to accept their entanglement with finitude, death, and the others archived in the dust.

My encounter with dust is a face-to-face (Indeed, surface-to-surface) meeting with myself, with parts of me that, though already dead, lead an uncanny afterlife in combination with other fragmentary and whole entities, be they threads of fabric or dust mites. The very possibility of our mingling harkens back to the shared source of finite existence, against which the act of dusting rebels. There is no depth in the encounter, save for the reciprocal mirroring effect of two surfaces: the dusting duster and the dusted dust. In most cases, nonetheless, the mirror is broken, and the former does not recognize her- or himself in the latter. A tremendous psychic investment is necessary to inhibit the flashes of this traumatic recognition and, perversely, to identify vitality with shining, dust-free, lifeless exteriors.

If the dust outside me does not send me back to myself, to the dust that I am, then the drudgery of wiping away the traces of past life will be strictly external, as well. I will not be guided by the question of how to dust within myself, to bring my mind to a spotless state of wonder about the world, while taking care not to sterilize either the mind or the world.

The labour of enlightenment and critical thinking will have to recommence every now and then in order to reorganize our mental dwelling and to unblock the neglected points of access to what is.

Along similar lines, Henry David Thoreau writes in 'Walden': 'I had three pieces of limestone on my desk, but I was terrified to find that they required to be dusted daily, when the furniture of my mind was undusted still ... How, then, could I have a furnished house? I would rather sit in the open air, for no dust gathers on the grass, unless where man has broken ground.' A psychoanalyst might say that we avoid precisely this sort of hard self-analysis when we earnestly dust our houses, without giving any thought to our psychic dwellings. The tremendous difficulty of what, following Thoreau, we might call 'dusting the furniture of our minds' far exceeds that of passing a cloth over an actual filing cabinet. Inner dusting entails a constant interrogation of the suppositions we either hold dear or fail to notice because of their obviousness; it draws its inspiration from the ancient Greek injunction 'Know thyself!' Without revisiting, exposing, and oft-times brushing away these assumptions, as ubiquitous as dust, the knowledge of everything else in the world - including the concept world itself - would be worthless.

In turn, dusting the contents of our houses and apartments, we come back to the things that populate them - a coffee table, a bookcase, a lamp, windowsills. We touch upon them lightly, with care, and in doing so, release them from the functions they are supposed to serve, which allows us to become reacquainted with them, to consider them in a new light. Much in the same way, stooping over a word before enunciating or writing it, we see or hear it for what it is and feel like we are experiencing it for the first time. A poet or a philosopher dusts words before utilizing them, explores their usability and un-usability.

It bears noting that dusting rituals can be as thoughtless as any other routine of daily life - and that is their mixed blessing. On the one hand, the temporary paralysis of deep thought they occasion could be beneficial. Thanks to it, we might be able, finally, to see and touch what

readily offers itself, rather than try to penetrate its essence. We would, then, eschew the tendency to 'overthink' existence, to dig out its buried causes and disclose its intrinsic constitution. On the other hand, dusting our houses, we seek, unbeknownst to ourselves, a sense of certainty among things, their exteriors peering from underneath the dust. We try to restore the original colours and shapes to this universe in the miniature by removing whatever occludes them. In a word, we aim to disclose the things themselves, as they are, in what amounts to a household version of naïve realism.

88. So what is the relation between the dust outside us and the dust that we are? Where can the following question be fitted into the passage?

- 1] Between the fourth and fifth paragraph.
- 2] Between the third and fourth paragraph.
- 3] Between the sixth and seventh paragraph.
- 4] None of the above

89. What is the tone of the author?

- 1] Contemplative
- 2] Authoritative
- 3] Pedagogic
- 4] Derisive

90. What can be inferred from the passage?

- 1] Dusting is a way of looking at things in their original form without giving them any thought.
- 2] Thoreau preferred to write indoors as the cleaning ritual reminded him to clean the cobwebs of his mind.
- 3] Spotless exteriors are a mirror to the mind which has learnt to accept the mortality of humans.
- 4] Dusting can give us an opportunity to look at things differently, especially one's innermost thoughts and fears.

91. What is the central idea of the passage?

- 1] Humans are very similar to the dust that invades our homes.
- 2] The human mind is metaphorically akin to dust, i.e. it is omnipresent.
- 3] Dusting can be seen as a metaphor and an opportunity for existential reflection.
- 4] Dusting the mind as well as the house daily is important.

Passage	LOD of Passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
21	1	3				2	78,79	80	
22	1	3				3	81,82,83		
23	3	4				3	84,85,86	87	
24	5	4				2	91	89,90	88

## PASSAGE-25

## LEVEL 2

**DIRECTIONS for Questions 92-96: Read the following passage and answer the questions that follow.**

Glycosaminoglycans are large linear polysaccharides constructed of repeating disaccharide units with the primary configurations containing an amino sugar and an uronic acid. The glycosaminoglycan hyaluronic acid, popularly known as HA or hyaluronan, is a major component of the extracellular matrix of skin, joints, eyes and many other tissues and organs. In spite of its simple structure, HA demonstrates remarkable rheological, viscoelastic and hygroscopic properties which are relevant for dermal tissue function. Biological activities in skin, however, are also due to its interaction with various binding proteins. Due to an influence on signaling pathways, HA is involved in the wound-healing process and scarless fetal healing. Increased HA concentrations have been associated with inflammatory skin diseases. In clinical trials, topical application of HA improved wound healing; in particular, acute radioepithelitis, venous leg ulcers or diabetic foot lesions responded to HA treatment. Moreover, as a topical drug delivery system for diclofenac, an HA gel has recently been approved for the treatment of actinic keratosis. Finally, chemical modifications led to new HA derivates and biomaterials, which may be introduced into therapy in the future. Therefore, ongoing research offers new horizons for the therapeutic use of this glycosaminoglycan which has been regarded as an inert structural component until recently.

Hyaluronic acid can be found in many tissues and body fluids of mammals, with the highest concentrations in connective tissue and skin, which also harbor most of the body's amount. Although detected fifty years ago in the extracellular matrix, synovial fluid of joints and in the vitreous body of the eye and first regarded as an inert filling material, HA functions are still the subject of ongoing research. Indeed, new biological and pharmaceutical aspects became apparent during the last two decades. Nowadays HA is widely utilized in ophthalmology, rheumatology and dermatology. Clinical use in dermatology now encompasses HA as a biomaterial for bioengineering purposes or temporary dermal filler in aesthetic dermatology, and also for the stimulation of wound healing as well as drug vehicle in topical formulations. In the skin, HA might also act as a scavenger of free radicals and antioxidant under physiological conditions. HA-containing dressings might be useful in diabetic foot ulcer care. Due to the high water-binding capacity, HA should contribute to the maintenance of the extracellular space, facilitate the transport of nutrients and ion solutes. Solutions of the hygroscopic macromolecule HA are highly osmotic.

Hyaluronic acid can also be obtained from food. Apart from expensive injections and moisturizing creams, eating such food is the simplest way to get it in the body for benefitting the joints and the skin. In plant sources, hyaluronic acid is present in potatoes, sweet potatoes, spinach and kale. However, hyaluronic acid does not respond well to heat. From animal sources, hyaluronic acid is easily found in tendons, skin, bones and joints of animals. Initially, HA was isolated from bovine eyes and human umbilical cord. Today, the combs of hens and roosters are often used to extract HA and make injections for joints. A homemade chicken soup using the feet or legs of the chick is a good way to obtain hyaluronic acid in the body.

92. The passage is most likely to be
- 1] a flyer or a leaflet distributed by a manufacturer of HA
  - 2] a chapter in a book on keeping joints healthy
  - 3] an article published in a medical journal about the properties, uses and sources of HA.
  - 4] a thesis of research on HA by a student after conducting a study on patients suffering from joint and skin problems.
93. Match the following words used in the passage with their meanings.

	Words	Meanings
i	Inert	a The property of absorbing moisture from the air.
ii	Hygroscopic	b A substance that is not chemically reactive.
iii	Ophthalmology	c The branch of medicine dealing with the hair, nails, skin and its diseases
iv	Dermatology	d The study of the flow of matter, primarily in a liquid state
v	Rheology	e The branch of medicine that deals with the anatomy, physiology and diseases of the eye

- 1] i - b, ii - d, iii - e, iv - c, v - a      2] i - d, ii - b, iii - e, iv - c, v - a  
 3] i - d, ii - b, iii - e, iv - c, v - a      4] i - b, ii - a, iii - e, iv - c, v - d

94. Which of the following cannot be inferred from the passage?
- i. The remarkable properties of HA have led to its use in a number of clinical applications
  - ii. It helps in keeping the joints supple and strong.
  - iii. When applied to a diabetic ulcer, HA acts as a scavenger of free radicals.
  - iv. During an injury, HA accumulates in the wound tissue and enhances cell infiltration to promote accelerated wound healing.
  - v. HA has found important applications in drug delivery.
  - vi. HA displays a wide range of biological activities and can act as a signaling molecule too.
  - vii. Since HA preserves tissue hydration in skin, it may be used as a moisturizing agent in cosmetic formulations.
  - viii. Due to the mad cow disease, HA is no longer extracted from bovine eyes.
- 1] (i), (ii) and (vi)      2] (ii) and (viii)  
 3] (iv) and (v)      4] (iii), (iv) and (viii)
95. In the context of the passage, which of the following will fit in the meaning of the word 'comb'?
- 1] a strip of plastic, metal, or wood with a row of narrow teeth
  - 2] search carefully and systematically
  - 3] an act of untangling or arranging the hair
  - 4] the red fleshy crest on the head of a domestic fowl

96. Based on the passage, which of the following can be said as the primary message of the author:
- 1] HA should be cautiously consumed, else it would cause various side effects including inflammatory skin diseases.
  - 2] Pharmacological progress has made it possible for science to convert the inert substance HA into a medically useful ingredient.
  - 3] The biological and physicochemical properties of HA have a variety of applications in the treatment of various diseases.
  - 4] HA has replaced conventional medical treatments and is the first choice of drug in the case of eye diseases, skin problems, or diabetic foot lesions etc.

### PASSAGE-26

#### LEVEL 2

**Directions for Questions 97-101: Read the following passage and answer the questions that follow.**

Alcohols contain an -OH group attached to a saturated carbon. The common names for alcohols are based on the name of the alkyl group. The systematic nomenclature for alcohols adds the ending 'ol' to the name of the parent alkane and uses a number to identify the carbon that carries the -OH group. The systematic name for isopropyl alcohol, for example, is 2-propanol.

Methanol, or methyl alcohol, is also known as wood alcohol because it was originally made by heating wood until a liquid distilled. Methanol is highly toxic and unfit for human consumption. Many people have become blind or died from drinking it. Ethanol, or ethyl alcohol, is famously known as the alcohol associated with 'alcoholic' beverages. Methanol and ethanol can be biologically synthesized to be used as an alternative to fossil fuels as they burn very cleanly. Ethanol has been made for at least 6000 years by adding yeast to solutions that are rich in either sugars or starches. The yeast cells obtain energy from enzyme-catalyzed reactions that convert sugar or starch to ethanol and carbon dioxide (CO<sub>2</sub>).

When alcohol reaches a concentration of 10% - 12% by volume, the yeast cells die. Brandy, rum, gin, and the various whiskeys that have a higher concentration of alcohol are prepared by distilling the alcohol produced by this fermentation reaction. Ethanol isn't as toxic as methanol, but it is still dangerous. In fact, due to its properties, it is also used as a solvent and can be used to dissolve many organic compounds which are insoluble in water. Most people are intoxicated at blood alcohol levels of about 0.1 gram per 100 mL. An increase in the level of alcohol in the blood to between 0.4 and 0.6 g/100 mL can lead to coma or death.

The method of choice for determining whether an individual is DUI - driving under the influence or DWI - driving while intoxicated - is the breathalyzer, for which a patent was issued to R. F. Borkenstein in 1958. The chemistry behind the breathalyzer is based on the reaction between alcohol in the breath and the chromate or dichromate ion.

The instrument contains two ampoules that hold small samples of potassium dichromate dissolved in sulfuric acid. One of these ampoules is used a reference. The other is opened and the breath

sample to be analyzed is added to this ampoule. If alcohol is present in the breath, it reduces the yellow-orange dichromate ion to the green trivalent chromium ion. The extent to which the color balance between the two ampoules is disturbed is a direct measure of the amount of alcohol in the breath sample. Measurements of the alcohol on the breath are then converted into estimates of the concentration of the alcohol in the blood by assuming that 2100 mL of air exhaled from the lungs contains the same amount of alcohol as 1 mL of blood.

Measurements taken with the breathalyzer are reported in units of percent blood-alcohol concentration (BAC). In most states, a BAC of 0.10% is sufficient for a DUI or DWI conviction. This corresponds to a blood-alcohol concentration of 0.10 grams of alcohol per 100 mL of blood. Alcohols can be thought of as derivatives of water in which one of the hydrogen atoms has been replaced by an alkyl group. If both of the hydrogen atoms are replaced by alkyl groups, we get an ether group. These compounds are named by adding the word ether to the names of the alkyl groups. Diethyl ether, often known by the generic name 'ether', was once used extensively as an anesthetic. Because mixtures of diethyl ether and air explode in the presence of a spark, ether has been replaced by safer anesthetics. Ethers are desirable solvents for fats, oils, waxes, perfumes, resins, dyes, gums, and hydrocarbons.

97. Which of the following would be the most appropriate title for the passage?
- 1] Organic Chemistry: History and Applications
  - 2] Alcohols and Esters: Types and Applications
  - 3] R. F. Borkenstein: Alcohols, Alcoholic Beverages and Breathalyzers
  - 4] Nomenclatures, Synthesis and Uses of Few Compounds in Organic Chemistry
98. Which of the following sentences **cannot** be inferred from the passage?
- 1] Many organic compounds that are insoluble in water dissolve in ether and ethanol.
  - 2] Readings taken on a breathalyzer may not be accurate for a person with impaired lung function.
  - 3] If a person does not intend to drive, it is safe to take in alcoholic beverages till blood alcohol levels rise to around 0.3 g/100 mL or 0.30%.
  - 4] Ethanol is a useful renewable fuel resource for countries which can't meet their energy needs by fossil fuels.
99. Which of the following can best provide the meaning of the word 'concentration' as used in the passage?
- 1] the action or power of focusing all one's attention
  - 2] a close gathering of people or things
  - 3] the assembling of military or naval forces in a particular area
  - 4] the relative amount of a particular substance contained within a solution or mixture
100. Which of the following words in the passage means 'a small sealed glass capsule containing a liquid, especially a measured quantity ready for injecting or testing'?
- 1] solvent
  - 2] anesthetic
  - 3] ampoule
  - 4] resin

101. Which of the following best describes the tone of the author's description of the passage?

- |                 |                |
|-----------------|----------------|
| 1] Apprehensive | 2] Ambivalent  |
| 3] Neutral      | 4] Circumspect |

### PASSAGE-27

#### LEVEL 3

**Directions for Questions 102-105: Read the following passage and answer the questions that follow.**

In the eighteenth and nineteenth centuries, European scholars developed the hypothesis that the Indian and European languages had a common ancestry, and from that, it was the next logical step to posit a common ancestry for the peoples of these regions. These putative ancestors were called the 'Aryans'.

Distinguished scholars claimed that the Aryans were 'the rulers of history'. Soon, Aryan descent was popularly seen as the mark, if not yet of a master race, at least of ethnic distinction. Gratified by the discovery of their proud historical pedigree, India's aspiring nationalists embraced the Aryans as readily as did Europe's cultural supremacists. An Aryan homeland was sought somewhere in the middle of the Eurasian landmass, the place from where the Aryans spread out across to Europe and northern India.

India's Aryans were therefore originally immigrants, and to judge by their exploits as recorded in the Vedas, highly combative ones. The Aryan conquistadors were seen as having hurtled down the passes from Afghanistan to career across the plains of Punjab. Dealing death and destruction from fleets of horse-drawn chariots, they subdued the indigenous peoples and appropriated their herds. These indigenes were characterized as dark, flat-nosed, uncouth, incomprehensible and generally inferior. The Aryans, on the other hand, were finer-featured, fairer, taller, favoured above others in the excellence of their gods, and their horses, and altogether a very superior people.

Nineteenth-century British colonialists, reflecting on this new and unexpected Aryan dimension to India's history, could draw great comfort. All that was fine and 'classical' in ancient India's history could now be credited to this influx of manly heroes from the west. The Aryans, spreading their superior culture right down the valley of the Ganga and then deep into the peninsula, had conferred on India an unprecedented cultural integrity and an enviable high degree of civilization. And the British were the neo-Aryans, showering Indians with the incomparable benefits of a superior civilization and a humane religion, and ushering in a new and golden age. Or so some liked to think.

This illusion was rudely shattered in the 1930s. Just when Indian demands for self-government were obliging the British to reconsider their colonial mission, the Aryan thesis became both discredited by Nazi propaganda in Europe and challenged by the archaeological reports coming from Mohenjodaro and elsewhere in India. Initially, with the chronology even vaguer than now, it was not clear that the Harappans pre-dated the Aryan 'invasions'. Indeed, there are still some scholars who insist that it was the Aryans who preceded the Harappans and, despite ample testimony to the contrary, that the Harappan civilization was therefore an Aryan achievement.

Another theory in the 1940s and 50s was that, if the Aryans could not possibly have created the Harappan cities, they might have been responsible for destroying them. This, of course, assumed that the Harappan cities had succumbed to conquest. But in 1964 this theory too collapsed. There is no evidence of destruction or a final defence covering the latest period of Mohenjo-daro. Nor is it clear that Aryan chariots and catapults could have made much impression on Harappan walls thirteen metres thick, according to the archaeologists, and every bit as high.

The possibility of some contact between Aryans and Harappans can never, of course, be totally dismissed. As the dates for the Late Harappan phase have been slowly pushed forward to around 1700 BC, the gap, if there is one, between Harappan and Aryan has closed to perhaps a couple of centuries. Across such a timespan, some web of collective memory could well have spread.

102. What is the author's tone in the first four paragraphs of this passage?  
 1] Amused      2] Sceptical      3] Neutral      4] Proud
103. Which of the following is true, based on the last three paragraphs?  
 1] The evidence suggests that the Harappans pre-dated the Aryans in India.  
 2] The evidence suggests that the Aryans pre-dated the Harappans in India.  
 3] The Aryans may have been responsible for the destruction of the Harappan civilization in India.  
 4] The Harappan and Aryan civilizations never came into contact in India.
104. The Aryans migrated to India from somewhere in central Eurasia. According to the author, this statement is:  
 1] Probably true.      2] Definitely true.      3] Definitely false.      4] Probably false.
105. How do the first four paragraphs of this passage relate to the last three paragraphs?  
 1] The former describe the result of a scholarly hypothesis; the latter describe the result of contradictory scholarly hypotheses.  
 2] The former describe the result of a scholarly hypothesis; the latter describe a popular revolt against that hypothesis.  
 3] The former describe a widely held attitude; the latter show why this attitude was founded in a fallacy.  
 4] The former describe a widely held attitude; the latter show how repugnant this attitude is.

#### PASSAGE-28

##### LEVEL 3

**Directions for Questions 106-108: Read the following passage and answer the questions that follow.**

Works of art may be valued because they are made of precious material. Gold, for example, was used in Egyptian art to represent divinity and the sun. These associations recur in Christian art, which reserved gold for the background of religious icons and for halos on divine figures. During the Middle Ages in Europe, ancient Greek bronze statues were not valued for their aesthetic character, but rather for the fact that they could be melted down and made into weapons. Through

the centuries art objects have been stolen and plundered, in disregard of their cultural, religious or artistic significance, because of the value of their materials.

On the other hand, art can have intrinsic value as well. This depends on the general assessment of an artist and the aesthetic character of his or her work. The Mona Lisa, for example, is made of relatively modest materials - paint and wood - but it is a priceless object nonetheless, and arguably the Western world's most famous image. Leonardo da Vinci, who began painting it around 1503 in Italy, was acknowledged as a genius in his own day, and his work has stood the test of time. The works of van Gogh have also endured, although he was ignored in his lifetime. So intrinsic value is not always immediately apparent; it varies in different times and places, as we can see in the changing assessment of van Gogh's works. 'Is it art?' is a familiar question that expresses the difficulty of defining 'art' and recognizing the intrinsic value of an object.

One of the traditional ways in which art has been valued is for its religious significance. Depictions of gods and goddesses make their images accessible. Architectural works such as temples and churches have served as symbolic dwellings of the gods, relating worshipers to their deities. Medieval European art served an educational function, communicating Bible stories and legends of the saints to a largely illiterate population. Beyond its didactic function, the religious significance of a work of art may be so great that entire groups of people identify with the object.

Works of art also have a nationalistic value, inasmuch as they express the pride and accomplishments of a culture. Today, as in the past, statues of national heroes decorate parks and public squares throughout the world. Sometimes the nationalistic value of art is related to its religious value. In such cases, rulers take advantage of the patriotism of their subjects to impose new religious systems and to enhance their appeal through the arts. In the fourth century, under the Roman emperor Constantine, art was used to reinforce the establishment of Christianity as well as imperial power.

Another symbolic value of art is psychological. Our reactions to art span virtually the entire range of human emotion. They include pleasure, fright, amusement, avoidance and outrage. People can become attached to a work of art, as Leonardo was to his Mona Lisa. Instead of delivering it to the patron, Leonardo kept the painting until his death. Conversely, one may wish to destroy certain works because they arouse anger. In London in the early twentieth century, a suffragist slashed Velázquez's Rokeby Venus because she was offended by what she considered to be its sexist representation of a woman. In 1989 and 1990, when Eastern Europe began to rebel against communism, protesters tore down statues of their former leaders.

106. What is the most likely source of this passage?

- 1] An article on the psychological importance of art
- 2] An article on art in a popular magazine
- 3] A book on artistic movements
- 4] A textbook on art history

107. Which of the following questions is not answered in this passage?

- 1] What are some of the reasons for which we value art?
- 2] Can a work of art have more than one kind of value?
- 3] How has the value of art changed over time?
- 4] Could a work of art that is not considered valuable when it is created ever have intrinsic value?

108. Which of the following is an example of the psychological value of art?

- 1] During the French Revolution of 1789, mobs protesting the injustices of the royal family destroyed statues and paintings of earlier kings and queens.
- 2] In the early nineteenth century, when Napoleon's armies overran Europe, they plundered thousands of works of art that are now part of the French national art collection in the Musée du Louvre, in Paris.
- 3] The colossal gold and ivory statue of the goddess Athena in the Parthenon in Athens, Greece, disappeared without a trace some time after the decline of ancient Greek civilization.
- 4] During the Gothic era in Europe (c. 1200-1400/1500), a significant part of the economic activity of every cathedral town revolved around the construction and decoration of its cathedral.

SET 7 – PERFORMANCE MONITOR									
Passage	LOD of Passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
25	2	5				2	95,96	92,94	93
26	2	5				3	97,98,99	100,101	
27	3	4				2	102,103	104,105	
28	3	3				1		107	106,108

## PASSAGE-29

## LEVEL 2

**Directions for Questions 109-113:** Read the following passage and answer the questions that follow.

In the 1830s, Darwin sent a breathless letter from South America to his mentor John Henslow, of his recent forays in the high passes and plateaus of the Andes. In the letter, he describes a scene full of "wedges of variously coloured rocks...lodged in every possible shape and formation." Visions of this likely lodged in his mind. A few years later, in 1838, puzzling over the birth of new species, he was seized by an image different and stranger than natural selection. He wrote in his notebook of "a hundred thousand wedges trying to force every kind of adapted structure into the gaps in the economy of Nature, or rather forming gaps by thrusting out weaker ones." In his vision, space was tight—if one species wedged its way in, another had to pop out. Those species that fit well withstood the jostling and remained in place, while those that didn't would eventually be ejected.

Over the next 20 years, as he wrestled his theory of evolution into shape, Darwin returned to the idea of wedges regularly. He describes species as "packed closely together and...driven in by incessant blows," as though they were wedges being struck again and again by a mallet. The wedges, he wrote, were of varying shapes and the shocks from each blow travelled across the field in all directions.

The wedges-as-species comparison made it as far as Darwin's first edition of *The Origin of Species*, published in 1859. But at some point soon after Darwin abruptly removed it, and it never appeared again. Today, a century and a half later, Darwin's eerie metaphor of a vast and wedge-filled landscape, pounded by the blows of an unseen hammerer, is (almost) all but forgotten. He never explained why he dropped it, but one possible reason is that he doubted people would like it. Whatever his reasons for abandoning the wedges, it was likely not a rash decision.

Several of his contemporaries, for instance, were displeased with "natural selection." His one-time rival turned comrade-in-arms, Alfred Russell Wallace, was concerned that the word "selection" encouraged readers to view nature as a forward-looking, intelligent designer that was shaping the evolutionary course of life.

Wallace, it turns out, was astute in his reading of Darwin's language. Darwin often seemed to imagine nature as an "all-seeing farmer in the sky," a benevolent overseer that selects, scrutinizes, and rejects. As Wallace saw it, the problem with this rosy view is that, strictly speaking, it's wrong. There is no nice, celestial farmer—just a struggle for existence, with winners and losers.

Over the objections of Wallace and others, Darwin clung to "natural selection" even as he discarded the wedges. Perhaps he sensed the power of his "all-seeing farmer" and, in doing so, intuited something deep about human psychology. People are deeply familiar with the logic of purposeful design, and research has shown that they like to view the world through this lens. When faced with hard-to-explain phenomena, they invoke higher powers or hidden plans—concepts like God, fate, and karma all speak to this impulse. The idea of nature as a selecting agency plays to our biases to brilliant effect.

### PASSAGE-30

**LEVEL 2**

**Directions for Questions 114-121:** Read the following passage and answer the questions that follow.

Service Tax is a tax levied on the transaction of certain services specified by the Central Government under the Finance Act, 1994. It is an indirect tax (akin to Excise Duty or Sales Tax) which means that normally, the service provider pays the tax and recovers the amount from the recipient of taxable service.

Normally, the person who provides the taxable service on receipt of service charges is responsible for paying the Service Tax to the Government (Sec.68 (1) of the Act). However, in the following situations, the receiver of the services is responsible for the payment of Service Tax:

- i. Where taxable services are provided by foreign service providers with no establishment in India, the recipient of such services in India is liable to pay Service Tax.
- ii. For the services in relation to insurance auxiliary service by an insurance agent, the Service Tax is to be paid by the insurance company.
- iii. For the taxable services provided by a goods transport agency for transport of goods by road, the person who pays or is liable to pay freight is liable to pay Service Tax, if the consignor or consignee falls under any of the seven categories viz. (a) a factory (b) a company (c) a corporation (d) a society (e) a co-operative society (f) a registered dealer of excisable goods (g) a body corporate or a partnership firm.

Vide Entry 97 of Schedule VII of the Constitution of India, the Central Government levies service tax through Chapter V of the Finance Act, 1994. The taxable services are defined in Section 65 of the Finance Act, 1994. Section 66 is the charging section of the said Act. Taxable services have been specified under Section 65(105) of the Finance Act, 1994. All the taxable services as on 01.05.2011 are listed in Appendix-1.

From 01.06.2007 to 23.02.2009, the Service Tax was payable @ 12% of the 'gross amount' plus 2% Education Cess on service tax plus 1% Secondary Higher Education Cess on service tax i.e. totaling to 12.36%. This has been hiked to 14% and is applicable from this financial year.

Payment of service tax may be made at the specified branches of the designated banks. The details of such banks and branches may be obtained from the nearest Central Excise Office/Service Tax Office. Every person, liable to pay the service tax in accordance with the provisions of Section 68 of the Act or rules made there under, who fails to credit the tax or any part thereof to the account of the Central Government within the period prescribed, shall pay simple interest @18% per annum.

If a person who is liable to pay Service Tax fails to pay service tax, he shall pay in addition to such tax and interest, a penalty which shall not be less than Rs.100/- for every day during which such failure continues or @1% of such tax per month, whichever is higher. However, the penalty amount payable shall not exceed the amount of Service Tax payable. e-Payment is a payment made through which a taxpayer can remit his tax dues to the Government using internet banking service. It is an additional facility being offered by the banks besides conventional procedure. If a tax payer has remitted all his tax dues to the Government using the internet banking service, there is no need to deposit any other amount by the conventional procedure.

Where an assessee has issued an invoice, or received any payment, against a service to be provided which is not so provided by him either wholly or partially for any reason, the assessee may take the credit of such excess service tax paid by him and adjust of tax liability accordingly. When show cause notices are issued under provisions of the Finance Act, 1994 charging any person for contravention of any provisions of the said Act and rules and/or notifications issued there under and penal action is proposed, the competent officers of the department adjudge the case and issue orders. This process is called adjudication. In the process of adjudication, the noticees can defend their case themselves. However, they may also engage any person, duly authorized to defend their case before an adjudicating officer.

114. Which of the following would be the most appropriate title for the passage?
- 1] An Overview of Service Tax Provisions: Rates, Exemptions, Penalties and Assessments
  - 2] Finance Act, 1994: The Tax Adjudication Process for Service Tax
  - 3] Service Tax: Arbitration, Penalties and Appellate Remedies
  - 4] Taxation Tyranny: The Burden of Indirect Taxes
115. Based on the passage, which of the following cannot be inferred?
- 1] Any adjustment of tax liability can be made by an assessee on his own, in cases when Service Tax has been paid in excess.
  - 2] The presence of a Chartered Accountant or lawyer is not necessary for adjudication.
  - 3] A person who fails to pay service tax shall pay a penalty which shall not be less than Rs.100/- for every day during which such failure continues or @1% of such tax per month, whichever is higher in addition to 18% interest on the service tax amount.
  - 4] In case of penalties, a taxpayer cannot remit his tax dues to the Government using e-Payment internet banking service and has to pay the amount through the conventional procedure only as this e-payment service is valid for only amounts other than penalties.
116. Which of the following can best provide the meaning of the word 'remitted' as used in the passage?
- 1] To transmit money in payment
  - 2] To refrain from exacting a tax
  - 3] To refer a matter to a committee or authority for decision
  - 4] To postpone or defer
117. In the context of the text, which of the following words from the passage means 'the person sending a shipment to be delivered by land, sea or air.'
- 1] Assessee
  - 2] Freight
  - 3] Consignor
  - 4] Adjudicator
118. Given below are a few cases of appeal received by the tax authorities for exemption from payment of tax. Based on the passage, which of the following cases can be exempted from payment of service tax? Select all options that apply.
- i. The appellant, a real-estate organization Double Bull Realty, was asked to pay service tax after it sought the services of a Singapore-based architectural firm which had no office in India.
  - ii. The appellant, a raw material supply chain Sidharth Shekhar Services Limited, availed services of Varma & NeasQ, a global freight and logistics major headquartered in New Delhi, for transport of goods and was asked to pay service tax for the same.
  - iii. The appellant, insurance agent Kanwal Thapar, has been asked to pay service tax in lieu of offering services for being the exclusive agency of insurance company Si Ah Chin Barter Ltd, which has only one office in the country.
- 1] All except (i)
  - 2] Only (ii)
  - 3] (i) and (ii)
  - 4] Only (iii)

119. Match the acts or sections with the laws as mentioned in the passage.

	Acts/Sections		Laws
i	Chapter V of the Finance Act, 1994.	a	The Central Government levies service tax
ii	Section 68 of the Finance Act	b	Taxable services have been specified
iii	Section 65(105) of the Finance Act	c	Show cause notices are issued
iv	Section 68 (1) of the Finance Act	d	The person who provides the taxable service on receipt of service charges is responsible for paying the Service Tax to the Government

- 1] i - a, ii - c, iii - b, iv - d  
3] i - a, ii - b, iii - c, iv - d

- 2] i - a, ii - b, iii - d, iv - c  
4] i - b, ii - a, iii - d, iv - c

120. Which of the following options cannot replace the word contravention as used in the passage?

- 1] breach      2] infringement      3] opposition      4] noncompliance

121. Which of the following correctly captures the tone of the passage?

- 1] Commiserating      2] Grandiose      3] Eulogistic      4] Objective

#### PASSAGE-31

##### LEVEL 3

**Directions for Questions 122-124:** Read the following passage and answer the questions that follow.

Economic historians of technology argue that the significance of a technology for an economy is the difference between the cost or benefit of using a technology and that of the best alternative. Thus Robert Fogel assessed the importance of nineteenth-century US railways not by assuming that without them people and goods would be impossible to transport, but by comparing railways with other means of transportation, including canals and horse-drawn wagons. He found, in a rough calculation, that railways increased the output of the US economy as it stood in 1890 by less than 5 per cent of GDP. Since the American economy was growing very fast at the time, this was the equivalent of saying that without railways the US economy would have had to wait until 1891 or 1892 to achieve the output it reached with railways in 1890. Twentieth-century motorization, or electrification, or the role of civil aviation, has not been subject to such detailed assessments, yet we can imagine productive worlds without the motor car or the aeroplane, (though a world without electricity, in some respects only, is a different matter). Rockets and atomic power, so beloved in the 1950s and 1960s as world-transforming technologies, are as likely to have made the world poorer rather than richer once all the costs and benefits have been computed.

Many object to this kind of counterfactual history - one which invokes something which did not happen - as unsatisfactory. And so it is. Yet it is inescapable if we want to assess significance sensibly. For most assessments already have an implicit, hidden counterfactual assumption which

is usually critical to the argument: i.e. that there was no alternative. For example, a recent article imagined what the world would have been like without computers; the conclusion was that it would barely work at all, and therefore that computers were extraordinarily significant. This is the equivalent of asking what would happen if all existing (electronic digital) computers suddenly stopped working.

This conclusion assumes no alternative to computers, but we would use alternatives and do things differently. Of course, computers do things better than alternatives, and for many uses of computers there may well be no alternative, but that is exactly what one needs to catch hold of. The question is not what computers do, but how well they do it, and what they can do that cannot be done otherwise.

Precisely because of the fecundity of invention there usually have been comparable alternatives. There were computing machines before electronic computers. Punched-card machines were used for large-scale data processing; mathematical calculations were done with teams of 'computers' (people who computed) calculating with machines, often electric ones. Slide-rules were important tools in the design workshop. Digital electronic computers were preceded by mechanical analogue computers, from tide predictors to differential analysers. Electronic analogue computers played a vital role, along with digital computers, in the design of complex systems for decades after the Second World War.

Telecommunications existed before the internet: the telegraph, telephone and radio have been around a century or more. Television by cable and by high-frequency radio transmission has been around for decades. There was sound reproduction before the CD: wax cylinders, shellac and vinyl records, wire and tape recorders all worked. Invention, and human ingenuity in using inventions, will always provide us with alternatives.

122. The example of nineteenth-century US railways is meant to demonstrate that:

- 1] The American economy would not have grown as fast as it did without the benefit of the railways.
- 2] Despite all the hype surrounding the advent of the railways, they made very little difference to the US economy.
- 3] The significance of railways in the US economy in the 1890s was marginal.
- 4] Taking into account the costs involved, railways were actually a net loss for the US economy.

123. Which of the following sayings best sums up the last paragraph?

- 1] Old is gold.
- 2] There is more than one way to skin a cat.
- 3] The more things change, the more they stay the same.
- 4] Necessity is the mother of invention.

124. Pick the most suitable title for this passage.

- 1] Alternative Technologies      2] Counterfactual History  
 3] The Economic History of Technology      4] The Insignificance of Modern Technology

### PASSAGE-32

#### LEVEL

**Directions for Questions 125-127:** Read the following passage and answer the questions that follow.

The idea that some characteristics of an organism are explained by the organism's intrinsic nature, whilst others reflect the influence of the environment is an ancient one. It has even been argued that this distinction is itself part of the evolved psychology of the human species. Innateness must be clearly distinguished from heritability, at least in the scientific sense of that term. The idea that heritability scores measure the degree to which a characteristic is innate is a vulgar fallacy. Heritability is a statistical measure of the sources of individual differences in a population. While heritability itself is well understood, its relationship to the innate/acquired distinction remains highly controversial. The belief that a trait is innate is today commonly expressed by saying it is 'in the genes'. But genes play an essential role in the production of every trait. Consequently, it will not do to say simply that innate traits are 'caused by genes' whilst acquired traits are 'caused by the environment'. Any relationship between genetic causation and the innate/acquired distinction will be far more complex than this.

Recent philosophical analyses of the innate/acquired distinction can be classified into four types. The first identifies innate traits with those characteristics of an entire species and identifies acquired traits with those that vary between populations and individuals. A second type of analysis identifies innate traits with those that can be explained by natural selection. The third, and currently the most influential, identifies innate traits with those produced by a particular pattern of interaction between genes and environment. A fourth, quite different, type of analysis suggests that labelling a trait 'innate' is a way to indicate that it lies outside the domain of psychology. Finally, there is a tradition of scepticism about the innate/acquired distinction. Sceptics argue that it confounds a number of distinctions that are better kept separate, or, perhaps equivalently, that there is no one property of a trait that corresponds to its being innate.

Philosophical scepticism about innateness draws on a longstanding tradition of scepticism in developmental psychobiology. This research tradition interprets many of its own results as demonstrating the inadequacy of the innate/acquired distinction, and it is critical of the results and interpretations of results found in neo-nativist research. Philosophical defenders of the distinction would benefit from looking at these cases, in which the distinction is purportedly inapplicable or unhelpful, in addition to the cases used by neo-nativists to exemplify the distinction.

One thing seems clear, which is that efforts to clarify the distinction in psychology by appeal to the underlying genetics have not been successful. The innate/acquired distinction does not seem to get much grip on the findings of lower-level developmental sciences such as molecular developmental biology. Once again, this suggests that the distinction may be best understood via its actual use in psychological research.

125. Which of the following statements would the author most likely agree with?
- Every genetically inherited trait cannot be classified as being innate.
  - All traits that are not genetically transmitted are traits acquired from one's environment.
  - All traits are fundamentally genetic since genes play a role in the production of every trait.
- 1] Only I      2] Only III      3] Both I and II      4] I, II and III
126. Why does the author ask the philosophical defenders of the distinction to look at the research carried out in the field of developmental psychobiology?
- The research shows that there is no genetic basis to classify traits as being either innate or acquired.
  - The research proves that the neo-nativist distinction between traits as being innate or acquired is incorrect.
  - The research exemplifies the neo-nativist distinction between traits as being either innate or acquired.
  - The research shows the difficulty to conclusively classify traits as being either innate or acquired.
127. Which of the following best captures the central idea of the passage?
- The distinction between innate and acquired traits is largely a psychological one since it has not been supported by genetics or molecular developmental biology.
  - The distinction between innate and acquired traits holds no water since studies have shown that no single property of a trait corresponds to its being innate.
  - Psychology still remains the only area within which the distinction between innate and acquired traits might be understood, as other areas have failed to clarify the distinction.
  - The age-old debate between innate and acquired traits has not yet been resolved due to the reliance on genetics and molecular biology instead of psychological research.

SET 8 – PERFORMANCE MONITOR

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
29	2	5				4	109,112,113	110,111	
30	2	8				6	114,116,117 120,124	115,118,119	
31	3	3				3	122,123,124		
32	4	3				2	126,127	125	

## LEVEL 1

**Directions for Questions 128-130:** Read the following passage and answer the questions that follow.

Neuroscience measures have enabled researchers to observe neural processes underlying the psychological processes more rapidly and concurrently than was ever before possible with traditional behavioral measures alone. With neuroscience measures, especially with event-related potentials (ERPs; which have extremely high time resolution), a variety of hypotheses regarding early visual processing or early spontaneous attention can be tested with relative ease. Initial neural evidence is indicative of strong cultural effects on such processing.

Moreover, with functional magnetic resonance imaging (fMRI), it is possible to identify specific brain regions that are recruited in a variety of psychological operations such as perception, judgment, and decision making. With putative functions of these regions of the brain reasonably specified, the technique enables researchers to specify the nature of brain mechanisms underlying such psychological operations. Again, culture has proven to be quite powerful in modulating psychological processes. As we will see, when solving simple arithmetic problems, native English speakers engage the left perisylvian cortices-areas that are typically involved in linguistic processing. Surprisingly, however, native Chinese speakers show very little activation in this area. Instead, they show marked activation in a pre-motor association area. A finding like this is especially powerful because it demonstrates that the same behavioral outcome is accomplished by different brain pathways. This suggests that people carry out the same tasks by recruiting varying component neural operations depending on their social or cultural backgrounds.

In East Asian countries, it is quite customary, at least traditionally, for children to learn how to use the abacus. Still today, abacus is often taught in China, Taiwan and Japan as part of arithmetic classes in elementary schools. Abacus users learn to move an array of beads to represent numbers, perform arithmetic operations on them and thus generate answers. Experts can perform complex operations with apparent ease. There is a small literature in cognitive and developmental psychology examining what might be happening in abacus experts as they solve arithmetic problems. Early on, a Japanese developmental psychologist, Giyoo Hatano, proposed that abacus experts acquire a mental representation of abacus and operate on the mental abacus. One implication of this idea is that abacus experts represent numbers spatially in terms of locations of relevant beads on the mental abacus.

Recently, Hanakawa et al. conducted an fMRI study, investigating some neural implications of the mental abacus hypothesis: if experts use a mental abacus in mental computation, they should engage parietal regions of the brain because they are linked to spatio-visual processing. The researchers asked both abacus masters and novices (all Japanese) to solve a variety of arithmetic problems and observed patterns of brain activations. Their data suggest that novices tend to show activations in motor cortices as well as areas involved in linguistic processing (e.g. Broca's area) during mental computation. However, for intermediate abacus users, a much more prominent activation was found in the left parietal lobe and, moreover, for abacus masters this parietal activation was found bi-laterally. One additional and crucial piece of data came from an analysis

of how brain activations might increase as a function of difficulty of mental computation. The parietal activation was systematically greater as a function of the number of digits involved in the mental computation, thus indicating the crucial involvement of the parietal lobe in arithmetic processing.

128. In which of the following ways does culture differentiate us in our everyday life??

- 1] Deciding upon a travel route
- 2] Writing a blog on a political topic
- 3] Doing mathematical calculations
- 4] All of the above

129. The author suggests that:

- 1] the effect of culture on brain functions is unlimited.
- 2] specific cultural tools and social milieu affects the brain's function.
- 3] the brain is wired to respond slowly to foreign practices.
- 4] culture dilutes the ability to learn new methods of doing things.

130. In the context of the experiment, which of the following can be inferred from the passage?

- 1] East Asians have a more evolved sense of reasoning than Westerners.
- 2] Native English speakers have genetically thicker cortices than native Chinese speakers.
- 3] A Japanese with an enlarged parietal lobe shows greater competence in complex mathematical processing than a Westerner.
- 4] Proficient abacus users have higher visual-spatial skills than novices.

#### PASSAGE-34

#### LEVEL 2

**Directions for Questions 131-136: Read the following passage and answer the questions that follow.**

If you talk about the history of mathematics to any Indian mathematician, you are most likely to have two types of reactions. Firstly, his mind would immediately flash back to the great works of ancient Indian mathematicians, including the mathematical contents of the Vedas. Secondly, he remonstrates that he does not know the history of mathematics in detail, nor is he interested in learning it; in fact, he has no time to learn it. However, the history of mathematics cannot be separated from mathematics. As André Weil put it, the history of mathematics in itself is mathematics and no one should venture to enter the field unless he knows enough of mathematics.

Placed between these two extraordinary, adventitious and redundant situations, the studies of history of mathematics have suffered hopelessly. In fact, they have yet to be initiated in the right perspective. While a good university in every part of the world has a department of study in the history and philosophy of mathematics, it is disappointing that there is hardly a university in India that provides facilities for such studies. In fact, a large number of Indian manuscripts are yet to be translated from the original languages in which they detail facts about ancient mathematics.

This has led to a deadening disposition. Due to the vacuum of studies on the history of mathematics in India, studies by Western historians and Euro-centric academics of history of mathematics have taken centre stage in our minds and syllabi. These historians and academicians deliberately ignore the mathematical achievements of India. Their belief that except for the discovery of the concept of zero and the decimal representation of numbers, everything else in mathematics was done outside India is now universally accepted. The reason for such thinking is easy to understand. The whole of Europe learned mathematics through the Greeks. The net result of such historians is that the history of Indian mathematics is not even considered as a part of the world history of mathematics. For how long can we continue to believe in the half-truths propagated by the Western historians and Euro-centric academics?

Keeping this in mind, the authors should be commended for endeavouring to take up this prodigious task. Their aim was to highlight momentous, positive and concrete contributions made by Indian mathematicians in the initial advancement of mathematics and relate them to the developments that occurred in a later era in Greece, Middle East, China and Japan.

131. The passage is most likely to be

- 1] A newspaper article lamenting the lack of scientific temper among Indian historians.
- 2] A blog essaying the history of mathematics from ancient times to the modern era.
- 3] A preface or foreword in a book written to explore contributions made by Indian mathematicians in the initial advancement of mathematics.
- 4] An article in a journal of mathematics describing the contributions made by Indian mathematicians.

132. Match the following words used in the passage with their meanings.

	Words		Meanings
i	Remonstrate	a	Remarkably or impressively great in extent, size, or degree
ii	Adventitious	b	Of great importance or significance
iii	Prodigious	c	Happening as a result of an external factor or chance rather than design or inherent nature
iv	Momentous	d	To reason or plead in protest

- 1] i - b, ii - c, iii - a, iv - d
- 2] i - c, ii - b, iii - d, iv - a
- 3] i - d, ii - c, iii - b, iv - a
- 4] i - d, ii - c, iii - a, iv - b

133. Which of the following would be the most appropriate title for the passage?

- 1] Eurasia: The Cradle of History of Mathematics
- 2] India and Greece: Civilizations United by Mathematics, Divided by Destiny
- 3] Academic Acrobatics: Negation of Contribution by Indians in Initial Advancement of Mathematics
- 4] Mathematical Contributions: A Perspective by Western historians and Euro-centric Academics

134. Based on the passage, which of the following can be said to be true?
- 1) Historians of Indian origin have a tendency to exaggerate claims of historic contribution of Indian mathematics and Indian universities do not have the wherewithal to fund courses on history of Indian mathematics.
  - 2) The belief of Euro-centric academics that except for the discovery of the concept of zero and the decimal representation of numbers, everything else in mathematics was done outside India is true.
  - 3) As some texts of Indian history cannot be translated from their original languages, the contribution made by Indian mathematicians in the initial advancement of mathematics may not be fully known.
  - 4) The history of Indian mathematics is not even considered as a part of the world history of mathematics due to the Euro-centric academics that have spread a motivated version of the history of mathematics and the lack of multiple studies determining positive and concrete contributions made by Indian mathematicians in the initial advancement of mathematics.
135. Which of the following messages can be inferred from the passage?
- i. Indian mathematicians do not have the time, energy, resources or orientation to study about the history of mathematics and the contribution of Indian mathematics to the history of mathematics.
  - ii. Highlighting concrete contributions made by Indian mathematicians in the initial advancement of mathematics and relating them to the developments that occurred in a later era in Greece, Middle East, China and Japan will expose the deception spread by the Euro-centric academicians about their contribution.
  - iii. Unless a nation and its people work to own their place in history and present it in an appropriate manner, they will be slaves of external projections of their histories.
  - iv. As history cannot be undone, it is important for academics to move ahead from the deification of the contribution of Indians to the history of mathematics and work practically on finding new innovations in fields such as mathematics.
  - v. As they have more credibility than Indian mathematicians, it is essential to find Western historians and Euro-centric academics of history of mathematics that are willing to dig out the contribution of Indian mathematics to the history of mathematics and fund their studies.
- 1] Both (iii) and (v)
  - 2] Both (ii) and (iii)
  - 3] Both (ii) and (iv)
  - 4] All except (iii)
136. Which of the following words can replace the word 'deadening' as used in the passage?
- 1] Injuring
  - 2] Destroying
  - 3] Stunning
  - 4] Dulling

## PASSAGE-35

## LEVEL 4

**Directions for Questions 137-139: Read the following passage and answer the questions that follow.**

Wisdom is not the same as knowledge, and so it seems odd it has attracted the attention of science. There is such a thing as "wisdom studies" now, and researchers and neuroscientists are in search for the latest information about wisdom. Scientists treat wisdom the way they treat anything else. They break it down into its smallest components to identify and test, and they attempt to figure out how it works, how to obtain it, and what it is. According to researchers there are eight attributes of wisdom: Emotional Regulation, Knowing What's Important, Moral Reasoning, Compassion, Humility, Altruism, Patience, and Dealing with Uncertainty. Tests are designed, studies are lined up, and college undergrads short of cash or in need of class credit are recruited as lab rats in our pursuit of wisdom.

The problem is that wisdom is elusive, and the act of reducing it down to a binary code seems ridiculous. Take a common test for moral reasoning: A trolley is out of control and will kill five people unless you pull the lever for the trolley to switch tracks, resulting in the death of one person. What do you do? Researchers later switched it up to find people's moral threshold: How far would you go to save those five people? How much would you participate in that one person's death? Would you kill him or her with your own hands? The problem with the test is that it has only two answer choices: yes and no. Everyone in the world knows how you're supposed to answer: you are supposed to kill the one to save the five. What's more interesting is now that we have neuro-imaging, we can watch a person's brain at work, their emotional response, how rationality has to override disgust. A person might give the right answer on the survey and still be the type of person who doesn't intervene when he or she hears a cry for help. There is a danger in seeing this as a map of isolated points rather than a three-dimensional, pulsing, dynamic network of neural coordination, one that is constantly changing, and changeable, one that is weighted with different inputs depending on our previous experiences, our learning, our mood that day, the general uncertainty or anxiety we may be feeling, our life circumstances at any time, our age and stage of life - a network that is, in a word, idiosyncratic.

The problem with many behaviourists is their simplistic reduction of our desires, motivation, and reasoning. And so while the neuro-imaging might teach us that our brains are much more complex than the standard self-reporting tests reveal, the experiments break down when they try to encompass all we bring to every decision, or when they figure out why knowing the wise or moral thing to do does not lead one to actually do that thing. We crave wisdom - worship it in others, wish it upon our children, and seek it ourselves. But there's a difference between admiring wisdom and emulating it. That's perhaps the best illustration of the difference between knowledge and wisdom.

137. Which of the following options best captures the essence of the author's main argument against 'wisdom studies'?
- 1] Studies using binary tests with predictable answers cannot capture the complexity of the psychological processes behind real-time human decision-making.

- 2] Studies using undergrad students will tend to produce results that validate researchers' hypothesis rather than reflect real-time decision-making.
- 3] Studies using tests cannot account for the many variables that are involved in real-time decision-making scenarios.
- 4] Studies using binary tests tend to skew the findings in one particular direction, ignoring the grey areas of real-time human decision-making.
138. Which of the following words is the author most likely to use to describe scientific models that deconstruct wisdom?
- 1] Rational      2] Simplistic      3] Causal      4] Inane
139. Which of the following would be a suitable title to the passage?
- 1] Can we understand wisdom?      2] Our knowledge of wisdom.  
 3] The science behind wisdom.      4] Bounded knowledge, elusive wisdom.

#### PASSAGE-36

##### LEVEL 5

**Directions for Questions 140-144:** Read the following passage and answer the questions that follow.

For over a decade I have been collecting place-words: gleaned singly from conversations, correspondences or books, and jotted down in journals or on slips of paper. Now and then I have hit buried treasure in the form of vernacular dictionaries or extraordinary people - troves that have held gleaming handfuls of coinages. One such trove turned up on the moors of the Outer Hebridean island of Lewis in 2007. There, I was shown a 'Peat Glossary': a word-list of the hundreds of Gaelic terms for the moorland that stretches over much of Lewis's interior. Some of the language it recorded was still spoken - but much had fallen into disuse.

The same year I first saw the Peat Glossary, a new edition of the Oxford Junior Dictionary was published. A sharp-eyed reader noticed that there had been a culling of words concerning Nature. Under pressure, Oxford University Press (OUP) revealed a list of the entries it no longer felt to be relevant to a modern-day childhood. The deletions included 'acorn', 'adder', 'ash', 'beech', 'bluebell', 'buttercup', 'catkin', 'conker', 'cowslip', 'cygnet', 'dandelion', 'fern', 'hazel', 'heather', 'heron', 'ivy', 'kingfisher', 'lark', 'mistletoe', 'nectar', 'newt', 'otter', 'pasture' and 'willow'. The words introduced to the new edition included 'attachment', 'block-graph', 'blog', 'broadband', 'bullet-point', 'celebrity', 'chatroom', 'committee', 'cut-and-paste', 'MP3 player' and 'voice-mail'.

The substitutions made in the dictionary - the outdoor and the natural being displaced by the indoor and the virtual - are a small but significant symptom of the simulated life we increasingly live. Children are now (and valuably) adept ecologists of the technoscapes, with numerous terms for file types but few for different trees and creatures. A basic literacy of landscape is falling away up and down the ages. And what is lost along with this literacy is something precious: a kind of word magic, the power that certain terms possess to enchant our relations with Nature and place. As the writer Henry Porter observed, the OUP deletions removed the 'euphonious

vocabulary of the natural world - words which do not simply label an object or action but in some mysterious and beautiful way become part of it'.

Consider 'ammil', a Devon term meaning 'the sparkle of morning sunlight through hoar-frost', a beautifully exact word for a fugitive phenomenon I have several times seen but never before been able to name. Shetlandic has a word, 'pirr', meaning 'a light breath of wind, such as will make a cat's paw on the water'; and another, 'klett', for 'a low-lying earth-fast rock on the seashore'. On Exmoor, 'zwer' is the onomatopoeic term for the sound made by a covey of partridges taking flight. 'Smeuse' is a Sussex dialect noun for 'the gap in the base of a hedge made by the regular passage of a small animal'; now that I know the word 'smeuse', I will notice these signs of creaturely movement more often.

The variant English terms for icicle - 'aquabob' (Kent), 'clinkerbell' and 'daggler' (Wessex), 'cancervell' (Exmoor), 'ickle' (Yorkshire), 'tankle' (Durham), 'shuckle' (Cumbria) - form a tinkling poem of their own. 'Blinter' is a northern Scots word meaning 'a cold dazzle', connoting especially 'the radiance of winter stars on a clear night', or 'ice-splinters catching low light'. Instantly the word opens prospects: walking sunwards through snow late on a midwinter day, with the wind shifting spindrift into the air such that the ice-dust acts as a prismatic mist, refracting sunshine into its pale and separate colours; or out on a crisp November night in a city garden, with the lit windows of houses and the orange glow of street light around, while the stars blinter above in the cold high air.

In *The History of the Countryside*, the great botanist Oliver Rackham describes four ways in which 'landscape is lost': through the loss of beauty, the loss of freedom, the loss of wildlife and vegetation, and the loss of meaning. I admire the way that aesthetics, human experience, ecology and semantics are given parity in his list. Of these losses the last is hardest to measure.

I do not, of course, believe that such words will magically summon us into a pure realm of harmony and communion with Nature. Rather that they might offer a vocabulary that is 'convivial' as the philosopher Ivan Illich intended the word - meaning enriching of life, stimulating to the imagination, and 'encouraging creative relations between people, and people and Nature'. And, perhaps, that the vibrancy of perception evoked in these glossaries may irrigate the dry meta-languages of modern policymaking (the Department for Environment, Food and Rural Affairs, for instance, offers such tautological aridities as 'Land use: the use to which a piece of land is put'). For there is no single mountain language, but a range of mountain languages; no one coastal language, but a fractal of coastal languages; no lone tree language, but a forest of tree languages.

As I have travelled, I have come to understand that although place-words are being lost, they are also being created. I met a painter in the Hebrides who used 'landskein' to refer to the braid of blue horizon lines in hill country on a hazy day; and a five-year-old girl who concocted 'honeyfur' to describe the soft seeds of grasses held in the fingers. John Constable invented the verb 'to sky', meaning 'to lie on one's back and study the clouds'. We have forgotten ten thousand words for our landscapes, but we will make ten thousand more, given time.

Of course there are experiences of landscape that will always resist articulation, and of which words offer only a remote echo - or to which silence is by far the best response. Nature does not name itself. Granite does not self-identify as igneous. Light has no grammar. Language is always late for its subject. Sometimes on the top of a mountain I just say, 'Wow.'

140. What is the style of this passage?  
 1) Descriptive      2) Argumentative      3) Analytical      4) Both [1] and [2]
141. Suggest a suitable title for the passage.  
 1) Words can Speak      2) The World of Words  
 3) Nature Speaking through Words      4) Experiencing Nature through Words
142. How is the last paragraph different from the rest of the passage?  
 1) The author negates all the points mentioned in the previous paragraphs and ends on a wistful note in the last paragraph.  
 2) The author wants to reiterate that a single language is inadequate to express oneself in relationship with Nature.  
 3) The author wants to show that sometimes no language can completely capture the thoughts of a person.  
 4) The author wants to suggest that sometimes silence is the best language to praise the beauty of Nature.
143. What does Oliver Rackham mean by claiming that landscape is lost through the 'loss of meaning'?  
 1) A landscape is lost when the words related to it fail to conjure any meaning to people.  
 2) Once a landscape is lost, the meaning that the landscape had to certain people is also lost.  
 3) The meanings of certain words are lost when the landscape no longer has the same effect.  
 4) Once a landscape is lost, it can be conjured in certain words which may have new meanings.
144. How is the penultimate paragraph related to the second paragraph?  
 1) The author tries to prove that our vocabulary includes more words related to the virtual world than those related to the outdoors.  
 2) The author tries to show that though certain words related to Nature are lost, newer words will be formed in due time.  
 3) The author wants to show that the outdated words were removed to make way for words that are more relevant today.  
 4) The author wants to prove that language is evolutionary and that words travel faster today than in the past.

SET 9 – PERFORMANCE MONITOR									
Passage	LOD of passages	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
33	1	3				1	129	128,130	
34	2	5				4	131,133,134	132,135	
35	4	3				2	137,138	139	
36	5	5				3	141,142	140,144	143

## LEVEL 1

**Directions for Questions 145-147:** Read the following passage and answer the questions that follow.

Everyone has heard of GDP, few know its origins, fewer still what it entails, or how it fundamentally shapes our lives. Even accountants are sometimes befuddled by its arcane logic.

Its origin story matters. During the depths of the Great Depression, no one knew exactly how bad things were. How many people were unemployed? How many businesses had collapsed? What had happened to investments and income? Pushed by a few politicians like Sen. Robert La Follette Jr., Congress finally established a committee to seek information vital to moving people out of poverty and despair. Under the leadership of Simon Kuznets, a group of economists produced the first-ever detailed report on the state of the economy. The forerunner to GDP, it effectively pulled economic policy making out of the dark ages. The prominent economists Paul Samuelson and William Nordhaus called GDP "one of the great inventions of the 20th century," and that was no exaggeration.

Policy makers subsequently wielded GDP as a key weapon to defeat fascism in World War II. By providing critical information on national investment and production, it allowed the Allied powers to outproduce the Axis in military equipment without crippling the civilian economy. Without doubt, GDP deserves to be acknowledged as a central problem-solving device to that era's depression and world war.

Soon after the war's end, however, the problem-solver became a problem. Under the leadership of the United States, GDP rapidly morphed from descriptive metric to prescriptive target - from measure to goal. Through regulatory mechanisms newly designed at Bretton Woods and the United Nations (the World Bank, the International Monetary Fund, and an International System of National Accounts), growth defined by GDP became the pre-eminent goal of national policy making. It's as if the doctor, observing the starving patient, correctly prescribed a diet of higher calories before - quite mindlessly - making an exponential increase in calories the primary goal of medical care going forward, in perpetuity.

The consequences were momentous: GDP effectively replaced political deliberations about the purpose and direction of economic activities. It became the one-stop altar at which people from right to left prayed for deliverance from political instability, renewed global depression, and poverty.

China became fixated on GDP in the 1970s. By the time the Soviet empire imploded in 1991, the GDP regime had taken firm control of all major world economies. From Beijing to Brasilia, and from Moscow to Washington, decision makers had pledged allegiance to it. Most likely, no system, no logic, has ever been as powerful, or as universally entrenched.

This is not to say that significant differences between countries and cultures don't continue to exist, or that political debates have ended. But sanctioned conversation happens almost exclusively within the confines of the GDP spell. A headline such as "Robust Economic Growth Threatens Global Well-Being" is difficult to imagine precisely because our dominant thinking equates growth with progress, not decline.

145. Which attribute made GDP of overriding importance after the war, according to the passage?
- 1] It allowed countries to have control over the rival country's investment levels.
  - 2] It became a yardstick for a country's success among the most developed economies.
  - 3] It seemed to be the most effective way of measuring and setting economic growth rates.
  - 4] It became the ultimate measure of peace and success for all the countries in the world.
146. Which of the following new condition will undermine the effectiveness of GDP the most?
- 1] GDP can trigger a highly competitive race for global power.
  - 2] GDP figures are an approximation at best, while other more holistic and exact measures exist.
  - 3] Underdeveloped countries with GDP regimes still face poverty and unemployment issues.
  - 4] As a measure, GDP leaves several political questions unanswered.
147. Which of the following can be inferred from the last paragraph?
- 1] GDP is losing its appeal in countries witnessing political turmoil.
  - 2] Countries in the pursuit of a higher GDP are likely to ignore human aspects.
  - 3] Countries should not rely on GDP as it is not effective.
  - 4] GDP is leading to a polarised world.

### PASSAGE-38

#### LEVEL 1

**Directions for Questions 148-151:** Read the following passage and answer the questions that follow.

The virtue of all-in wrestling is that it is the spectacle of excess. Here we find a grandiloquence which must have been that of ancient theatres. And in fact wrestling is an open-air spectacle, for what makes the circus or the arena what they are is not the sky (a romantic value suited rather to fashionable occasions), it is the drenching and vertical quality of the flood of light. Even hidden in the most squalid Parisian halls, wrestling partakes of the nature of the great solar spectacles, Greek drama and bullfights: in both, a light without shadow generates an emotion without reserve. There are people who think that wrestling is an ignoble sport. 'Wrestling is not a sport, it is a spectacle, and it is no more ignoble to attend a wrestled performance of Suffering than a performance of the sorrows of Arnolphe or Andromaque'. Of course, there exists a false wrestling, in which the participants unnecessarily go to great lengths to make a show of a fair fight; this is of no interest. True wrestling, wrongly called amateur wrestling, is performed in second-rate halls, where the public spontaneously attunes itself to the spectacular nature of the contest, like the audience at a suburban cinema. Then these same people wax indignant because wrestling is a stage-managed sport (which ought, by the way, to mitigate its ignominy). The public is completely uninterested in knowing whether the contest is rigged or not, and rightly so; it abandons itself to the primary virtue of the spectacle, which is to abolish all motives and all consequences: what matters is not what it thinks but what it sees. This public knows very

well the distinction between wrestling and boxing; it knows that boxing is a Jansenist sport, based on a demonstration of excellence. One can bet on the outcome of a boxing-match: with wrestling, it would make no sense. A boxing match is a story which is constructed before the eyes of the spectator; in wrestling, on the contrary, it is each moment which is intelligible, not the passage of time. The spectator is not interested in the rise and fall of fortunes; he expects the transient image of certain passions. Wrestling therefore demands an immediate reading of the juxtaposed meanings, so that there is no need to connect them. The logical conclusion of the contest does not interest the wrestling-fan, while on the contrary a boxing-match always implies a science of the future. In other words, wrestling is a sum of spectacles, of which no single one is a function; each moment imposes the total knowledge of a passion which rises erect and alone, without ever extending to the crowning moment of a result. Thus the function of the wrestler is not to win; it is to go exactly through the motions which are expected of him. It is said that judo contains a hidden symbolic aspect; even in the midst of efficiency, its gestures are measured, precise but restricted, drawn accurately but by a stroke without volume. Wrestling, on the contrary, offers excessive gestures, exploited to the limit of their meaning. In judo, a man who is down is hardly down at all, he rolls over, he draws back, he eludes defeat, or, if the latter is obvious, he immediately disappears; in wrestling, a man who is down is exaggeratedly so, and completely fills the eyes of the spectators with the intolerable spectacle of his powerlessness. This function of grandiloquence is indeed the same as that of ancient theatre, whose principle, language and props (masks and buskins) concurred in the exaggeratedly visible explanation of a Necessity. The gesture of the vanquished wrestler signifying to the world a defeat which, far from disguising, he emphasizes and holds like a pause in music, corresponds to the mask of antiquity meant to signify the tragic mode of the spectacle. In wrestling, as on the stage in antiquity, one is not ashamed of one's suffering, one knows how to cry, one has a liking for tears.

148. According to the passage, wrestling :

- |                                    |                            |
|------------------------------------|----------------------------|
| 1] is of Greek origin              | 2] stands for a fair fight |
| 3] deals with uninhibited passions | 4] is a duel of excellence |

149. Wrestling arouses the same feelings as a spectacle by:

- 1] entertaining according to the spectators' whims
- 2] displaying the suffering honestly
- 3] letting spectators derive sadistic pleasure
- 4] giving a larger-than-life rendering of a tragi-comedy

150. The reason why winning is not important in wrestling is because:

- 1] the moves in wrestling are calculated
- 2] it is exciting to watch two provoked players
- 3] the end is not as entertaining as the process
- 4] other sports have more attractive prizes

151. What is the meaning of 'ignoble'?

- |                 |                  |             |             |
|-----------------|------------------|-------------|-------------|
| 1] uncontrolled | 2] dishonourable | 3] superior | 4] fearless |
|-----------------|------------------|-------------|-------------|

## PASSAGE-39

## LEVEL 5

**Directions for Questions 152-155:** Read the following passage and answer the questions that follow.

Over the past two decades, the evidence that Nature serves us well in mind and body has accumulated to a degree that approaches natural law. 'The benefits of Nature that have been intuited and written about through the ages have withstood rigorous scientific scrutiny,' notes Frances Kuo, director of the Landscape and Human Health Laboratory at the University of Illinois at Urbana-Champaign. 'Yes, we still find these benefits when we measure them objectively; yes, we still find these benefits when non-Nature lovers are included in our studies; and yes, we still find these benefits even when income and other factors that could explain a Nature-health link are taken into account. In the face of the tremendously diverse and rigorous tests to which the Nature-human health hypothesis has been subjected, the strength, consistency and convergence of the findings are remarkable.'

You have probably heard of some of these studies by now, maybe learning that a window with a view of trees can help you heal after a surgery, or make you less likely to commit or be the victim of a violent crime. Recent research found that even a photograph of Nature in the main room of a small psychiatric hospital could result in a \$30,000 annual reduction in medication issued to reduce patient agitation. Other artistic images did not have a significant effect, and abstract art - the accident in the spaghetti factory that is Jackson Pollock's *Convergence* was tested - led someone on the ward to turn the print to face the wall. The going theory, probably impossible to prove, is that our baseline appreciation of Nature is a paleo-phenomenon, hard-wired into our genes and grounded in the fact that the natural world is our ancestral home, where our species evolved over millions of years. Our minds, as much as our bodies, were formed in the presence of the wild.

Much of this falls under the rubric of science telling us what we already know, but it also illuminates an overlooked point. When we walk the waterfront in our sorrow, when we lie down in a sunlit meadow in purest delight, we typically think of our actions as choices; in the words of one environmental psychologist, we have come to see Nature as a 'sentimental luxury'. We tell ourselves we preferred to seek the shore or the meadow; we might also have played *Assassin's Creed* IV or gone shopping for a new pea-coat. But what stands out in the research is that nothing else is as effective as Nature - a can of Red Bull cannot restore focus as effectively as a few minutes in a grove of trees; a weekend jaunt to New Orleans will not inspire wonder as effectively as time spent in the desert. Nature offers us respite from the worlds we create for ourselves. It's not a preference. It's a need.

But the natural world doesn't only offer our psyches tranquillity and delight. A survey of rural, suburban and urban students in Texas resulted in a study entitled 'Nature is Scary, Disgusting and Uncomfortable'. 'Modern individuals have ... come to feel deeply ambivalent towards wilderness, finding it both beautiful and terrifying, both awesome and awful,' write the Dutch researchers Sander Koole and Agnes van den Berg. Almost everyone finds wilderness magnificent to behold, but that doesn't mean that they want to spend the night.

To which I would respond: surely it was always thus. Were our distant ancestors, gathered around the fire in the lowering light, touched only by the awesome sunset, or did they also dread the awful night? Do we say that Nature is only beneficial when it comforts, calms and uplifts, as though there are no secret pleasures, no vital lessons, in feeling scared, disgusted and uncomfortable? Is there a person alive who only ever wants the calm sea, and never the storm?

It turns out that wilderness is a pretty existential place. In the city, our thoughts are likely to turn on work, relationships and personal finances; in the wilderness we look to the horizons, contemplating issues such as freedom and death. In fact, we are more likely to think about death while in the wild than in any other general environment; Koole and van den Berg go so far as to say that 'wilderness is intrinsically associated with death'. At the same time, many of us are plainly drawn to wilderness as an arena in which to experience life's more equivocal feelings. It is a place to plunge beneath the surface of things.

152. Suggest a suitable title for the passage

- 1] Nature - Laughter and Fear
- 2] Nature - Awesome and Awful
- 3] Nature - a Place for Introspection
- 4] Nature - a Balm for the Restive Body

153. What can be inferred from the fourth paragraph?

- 1] Humans have evolved from Nature lovers to people whose psyches are now embedded in cities.
- 2] Rural and suburban students are more in tune with Nature than those residing in cities.
- 3] Humans are not attuned to the various moods of Nature - calm or stormy.
- 4] Humans are deeply affected by Nature in whatever form it takes - from gruesome to awe-inspiring.

154. This passage has most likely been taken from:

- 1] The findings of a scientific experiment.
- 2] A lecture on the effects of Nature.
- 3] An introduction from a book on natural healing.
- 4] A research paper on the benefits of Nature.

155. Which of the following questions can be answered by the above passage?

- 1] Does a connection with Nature rather than busy lives spent in urban locations make people come to terms with their mortality?
- 2] If wilderness inspires freedom, has its destruction muted our ideals of freedom?
- 3] If people live longer now, does it imply that the wilderness we used to live in was not conducive to health?
- 4] None of the above.

## PASSAGE-40

## LEVEL 5

**Directions for Questions 156-159:** Read the following passage and answer the questions that follow.

On March 24, 2003, Chief Warrant Officer Randy Summerlin, 31, looked out the window of his Chinook helicopter and became concerned. Several men were running across the Iraqi desert. They were whirling what appeared to be white towels over their heads to signal the impending approach of Summerlin's three-copter convoy. Farther ahead, two figures emerged from a Nissan pickup. One held an AK-47 rifle, the other a rocket launcher.

What came next happened in a flash. 'I felt a shudder in the aircraft and a big boom,' Summerlin told Stars and Stripes. A rocket-propelled grenade ripped through a cargo container the helicopter was transporting on a sling. Another tore a melon-sized hole into the aircraft's tail housing. Two rounds from the AK-47 pierced the cabin, one hitting an electrical panel and the other nicking a soldier's cheek. The Chinook retreated, ran into a sandstorm, and made an emergency landing many miles away, in a safer bowl of dust.

An hour or so later, a helicopter deterred by another sandstorm arrived and offered assistance. It was a run-of-the-mill detour, except for one detail: NBC News anchor Brian Williams was on board. The significance of Williams's presence at this location wouldn't be relevant until Williams publicly recalled the incident as 'a terrible moment a dozen years back during the invasion of Iraq when the helicopter we were travelling in was forced down after being hit by an RPG'. He told versions of this story several times - all in public venues and all placing himself nearby or inside the downed aircraft - until January 2015, when his narrative, as well as his reputation, collapsed under scrutiny.

The ensuing public condemnation, wavering between moral outrage and mockery, was overwhelming. Williams responded by saying that he had 'misremembered' the incident. The general public - at least most of it - would have none of that. He lied. Flat out. Bald faced. The weight of social media reinforced Williams's new reputation as a scoundrel. NBC placed him on unpaid leave for six months. Mission veterans put the final nails of judgement in Williams's coffin. 'I don't know how he could have mistaken that,' one said.

The most captivating public controversies are the ones where the response reveals more than the transgression. The 'pants-on-fire' reaction by the public to Williams's fabrication, the almost gleeful vehemence expressed on Facebook pages and across the Twitter-sphere, certainly confirms the seductive pleasure of catching someone red-handed. But this reaction also obscures the underlying messiness of the Big Lie. The gavel-like finality with which Williams was judged absolves us of pondering the deeper questions about how a situation like this one arises. What is the machinery of memory? How does memory concoct the stories we tell about ourselves? The failure to address these questions is unfortunate. The road to Truth might be paved with righteousness, but the precarious relationship all of us have with the past also lends false assurance to the stories that we consider to be objectively true. Condemning Williams and leaving it at that is an all-too-easy response to a much more interesting phenomenon: unintentionally misrepresenting the truth.

Autobiographical (or as psychologists call it, episodic) memory is necessarily flawed. The colloquialisms used to describe it - 'etched into my brain', 'seared into my memory', 'if memory serves', 'never forget' - might emphasize its reliability. But these catchphrases capture an outmoded understanding of memory. It's memory as an ageless photograph instead of memory as a time-sensitive dive into murky psychic territory. Psychologists who study the mysteries of memory speak with a tellingly different lexicon. Present memory is really a necessarily flawed reconstruction of past experience rather than a carbon copy retrieved from a static cognitive archive.

If retrieving memory is a process - and recounting it a performance - then there are numerous ways its accuracy can derail. Daniel Schacter, a professor of psychology at Harvard, has spent his career researching those ways. In *The Seven Sins of Memory*, he notes how 'binding failures', which happen when memory latches onto an inaccurate detail and deems it true, create 'confusions between events we actually experience and those we only think about or imagine'. Our innate suggestibility tempts us to weave extraneous details from subsequent events - conversing with friends, absorbing miscellaneous media bytes, reading a novel - into the fabric of our original recollection. The gist remains (you know you landed in a helicopter in a desert amid a frisson of danger) but, as Schacter and others explain, the specifics can blur into impressions that in some cases disappear altogether. It's not exactly a comforting thought, but every time we return to the incident, we take a different route to reach it and, in turn, come home with a slightly - or not so slightly - different story. The mind never remembers the same way twice.

Considerable research into the neurobiology of memory retrieval supports the idea that our recollections are inherently shaky. According to a literature review in the journal *Nature Reviews Neuroscience*, the molecular mechanisms underscoring what scientists call memory reconsolidation - basically, the recovery of a memory that has already been coded into the brain - highlight the presence of a 'labile period' during which 'the memory can be modified'. The initial consolidation of a memory depends on a protein synthesis. When protein synthesis inhibitors are introduced into the brain after retrieval of the original consolidated memory, the updated memory, which has passed through the labile phase, takes a different cellular pathway. The result is an alteration of the original memory.

Elizabeth Loftus, a cognitive psychologist at UC-Irvine, attributes this phenomenon - the changing nature of a particular memory - to 'the misinformation effect'. She told me she has been lecturing about its impact on the Williams episode ever since the news broke. What particularly struck her was 'how eerily familiar it was' to a 2008 story told by Hillary Clinton, who falsely remembered enduring sniper fire as she and Chelsea Clinton ran across the tarmac after landing in an airplane in Bosnia 12 years before. Loftus hypothesized a scenario whereby Williams, like Clinton, unknowingly embellished his experience. 'In 2003 he reports it accurately,' she said. 'Two years later he sees another helicopter get attacked' - perhaps on a news report. 'Two years after that his helicopter was attacked.' Thus, with every telling, the original version of the story slowly evolves into something different. Our adherence to a black-and-white sense of right and wrong might lead us to think that Williams's embellishments were intentionally designed to mislead us. And perhaps they were. We might even decide that he is a self-aggrandizing person. And perhaps he is. But Loftus offers a more charitable interpretation and concludes, 'Why be so harsh when it happens so often?'

156. Why is the example of Williams given in the beginning of the passage?
- 1] In order to show that memories formed under stress may not be true
  - 2] In order to show that even prominent personalities have to deal with unpleasant memories
  - 3] In order to prove a point that memories are unintentionally modified with time
  - 4] In order to prove that not all unforgettable memories stand the scrutiny of time
157. Which of the following is true, as per this passage?
- 1] People tend to remember only the specifics of an incident that occurred some time ago and not the overall picture.
  - 2] Hillary Clinton deliberately lied about enduring sniper fire in Bosnia in 1996.
  - 3] The alteration of memories is due to the changing cellular pathways present in the brain.
  - 4] For some people, narrating memorable experiences is akin to a performance.
158. Psychologists who study the mysteries of memory speak with a tellingly different lexicon. Which of the following can be inferred from the above sentence?
- 1] Psychologists would like to pinpoint the exact changes made in the retelling of memories to prove that memory is flawed.
  - 2] Instead of using words of permanence, psychologists would prefer to use words which show the transience of memory.
  - 3] Instead of remembering all the details, people should think of memories as illusions which are not true, according to psychologists.
  - 4] None of the above.
159. Suggest a suitable title for the passage.
- 1] How Memories can Lie
  - 2] Time and Memory
  - 3] Memories - Retrieved or Original?
  - 4] Memories - True or False?

SET 10 – PERFORMANCE MONITOR

Passage	LOD of passages	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
37	1	3				3	145,146,147		
38	1	4				3	148,149,151	150	
39	5	4				2	152	153	154,155
40	5	4				2		156,157,159	158

## PASSAGE-41

## LEVEL 1

**Directions for Questions 160-162:** Read the following passage and answer the questions that follow.

A large number of birds possess various conspicuous ornaments, e.g., contrasting or colourful spots and/or feathers such as the long tail feathers of some pheasants, quasals, or whydahs, the crests of cacatuas and turacos, or the colourful patterns of many parrots and toucans. These traits have evolved as a means of visual communication with their conspecifics, predators, and competitors. Irrespective of the primary function of these traits in the micro-evolutionary ways to help the individuals survive and reproduce, a secondary function rises with the modern age strongly affected by pressure from mankind. Humans perceive certain traits as "beautiful" or "ugly" and treat their bearers accordingly. The "beautiful" animals are selectively kept by zoological gardens worldwide, and these also receive more conservation-oriented attention by both public and federal funding.

Colours have long been known to connect with human emotions and feelings, such as sadness or happiness, and this may in turn affect human preferences for certain coloured animal traits. Saturated basic colour hues of blue, green, and yellow are usually associated with positive feelings. The colour blue is reported to evoke the feeling of calmness, restfulness, peace, security, and comfort; green is linked with peace, comfort, hope, and happiness; and yellow is perceived as joyful, lively, energetic, and cheerful. The colour red, being more ambiguous, is sometimes perceived positively with emotions like love, happiness, and energy, but simultaneously evokes anger and hatred. Red is also often reported to cause excitement and arousal, enhance human performance in contests, and function as a distracter, lessening a person's concentration and performance. From achromatic colours (consisting of variance in lightness and contrast and forming the base of patterns and shapes), only white is perceived positively, and this is true for people of both Western and Eastern traditions. Black and grey colours are perceived negatively as depressive hues, associated with sadness, hatred, mourning, and sorrow.

According to the principle of linguistic relativity, human cognitive perception and categorization of colours is linked with the colour terms existing in the languages of various cultures. This stimulated cross-cultural comparisons of colour naming and perception. Recently, Kay, Berlin, Maffi, Merrifield, and Cook performed a detailed study of 110 genetically diverse languages, which led them to recognize a certain universal pattern in the emergence of colour terms in human languages. The first colours that are usually named, and thus distinguished, are black and white. This partition means that people recognize "light" and "dark" colours of any hue. The importance of black and white colours' recognition in this partition may be influenced by the fact that objects are recognizable, even during a night (dark) environment, with illumination too low to stimulate hue sensation. The next rule for colour terms partition is the distinction of a warm and cool hue spectrum, with red, yellow, and its intermediates coming under the "warm" category and with green, blue, and its intermediates coming under the "cold" category. This distinction is long-recognized by colour specialists in the fields of both art and science, and it is also very interesting

to note that the intermediate hue of yellow-green, which links together these dual spectra, affects human emotions negatively, evoking associations with sickness and disgust. The third rule of forming colour terms highlights the importance of the colour red. As noted above, the emotional meaning of red hues is controversial, causing arousal and quickening heartbeat, which may point to a special importance of this colour for human recognition. Altogether, the terms for the colours black, white, yellow, green, blue, and red, which are considered the basic hues, appear primarily, being followed by the terms for grey, brown, orange, pink, purple, and other possible intermediate and mixed colours.



## PASSAGE-42

## LEVEL 2

**Directions for Questions 163-170:** Read the following passage and answer the questions that follow.

The northwestern part of the Indian subcontinent is dominated by the Indus River and its system of upper tributaries [collectively referred to as the Indus river system]. Originating 17,000 feet [518 m] above sea level in a spring near Lake Manasarovar at Mt. Kailash, the Indus River along with the Brahmaputra, Sutlej, and Karnali rivers are fed by massive Tibetan glacial waters to become a mighty river with further feeds from other glacial catchment areas in Karakoram and Zanskar ranges. The Indus then traverses a distance of 1800 miles [2900 km] through Tibet, India, Pakistan occupied Kashmir [PoK], and Pakistan before draining into the Arabian Sea, south of Karachi. On its way, it is further enriched by the waters of several tributaries, the most important of which are Beas, Sutlej, Ravi, Chenab and Jhelum rivers. The western tributaries of the Indus that include the Swat, Kurram, Gomal, Kohat, Zoab and Kabul are not discussed herein.

The India Independence Act enacted in 1947 by the British Parliament and the subsequent British withdrawal from India left the subcontinent partitioned between two independent states marred by demarcation problems along their international boundaries, the peculiar circumstances leading to the division, and the accession of a number of princely states especially that of Jammu & Kashmir straddling India and Pakistan as well as the complex riverine systems of Indus, Ganges, and Brahmaputra. Of these three rivers, the Indus presented a complicated set of issues stemming from thousands of kilometers of man-made irrigation canals and headworks that regulated the flow of its waters. While all the rivers, except Indus and Sutlej, originated within Kashmir, the headworks located mostly in Eastern Punjab were awarded to India. Aside from the Punjab Boundary Commission suggestion that the canal-headworks system be treated as a joint venture, a proposition rejected by both countries, it had not deliberated water sharing of the Indus River Basin due to a hasty partition that was completed in a mere 73 days. Water sharing issues of the Indus river system would later take over a decade to resolve. Further complicating this issue, Pakistan overtly sought to grab Jammu & Kashmir for various reasons including the desire to control the waters of these rivers that succeeded in instilling only distrust among Indian minds.

Under the World Bank plan, Pakistan was asked to construct barrages and canals to divert the Western river waters to compensate the loss of Eastern rivers on the Pakistani side. During the period needed to do this, called the Transition Period, India was required to maintain the "historic withdrawals" to Pakistan. The World Bank then suggested a 'financial liability' for India as replacement costs by Pakistan for the loss of the three Eastern rivers. The international consortium of donors pledged USD 900 million for Pakistan and the drafting of the Indus Water Treaty [IWT] began in August, 1959. The treaty was signed in Karachi by Jawaharlal Nehru, Field Marshal Ayub Khan H.P., H.J. and Mr. W.A.B. Illif, President of the World Bank in a five-day summit meet starting September 19, 1960.

Recent stresses and strains in the observance of the Indus Water Treaty [IWT] have had many analysts believe that water sharing will take a politically charged dynamic and may even replace Kashmir as the primary source of conflict between India and Pakistan. Therefore it is important to have comprehensive understanding of the overall issues of the Indus system of rivers and the IWT.

163. The passage is most likely to be

- 1] a newspaper article on water conservation and dams
- 2] a preface or a chapter in a book on regional conflicts between various countries in Asia
- 3] an article published in a research journal discussing water sharing between two countries
- 4] an online post about rivers on a social networking website.

164. Which of the following titles best suits the passage?

- 1] The India Independence Act and the World Bank's Pact
- 2] A Himalayan Conflict: Sharing the Waters of the Indus, the Ganges and the Brahmaputra
- 3] Peace in Troubled Waters: An Indo-Pak Truce by Jawaharlal Nehru and Ayub Khan
- 4] Indus Water Treaty: Geography, History and Future Probable Conflicts

165. Which of the following words used in the passage complete the sentence? Choose the correct option.

A \_\_\_\_\_ is an area from which rainfall flows into a river, lake, or a reservoir while a \_\_\_\_\_ is the extent or the total area of land where surface water converges to a single point at a lower elevation, usually the exit of the basin, where the waters join another waterbody.

- 1] catchment area, drainage area      2] drainage area, catchment area  
 3] catchment area, tributary area      4] tributary area, drainage area

166. Match the following words used in the passage with their meanings.

Words from the passage		Meanings	
i	Accession	a	Apparatus for controlling the flow of water
ii	Instilled	c	The action of rising to an important position or a higher level
iii	Demarcated	e	Immensely challenging tasks that requires the use of mental resources
iv	Headworks	g	Place or fix equipment or machinery in position
		b	The act of joining a treaty or a group or a country
		d	To equally divide between two rivals
		f	To set the boundaries of
		h	Gradually but firmly establish an idea or attitude

- 1] i - c, ii - g, iii - f, iv - e      2] i - c, ii - h, iii - d, iv - a  
 3] i - b, ii - h, iii - f, iv - a      4] i - b, ii - g, iii - d, iv - e

167. Which of the following can be inferred from the passage?

- The problems about sharing the waters of the Indus are a legacy of the hastily conducted partition of undivided India.
  - The western tributaries of the Indus do not contribute much to the Indus and hence are not a part of the IWT.
  - Many solutions to the problems between India and Pakistan lie in better negotiations and can be solved by sharing controls over both water and Kashmir.
  - Due to its past history, it can be understood that Pakistan may not adhere to the terms of the IWT in the hope of getting rights over more water.
  - The Punjab Boundary Commission was instructed to demarcate the boundaries of the two parts of the Punjab on the basis of the population of Hindus, Muslims and Sikhs.
  - The IWT is a historic pact which permanently settles the issue of sharing the waters between India and Pakistan.
  - The suggestion of the Punjab Boundary Commission to share control was not feasible as some of the lands irrigated by the Indus went in Pakistan while their headworks fell in India.
- 1] All except [ii] and [v]      2] [i], [iv] and [vii]  
 3] Both [i] and [vii]      4] Only [iv]

168. Which of the following best describes the tone of the author's description of the passage?
- 1] Equivocal
  - 2] Cynical
  - 3] Bleak
  - 4] Objective
169. Which of the following **cannot** be concluded from the passage?
- 1] From Punjab to Karachi, the loss of Eastern tributaries of the Indus is seen on the Pakistani side as a slight to Pakistan's honor and a sleight of hand to deny water for agricultural and domestic use.
  - 2] The Indus River is a mighty river as it is fed by a spring near Lake Manasarovar at Mt. Kailash along with Tibetan glacial waters with further feeds from other glacial catchment areas in Karakoram and Zanskar ranges.
  - 3] Water is an important resource and water-sharing treaties can be a source of tension with countries whose behaviour is unreliable and untrustworthy.
  - 4] The India Independence Act erred by creating an unnatural boundary between India and Pakistan that gave rise to a conflict over water-sharing and the disagreements over water may well continue to occur in the future.
170. Which of the following is the antonym of the word 'overt'?
- 1] introvert
  - 2] extrovert
  - 3] covert
  - 4] invert

#### PASSAGE-43

##### LEVEL 4

**Directions for Questions 171-173: Read the following passage and answer the questions that follow.**

The question of whether languages shape the way we think goes back centuries; Charlemagne proclaimed that "to have a second language is to have a second soul". But the idea went out of favour with scientists when Noam Chomsky's theories of language gained popularity in the 1960s and '70s. Dr. Chomsky proposed that there is a universal grammar for all human languages—essentially, that languages don't really differ from one another in significant ways. And because languages didn't differ from one another, the theory went, it made no sense to ask whether linguistic differences led to differences in thinking. Now, a flurry of new cognitive science research is showing that in fact, language does profoundly influence how we see the world. In the past decade, cognitive scientists have begun to measure not just how people talk, but also how they think, asking whether our understanding of even such fundamental domains of experience as space, time and causality could be constructed by language.

Patterns in language offer a window on a culture's dispositions and priorities. For example, English likes to describe events in terms of agents doing things. English speakers tend to say things like "John broke the vase" even for accidents. Speakers of Spanish or Japanese would be more likely to say "the vase broke itself". Such differences between languages have profound consequences for how their speakers understand events, construct notions of causality and agency, what they remember as eyewitnesses and how much they blame and punish others. So does language shape cultural values, or does the influence go the other way, or both? Languages, of course, are human creations, tools we invent and hone to suit our needs. Simply showing

that speakers of different languages think differently doesn't tell us whether it's language that shapes thought or the other way around. To demonstrate the causal role of language, what's needed are studies that directly manipulate language and look for effects in cognition.

One of the key advances in recent years has been the demonstration of precisely this causal link. It turns out that if you change how people talk, that changes how they think. If people learn another language, they inadvertently also learn a new way of looking at the world. When bilingual people switch from one language to another, they start thinking differently, too. And if you take away people's ability to use language in what should be a simple nonlinguistic task, their performance can change dramatically, sometimes making them look no smarter than rats or infants. The structures that exist in our languages profoundly shape how we construct reality, and help make us as smart and sophisticated as we are.

Language is a uniquely human gift. When we study language, we are uncovering in part what makes us human, getting a peek at the very nature of human nature. As we uncover how languages and their speakers differ from one another, we discover that human natures too can differ dramatically, depending on the languages we speak. The next steps are to understand the mechanisms through which languages help us construct the incredibly complex knowledge systems we have. Understanding how knowledge is built will allow us to create ideas that go beyond the currently thinkable.

171. According to the passage, which of the following thing(s) about a culture does its language tell us?
- The social structure that governs the culture.
  - The importance given to human actions in that culture.
  - The judicial processes of a culture.
- 1] Only I      2] Only II      3] Only III      4] None of the three
172. Which of the following is implied from the performance of people in non-linguistic tasks when prevented from using language?
- Without language we might be incapable of interpreting and organizing the reality of the external world.
  - Language shapes the way we think in ways that we have not yet been able to fully understand.
  - The boundaries of our language are perhaps the boundaries of our thought.
  - Everything that can be thought cannot be said.
173. Which of the following can be a suitable title for the passage?
- Language and Culture
  - Linguistics and Thought
  - Does Language Shape the Way We Think?
  - A Philosophy of Language

## PASSAGE-44

## LEVEL 5

**Directions for Questions 174-177:** Read the following passage and answer the questions that follow.

The Enlightenment began not only with books and pamphlets, but with an earthquake. In 1755, an earthquake flattened Lisbon, set it aflame, and then caused a massive tsunami that swept the Tagus River into the city, killing more than 40,000 people. Theologians claimed the disaster was divine retribution for earthly pride and sin.

The French philosopher Voltaire argued, though, that it was simply nature's systems that had caused the movement of the earth's crusts. He criticized the Catholic Church for claiming God was behind the disaster rather than the clock-maker master of the system of nature. Voltaire's opinion led to a famous international debate that helped him move public opinion away from mystical explanations of natural phenomena and toward scientific authority.

Ferrone's model of an Enlightenment tradition comes directly from Voltaire. He was one of the first to recognize the Enlightenment as a distinct movement; he used the word 'lumières' to describe philosophers seeking progress through criticism, and claimed that the new *gens de lettres*, or 'men of letters', were super-scholars who, as living encyclopaedias, would master the arts, sciences, and, above all, literature. These enlightened ones had a primarily social function: to critique in the name of progress. Kant summed up Voltaire's idea best when he said: 'Our age is the age of criticism to which all must be subjected.' The ultimate goal of this critical movement was to create reason for the betterment of society, and this reason would have to stand the 'test of free and public examination', Kant said.

At least on the level of creating a critical tradition, the Enlightenment project worked. Books, pamphlets, journals and papers proliferated during the eighteenth century, and public debate, in turn, created public opinion that began to stand as a counter authority to kings, religious leaders and states. The great philosophers who followed Voltaire and Kant - Hegel and Nietzsche in particular - might have questioned secularism, the power of science, and human agency, but they always defended an ideal of criticism.

Writing in the early nineteenth century, Hegel grappled with the Enlightenment as a critic, not a proponent. The idea of secular human progress, Hegel warned, was misguided in attempting to bring 'heaven' to the 'earth below'. Hegel felt that this hubris, as well as the loss of all Christian morality and the belief that humans could build a secular paradise, had brought about the Terror of the French Revolution. But he still saw the Enlightenment as the central point of a philosophical inquiry steeped in scepticism and an abiding belief in criticism. If one was to study human history, Hegel warned, one could never be 'passive', for historians came with their own predetermined 'categories'. Only through the constant critique of subjectivity and through dialectic argument could humans face the challenges of earthly reason and science. It is this scepticism and method of criticism of the Enlightenment itself, Ferrone claims, that makes Hegel - the critic of progress and secularism - an Enlightenment thinker.

Like Hegel, Nietzsche was sceptical of the Enlightenment claims of progress and human utopia. Through an examination of the Renaissance and Reformation, Nietzsche replaced the idea of progress - which he thought 'primitive' Germans, at least, could never grasp - with his idea of the modern man's 'will to power'. If Nietzsche embraced Voltaire as the great debunker of religion, he nonetheless believed that secularism did not lead to the betterment of humankind, but instead opened the door to nihilism. Ferrone, on the other hand, presents Nietzsche as one of the guardians of the Enlightenment. Nietzsche embraced Kant's question, 'What is Enlightenment?' as the inspiration of his own philosophical progress. And even if nihilism contradicted the optimism of the Enlightenment, it still adopted a model of human rather than divinely inspired destiny, and for this, Ferrone claims, Nietzsche held the 'banner of Enlightenment'. This human destiny, no matter how dark, would be attained through the criticism of the illusions of both Christians and socialists.

174. Which of the following is the correct summary of the passage?

- 1] Ferrone claimed that both Hegel and Nietzsche were proponents of the Enlightenment even though both had different approaches. Voltaire was one of the first persons to recognize the Enlightenment movement. Ferrone has based his opinion about the Enlightenment on the views of various philosophers, such as Hegel and Nietzsche, who were instrumental in bringing it about.
- 2] Ferrone has tried to describe the Enlightenment and how it influenced the new gens de lettres by moving people away from divinity to science. He has also explained how the two philosophers, Nietzsche and Hegel, defined the Enlightenment. Ferrone wanted to prove that the Enlightenment could take root only after the hold of religious authorities over society diminished while that of science and reason increased.
- 3] The Enlightenment began with Voltaire's scientific explanation about a natural disaster, which led to people questioning authority and believing in logical reasoning rather than in divinity. Voltaire was one of the first persons to recognize the Enlightenment as a social movement. Though both Hegel and Nietzsche had different approaches, they were both a part of the Enlightenment movement, according to Ferrone.
- 4] Ferrone has described how the Enlightenment did not come about due to the written word but because of a natural disaster. He has explained the philosophies of various thinkers who worked tirelessly to change the attitudes of the common man by scientifically proving the theories put forth by religion to be wrong and that for science to prevail over divinity.

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

- 1] Nietzsche based his ideas on those of Voltaire and Kant.
- 2] Voltaire's argument that science and nature were behind natural disasters was criticized by religious authorities as it weakened their hold over the masses.
- 3] During the Enlightenment, people started questioning authority and gave greater importance to reason.
- 4] Hegel and Nietzsche both criticized the role of secularism in the betterment of society but wanted people to argue using reason with the challenges faced by them.

176. What was the major difference between Hegel's and Nietzsche's philosophies?
- 1] Hegel was a critic of religion, while Nietzsche was sceptical of enlightenment.
  - 2] Hegel believed in religion, but also argued with it, while Nietzsche embraced religion wholeheartedly.
  - 3] Hegel supported religion, while Nietzsche criticized religion, though he did not consider secularism to be any better.
  - 4] None of the above.
177. Which of the following correctly describes the Enlightenment as it is portrayed in this passage?
- 1] It involves providing scientific explanations for natural phenomena instead of seeking religious answers.
  - 2] It involves criticizing an idea by providing adequate reasons which can stand further questioning.
  - 3] It involves gauging public opinion rather than following kings or religious leaders.
  - 4] It involves creating a philosophy which challenges religion and supports science.

SET 11 – PERFORMANCE MONITOR									
Passage	LOD of passages	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
41	1	3					160,162	161	
42	2	8					164,165,166 168,170	163,167 169	
43	4	3					171	173	172
44	5	4					176	175,177	174

**Directions for Questions 178-180: Read the following passage and answer the questions that follow.**

The dynamism and respectfulness of the dialog between science and Buddhism is eye-opening for Americans who are used to the science-religions "wars," or the wholesale rejection by some evangelical sects of the facts of evolution and an old universe. It is said that the Buddha advised his followers to test the truth of any statement just as a goldsmith would test the purity of gold, by the application of logic and experimentation. This empirical mindset, and a corresponding lack of dogma, is a distinctive feature of Buddhism.

The cosmologies that became part of Buddhism were pre-Copernican world systems with a stationary, flat Earth at the centre of the system. Both were developed in India and later translated into Tibetan. The Abhidharma system was expounded by the monk and philosopher Vasubandhu in the 4th century C.E. and the core text of the Kalachakra system was adopted by Tibetan Buddhists in the 11th century. Both systems centre on mandala or concentric circles, but it's important to recognize that they are allegorical rather than representational. The systems have nested geographical circles centred on the sacred site Mount Meru and the arrangement is often compared to the human body, so these cosmologies provide a means for contemplating the connection between our bodies and the greater universe. The Kalachakra system involves nested wheels of time and is a different way to connect the universe with human existence.

Even if Buddhist monks and scholars do not take the geographic descriptions of these traditions literally, the world systems they describe are surprisingly consonant with the modern scientific view of the cosmos. The one-world core of these ancient cosmological models extends 90 million kilometres from Mount Meru, roughly equivalent to the Earth-Sun distance. This is nested within a small system of a thousand worlds, which is in turn nested within a medium system of a million worlds. The largest grouping is referred to as a trichilicosm, with a billion worlds. This is within an order of magnitude of current estimates of the number of habitable planets in the Milky Way galaxy, based on data from NASA's Kepler satellite. It is striking that this prodigious vision emerged from the Indian subcontinent at a time when cultures in China, Greece, and the Middle East could only grasp a cosmology centred on one world, the Earth.

Buddhism discusses a continuum of time. Just as a sentient being is born, dies, and is reborn, so a universe also transmigrates. The period of time between the creation and recreation of a universe is called a kalpa, from an ancient Hindu text that passed into the Buddhist tradition, it is specified as 4.32 billion years. Intriguingly, this is very close to the age of the Earth. The Buddha supposedly used evocative analogies to convey this huge span of time. In one, there is a mountain made of granite that's 10 miles wide at the base. A dove flies past and brushes the mountain with its wing once a year; a kalpa is the time it would take to fully erode the mountain. The largest timespan in Buddhist cosmology is the entire life cycle of the universe, a great kalpa, or 1.32 trillion years. It's a remarkable coincidence that this is similar to the span of the physical universe before the lowest mass dwarf stars run out of nuclear fuel and the cosmos goes dark.

178. Contemporary scientific knowledge and Buddhist cosmology:

- 1] adhere to the pre-Copernicus era of astronomy
- 2] debunk the distant world-theory
- 3] accept the emptiness of ultimate reality in a huge span of time
- 4] clash in their view of human existence and the universe as subject to changes

179. The two philosophies of Buddhism relating to cosmological models:

- 1] provide an alternative theory to modern cosmology
- 2] trace the evolution of life on earth
- 3] cast a doubt on the premise of modern science
- 4] are visionary and offer close estimates of the actual life cycles of universes.

180. The passage argues for:

- 1] the rightful place for western philosophy and cosmology in world astronomy
- 2] disproving science and scientific temper
- 3] the accommodation of recent scientific insights in Buddhist cosmology
- 4] a need for revisiting old truths as the new ones lack depth

#### PASSAGE-46

#### LEVEL 2

**Directions for Questions 181-187: Read the following passage and answer the questions that follow.**

History has often proved a stumbling block to anthropology and although the relationship between the two is a process of radical transformation, many anthropologists still endorse, explicitly or otherwise, a false dichotomy between structure and event. Social structure - the seemingly stable state of affairs - was long seen as the domain par excellence of anthropologists leaving significant events - especially violent ones - to journalists, political scientists and historians.

Anthropology's refusal to engage with historical events has its origins in a variety of factors. One is anthropology's favoured methodology of participant observation through fieldwork. This method has traditionally consisted of taking up residence amongst a community or people for a period of one or two years and gathering information based on this experience of proximity. Although two years may seem a long time to journalists accustomed to darting in and out of people's lives within a single day, it is of course inadequate for observing historical change and anthropology's reverence of the ethnographic present has often given rise to works which, at best, underplay and, at worst, deny forces of history. This problem is accentuated by the absence of historical records amongst many of the peoples anthropologists conventionally choose to study. Added to these practical dilemmas is the uneasy nature of what might be uncovered if anthropologists did delve closely into the histories of the people they studied, many of whom have uncomfortable pasts tied with European imperialist interests which anthropologists (who, until recently, were mainly from colonizing countries) preferred to ignore.

It was then a combination of methodology and circumstance which served to boost the development of an ahistorical anthropology which generated a string of self-sufficient holistic models - functionalism, structuralism and society - as explicable through cultural exegesis. These models leave little space for asymmetric events which tend either to be seen as disruptions, too temporary to interest anthropologists, or as rituals that simply serve to boost or reinforce the social structure.

181. Which of the following would be the most appropriate title for the passage?

- 1] Contemporary Anthropology Versus Historical Anthropology
- 2] Anthropology and History: A Winning Combination
- 3] Colonial Anthropologists: The Exegesis of Culture
- 4] Ahistorical Anthropology Models: Overcoming Stumbling Blocks of History

182. Match the following words used in the passage with their meanings.

	Words		Meanings
i	Dichotomy	a	The critical explanation or interpretation of a text, especially of scripture.
ii	Ethnology	b	A person who supports or practices a policy of extending a country's power and influence through colonization, use of military force, or other means.
iii	Imperialist	c	The scientific discipline that focuses on the human species, its origins, its evolution, commonalities and diversity.
iv	Anthropology	d	The systematic study of people and cultures.
v	Exegesis	e	A difference or division between two things.

- 1] i - e, ii - d, iii - b, iv - c, v - a
- 3] i - e, ii - b, iii - d, iv - a, v - c

- 2] i - e, ii - c, iii - b, iv - d, v - a
- 4] i - d, ii - c, iii - b, iv - c, v - d

183. Which of the following is neither the antonym nor the synonym of the word 'reverence' as used in the passage?

- 1] obeisance
- 2] deference
- 3] abeyance
- 4] censure

184. Which of the following words used in the passage complete the sentence? Choose the correct option.

Instead of being on the defensive against the terrorists, we have \_\_\_\_\_ our defences by building electrified fences, moved away from \_\_\_\_\_ warfare techniques that demand adherence to strict processes and are ready to \_\_\_\_\_ inside enemy territory to neutralize terror camps.

- i. Accentuated
- ii. Underplayed
- iii. Asymmetric
- iv. Conventional

- v. Dart
- vi. Delve
- 1] First blank - [i], Second blank - [iv], Third blank - [vi]
- 2] First blank - [i], Second blank - [iv], Third blank - [v]
- 3] First blank - [i], Second blank - [iii], Third blank - [v]
- 4] First blank - [ii], Second blank - [iv], Third blank - [vi]

185. Why does the author feel that anthropology and history do not go hand-in-hand? Choose the appropriate option that covers all the answers.
- i. Anthropology focuses on healing people's lives due to wounds caused by historical events and studying those events may cause those wounds to reopen.
  - ii. Anthropology's favoured methodology of participant observation is often inadequate for observing historical change.
  - iii. Many anthropologists had ties with European imperialist interests and preferred to ignore any uneasy findings about the histories of the people who might have suffered under the colonizers.
  - iv. Ahistorical anthropology has generated a string of self-sufficient holistic models and it is not necessary to delve into history during studies.
  - v. There is an absence of historical records amongst many of the peoples anthropologists conventionally choose to study.
  - vi. Even though they may fall under the domain of anthropology, violent events of history are usually not studied by anthropologists and are typically followed up by journalists, political scientists and historians.
- 1] [i], [ii], and [iii]
  - 2] [ii], [iv] and [vi]
  - 3] All except [iv] and [i]
  - 4] All except [iii] and [iv]
186. In the context of the passage, which of the following will fit in the meaning of the expression 'stumbling block'?
- 1] A behavior or attitude that leads another to sin.
  - 2] Acting in a confused or ineffectual way.
  - 3] Performing special feats especially related to gymnastics.
  - 4] A circumstance that causes difficulty or hesitation.
187. Which of the following sentences can logically follow the last sentence of the passage?
- 1] Unless the social structure collapses, ahistorical anthropology will continue to be the most utilized model of anthropology.
  - 2] Thus, ahistorical anthropology has largely confined the historical events to the dustbins of history.
  - 3] Moreover, there is no time, money or resources to focus on historical events.
  - 4] This bigoted outlook of ignoring history by anthropologists affects the outcome of the studies of anthropology.

## PASSAGE-47

## LEVEL 4

**Directions for Questions 188-190:** Read the following passage and answer the questions that follow.

What is the problem we wish to solve when we try to construct a rational economic order? On certain familiar assumptions the answer is simple enough. If we possess all the relevant information, if we can start out from a given system of preferences, and if we command complete knowledge of available means, the problem which remains is purely one of logic. That is, the answer to the question of what is the best use of the available means is implicit in our assumptions. The conditions which the solution of this optimum problem must satisfy have been fully worked out and can be stated best in mathematical form: put at their briefest, they are that the marginal rates of substitution between any two commodities or factors must be the same in all their different uses.

This, however, is emphatically not the economic problem which society faces. And the economic calculus, which we have developed to solve this logical problem, though an important step towards the solution of the economic problem of society, does not yet provide an answer to it. The reason for this is that the "data" from which the economic calculus starts are never for the whole society "given" to a single mind which could work out the implications and can never be so given.

The peculiar character of the problem of a rational economic order is determined precisely by the fact that the knowledge of the circumstances of which we must make use never exists in concentrated or integrated form but solely as the dispersed bits of incomplete and frequently contradictory knowledge which all the separate individuals possess. The economic problem of society is thus not merely a problem of how to allocate "given" resources-if "given" is taken to mean given to a single mind which deliberately solves the problem set by these "data". It is rather a problem of how to secure the best use of resources known to any of the members of society, for ends whose relative importance only these individuals know. Or, to put it briefly, it is a problem of the utilization of knowledge, which is not given to anyone in its totality.

This character of the fundamental problem has, I am afraid, been obscured rather than illuminated by many of the recent refinements of economic theory, particularly by many of the uses made of mathematics. It seems to me that many of the current disputes with regard to both economic theory and economic policy have their common origin in a misconception about the nature of the economic problem of society. This misconception in turn is due to an erroneous transfer to social phenomena of the habits of thought we have developed in dealing with the phenomena of nature.

188. Which of the following is/are, according to the author, reason(s) why our current way of constructing a rational economic order is/are flawed?
- No individual has the perfect information about the resources of a society as a whole at any given point in time.
  - The optimum conditions under which the marginal rates of substitution between any two commodities are same are not possible in the real world.

- III. Our economic problem is not of correctly allocating resources but rather that of correctly identifying how to make best use of resources.
- 1] Both I and II    2] Both II and III    3] Both I and III    4] I, II and III
189. Which of the following does the author state as the consequence of recent developments in economic theory and mathematics?
- 1] They have resulted in the fundamental nature of our economic problem being sharply defined.  
 2] They have led to further complicating the fundamental nature of our economic problem.  
 3] They have relegated the fundamental nature of our economic problem to the background.  
 4] They have amplified the dichotomy in the debate about the fundamental nature of our economic problem.
190. Which of the following does the author suggest as the reason for the misconception mentioned in the passage?
- 1] We have assumed that the social world is an ideal reflection of the natural world.  
 2] We have assumed that both nature and society function the same way.  
 3] We have used scientific models instead of social studies to understand social phenomena.  
 4] We have ignored the fact that society arises from nature and hence has to follow the same laws as that of nature.

#### PASSAGE-48

##### LEVEL 5

**Directions for Questions 191-196: Read the following passage and answer the questions that follow.**

Events have the last word. Journalists report them, historians contextualize them, and philosophers interpret them. But whether war or revolution, assassination or inauguration, deeds and their doers routinely escape the grasp of their chroniclers. Even in the works of the greatest analysts - Hobbes on the English Civil War, Marx on the Paris Commune - events have a way of evading their command.

Sometimes, however, a writer does get the last word. Do we know of a Trojan War that is not intimately Homer's, a Richard III who is not Shakespeare's? This is especially true of trials. Socrates has no apology apart from Plato's; Gary Gilmore, no song that is not Norman Mailer's. It's not clear why a trial should be more hospitable to a writer's control than other events. Lawyers and witnesses tell stories, too. Why should a writer's story endure, but not theirs? Any writer whose narrative of a trial outlives that of its protagonists has achieved something rare.

Hannah Arendt's five articles on the 1961 trial of Adolf Eichmann by the state of Israel appeared in *The New Yorker* in February and March 1963. They were published as *Eichmann in Jerusalem: A Report on the Banality of Evil* later that year. The book immediately set off a controversy that a half-century later shows no signs of abating. Earlier this year, the intellectual historian Richard Wolin and the Yale political theorist Seyla Benhabib fought bitterly over *Eichmann in Jerusalem* in the pages of *The New York Times* and the *Jewish Review of Books*.

The Eichmann fires are always smouldering, but what reignited them last fall was the appearance in English of Bettina Stangneth's *Eichmann before Jerusalem*, first published in Germany in 2011. *Eichmann before Jerusalem* aims to reveal a depth of anti-Semitism in Eichmann that Arendt never quite grasped. Stangneth bases her argument on the so-called Sassen transcripts, a voluminous record of conversations between Eichmann and a group of unreconstructed Nazis in Argentina in the 1950s (only a portion of the transcripts were available to Arendt, who read and discussed them in *Eichmann*). Yet Stangneth's is merely the latest in a series of books - including Deborah Lipstadt's *The Eichmann Trial*, published in 2011, and David Cesarani's *Becoming Eichmann: Rethinking the Life, Crimes, and Trial of a 'Desk Murderer'*, which appeared in 2004 - arguing that Eichmann was more of an anti-Semite than Arendt had realized.

There's a history to the conflict over *Eichmann* in Jerusalem, and like all such histories, the changes in how we read and argue about the book tell us as much about ourselves, and our shifting preoccupations and politics, as they do about Eichmann or Arendt. What has remained constant, however, is the wrath and the rage that *Eichmann* has aroused. Other books are read, reviled, cast off, passed on. *Eichmann* is different. Its errors and flaws, real and imagined, have not consigned it to the dustbin of history; they are perennially retrieved and held up as evidence of the book's viciousness and its author's vice. An 'evil book', the Anti-Defamation League said upon its publication, and so it remains. Friends and enemies, defenders and detractors - all have compared Arendt and her book to a criminal in the dock, her critics to prosecutors set on conviction.

Like so many Jewish texts throughout the ages, *Eichmann* in Jerusalem is an invitation to an auto-da-fé. Only in this case, almost all of the inquisitors are Jews. What is it about this most Jewish of texts that makes it such a perennial source of rancour among Jews, and what does their rancour tell us about Jewish life in the shadow of the Holocaust and the creation of the state of Israel? What does the wrongness of *Eichmann's* readers reveal about the rightness of its arguments?

In the first decades after its publication, *Eichmann* in Jerusalem provoked readers primarily over what it had to say about Jewish cooperation with the Nazis. Arendt cast her eye on everyone from the Zionists who negotiated with the Nazis to the Jewish Councils that provided them with detailed lists of Jewish property for dispossession, helped Jews onto the trains, administered the ghettos, and helped Jews onto the trains again. She concluded, 'The whole truth was that if the Jewish people had really been unorganized and leaderless, there would have been chaos and plenty of misery but the total number of victims would hardly have been between four and a half and six million people.' It was a sentence for which she would never be forgiven.

The charges against Arendt were many: She blamed the victims; she ignored the trap the Jews were in; 'she saw symmetry,' in the words of Lipstadt, 'between the Nazis and their victims where there was none.' According to Wolin, 'Arendt made it seem as though it was the Jews themselves, rather than their Nazi persecutors, who were responsible for their own destruction.'

None of this is true, but neither is Arendt's account of Jewish cooperation beyond reproach. She did fail to confront the fact that, with or without the cooperation of the Jewish Councils, the Jews were slaughtered - often, as historian Yehuda Bauer observed in *Rethinking the Holocaust* (2000), with greater dispatch when there was no cooperation or leadership. In the wake of the Nazis' invasion of the Soviet Union, for example, the *Einsatzgruppen*, German police battalions and local death squads killed Jews without assistance from Jewish leaders.

Yet, as Arendt tirelessly reminded her readers, murder on the Eastern Front was not Eichmann's concern. His portfolio encompassed Western Europe to the Balkans, but it did not include the 'bloodlands' of eastern Poland, Ukraine, Belarus, Russia or the Baltics. Before the killing machine began operating, Eichmann's job was to move the Jews out of areas under German control; after, to send them to their deaths. Working with Jewish leaders, as Cesarani shows, was one of his signature methods. To write about his crimes, Arendt had to write about these methods.

*Eichmann*, however, was more than an empirical report about one man on trial. It was also a work of political theory. To understand Arendt's approach, it helps to set her account of Jewish cooperation in *Eichmann* against her account of total terror in *The Origins of Totalitarianism*, which appeared in 1951. In this earlier work, Arendt had argued that totalitarian ideologies conjured a world of perpetual motion: the movement of history, in the case of Soviet communism; the rhythms of nature, in the case of Nazism. The purpose of terror was to liberate that motion, to eliminate all friction from the human machine. Men and women were reduced to a Pavlovian minimum, offering no resistance to the forces of nature or the wheels of history. Whether hunter or hunted, predator or prey, they were repurposed to serve as the pliant materials of these ideologies. Even at the highest rungs of the regime, even at the cost of their lives: 'The process may decide that those who today eliminate races and individuals or the members of dying classes and decadent peoples are tomorrow those who must be sacrificed. What totalitarian rule needs to guide the behaviour of its subjects is a preparation to fit each of them equally well for the role of executioner and the role of victim.'

191. Arendt's book has become the event, eclipsing the trial itself.

Where can the above sentence fit in the passage?

- 1] At the end of the second paragraph
- 2] At the end of the third paragraph
- 3] At the end of the fourth paragraph
- 4] Cannot be inferred

192. Suggest a suitable title for the passage.

- 1] The Trials of Eichmann
- 2] The Prosecution of Hannah Arendt
- 3] The Controversies of a Trial
- 4] None of the above

193. Which of the following can be inferred from the passage?

- 1] Arendt's book *Eichmann in Jerusalem* dealt with how history turns a full circle and even executioners can become victims.
- 2] Totalitarian regimes are necessary in order to destroy human resistance towards change and keep the wheels of nature turning.
- 3] Bettina Stangneth's *Eichmann before Jerusalem* portrays Eichmann in a more positive light than Arendt's book does.
- 4] Arendt wrongly claims that it was the meticulous recording of the Jews and the organizational skills of their leaders that led to their extermination.

194. What does 'auto-da-fé' mean in the context of the passage?

- 1] Judgement
- 2] Trial
- 3] Confusion
- 4] Error

195. What is the author's approach?

- 1] The author first mentions the importance of the book by Hannah Arendt and then goes on to analyse her writings in the context of history.
- 2] The author gives examples of important historical events and how certain writers have left their mark on these events through their work.
- 3] The author marks the importance of the holocaust in world history and then goes on to discuss Hannah Arendt's essay on Eichmann.
- 4] The author tries to prove that history has a way of making some persons seem more important than the historical events in which they played a crucial role.

196. This passage has most likely been taken from:

- 1] A book on the history of the holocaust.
- 2] An article about important trials in history.
- 3] A philosophical discussion in a scholarly magazine.
- 4] A book on history and politics.

SET 12 – PERFORMANCE MONITOR

Passage	LOD of the passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
45	1	3				2	180	178,179	
46	2	7				4	181,183 184,186	182,185 187	
47	4	3				2	188,189	190	
48	5	6				2	195,196	193	191,192

**Directions for Questions 197-200: Read the following passage and answer the questions that follow.**

Wine is felt by the French nation to be a possession which is its very own, just like its three hundred and sixty types of cheese and its culture. It is a totem-drink, corresponding to the milk of the Dutch cow or the tea ceremonially taken by the British Royal Family. Bachelard has already given the 'substantial psychoanalysis' of this fluid, at the end of his essay on the reveries on the theme of the will, and shown that wine is the sap of the sun and the earth, that its basic state is not the moist but the dry, and that on such grounds the substance which is most contrary to it is water.

Actually, like all resilient totems, wine supports a varied mythology which does not trouble about contradictions. This galvanic substance is always considered, for instance, as the most efficient of thirst-quenchers, or at least this serves as the major alibi for its consumption ('It's thirsty weather'). In its red form, it has blood, the dense and vital fluid, as a very old hypostasis. This is because in fact its humoral form matters little; it is above all a converting substance, capable of reversing situations and states, and of extracting from objects their opposites - for instance, making a weak man strong or a silent one talkative. Hence, its old alchemical heredity, its philosophical power to transmute and create ex nihilo.

For the worker, wine means enabling him to do his task with demiurgic ease ('heart for the work'). For the intellectual, wine has the reverse function: the local white wine or the beaujolais of the drinks. Wine will deliver him from myths, will remove some of his intellectualism, will make him the equal of the proletarian; through wine, the intellectual comes nearer to a natural virility, and believes he can thus escape the curse that a century and a half of romanticism still brings to bear on the purely cerebral. But what is characteristic of France is that the converting power of wine is never openly presented as an end. Other countries drink to get drunk, and this is accepted by everyone; in France, drunkenness is a consequence, never an intention. A drink is felt as the spinning out of a pleasure, not as the necessary cause of an effect which is sought: wine is not only a philtre, it is also the leisurely act of drinking. The gesture has here a decorative value, and the power of wine is never separated from its modes of existence.

All this is well known and has been said a thousand times in folklore, proverbs, conversations and literature. But this very universality implies a kind of conformism: to believe in wine is a coercive collective act. A Frenchman who kept this myth at arm's length would expose himself to minor but definite problems of integration, the first of which, precisely, would be that of having to explain his attitude. The universality principle fully applies here, inasmuch as society calls anyone who does not believe in wine by names such as sick, disabled or depraved: it does not comprehend him (in both senses, intellectual and spatial, of the word). Conversely, an award of good integration is given to whoever is a practising wine-drinker: knowing how to drink is a national technique which serves to qualify the Frenchman, to demonstrate at once his performance, his control and his sociability.

197. Wine-drinking in France is:
- 1] a sign of cultivated habit
  - 2] an ice-breaker in corporate conversations
  - 3] the least expensive indulgence
  - 4] the mark of a well-adjusted personality
198. Which of the following is best supported by the passage?
- 1] Wine is a good substitute for water.
  - 2] Wine is a vital fluid that activates the memory-related areas.
  - 3] Wine is the most famous thirst-quencher.
  - 4] Wine is a powerful drink that can bring out the drinker's alter-ego.
199. Which of the following characteristics is not a characteristic of French society?
- 1] Drunkenness is incidental to wine consumption.
  - 2] There is low tolerance for teetotallers.
  - 3] Vintage red wine is as well-appreciated as the local white wines.
  - 4] Wine-drinking etiquette is as important as choosing the right wine.
200. Which word in the passage is closest to the word 'transmute'?
- |               |                |
|---------------|----------------|
| 1] alchemical | 2] demiurgic   |
| 3] disabled   | 4] integration |

**PASSAGE-50**

**LEVEL 2**

**Directions for Questions 201-204:** Read the following passage and answer the questions that follow.

Sometimes it seems surprising that science functions at all. In 2005, medical science was shaken by a paper with the provocative title "Why most published research findings are false." Written by John Ioannidis, a professor of medicine at Stanford University, it didn't actually show that any particular result was wrong. Instead, it showed that the statistics of reported positive findings was not consistent with how often one should expect to find them. As Ioannidis concluded more recently, "many published research findings are false or exaggerated, and an estimated 85 percent of research resources are wasted."

It's likely that some researchers are consciously cherry-picking data to get their work published. And some of the problems surely lie with journal publication policies. But the problems of false findings often begin with researchers unwittingly fooling themselves: they fall prey to cognitive biases, common modes of thinking that lure us toward wrong but convenient or attractive conclusions. "Seeing the reproducibility rates in psychology and other empirical science, we can safely say that something is not working out the way it should," says Susann Fiedler, a behavioural economist at the Max Planck Institute for Research on Collective Goods in Bonn, Germany. "Cognitive biases might be one reason for that."

Psychologist Brian Nosek of the University of Virginia says that the most common and problematic bias in science is "motivated reasoning": We interpret observations to fit a particular idea. Psychologists have shown that "most of our reasoning is in fact rationalization," he says. In other words, we have already made the decision about what to do or to think, and our "explanation" of our reasoning is really a justification for doing what we wanted to do-or to believe-anyway. Science is of course meant to be more objective and skeptical than everyday thought-but how much is it, really?

Whereas the falsification model of the scientific method championed by philosopher Karl Popper posits that the scientist looks for ways to test and falsify her theories-to ask "How am I wrong?", Nosek says that scientists usually ask instead "How am I right?" (or equally, to ask "How are you wrong?"). When facts come up that suggest we might, in fact, not be right after all, we are inclined to dismiss them as irrelevant, if not indeed mistaken. The now infamous "cold fusion" episode in the late 1980s, instigated by the electrochemists Martin Fleischmann and Stanley Pons, was full of such ad hoc brush-offs. For example, when it was pointed out to Fleischmann and Pons that their energy spectrum of the gamma rays from their claimed fusion reaction had its spike at the wrong energy, they simply moved it, muttering something ambiguous about calibration.

Statistics may seem to offer respite from bias through strength in numbers, but they are just as fraught. Chris Hartgerink of Tilburg University in the Netherlands works on the influence of "human factors" in the collection of statistics. He points out that researchers often attribute false certainty to contingent statistics. "Researchers, like people generally, are bad at thinking about probabilities," he says. While some results are sure to be false negatives-that is, results that appear incorrectly to rule something out-Hartgerink says he has never read a paper that concludes as much about its findings. His recent research shows that as many as two in three psychology papers reporting non-significant results may be overlooking false negatives.

Given that science has uncovered a dizzying variety of cognitive biases, the relative neglect of their consequences within science itself is peculiar. "I was aware of biases in humans at large," says Hartgerink, "but when I first 'learned' that they also apply to scientists, I was somewhat amazed, even though it is so obvious."

201. Choose a suitable title for the passage.
  - 1] The falsification of science
  - 2] The science of biases
  - 3] The wrong functioning of science
  - 4] Research findings, a prey of cognitive biases
  
202. Which of the following is true according to the passage?
  - 1] Psychology consists of reasoning while science is made up of rationalization.
  - 2] Observations are interpreted wrongly by scientists in order to prove themselves right.
  - 3] Science is more skeptical than psychology and so records its findings more objectively.
  - 4] Science has still not studied the outcomes of the result of cognitive biases present within itself.
  
203. Which of the following can be inferred from the passage?
  - 1] Many observations are wrongly marked due to incorrect calibration.
  - 2] The falsification model is one of the correct ways to prove the relevance of a theory.

- 3] Statistics minimises errors if a number of consistent observations are recorded.  
 4] Journals only publish those papers whose results are unbiased and can be replicated.
204. Which of the following examples can be used by the author to prove that cognitive biases can be removed in scientific data?
- 1] Nobody believed in the theory of quantum physics as it went against all known teachings at that time.
  - 2] Einstein's theory of relativity was understood by very few people and thus never challenged but readily accepted.
  - 3] Geneticist Barbara McClintok's findings were replicated in labs many times over and her theory was accepted though it went against prevalent knowledge.
  - 4] None of the above.

#### PASSAGE-51

##### LEVEL 4

**Directions for Questions 205-207: Read the following passage and answer the questions that follow.**

The 'hacker culture' is a loosely networked collection of subcultures that is nevertheless conscious of some important shared experiences, shared roots and shared values. It has its own myths, heroes, villains, folk epics, in-jokes, taboos and dreams. Because hackers as a group are particularly creative people who define themselves partly by rejection of 'normal' values and working habits, it has unusually rich and conscious traditions for an intentional culture less than 40 years old.

As usual with slang, the special vocabulary of hackers helps hold their culture together-it helps hackers recognize each other's places in the community and expresses shared values and experiences. Also as usual, not knowing the slang (or using it inappropriately) defines one as an outsider, a mundane, or (worst of all in hackish vocabulary) possibly even a suit. All human cultures use slang in this threefold way-as a tool of communication, and of inclusion, and of exclusion.

Among hackers, though, slang has a subtler aspect, paralleled perhaps in the slang of jazz musicians and some kinds of fine artists but hard to detect in most technical or scientific cultures; parts of it are code for shared states of consciousness. There is a whole range of altered states and problem-solving mental stances basic to high-level hacking which don't fit into conventional linguistic reality any better than a Coltrane solo or one of Maurits Escher's 'trompe l'oeil' compositions (Escher is a favourite of hackers), and hacker slang encodes these subtleties in many unobvious ways. As a simple example, take the distinction between a kluge and an elegant solution, and the differing connotations attached to each. The distinction is not only of engineering significance; it reaches right back into the nature of the generative processes in program design and asserts something important about two different kinds of relationship between the hacker and the hack. Hacker slang is unusually rich in implications of this kind, of overtones and undertones that illuminate the hackish psyche.

But there is more. Hackers, as a rule, love wordplay and are very conscious and inventive in their use of language. These traits seem to be common in young children, but the conformity-

enforcing machine we are pleased to call an educational system bludgeons them out of most of us before adolescence. Thus, linguistic invention in most subcultures of the modern West is a halting and largely unconscious process. Hackers, by contrast, regard slang formation and use as a game to be played for conscious pleasure. Their inventions thus display an almost unique combination of the neotenous enjoyment of language-play with the discrimination of educated and powerful intelligence. Further, the electronic media which knit them together are fluid, 'hot' connections, well adapted to both the dissemination of new slang and the ruthless culling of weak and superannuated specimens. The results of this process give us perhaps a uniquely intense and accelerated view of linguistic evolution in action.

205. Which of the following illustrates the primary purpose of the passage?
- 1] To introduce and elaborate on the rich intricacies of hacker slang.
  - 2] To illustrate the creativity of hackers as a group by exploring their subculture.
  - 3] To highlight the virtuosity of hackers as a group by showcasing the richness of their slang.
  - 4] To argue that contrary to popular perception hackers have created a rich and popular subculture.
206. The author cites the example of a kluge and an elegant solution in order to
- 1] highlight the richness in the kind of words that are part of hacker slang and are unknown to the outside world.
  - 2] illustrate how hacker slang has its roots in things that are very specific and intrinsic to what they do.
  - 3] elaborate on the complicated relationship between the hacker and the hack.
  - 4] delineate the fine shades of meaning in hacker slang that provide hackers a way to communicate with the outside world.
207. Which of the following is one of the unique features of the hacker subculture when compared to other Western subcultures?
- 1] The rejection of normal values and working habits as hindrances to their creative abilities.
  - 2] The conscious pleasure they take in constantly inventing new words as part of their slang.
  - 3] The similarity of their slang to the slang of jazz musicians or other fine artists.
  - 4] The degree to which their states of consciousness are shared thus resulting in a uniquely rich slang.

**PASSAGE-52****LEVEL 5**

**Directions for Questions 208-212: Read the following passage and answer the questions that follow.**

We are overwhelmed by choices and decisions in our integrated, interdependent, information-rich world. We often find it difficult to identify what is important, to solve or even ameliorate pressing problems. We may live in a time of unsurpassed abundance - at least, in the advanced, industrialized regions of the world - but we are unequipped to deal with the implications of

unprecedented choice. Thanks to the Internet and social media, vast rivers of information course through laptops and tablets and smartphones, constantly threatening to drown us. In this type of world, how should we - as individuals, professionals and nations - focus on the relevant information, attack the right problems, generate creative alternatives and make effective decisions?

In *Simple Rules: How to Thrive in a Complex World*, Donald Sull, a senior lecturer at MIT, and Kathleen Eisenhardt, a professor at Stanford's School of Engineering, locate the answer in 'simple rules'. Their starting point is the work of Warren Weaver, an early 20th century leader in the science of complexity who categorized the stages of scientific eras as a progression through simple, uncertain and complex problems. 'Simple' problems can be addressed through powerful formulas that relate a few variables, such as force = mass x acceleration, while in 'uncertain' problems, probability and statistics are used to predict the average behaviour of large numbers of things.

This leaves untouched the third and final class of problem - the 'complex' problem, which dominates the era in which we now live. As Sull and Eisenhardt write: 'Scientists can predict the path of two billiard balls with precision, and the average behaviour of two million gas particles. But what about the messy middle ground, where twenty or thirty components interact with one another in unexpected ways?' It is this middle ground, the terrain of the complex problem, that simple rules can help navigate. Instead of throwing complex solutions at complex problems, the best response is simplicity.

What are 'simple rules'? You sort of know them when you see them, though Sull and Eisenhardt identify the general principles that appear to apply across many of these cases. Successful simple rules are few in number, customized to a particular context, applied to a well-defined activity or decision, and offer just the right mix between guidance and discretion. When it comes to collective behaviour, simple rules are easier to remember and implement, especially when we are not at our best. We are most in need of rules to optimize effort when we are weak, not when we are strong.

Sull and Eisenhardt carve up the universe of rules into decisions and processes. Decision rules structure choices, and include boundary rules (what should you choose when confronted by multiple alternatives?), prioritization rules (how should you sort and rank options?), and stopping rules (when should you stop doing something?). Process rules include how-to-rules, such as coordination rules (how should you guide interactions among members of a system?) and timing rules (when should you take action?).

Sull and Eisenhardt argue by example, distilling a vast number of intriguing facts, case studies and anecdotes from a wide range of industries and disciplines that illustrate the characteristics of effective simple rules. They identify the operation of simple rules in butterfly mating strategies, product strategies in the robotics industry, strategies to deal with insomnia, effective dietary decisions, improving online dating hit rates, bail decisions in the U.S. judicial system, the success of comedian Tina Fey, and the design of commuter-rail networks in Tokyo.

In one example of a boundary rule, Sull and Eisenhardt show that burglars disregard a wide range of potential considerations in choosing to target a house, such as the presence of a security system or tough locks. Instead, they focus on shying away from homes with cars parked outside, 'the single most reliable predictor of occupancy'. In another example that demonstrates a prioritization rule, they point out that ancient Romans had to contend with a vast, conflicting legal code that had accreted over hundreds of years of empire. But in 426 AD, rules on the use of historical judicial opinions were specified. The first rule confined citations of past precedent to the five

most eminent jurists in Roman history, with four follow on rules about what to do if those judges agreed, disagreed, were split, and so on.

Sull and Eisenhardt then trace out how effective simple rules can be developed and when these rules should be broken. They maintain that these rules have as much applicability to individual problems as to group problems, to business strategy as much as to self-improvement. Indeed, one can easily see the utility in using the principles of simple rules to structure a wide range of problems.

Simple rules work because they aren't as simple as they seem. It takes a considerable amount of effort to develop simple rules inductively, based on experimentation, adaptation and learning from the experiences of others. The success of simple rules derives from deeper reasons not immediately apparent, such as their capacity to compress insight and capture correlated information. (For example, a simple rule used by an American entrepreneur to plan his international market expansion strategy is to pick English speaking markets. It turns out this rule is 'actually a proxy for several other variables that were related to successful growth'). And simple rules often outperform complicated models, which work well when there is a lot of data and the underlying causal relationships are understood, but are less effective when these conditions are lacking.

Sull and Einhardt have written a fascinating, thought provoking book. In one sense, their notion of simple rules is just another one way of reemphasizing the importance of effective problem structuring, whether it comes to the making of decisions or the erection of processes to execute tasks. In order to be even minimally efficient, we all rely on such heuristics, consciously or otherwise, in navigating our complex world. Their contribution is to take what is often implicit and make it explicit, by defining the characteristics of simple rules and identifying a range of brainstorming procedures that can help us derive and implement them.

208. What can be inferred from the passage?

- 1] Complex rules give accurate results when several variables are involved, but simple rules are effective in problem structuring.
- 2] Statistics and probability developed before the scientific era.
- 3] Simple rules are easier to break and can be reworked to suit a particular situation.
- 4] None of the above.

209. Which of the following questions cannot be answered based on the passage?

- 1] When can we deviate from using simple rules?
- 2] How are simple rules different from complex rules?
- 3] How can simple rules be customized?
- 4] All of the above.

210. Suggest a suitable title for the passage

- 1] The Complex World of Simple Rules
- 2] The Complexity of Simple Rules
- 3] Can Simple Rules help a Complex World?
- 4] Are Complex Problems really Simple?

211. What can be inferred from the passage?

- 1] It is due to the overabundance of all the available facilities that we face pressing problems in our world.
- 2] Our life was much simpler when we were not faced with the overload of information from our mobiles or the internet.
- 3] Life is still much simpler in other parts of the world which are not highly advanced or industrialized.
- 4] Since we live in a world where there is overabundance of information and choices, it becomes difficult for an individual to take the right decision.

212. Which of the following situations would not be addressed by 'simple rules'?

- 1] If a worker is unable to keep up with his other team members, should he be moved to a different team or project?
- 2] If a research student works very hard on his thesis for several years, will he eventually be able to get a Ph.D.?
- 3] What should one do if one has a limited amount of time to answer some critical mails and also prepare for a client presentation?
- 4] When can one address a concern about a staff member whose quality of work has been deteriorating for some time?

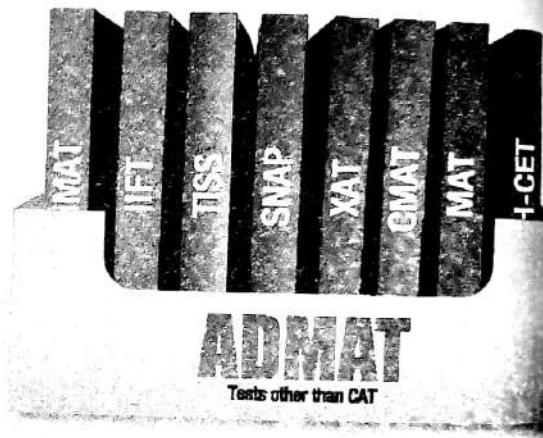
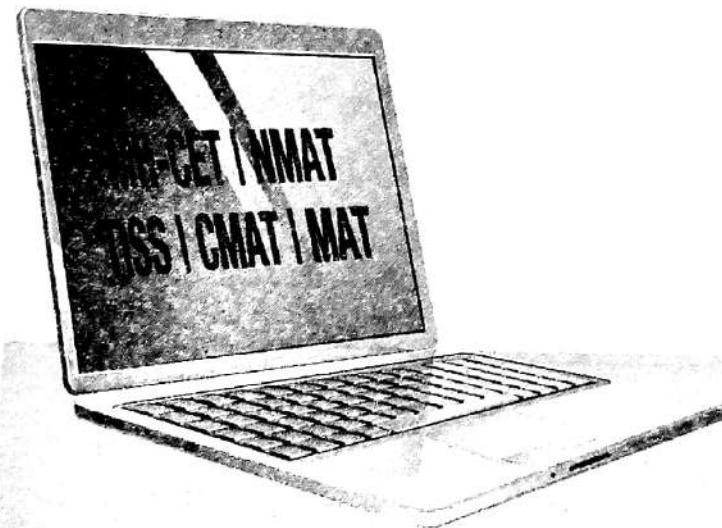
SET 13 – PERFORMANCE MONITOR

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
49	1	4				4	197,198 199, 200		
50	2	4				2	202,203	201,204	
51	4	3				2	205,206	207	
52	5	5				2	209	208,211	210,212

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SET 14  
PASSAGE-53

TIME: 40 mins

## LEVEL 2

**Directions for Questions 213-217:** Read the following passage and answer the questions that follow.

We are faced with the prospect of a significant change in the temperature of our planet if we continue to harvest and use all of the fossil fuels at our disposal. Suddenly the stakes for a long time problem of human irrationality seem enormous. But if the seeds of disrespecting truth were planted so long ago, why are they now growing with such force?

One likely candidate is the Internet. It facilitates not only the spread of truth but also the proliferation of crackpots, ideologues, and those with an axe to grind. With the removal of editorial gatekeepers who can vet information, outright lies can survive on the Internet. Worse, those who embrace wilful ignorance are now much more likely to find an electronic home where their marginal views are embraced.

An obvious solution might be to turn to journalists, who are supposed to embrace a standard of objectivity and source-checking that would be more likely to support true beliefs. Yet, at least in part as a result of the competition that has been enabled by the Internet, we now find that even some mainstream journalists and news media are dangerously complicit in the follies of those who seek to disrespect truth. There have always been accusations of bias in the media, but today we have Fox News on the right and MSNBC on the left, who engage in overt advocacy for their ideological views.

Yet those are not the kinds of journalists we should be so worried about, for they are known to be biased. Another tendency is perhaps even more damaging to the idea that journalism is meant to safeguard truth. Call it "objectivity bias." Sensitive to criticism that they, too, are partisan, many news sites try to demonstrate that they are fair and balanced by presenting "both" sides of any issue deemed "controversial" - even when there really aren't two credible sides. That isn't objectivity. And the consequence is public confusion over whether an issue - in the case of climate change or childhood vaccination, a scientific issue - has actually been settled.

To fight back, we should remember the basic principles of evidence-based belief and true skepticism that got us out of the Dark Ages. Although behavioural economists, among other scholars, have amply shown that human reason is not perfect, that is no excuse for lazy thinking. Even if our brains are not wired to search for truth, we can still pursue a path that might lead to better answers than those supplied by Kahneman's "fast" part of our brain. Truth may not be automatic, but it is still an option. Socrates taught us as much long before we knew anything about cognitive science: Good reasoning is a skill that can be learned.

We are no more a slave to nature in reasoning than we are in morality. Few people would argue that we are genetically programmed to be moral. We may be hard-wired to do things that increase the survival value of our genes, like killing our rivals when no one is looking, but we do not do them, because they are unethical. If we can make such a choice in morals, why not also with reason?

The choosing is what makes us human. It's not our imperfect brains, but the power to decide for ourselves how we will live our lives, that should give us hope. Respecting truth is a choice.

213. Which of the following cannot be inferred from the passage?
- 1] Certain problems have only come to light due to the enormity of those problems.
  - 2] The internet is responsible for the proliferation of ideas which may or may not be true.
  - 3] People who choose to remain ignorant have used the internet to find others who think like them.
  - 4] Morality is not inherent to human nature but a cause of our brain's ability to think.
214. Which of the following questions can be explained by the passage?
- 1] What if the reasons for your beliefs are not true?
  - 2] What does journalism offer by giving scientific reputable evidence?
  - 3] Why do human hold wrong beliefs which are then subject to correction by reason?
  - 4] None of the above
215. What is the relationship between reason and morals according to the passage?
- 1] Reason can be learned as they are the basis of cognitive science while morals cannot.
  - 2] Morals are not connected to reason as they are inherent in human nature.
  - 3] Reason changes with time as new evidence is gathered while morals may remain static.
  - 4] We can choose both reason and morals after getting due scientific evidence of their truth.
216. If the author decides to write a paragraph prior to the first paragraph given in the passage, what would it be about?
- 1] How wrong reasoning can lead us to believe things which may later turn out to be fatal for us.
  - 2] How morals have evolved over the centuries and why they need to be respected.
  - 3] How did moral and reason come to form two different branches in cognitive science.
  - 4] How humans think differently when it comes to a choice between morals and reason.
217. Choose the correct summary for the passage
- 1] True scepticism is fast disappearing in today's world. In order to appear partisan, sometimes even reliable sources try to create issues where they may be none. Just as humans decide to choose certain morals, they must also learn to reason and find the right answer instead of disregarding the truth in order to prove their beliefs to be true.
  - 2] Disrespecting truth was the reason for the dark ages and the ignorance of humans. Even Socrates had to teach that reasoning is not inherent but has to be mastered. However, good morals are an integral part of our psyche. Our brains are wired such that we find it easier to accept answers instead of searching for the truth.
  - 3] Journalism has lost its integrity as certain journalists have taken to present controversial issues in order to prove that they are not biased. The internet has also helped to spread wrong information and make it seem true. Thus, the public are confused and each person tried to choose a belief which he/she thinks is right instead of seeking the truth.
  - 4] Seeking the truth has become perspective based in today's world as the internet has filled the virtual space with all kinds of information which is not necessarily true. It is easier to choose wrong reasons to prove that our beliefs are true. We have to use cognitive science to base our reasoning and choose our morals wisely.

## PASSAGE-54

## LEVEL 2

**Directions for Questions 218-222: Read the following passage and answer the questions that follow.**

The fine arts don't matter anymore to most educated people. This is not a statement of opinion; it is a statement of fact.

As recently as the late 20th century, well-educated people were expected to be able to bluff their way through a dinner party with at least some knowledge of "the fine arts"- defined, since the late 18th century, as painting, sculpture, orchestral or symphonic music, as distinct from popular music, and dance/ballet. (Architecture has never really been one of the fine arts - it is too utilitarian, too collaborative and too public).

A few decades ago, in American gentry circles, it would have been a terrible faux pas not to have heard of Martha Graham. You were expected to know the difference between a French impressionist and an abstract expressionist. Being taken to the symphony and ballet as a child was a rite of initiation into what Germans call the *Bildungsburgertum* (the cultivated bourgeoisie).

The "back of the book" in widely-read journals like *The New Republic* and *The Nation* regularly reviewed the latest developments in the New York "art scene." If you skipped over those sections, you did so with a guilty conscience if you wanted to be a card-carrying member of the intelligentsia.

This is no longer the case. The latest issue of the venerable *New York Review of Books*, to be sure, has an essay on the new Whitney Museum of American Art in New York. But to judge from zines like Vox, the younger generation of literate and well-educated Americans have an intense interest in literate cable television shows like *Game of Thrones* and the issues of race and gender in *Marvel Comics* movies. Trends in American painting ever since the plate paintings of Julian Schnabel are not a big subject of debate among Millennials. As far as I can tell, very few college-educated people under the age of 50 pay any attention to the old fine arts at all. A search of the newer literary journal n+1 for traditional reviews of gallery shows revealed only this essay by Dushko Petrovich - from 2005:

'Painting has been both dead and back for a little while now, and Greater New York is no exception. Painting hangs out with harsh videos, miniature amusement park rides, and big photos of failed politicians...Many of the paintings seem simply to wish not to keep going, which, if they were sentences or pop songs, would be expected of them. As it is, they can get away with a pose. Their audience, however, is less still and moves swiftly toward the café.'

There is still an art world, to be sure, in New York and London and Paris and elsewhere. But it is as insular and marginal as the fashion world, with a similar constituency of rich buyers interacting with producers seeking to sell their wares and establish their brands. Members of the twenty-first century educated elite, even members of the professoriate, will not embarrass themselves if they have never heard of the Venice Biennale.

Many of the 'Arts' formerly Known as 'Fine' seem to have lost even a small paying constituency among rich people, and live a grant-to-mouth existence. In the old days, bohemian painters lived in garrets and tried to interest gallery owners in their work. Their modern heirs - at least the ones fortunate to have university jobs - can teach classes and apply for grants from benevolent

foundations, while creating works of art that nobody may want to buy. Born in bohemia, many aging arts have turned universities into their nursing homes.

What happened? How is it that, in only a generation or two, educated Americans went from at least pretending to know and care about the fine arts to paying no attention at all?

218. What is the tone of the author?

- |                        |                           |
|------------------------|---------------------------|
| 1] Grudging admiration | 2] Whole-hearted optimism |
| 3] Sceptical pessimism | 4] Disquieted sarcasm     |

219. Suggest a suitable title for the passage

- |  |                                   |
|--|-----------------------------------|
| 1] The lost connection of arts and society | 2] Fine arts and the cultured set |
| 3] Fine arts - refining society            | 4] Redefining society through art |

220. What can be inferred from the passage?

- A. Anything that has practical uses cannot be considered as fine arts.
  - B. Martha Graham was a contemporary dancer and painter.
  - C. One should be aware of the latest trends in art if one has to fit in as a member of high society.
  - D. Many of the outdated art forms are still taught in universities.
  - E. Unlike the old days, modern artists do not have to struggle to make a living.
  - F. Nowadays the art world is similar to fashion as both can only sell wares of established brands.
- 1] Only A and C    2] Only A, D and E    3] Only D, E and F    4] Only B, C and F

221. According to the passage, what can be inferred about the Venice Biennale?

- 1] It is an art festival which is attended by many art teachers and students, held every two years in Venice.
- 2] It is an exhibition where art lovers and art buyers intermingle to showcase the latest trends in the arts and it is held every two years in Venice.
- 3] It is a place where artists and intellectuals meet to conduct business and it is held every two years in Venice.
- 4] None of the above

222. Why does the author give an example of the n+1?

- 1] To show that there are still some magazines which cater to the review of fine arts.
- 2] To show that newer magazines do not give an unbiased review of fine arts.
- 3] To show that very few persons of the younger generation read magazines which cover fine arts.
- 4] To show that the importance of the fine arts has decreased even in magazines catering to the intellectuals.

## PASSAGE-55

## LEVEL 4

**Directions for Questions 223-225:** Read the following passage and answer the questions that follow.

There are no degrees of beauty; the most complex and the simplest expression remind us of one and the same state. The sonata cannot be more beautiful than the simplest lyric, nor the painting than the drawing, merely because of their greater elaboration. Civilized art is not more beautiful than savage art, merely because of its possibly more attractive ethos. A mathematical analogy is found if we consider large and small circles; these differ only in their content, not in their circularity. In the same way, there cannot be any continuous progress in art. Immediately a given intuition has attained to perfectly clear expression, it remains only to multiply and repeat this expression. This repetition may be desirable for many reasons, but it almost invariably involves a gradual decadence, because we soon begin to take the experience for granted. The vitality of a tradition persists only so long as it is fed by intensity of imagination. What we mean by creative art, however, has no necessary connection with novelty of subject, though that is not excluded.

Creative art is art that reveals beauty where we should have otherwise over-looked it, or more clearly than we have yet received. Beauty is sometimes overlooked just because certain expressions have become what we call "hackneyed"; then the creative artist dealing with the same subject restores our memory. The artist is challenged to reveal the beauty of all experiences, new and old. Many have rightly insisted that the beauty of a work of art is independent of its subject, and truly, the humility of art, which finds its inspiration everywhere, is identical with the humility of Love, which regards alike a dog and a Brahman and of Science, to which the lowest form is as significant as the highest. And this is possible, because it is one and the same undivided all. "If a beauteous form we view, 'Tis His reflection shining through".

It will now be seen in what sense we are justified in speaking of Absolute Beauty, and in identifying this beauty with God. We do not imply by this that God (who is without parts) has a lovely form which can be the object of knowledge; but that in so far as we see and feel beauty, we see and are one with Him. That God is the first artist does not mean that He created forms, which might not have been lovely, had the hand of the potter slipped: but that every natural object is an immediate realization of His being. This creative activity is comparable with aesthetic expression in its non-volitional character; no element of choice enters into that world of imagination and eternity, but there is always perfect identity of intuition-expression, soul and body. The human artist who discovers beauty here or there is the ideal guru of Kabir, who "reveals the Supreme Spirit wherever the mind attaches itself".

223. Which of the following statement(s) are implied in the arguments put forward in the first paragraph?

- I. A work of art qualifies to be one primarily on the basis of its form and not its content.
  - II. The difference between two works of art will be one of kind and not one of degree.
  - III. Artistic traditions bear a direct, living relationship with the degree of their engagement with its practitioners and connoisseurs.
- 1] Both I and II    2] Both II and III    3] Both I and III    4] I, II and III

224. According to the passage, creative art:

- 1] ascribes beauty to subjects to which its attention is directed.
- 2] discovers the beauty inherent in all of its subjects.
- 3] humbly accepts everything that is beautiful.
- 4] is religious in principle if not in practice.

225. According to the passage, the ideal artist:

- 1] will not choose his/her subjects but will find beauty capable of aesthetic expression everywhere.
- 2] will not differentiate in the way he/she aesthetically expresses the beauty of different subjects
- 3] will only see God everywhere since he/she will find beauty in everything and everything is God's creation.
- 4] is none but God who in his/her magnificence has endowed each and every one of his/her creations with beauty.

#### PASSAGE-56

##### LEVEL 4

**Directions for Questions 226-228: Read the following passage and answer the questions that follow.**

While the notion of moral responsibility as traditionally understood grounds moral blameworthiness in the wills of discrete individuals who freely cause harm, the notion of collective responsibility associates both causation and blameworthiness with groups and construes groups as moral agents in their own right. Hence, it does not fit easily into the prevailing philosophical literature on moral responsibility, which generally asks about the relationship between free will and determinism. Nor has it been readily accepted by those who are used to construing moral agency in purely individualistic terms. Indeed, the notion of collective responsibility has become the source of three major philosophical controversies over the years by virtue of its very nature as a group-based construct.

The first of these controversies concerns whether or not collective responsibility makes sense as a form of moral responsibility. Not surprisingly, the primary focus of attention here has been with both the moral agency of groups in general and the possibility of group intentions in particular. How, participants in this controversy have asked, can we understand the notion of collective responsibility as a matter of moral-and not just causal-responsibility? Is it possible for groups, as distinct from their members, to cause harm in the sense required by moral responsibility or to act as collectives or to have intentions? Is it possible for groups, as distinct from their members, to be morally blameworthy for bringing about harm or to be guilty as moral agents?

The second controversy, interestingly enough, is not really about the moral responsibility of groups at all, even though it is couched in the language of collective moral responsibility. Instead, it is about the moral responsibility of individuals who belong to groups that are themselves thought to be morally responsible for particular cases of harm. How, participants in this controversy have asked, can we distribute collective responsibility across individual members of such a group? Does it make sense to distribute collective responsibility in general? Is it appropriate to hold individual group members morally responsible for harm that other group members caused or

that the group itself caused or that the group as a whole failed to prevent? If so, under what conditions and with respect to what particular kinds of groups? Random collections of individuals? Interest-based groups? Corporate entities?

The third controversy is primarily normative and concerns the value of ascribing collective responsibility in practice. In some cases, the concern is with the general practice of collective responsibility and its consequences for our ability to sustain the values of individualism, freedom and justice. In other cases, the concern is with the ascriptions of collective responsibility in particular contexts, e.g., in the contexts of war tribunals, reparations for slavery, terrorism and rape, and with whether such ascriptions are productive and/or fair to those being blamed.

While those participating in these three controversies have focused their attention primarily on the formulation of collective responsibility as a concept rather than on the politics of ascribing collective responsibility, they have not made their arguments in a social and political vacuum. Nor have they ignored the various hard cases of collective responsibility that have racked the consciences of historical actors since World War II. Indeed, participants in all three controversies have placed a variety of such cases, ranging from the extermination of Jews during World War II to the atrocities of the Vietnam War to the racist treatment of American blacks, at the center of their attention in an effort to establish whether or not particular groups in history can legitimately be considered morally responsible for the suffering that group members have brought about through their faulty actions.

226. Which of the following question(s) capture(s) the essence of one of the three controversies associated with the concept of moral responsibility?

- I. Is the individual, irrespective of his role, culpable for the moral violations ascribed to his group?
  - II. Will the notion of collective responsibility, in practice, be compatible with individualism, freedom, justice and fairness?
  - III. Can a group be defined as an entity, independent of its members, to which violation of moral responsibility can be ascribed?
- 1] Both I and II      2] Both II and III      3] Both I and III      4] I, II and III

227. According to the passage, the debate around the concept of collective responsibility is

- 1] purely theoretical with no contemporary relevance.
- 2] ambiguous with respect to its practical implications.
- 3] relevant in light of historical events.
- 4] still too nascent to be adopted into policy-making.

228. Which of the following can be a suitable title to the passage?

- 1] Moral responsibility of the collective      2] Whose responsibility is it anyway?
- 3] The collective responsibility debate      4] The perils of collective responsibility

SET 14 – PERFORMANCE MONITOR

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
53	2	5				3	214,215	213,216,217	
54	2	5				3	218,221,222	219,220	
55	4	3				2	223,225	224	
56	4	3				2	228		226,227

## LEVEL 1

**Directions for Questions 229-231:** Read the following passage and answer the questions that follow.

Henri Matisse, who knew something about colour, had a wary regard for one in particular. "Black," he once said, "is a force." At "Bill Brandt: Shadow and Light," the voluptuous retrospective organized by curator Sarah Hermanson Meister at the Museum of Modern Art in New York City, you find out just how powerful a force it can be. In Brandt's inky photographs, the sky can be a tar pit. Darkness has more than an aesthetic appeal for Brandt. For him, its charms are metaphysical. It stabilizes a haphazard world and pays due respect to its mysteries.

One of those mysteries was Brandt.

Brandt was an assistant to the Surrealist artist Man Ray. Plainly, he learned something from the master, because a whiff of the uncanny hangs over so much of his work, from the cryptic semaphores of five men at the Ascot races to the market porter balancing a huge fish across his hat like a crescent moon to the disembodied head in one of Brandt's powerfully strange late figure studies. An even greater influence was the Hungarian-born photographer Brassai. When camera flashbulbs first appeared around 1930, Brassai made the most of them, exploding pockets of light inside the urban darkness for his great book *Paris by Night*. Brandt moved to London to become something similar, an intimate portraitist of that city - its high life and lowlife. It was those pictures, published in two classic books, *The English at Home* and *A Night in London*, that he launched his career.

But those documentary photos aren't as real as they seem. Brandt often recruited friends and family to playact as Londoners, and not always in roles they played in life. He was less interested in nailing pure realities than in creating his own. In the later '30s, when he travelled around the industrial north of England, the bleak beauty he could conjure out of the actually dreary towns captivated him as much as the living conditions of the coal miners. Maybe more. It was during the wartime blitz that Brandt found his darkest materials. London's blackouts offered him darkness as the ordinary condition of the world. And the German air raids that disembowelled whole neighbourhoods produced a landscape in which the entrails of bombed-out apartments hung weirdly in midair.

After the war, Brandt applied his sober disposition to almost everything he did. His best portraits are depth charges. Francis Bacon, a painter whose every other canvas was a cold-eyed face-off with anguish, must have fascinated Brandt, who made him out as a bereft, solitary wanderer - Lear on the heath.

Brandt's work has influenced everything from the street scenes of Robert Frank to the belligerent nudes of Helmut Newton. If its weight and gravitas seem out of sync in an era of Instagrams and pixels, not to worry! The contest is entirely in his favour.

229. According to the author, Brandt's photos:

- 1] have a personal element
- 2] are a clue to his tortured side
- 3] cover reticent countryside life
- 4] show him unschooled in his art

230. Brandt's work during the war can be characterised as:

- 1] sadistic      2] surreal      3] satirical      4] pacifist

231. Which of the following is implied by likening Brandt's portraits to depth charges?

- 1] frenzied      2] intense      3] bland      4] bustling

### PASSAGE-58

#### LEVEL 2

**Directions for Questions 232-234:** Read the following passage and answer the questions that follow.

In ninth grade English Mrs. X required us to memorise and recite a poem and so I asked the Topeka High librarian to direct me to the shortest poem she knew and she suggested Marianne Moore's Poetry, which, in the 1967 version, reads in its entirety:

I, too, dislike it.

Reading it, however, with a perfect  
contempt for it, one discovers in  
it, after all, a place for the genuine.

I remember thinking my classmates were suckers for having mainly memorised Shakespeare's 18th sonnet whereas I had only to recite 24 words. Never mind the fact that a set rhyme scheme and iambic pentameter make 14 of Shakespeare's lines easier to memorise than Moore's three, each one of which is interrupted by a conjunctive adverb - a parallelism of awkwardness that basically serves as its form. That plus the four instances of 'it', an effect amplified by the awkward enjambment of the second line and the third ('in/it'). In fact, Poetry is a very difficult poem to commit to memory, as I demonstrated by failing to get it right on any of the three chances I was given by Mrs. X, who was looking down at the text, my classmates cracking up.

My contempt for the assignment was, after all, imperfect. Even now I routinely misquote the second sentence, but who could forget the first? I, too, dislike it has been on repeat in my head since 1993; when I open a laptop to write or a book to read: I, too, dislike it echoes in my inner ear. When a poet (including me) is being introduced at a reading, whatever else I hear, I hear: I, too, dislike it. When I teach I basically hum it. When somebody tells me as so many people have told me that they don't get poetry in general or my poetry in particular and/or believe poetry is dead because it is either hackneyed or obscure: I, too, dislike it. Sometimes this refrain has the feel of negative rumination and sometimes a kind of manic, mantric affirmation, as close as I get to unceasing prayer.

What if we dislike or despise or hate poems because they are - every single one of them - failures? The poet and critic Allen Grossman tells a story (there are many versions of the story) that goes like this: you're moved to write a poem because of some transcendent impulse to get beyond the human, the historical, the finite. But as soon as you move from that impulse to the actual poem, the song of the infinite is compromised by the finitude of its terms. So the poem is always a record of failure. There's an 'undecidable conflict' between the poet's desire to make an alternative world and, as Grossman puts it, 'resistance to alternative making inherent in the materials of

which any world must be composed'. Writing about Hart Crane, Grossman develops his notion of a 'virtual poem' - what we might call poetry with a capital 'P', the abstract potentiality of the medium as felt by the poet when called on to write - and opposes it to the 'actual poem', which necessarily betrays the original impulse. Grossman says actual poems are foredoomed by a 'bitter logic' that can't be overcome by any level of virtuosity.

232. How is the last paragraph related to the other paragraphs in the passage?
- It talks about the poetry of other poets in relation to the poetry of the author which is mentioned in the previous paragraphs.
  - It mentions why a poem is developed in the mind of a poet while the other paragraphs deal with the relationship between poems and the author.
  - It mentions how a poem develops in the minds of poets while the other paragraphs are meant to show the feelings of the author towards work.
  - It explains how a poem which is supposed to surpass the infinite is limited to the written medium while the other paragraphs are the author's view of poetry.
233. Which of the following statements can be inferred from the passage?
- The author did not like poetry as a boy though he grew up to be a poet.
  - The length of a poem does not have any relation to the difficulty in understanding it.
  - The author has a love hate relationship with the first line of Poetry depending on the situation.
  - A poem reflects the failure of the poet who tries to capture the limitlessness of his experience in a restricted manner.
  - A virtual poem is a better way to capture the experience of a poet while an actual poem is doomed to failure.
  - Since poetry is abstract, it can be best captured on a virtual medium while the reality of the materials hampers the effectiveness of an actual poem.
- Only A, B and C
  - Only D, E and F
  - Only A, C and D
  - Only B, E and F
234. Which of the following is true according to the third paragraph?
- The author did not hate poems but his hatred was more towards rote learning.
  - The author has used the first line of Poetry as a chant either to calm down or to keep his negative thoughts at bay.
  - The author himself has become a poet and is often disappointed by the opinions of people regarding Marianne Moore's Poetry.
  - The author uses the first line of Poetry in order to get through the daily grind of his work i.e., writing poetry.

## PASSAGE-59

## LEVEL 5

**Directions for Questions 235-238:** Read the following passage and answer the questions that follow.

One of the main hurdles confronting the view that fine cuisine is a fine art is to say what fine cuisine is about. Paintings refer to something beyond the painting and thus a painting can have meaning and can be interpreted. What do dishes refer to? Are they just flavour combinations that refer to nothing beyond the meal or do the flavours have meaning that can be decoded and elucidated, as a reader might grasp the symbols in a poem? Here is a quote from essayist and literary critic William Deresiewic articulating the standard puzzlement often expressed when confronted by this question of the meaning of food:

'But food, for all that, is not art. Both begin by addressing the senses, but that is where food stops. It is not narrative or representational, does not organize and express emotion. An apple is not a story, even if we can tell a story about it. A curry is not an idea, even if its creation is the result of one. Meals can evoke emotions, but only very roughly and generally, and only within a very limited range - comfort, delight, perhaps nostalgia, but not anger, say, or sorrow, or a thousand other things. Food is highly developed as a system of sensations, extremely crude as a system of symbols. Proust on the madeleine is art; the madeleine itself is not art. A good risotto is a fine thing, but it isn't going to give you insight into other people, allow you to see the world in a new way, or force you to take an inventory of your soul.'

This dismissive argument from Deresiewic receives support from many philosophers throughout history writing on the arts. Even Carolyn Korsmeyer, the philosopher most responsible for putting food on the philosophical map, while granting that food is worthy of serious aesthetic attention, has reservations about food being a fine art. 'Ought we now to take the next step and conclude that foods also qualify as works of art in the full sense of the term? That they represent in their own medium the same sorts of objects as paintings, sculptures, poems and symphonies? I do not believe we should.' (Making Sense of Taste)

Korsmeyer argues that food acquires meaning only because of its context, the ceremonies and rituals that surround the serving of food. Food, of course, is richly symbolic. The apple in Eve's hand represents the fall of humanity. The apple in Mom's apple pie represents her loving solicitude. For the Genoan, pesto is the taste of home; for coastal New Englanders it's a clambake. Chicken soup is a symbol of healing; the Thanksgiving turkey a symbol of gratitude, abundance, and the gathering of family. There is plenty of meaning here to keep the semioticians busy.

The sceptics do not deny the symbolic significance of food but will distinguish two kinds of symbols, only one of which is characteristic of fine art. When food has meaning, they claim, the context in which food is produced and consumed supplies the meaning, not the features of the food itself. There is a narrative that makes Eve's apple a symbol of the fall of humanity. Without the Biblical story, the apple is just a piece of fruit. There is a habit of association and a story about Thanksgiving Day that makes turkey a symbol of gratitude. Without the narrative and the habit of association, the turkey is just a cooked bird. There is nothing about turkeys, themselves, that demand interpretation unless there is a surrounding narrative to make the demand. The intrinsic

aesthetic properties of a dish or meal - their flavour and texture - cannot supply meaning on their own without substantial cultural, family or personal context to lend significance.

This is not how meaning develops in works of art. Consider, for instance, Edvard Munch's *The Scream* as an example of how features internal to the work acquire meaning.

*The Scream* is a symbol of alienation because of the aesthetic properties of the painting. The skull-like shape of the head, feature-less face that focuses attention on the mouth, and the position of the body in relation to the other people on the bridge indicate alienation; and the swirling, lurid colours express intense negative emotion. These meanings are in the painting; not in an external narrative or context. Granted, even for a painting such as *The Scream*, context is important for a comprehensive interpretation. It helps to know that Munch intended that the painting express alienation and that he was painting at a time when modern humanity was confronting an industrial age that ripped people from their traditional moorings. But, nevertheless, much of the meaning of the painting is carried by features of the painting itself, not the surrounding narrative.

The internal features of a dish do not represent in this way, according to critics of food as art. Those flavours and textures are not about anything unless we supply some story that makes them be about something. But then the task of generating meaning is not performed by the work (the dish or meal) but by the cultural narratives that surround it. Works of fine art seem to be less dependent on ceremony, ritual and personal memory than the symbols that attach to food. Furthermore, food doesn't seem to be the source of new insight in the way works of art can be. Certain foods may remind us of home or reinforce one's cultural identity, but the flavours themselves don't provide us with new discoveries or even tell us much about ourselves or our world. Flavours are not about anything; they just give us pleasure. The intellectual content of food and wine seems thin compared to painting, literature or even music.

So what do food and wine represent when functioning as a work of art? Certainly not the mysterious smile of a model sitting for a portrait, which is the subject matter of the *Mona Lisa*, or the horrors of war as with Picasso's *Guernica*, or the obsession of vengeance as in the novel *Moby Dick*. The flavours and textures of food and wine lack spatial organization and thus cannot depict, via resemblance, the scenes we associate with objects or human action. And our conventions of assigning symbolic meaning to flavours and textures are not complex enough to form representations analogous to the linguistic representations of psychological states or states of affairs we find in literature. Food and wine do not depict or describe. Their representational capacities are of a different sort.

235. Suggest a suitable title for the passage

- 1] The Intellectual Content of Food
- 2] Can Food be Art?
- 3] The Symbolism of Food
- 4] Can Food be Artful?

236. What cannot be inferred from the passage?

- 1] Though good food would satiate you, it would not help you to philosophize.
- 2] Art involves a complex system of symbols.
- 3] Art can depict complex relationships while food is unable to do so.
- 4] Art cannot depict the state of the mind of the artist while food can do so.

237. Which of the following is not stated in this passage in relation to art?

- 1] Art can be interpreted differently by different people.
- 2] Art can evoke a myriad of emotions in people.
- 3] Art can allow you to see yourself or the world in a different light.
- 4] Art can be interpreted as a standalone entity without any context.

238. Why does the author quote William Deresiewic?

- 1] To affirm that he agrees with William Deresiewic
- 2] To show that the debate about food not being art has long been going on for too long
- 3] To analyse if food by itself has meaning just as art does
- 4] To show that all philosophers agree with William Deresiewic

#### PASSAGE-60

##### LEVEL 5

**Directions for Questions 239-242:** Read the following passage and answer the questions that follow.

Worrying, as Francis O'Gorman shows in this refreshingly unconventional history, is a hard activity to pin down. Undoubtedly distressing for those who do it, but rarely classed as a pathology requiring therapy or medication, fretting often intrudes when we are doing other things. It is, as he puts it, a "woodpecker-like tapping away at one's day from inside the unobservable parts of the mind". Being mostly secretive, slightly shameful and a complete waste of time, its niggling persistence is only finally resolved in death, when "the long list of hidden fears and troubles with which we have been negotiating all our life enters oblivion".

O'Gorman's is a brave choice of topic in other ways. A virtuoso worrier himself - his favourite word is "but" - he is sorely aware that, when put into words, worry can be "remorselessly uninteresting". When he writes in his preface that his unrelenting anxiety, on a recent trip to Venice, "poisoned the prosecco, soured the sardine in saor", he has already, of course, anticipated how an unkind reader might react. Most of our worries, like this one, can be filed under that well-used Twitter hashtag, "first world problems". Worrying can seem self-indulgent, embarrassing and irrational. Every worrier will feel a twinge of recognition at Roger Hargreaves's Mr Worry, who has his worries removed by a wizard and then worries about having nothing to worry about.

A professor of English, O'Gorman has not produced a scholarly monograph but a more freewheeling piece of creative scholarship. He hasn't entirely cured himself of that academic tic that, instead of getting on with the argument, ceaselessly sets out its terms: "I want to move away from a straightforward notion ... I want to begin to search out what it is we think we know of another person ...". It makes for a circuitous read, especially since, as he notes, "worry doesn't have good synonyms". No other word will quite do, so it and its derivatives end up peppering every page. He also has a distracting habit of oddly compressing words ("I know there're two things ..."), perhaps in an effort to leaven the density of the book's argument and make it more conversational.

Once you get used to it, though, it becomes clear that O'Gorman has managed a rather felicitous marriage of theme and form. For he worries away about worrying, and mimics in his narrative's style and structure what he describes as "fretfulness's habit of returning, its circularity, its refusal to be put off with an answer". At its best, O'Gorman's riffing becomes a way of exploring wider questions about life, the self and being human. It helps that worriers have butterfly minds. We are terrible prioritizers who cannot distinguish between big and little problems, so a low-level squeak of unease about whether we have locked the back door can easily segue into a full-on existential crisis.

According to the book's loose-fitting chronology, worrying, which at first referred solely to the act of choking or distressing animals or humans, acquired its more common modern sense in the 19th century. It was "the unhappy child of a turn from the Gods to man", born as we shifted from a belief in predestination and omnipotent deities to reasoned thought as the best way of making sense of a life. And yet worrying, a form of superstition that secretly traded in charms and fetishes to ward off misfortune, was also evidence of the survival of pre-modern beliefs. For every worrier feels that worrying somehow helps, that if we desist from it we will be punished for our complacency. We act, in O'Gorman's words, as if trying to win the favour of invisible forces, "to placate great and dangerous Gods that have no names, no forms of communication, and very little mercy".

Alongside this sort-of history, O'Gorman sprinkles his book with neat little insights. Worrying about other people can be, he writes shrewdly, "an easier kind of 'love'", a form of insecurity about letting go of and accepting the otherness of others. Worriers like to enjoy things retrospectively, for worrying's momentum is solely future-directed and the one thing it cannot touch is the past. "Now it's over," as he writes after returning from Venice, "I can sit back and enjoy my holiday." He also recommends a vegetarian diet for worriers because it "reduces the epic struggle of menu reading", and suggests that losing one's smartphone is especially disquieting for the modern-day worrier because "such technology is bound up with reassurance, with things that promise security and connection".

239. Which of the following statements cannot be inferred from the passage?
- 1] There are not many options available for people who have a vegetarian diet thus making it less of a worry in what to choose to eat.
  - 2] A modern day worrier is different from the worrier of olden days due to the comforting presence of technology.
  - 3] Worriers are fickle minded as they accord the same importance to worrying about the smallest to the biggest things.
  - 4] Worrying in its modern form is a result of man moving away from his belief in destiny and accepting reasoning as a way of life.
240. What is the attitude of the author towards the book?
- 1] Sardonic
  - 2] Sceptical
  - 3] Disinterested
  - 4] Prejudiced
241. Francis O'Gorman is himself a worrier. According to the passage, this statement is:
- 1] Definitely true
  - 2] Probably false
  - 3] Definitely false
  4. Cannot be determined

242. Which of the following is not true according to the passage?

- 1] Worrying is done only for future activities not the present or the past.
- 2] A worrier will worry about anything and feel guilty if he is not worrying.
- 3] The author tries to enliven the topic of worrying by inserting arguments and conversations.
- 4] A worrier will not be satisfied with an answer and tries to find ways to continue worrying.

SET 15 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
57	1	3				229,230,231			
58	2	3				232,234	233		
59	5	4					235,237	236,238	
60	5	4					240	239,241,242	

SET 16

TIME: 40 mins

PASSAGE-61

LEVEL 2

**Directions for Questions 243-245:** Read the following passage and answer the questions that follow.

In *Seeing Things As They Are*, John Searle turns his attention to perception - visual perception, to be precise. Perception is both the basic way that minds connect with configurations of objects and attributes in a local environment, and an epicenter for sensory feeling and experience. That is, perception is a site of both representation and phenomenology. And since the capacities for representation and phenomenology have long been taken by philosophers to be characteristic marks of the mental, philosophical questions about perception provide a window into philosophical questions about minds more generally.

When it comes to the long tradition of thinking and writing about perception, Searle takes the situation to be rather bleak. He believes that the entirety of philosophical work on perception, since Descartes has been bewitched by what he calls "the Bad Argument" and, as a consequence, is unnecessary and incoherent. Yet Searle wants to not just bury philosophical theories of perception but also praise them. In particular, he believes that once the bad argument is identified and diagnosed, nothing will prevent us from endorsing a form of direct realism about perception, of the sort Searle himself developed in his 1983 classic *Intentionality*. According to this form of direct realism, we do not perceive external objects by way of first perceiving intermediate ideas, impressions, or sense-data; instead, perception serves to provide us with immediate presentations of external objects and attributes themselves. In short, our perceptual capacities enable us to see things as they are in the local environments in which we find ourselves, and this fact should serve as the backbone, rather than an optional add-on, to philosophical reflection on minds and their epistemological condition.

This may seem fairly straightforward, and, in some ways, it is. There is an external world, and it is full of things: tables, crocodiles, textures, etc. These things and this world exist whether I like it or not: their existence is independent of my beliefs, opinions, or preferences, and hence we say that such an existence - or, to use the technical term, such an ontology - is objective. There is also a subjective world, and it consists of internal states of mind. Such states are not ontologically objective, but subjective: they depend for their existence on the person who has them. Moreover, there is generally something that it feels like to be in or occupy a state of mind: we all know what it is like to be mad or tired, and we similarly know (although this case is more complicated) that believing something feels different from not believing it. The central claim of direct realism is that perception puts the external world into contact with the subjective one. Thanks to the rise of modern vision science, we have a basic sense of how this story might go: an internal causal process is initiated by arrays of light moving from entities in the external world to sensory receptors in our retinas; these arrays of light are then processed by a module in our head that constructs an output perceptual representation on the basis of proprietary perceptual principles. This perceptual representation has content: it encodes conditions of satisfaction that are either accurate or inaccurate, depending on the extent to which the representation corresponds with the scene that initiated the causal process. While beliefs, desires, and other mental states are also associated with representational contents - beliefs can be evaluated as true or false, desires can be fulfilled or unfulfilled, and so forth - perceptual representations are special in that they cannot be detached from, or entertained independently of, the scenes that prompt them. In the more contemporary philosophical jargon, perception provides a non-conceptual means by which minded creatures get in touch with an objective world.

There seems to be a lot to recommend this basic picture of perception. How could we plausibly deny that perception plays a central role in connecting us to, and helping us acquire knowledge about, the empirical world? According to Searle, however, the picture has not only been denied; it has been denied by "just about every famous philosopher who writes on this subject." "Indeed [...]," Searle observes, "I do not know of any Great Philosopher who even accepted [...] Direct Realism." If you're wondering who the "Great Philosophers" might be, he is referring to Bacon, Descartes, Leibniz, Spinoza, Locke, Berkeley, Hume, and Kant, and maybe Mill and Hegel, too.

243. Which of the following cannot be inferred from the passage?

- 1] It is only due to modern science that the meaning of perception has changed.
- 2] According to philosophers, perception and knowledge are different entities.
- 3] Certain perceptions are common to all while some of them are objective to individuals.
- 4] Philosophical questions about perceptions are related to the philosophy of minds.

244. According to the passage, perception is all of the following except:

- 1] Perception is a way to see the objective world.
- 2] Perception is the way through which we get knowledge about the external world.
- 3] Perceptions are related to the scene which forms them and cannot be studied independently.
- 4] Perceptions help us to see things in the local environment in which we are present.

245. Which of the following questions can be answered by the passage?
- 1] How is perception different in philosophy?
  - 2] How is perception related to the philosophy of the mind?
  - 3] How does Searle balance the criticism and praise of perception theories?
  - 4] How does perception serve as a point of contact between the objective and the subjective world?

### PASSAGE-62

#### LEVEL 3

**Directions for Questions 246-248:** Read the following passage and answer the questions that follow.

The rediscovery of ancient texts and the invention of printing democratized learning and allowed a faster propagation of ideas during the Renaissance. In the first period of Italian Renaissance, humanists favoured the study of humanities over natural philosophy or applied mathematics. And their reverence for classical sources further enshrined the Aristotelian and Ptolemaic views of the universe. Even though, around 1450, the writings of Nicholas Cusanus were anticipating Copernicus' heliocentric world-view, it was made in a philosophical fashion. Science and art were very much intermingled in the early Renaissance, with polymath artists such as Leonardo da Vinci making observational drawings of anatomy and nature. He set up controlled experiments in water flow, medical dissection, and systematic study of movement and aerodynamics; he devised principles of the research method that led to Fritjof Capra classifying him as 'the father of modern science'.

In 1492, the 'discovery' of the 'New World' by Christopher Columbus challenged the classical world-view, as the works of Ptolemy (geography) and Galen (medicine) were not always to match everyday observations. A suitable environment was created to question scientific doctrine. As the protestant reformation and counter-reformation clashed, the northern Renaissance showed a decisive shift in focus from Aristotelean natural philosophy to chemistry and the biological sciences (botany, anatomy and medicine). The willingness to question previously held truths and search for new answers resulted in a period of major scientific advancements. Some have seen this as a 'scientific revolution', heralding the beginning of the modern age, others as an acceleration of a continuous process stretching from the ancient world to the present day.

Regardless, there is general agreement that the Renaissance saw significant changes in the way the universe was viewed and the methods sought to explain natural phenomena. Traditionally held to have begun in 1543, the first of the books printed were *De humani corporis fabrica* (On the Workings of the Human Body) by Andreas Vesalius, which gave a new confidence to the role

of dissection, observation and a mechanistic view of anatomy, and also *De Revolutionibus* by Nicolaus Copernicus. The famous thesis of Copernicus's book was that the earth moved around the sun. Significant scientific advances were made during this time by Galileo Galilei, Tycho Brahe and Johannes Kepler.

One important development was not any specific discovery, but rather the further development of the process for discovery, the scientific method. It focused on empirical evidence, the importance of mathematics, and discarded Aristotelian science. Early and influential proponents of these ideas included Copernicus and Galileo and Francis Bacon. The new scientific method led to great contributions in the fields of astronomy, physics, biology and anatomy.

246. Which of the following statements can be correctly inferred from the passage?
- Leonardo da Vinci's writings anticipated Copernicus' heliocentric world-view.
  - Leonardo da Vinci opened up the field of hydrodynamics by setting up controlled experiments in water flow.
  - Leonardo da Vinci was called the 'father of modern science' for formulating the principles of the research method.
  - Leonardo da Vinci, a polymath artist, gave a new dimension to scientific research, blending art and science.
- 1] Only A      2] A and B      3] C and D      4] Only D
247. Which of the following best captures the theme of the passage?
- The Renaissance period saw a shift in the old world methods in science and its branches, and saw a faster propagation of scientific findings.
  - The Renaissance period saw a paradigm shift in the scientific, cultural and artistic outlook of society.
  - Views on the Renaissance period range from it being a modern scientific revolution to it being an acceleration of a continuous process stretching from the ancient world to the current age.
  - The Renaissance period saw the emergence of a generation of humanistic and radical scientific thinkers, who changed many ancient views on science, art and other fields.
248. 'It focused on empirical evidence, the importance of mathematics, and discarded Aristotelian science'. What does this sentence signify in the context of the passage?
- A shift from the focus on humanities to a greater focus on science and mathematics
  - A movement to change the age-old beliefs of Renaissance scholars about science
  - An acceleration of continuous advancements from the ancient world to the present day
  - The development of the scientific method from being natural and humanistic to becoming research based

#### PASSAGE-63

##### LEVEL 3

**Directions for Questions 249-252: Read the following passage and answer the questions that follow.**

Many extinct species - from the passenger pigeon to the woolly mammoth - might now be reclassified as 'bodily, but not genetically, extinct'. They're dead, but their DNA is recoverable from museum specimens and fossils, even those up to 200,000 years old. Thanks to new developments in genetic technology, that DNA may eventually bring the animals back to life.

But why bring vanished creatures back to life? It will be expensive and difficult. It won't always succeed. Why even try? Why do we take enormous trouble to protect endangered species? The same reasons will apply to species brought back from extinction: to preserve biodiversity, to restore diminished ecosystems, to advance the science of preventing extinctions, and to undo the harm that humans have caused in the past.

Species brought back from extinction will be beacons of hope. Useful science will also emerge. Close examination of the genomes of extinct species can tell us much about what made them vulnerable in the first place. Were they in a bottleneck with too little genetic variability? How were they different from close relatives that survived? Living specimens will reveal even more. Techniques being developed for de-extinction will also be directly applicable to living species that are close to extinction. Tiny populations can have their genetic variability restored. A species with a genetic Achilles' heel might be totally cured with an adjustment introduced through cloning. For instance, the transmissible cancer on the faces of Tasmanian devils is thought to be caused by a single gene. That gene can be silenced in a generation of the animals released to the wild. The cancer would disappear in the wild soon after, because the immune animals won't transmit it, and animals with the immunity will out-reproduce the susceptible until the entire population is immune.

Some extinct species were important 'keystones' in their region. Restoring them would help restore a great deal of ecological richness. Woolly mammoths, for instance, were the dominant herbivore of the 'mammoth steppe' in the far north, once the largest biome on Earth. In their absence, the grasslands they helped sustain were replaced by species-poor tundra and boreal forest. Their return to the north would bring back carbon-fixing grass and reduce greenhouse-gas-releasing tundra.

Similarly, the European aurochs (extinct since 1627) helped to keep forests across all of Europe and Asia mixed with bio-diverse meadows and grasslands.

The passenger pigeon was a keystone species for the whole eastern deciduous forest in North America, from the Mississippi to the Atlantic, from the U.S. Deep South clear up into Canada. Such animals can also serve as icons, flagship species inspiring the protection of a whole region. The prospect of bringing back the aurochs is helping to boost the vibrant European 're-wilding' movement to connect tracts of abandoned farmland into wildlife corridors spanning national boundaries.

The current generation of children will experience the return of some remarkable creatures in their lifetime. They will drag their parents to zoos to see the woolly mammoth and growing populations of captive-bred passenger pigeons, Carolina parakeets, Labrador ducks, and maybe even dodos.

(Entrance fees at zoos provide a good deal of conservation funding, and zoos will be in the thick of extinct species revival and restoration.)

249. According to the information provided in the passage, which of the following would come true, if the woolly mammoth were to be revived?
- Bringing back woolly mammoths would revive conservation funding by the increase in number of visitors to zoos.
  - Revival of the woolly mammoth would act as an example of reintroducing extinct species to revive bio-diversity in their respective habitats.

- C. Woolly mammoths would bring back grasslands in the far north and reduce greenhouse gas releasing tundra and boreal forests.
- D. Techniques being developed for de-extinction of the woolly mammoth would be directly applicable to living species that are close to extinction.
- 1] Only C                    2] All of the above    3] A, B and C                    4] A and C
250. Which of the following cannot be inferred from the passage?
- 1] Genetic study of revived specimens of extinct species could help in conserving endangered species.
- 2] Attempts to bring back extinct species may not always be successful.
- 3] Cloning could help remove genetic anomalies in animals and find a cure for incurable diseases like cancer.
- 4] Reviving certain species can help convert vast tracts of land into wildlife corridors transcending national boundaries.
251. 'Some resurrection is in order. A bit of redemption might come with it.' What do these lines signify, in the context of the passage?
- 1] The world could do with some integrity and revive extinct species, earning some lost reputation back in the process.
- 2] Humankind could do well to undo some of its past sins by deciding to revived some of the extinct species.
- 3] The extinct species deserve another chance at existence. They might regain their rightful place in the ecology in the process.
- 4] We owe the extinct species their revival. They will regain some lost prestige in the process.
252. 'It won't always succeed. Why even try?' This statement, considering its purpose in the passage, can best be described as a:
- 1] harsh criticism                    2] cynical view
- 3] counter-argument.                    4] tongue-in-cheek statement.

#### PASSAGE-64

##### LEVEL 5

**Directions for Questions 253-255: Read the following passage and answer the questions that follow.**

Paints and scrapes, paints and scrapes to get something right, the something that is not there at the outset but reveals itself slowly, and then completely, having travelled an arduous route during which vision and image come together, for a while, until dissatisfaction sets in, and the painting and scraping begin again. But what is it that determines the success of the final work? The coincidence of vision-his idea, vague at first, of what the painting might be-and the brute fact of the subject, its plain obdurate existence, just "out there" with an absolutely insular existence. Until, that is, Edward Hopper sees something about it as a possible subject for a painting and this image with its possibilities lodges itself in Hopper's imagination and the formation of the painting's content begins-content being, of course, what the artist brings to his subject, that

quality that makes it unmistakably his, so when we look at the painting of a building or an office or a gas station, we say it's a Hopper. We don't say it's a gas station. By the time the gas station appears on canvas in its final form it has ceased being just a gas station. It has become Hopperized. It possesses something it never had before Hopper saw it as a possible subject for his painting. And for the artist, the painting exists, in part, as a mode of encountering himself. Although the encountered self may not correspond to the vision of possibility that a particular subject seemed to offer up. When Hopper said, in an interview with Brian O'Doherty, "I'm after ME," this is undoubtedly what he meant.

Hopper's avowed uncertainty over whether or not he ever succeeded is perhaps what many painters experience. The point of arrival or the point when the painting is done cannot be known beforehand and yet cannot be totally unknown. A sense-it is no more than that, increasingly clearer and more convincing-of what the painting will look like when it is finished is all that guides the painter. And there is rarely any assurance that the painting is finally completed; the possibility always exists that a wrong turn has been taken, that what he ended up with bears little resemblance to that vague suggestion or hope of what the painting might be. And so, the scraping and painting begin yet again. With the uncertainty under which the painter labours, extended periods of doubt, it is a wonder that he can ever be free of anxiety or finish a work. Even the prodigiously talented Picasso needed constant reassurance.

One of the ways Hopper dealt with his lack of certainty was to make many preparatory drawings for each painting; this was especially true of his oils. The recent show at the Whitney Museum makes this abundantly clear. It is probably the best and most informative show of Hopper's work and certainly the best in recent memory. Hopper's drawings have never been paid the kind of attention they deserve. In fact, if one were to look solely at the paintings, one might conclude, as some have, that Hopper was a mediocre draftsman.

Hopper himself, though he saved his drawings, never considered them to be on a par with his paintings. But the early studies, always of the figure, would often be done for their own sake, and would not be part of the larger project of a painting. And these demonstrate his unusual gifts as a draftsman; the Whitney exhibition includes two spectacularly graceful and languorous reclining human figures that can be appreciated for their own sake and not for the ways they contribute to the makeup of a painting. Other early drawings have a strictly exploratory character: a look or a gesture, investigated for its own sake and not necessarily contributory to a painting.

His gift for drawing seemed to have been common knowledge at the New York School of Art, where his classmate Rockwell Kent thought that of all the students he was the best draftsman, and called him the John Singer Sargent of the class. Into the 1920s there are many impressive landscape drawings-one exceptional one of a tree trunk-and many human figures done at the life drawing classes held at the Whitney Studio Club from 1920 to 1925. But the drawings that are studies for particular paintings, done in series and in exhaustive detail, have a rough, sketchy identity and are obviously not intended to be viewed as anything but contributory to painting. The changes from sketch to sketch often seem so minor, each one no more than a dress rehearsal for the next, that one wonders how much, if any, information each contains or even if this was their purpose.

This is clearly the case in the many preparatory sketches for *New York Movie*. It is possible that they serve another purpose, one much more fundamental to the elusive character possessed by all of Hopper's paintings. The drawings thus form a ritual by which he can feel absolutely

free and in control of the subject. It was not that he needed to be sure how to paint a sugar dispenser or salt shaker as in Nighthawks, but that they should become his.

253. What can be inferred about artists from the passage?

- 1] Artists are never satisfied with their work till they are constantly reassured.
- 2] Artists continue to strive for perfection which is their ultimate goal.
- 3] Artists need to familiarize themselves with the subject in order to present it in a new light.
- 4] Artists have to constantly revise their vision while painting a subject due to its unique existence.

254. *They may have been a way of familiarizing himself with the subject of the painting, the ultimate aim of which was to own it imaginatively.*

This sentence can fit anywhere except:

- 1] As the third sentence of the last paragraph.
- 2] As the penultimate sentence of the penultimate paragraph.
- 3] As the second sentence of the fourth paragraph.
- 4] None of the above

255. How is the first paragraph related to the passage?

- 1] It shows how diligently artists rework when the resultant painting does not turn out to be true to their vision.
- 2] It wants to convey how an artist is not satisfied with the painting till he captures the vision that he saw when he chose the subject.
- 3] It depicts the working style of painters who have decided to paint a subject highlighting certain features which may seem bland.
- 4] None of the above

SET 16 – PERFORMANCE MONITOR

Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
61	2	3				2	245	243,244	
62	3	3				1	248	246,247	
63	3	4				2	251,252	249,250	
64	5	3				1		253	254,255

SET 17  
PASSAGE-65

TIME: 40 mins

LEVEL 2

**Directions for Questions 256-260:** Read the following passage and answer the questions that follow.

To those who have never experienced it - roughly a third of the population, according to recent surveys - *déjà vu* may sound like an outlandish phenomenon, akin to seeing ghosts. But some researchers believe it may help answer basic questions about how memories are recalled and how the mind registers familiarity.

In the late 19th century, dozens of hypotheses were put forward to explain *déjà vu*, and more than 20 different terms were coined to describe it, including 'paramnesia' and 'been-here-before feeling.' Just as interest in the field was peaking, however, Pavlov and his dogs arrived, turning everyone's attention to behaviourism. *Déjà vu* offered no behaviours to observe, so mainstream psychologists gradually lost interest. Until the 1980s, most articles about it were published in journals of parapsychology.

'The field has been contaminated with paranormal theories. It's been a hot potato for scientists,' says psychologist Alan Brown, author of the recent book *The Déjà Vu Experience*. 'We're trying to extinguish that bad rap. We're trying to bring it into a more legitimate framework.' Any time the brain behaves strangely, there's an opportunity to learn something about how it behaves normally, Brown says. 'If we can get a handle on it, we've got a gold mine.'

Until recently, much of what was known to science about *déjà vu* came from a single extraordinary study conducted in the 1940s by Morton Leeds, an undergraduate at the College of the City of New York. Leeds had unusually frequent bouts of *déjà vu* and decided to keep a detailed diary of his experiences. He logged the time, circumstances, duration and intensity of each spell. For example, at 12:25 p.m. on January 31, 1942, he wrote: 'Awake, active. Extremely intense. Stood still for a moment in the shop. Then the feeling grew and grew. One of the most complete I have ever had. As the awareness grew, the feeling of being able to predict the next scene also came. It was so strong it almost nauseated me.' Over the course of 12 months, Leeds chronicled 144 episodes - one almost every two days.

When Leeds analysed his records, he found that his *déjà vu* usually occurred in mundane settings. He also discovered that it was more likely to occur during periods of stress and fatigue and that it tended to occur late in the day and late in the week. Other surveys have since shown that a number of factors influence the frequency of *déjà vu*. The more educated, well travelled, wealthy and liberal a person is, the more likely he or she is to experience *déjà vu*. As people grow older, the frequency of *déjà vu* trails off dramatically. The average twenty something experiences it about three times a year; middle-aged people rarely experience it more than once a decade.

'*Déjà vu* is a daunting phenomenon to capture in the laboratory,' Brown says. Although he has spent his career examining what he calls 'the cute gremlins out on the cognitive horizon,' Brown has found *déjà vu* particularly challenging. Because it occurs rarely and without warning, he can't wait around to watch it happen. And because it is so fleeting, his subjects tend to forget the details of their experiences, making retrospective surveys unreliable.

256. Until recently, the topic of *déjà vu*:
- 1] was discussed prolifically in mainstream psychology journals.
  - 2] was not as much a topic of research as Pavlovian theories.
  - 3] offered deep insights about its occurrence.
  - 4] None of the above.
257. Which of the following was not a finding of Leeds's analysis of *déjà vu*?
- 1] It occurred in mundane settings.
  - 2] It dissipated with age.
  - 3] It was mostly stress-induced.
  - 4] It tended to occur late in the day and late in the week.
258. According to the passage, what is meant by 'hot potato'?
- 1] A remote topic of no significant consequence
  - 2] An debatable issue that will meet its natural death
  - 3] A controversial issue which is awkward to deal with
  - 4] A topic with supernatural or speculative elements
259. According to the author, what inhibits the study of *déjà vu* the most?
- 1] Its skewness towards twenty-plus people
  - 2] Its transient and abrupt nature
  - 3] Its predictive quality
  - 4] Its paranormal associations
260. Which of the following reflects the main idea about *déjà vu* in the passage?
- 1] That it can give us a clue about our deep-seated desires
  - 2] That in the manifestation of the abnormal, lies the seed of the normal
  - 3] That it is one way our brain can evoke familiar experiences
  - 4] That it is an extraordinary event stranger than fiction

#### PASSAGE-66

##### LEVEL 3

**Directions for Questions 261-264: Read the following passage and answer the questions that follow.**

USA has been the most expansionist and successful empire of the modern age. The early American settlers proved to be hardy adventurers; a spirit of enterprise and taste for commercial venture ran through their veins, and above everything, they possessed an all-consuming appetite for acquiring land. The achievements of these early pioneers and their successors were truly astonishing. From their tenuous foothold on the eastern seaboard of America, the colonists survived their early hardships in the seventeenth century, won independence and established nationhood in the eighteenth, and then conquered the North American continent in the nineteenth. Old empires were challenged. Both Spain and France were overwhelmed by the newcomers. Great Britain was forced to agree to American suzerainty over the Oregon territories.

The independent kingdom of Hawaii was colonized and its people subjugated. Having become a major participant in the Chinese opium trade, American forces landed in Guangzhou and defeated a Chinese army in a pitched battle. Also, Commander Matthew Perry's black-hulled gunboats forced Japan to open its markets. By the end of the nineteenth century, Imperial Russia, aware that it could no longer defend Alaska and Oregon from the pioneer onslaught, sold Alaska and all its claims and was pushed off the American continent. In a dispute over Cuba, the American fleet stationed in Hong Kong sailed to the Philippines, sank the Spanish fleet in Manila Bay and took its colonial possessions in Asia. The USA had become the emerging new power in Asia; the formerly dominant position of Great Britain was now challenged. Towards the end of the nineteenth century, Admiral Shufeldt wrote that the Pacific was the ocean bride of America and that Japan and China were the bridesmaids.

By the end of the First World War, USA, under President Woodrow Wilson, had victoriously sent an army to Europe, and then dominated the protracted peace negotiations at Versailles. America subsequently dictated the size of British and Japanese navies at the Washington Naval Treaty (1922) and the subsequent London Treaties (1930 and 1936). The Great Depression notwithstanding, by the end of the Second World War, USA accounted for more than half of global economic output.

By 1945, in just 324 years after the arrival of the Pilgrim Fathers, USA had become an economically prolific and populous nation and one of the greatest arbiters of world power. As historian Paul Johnson has concluded, the Americans had achieved 'the transformation of a mostly uninhabited wilderness'.

In Asia, moreover, in the vacuum created by the defeat of Japan, the collapse of the European Empire and the economic exhaustion of Great Britain, America was left standing at the head of a vast Asian hegemony. Also, as the world's only nuclear power, not just Asia but the world lay at its feet. In explaining the origins of this great surge of humanity across the American continent and beyond Asia, which catapulted America to the head of the world's nations, it is necessary to look at the origins and character of the mass migration which made it possible. This had its beginnings in Europe in the seventeenth and eighteenth centuries with the emergence of modern nation states which had intellectually revolutionary concepts of government, technological advances, rapidly growing economies and burgeoning populations.

261. Which one of the following is not true according to the passage?

  - 1] The peace talks after the end of World War I were directed by the American President Woodrow Wilson.
  - 2] By the 20th century, America gained prominence in world politics.
  - 3] America gained its independence from Great Britain, Spain and France.
  - 4] America was the first to harness nuclear power.

262. Using the information given in the passage, arrange the following events that made America the undisputed economic and political leader in the world, in chronological order.

  - A. The colonization of the independent kingdom of Hawaii
  - B. The signing of the Washington Naval treaty
  - C. The conquest of the North American continent
  - D. The emergence of modern nation states in Europe

1] CABD      2] DCAB      3] CBAD      4] ACBD

263. According to the passage, which of the following places were acquired or colonized by America?
- 1] Oregon, Hawaii, Alaska and the Philippines
  - 2] Hawaii, Alaska and the Philippines
  - 3] Oregon, Hawaii, Alaska, and China
  - 4] Hawaii and Alaska
264. Which one of the following would be an apt title for the passage?
- 1] The Great Economies of the World
  - 2] World War I - The Role of America
  - 3] European Revolution - The Birth of America
  - 4] America - The Rise to Power

#### PASSAGE-67

#### LEVEL 4

**Directions for Questions 265-267:** Read the following passage and answer the questions that follow.

Philosophy should come with the kind of health warning one finds on packs of European cigarettes: PHILOSOPHY KILLS. Here we approach the deep irony of Plato's words. Plato's dialogues were written after Socrates' death. Socrates was charged with impiety towards the gods of the city and with corrupting the youth of Athens. He was obliged to speak in court in defence of these charges, to speak against the water-clock, that thief of time. He ran out of time and suffered the consequences: he was condemned to death and forced to take his own life.

A couple of generations later, during the uprisings against Macedonian rule that followed the death of Alexander the Great in 323 B.C.E., Alexander's former tutor, Aristotle, escaped Athens saying, "I will not allow the Athenians to sin twice against philosophy". From the ancient Greeks to Giordano Bruno, Spinoza, Hume and right up to the shameful lawsuit that prevented Bertrand Russell from teaching at the City College of New York in 1940 on the charge of sexual immorality and atheism, philosophy has repeatedly and persistently been identified with blasphemy against the gods, whichever gods they might be. Nothing is more common in the history of philosophy than the accusation of impiety. Because of their laughable otherworldliness and lack of respect for social convention, rank and privilege, philosophers refuse to honour the old gods and this makes them politically suspicious, even dangerous. Might such dismal things still happen in our happily enlightened age? That depends where one casts one's eyes and how closely one looks.

Perhaps the last laugh is with the philosopher. Although the philosopher will always look ridiculous in the eyes of pettifoggers and those obsessed with maintaining the status quo, the opposite happens when the non-philosopher is obliged to give an account of justice in itself or happiness and misery in general. Far from eloquent, Socrates insists, the pettifogger is "perplexed and stutters".

Of course, one might object, that ridiculing someone's stammer isn't a very nice thing to do. Benardete rightly points out that Socrates assigns every kind of virtue to the philosopher apart from moderation. Nurtured in freedom and taking their time, there is something dreadfully uncanny about the philosopher, something either monstrous or god-like or indeed both at once. This

is why many sensible people continue to think the Athenians had a point in condemning Socrates to death. I leave it for you to decide. I couldn't possibly judge.

265. Which of the following does the author cite as reason(s) for philosophers always being in conflict with society?

- I. Their perceived atheism and blasphemy
  - II. Their lack of respect for social conventions and hierarchies
  - III. Their tendency to ridicule their fellow citizens
- 1] Both I and II    2] Both II and III    3] Both I and III    4] I, II and III

266. Which of the following does the author suggest about the position of philosophers in today's time?

- 1] The threat to philosophers has greatly reduced when compared to earlier times.
- 2] Though it might not be obvious, the position of philosophers is not without threat.
- 3] Society is much more tolerant and indulgent of philosophers as compared to earlier times.
- 4] Society no longer has any use of philosophy and hence does not perceive any danger from it.

267. Based on the passage, it can be inferred that the primary value of a philosopher, when compared to a puffed-up, lies in his ability to:

- 1] stand for his principles even in the face of death.
- 2] articulate the terms on which society is built, like justice, ethics, etc.
- 3] revolt against all forms of authority when the situation demands it.
- 4] understand the psychology of human beings.

#### PASSAGE-68

#### LEVEL 5

**Directions for Questions 268-270:** Read the following passage and answer the questions that follow.

Bathtubs play a small but significant role in the *Iliad*. At the end of Book 10 the Greek heroes Diomedes and Odysseus go into the sea to wash off the sweat they have worked up during a night mission in which they have slaughtered a dozen Thracians and captured their horses. Then they 'climbed into polished bathtubs and bathed themselves'. The Greeks (or Achaeans as Homer calls them) have been camping out on the shore near Troy for nine years, so it's conceivable that they had equipped their huts with a full Nestorian en suite. Or maybe they packed portable baths in their hollow ships as they set off for Troy, on the principle that for a long siege you would need a lot of kit including if not the kitchen sink then at least the bath. Alternatively the presence of these bathtubs may be a sign that the free-standing episode related in Book 10 (traditionally called the 'Doloneia') was, as most scholars now believe, composed by someone other than 'Homer', who was a bit more prone to nod than the writer he emulated. But the magically appearing bathtubs at the end of Book 10 are a marker of a very deep-seated feature of Homeric poetry. Objects can be conjured out of the air by a set of rules for narrative plausibility

which are not ours. Diomedes and Odysseus are rich and powerful. They are exhausted and they have been successful. Rich and powerful warriors have baths, so the bathtubs have to be there and must be 'polished'. The way Homeric narrative deals with objects is determined not by probability or the laws of physics, but by social ambience, and by what a poet thinks an audience is likely to expect.

Another bathtub figures towards the end of the poem, when the Trojan hero Hector has been killed by Achilles. Hektōr wife, Andromache, calls her maids to heat water for 'a hot bath for Hektōr when he came home from the fighting -/unaware, in her folly, that far from all baths he'd been slain'. Inside the walls of Troy there is no problem about the presence of baths or any other amenity: it is a well-built domestic space where there is weaving and warm linen. The problem with this particular bathtub is that the hero who is supposed to collapse into it to wash off the day's fighting can never do so. Hector is dead. The empty bath is a reminder of the way war abuts and busts up domestic life.

Recent English poetic responses to the *Iliad* have tended to emphasise its violence. Alice Oswald's *Memorial* makes the poem a string of elegies for the dead interspersed with similes, and pares away almost all narrative elements. Christopher Logue's dazzling paraphrases adopt a fragmentary form which appears to have been broken apart by the violence it represents, which is often grotesque ('His neck was cut clean through/Except for a skein of flesh off which/His head hung down like a melon'). Both of these versions are powerful re-imaginings of the *Iliad* from which anyone, whether they can read the original or not, can learn. But both Oswald and Logue risk turning Homer's socially subtle and carefully constructed narrative into a Poundian snuff movie, a poem in which one violent and vivid image of death succeeds another. Homer's baths show how important domesticity is to his poem, but they also illustrate two other features of the *Iliad* that have got rather lost in contemporary poetic reactions to it. The *Iliad* is a poem of surprises - mostly nasty, when death rips into domestic life and a bath is left to cool as a wife grieves. It is also magical in a particular way. It creates rhythms of expectation around objects and events, and then varies those rhythms with extraordinary emotional skill. In the process strange things can happen to both people and objects.

This can be illustrated if we backtrack from Hector's missed bath to the fighting that precedes his death, and follow the progress of one of the key implements of death in the poem: spears. Achilles has finally been drawn back into the battle with the Trojans after Hector has killed the gentle Patroclus. He throws his 'far-shadowing spear', so 'massive and strong, that no other Achaian fighter/could wield' it, at the Trojan Aeneas:

*Aineias, crouching down, held his shield out away from him  
in terror: the flung spear passed over his shoulder, stuck  
in the ground, after breaking through both layers  
of the sheltering shield.*

This moment of Marvel Comic heroism prompts a footnote from Green, who describes it as a 'physical improbability that suggests this passage may be the work of an interpolator'. Moments later Poseidon interrupts the battle in order to save Aeneas by shot-putting him right out of the fray, which some might argue is more of a physical improbability than a spear ripping through a shield. The god doesn't want Achilles to be disadvantaged too much, however, so he pulls 'his well-bronzed ash-wood spear/out from the shield of great-hearted Aeneas, and set[s] it/at

the feet of Achilles'. This is the spear which we were told only moments before had passed right through Aeneas' shield and stuck in the ground. Where did the spear actually end up? Was it locked by convention into the shield of its adversary, or did it pass with a unique energy right through it? In the *Iliad* as we have it the single spear seems to bilocate, and then a god obligingly returns it to its owner, because on a battlefield once you have thrown your spear you're effectively left with three options: close combat, death or divine intervention.

A little later the singularity of heroes' spears is again an issue, this time a tragic one. Achilles 'let fly his far-shadowing spear' at Hector during their final combat. He misses and it sticks in the ground. Athene helpfully fetches it back. But Hector is not so lucky: he too 'let fly his far-shadowing spear'. It bounces off Achilles' shield. Hector calls for another from Deiphobos, but his mortal friend is 'nowhere near at hand'. Hector then knows he's had it. So do readers of the poem. The repetition of the phrase 'let fly his far-shadowing spear' highlights the asymmetry between the two heroes and anticipates what happens next. The son of Thetis has a god to help him. Hector, by contrast, can't even find a mortal friend. He is in the nightmare that precedes death:

*As in a dream one can't overtake the quarry one's chasing -*

*the fugitive can't get away, nor his pursuer catch him -*

*so Achilles could not catch up, nor Hektōr get clear away ...*

What this spear-play reveals is something central to Homer, and to many of the arguments about Homer which have raged over the past two centuries. It used to be held, chiefly by 19th-century German scholars, that the received text of the *Iliad* includes a number of interpolations by later hands. This would explain why Achilles' spear can be simultaneously stuck in the ground and in Aeneas' shield: a dopey interpolator messed up. The next orthodoxy had it that 'Homer' was really a tradition of oral formulaic poets, and if strange things happen it is probably because the poet was on oral formulaic autopilot (spears - well, they stick in shields or in the ground and sometimes you forget which you've said happened). More recent scholars, including Green in his wise and learned introduction to his translation, argue that the *Iliad* was composed probably by a single person sometime between 800 and 650 BC. The poem was grounded in a complex oral tradition which had grown up in the centuries after the Mycenaean Bronze Age, but which refashioned that tradition on a scale and with a sophistication that probably depended on writing. It may then have been augmented in various ways.

268. What was the purpose of the author in writing this passage?

- 1] The author wants to show that the *Iliad* is not only one of the epic poems but also that there are many writers who have tried to translate the *Iliad* but failed to give it justice.
- 2] The author wants to highlight the complexity of the *Iliad*. He also wants to show what other scholars think about Homer's poem and gives their interpretations of this classic poem.
- 3] The author wants to give an example of the *Iliad* as one of the poems which follows the oral tradition and show how certain aspects of it are a proof of its oral tradition.
- 4] The author wants to show that not only is the *Iliad* a poem which pays special attention to life during war but also is marked by some uncertainties that cannot be explained.

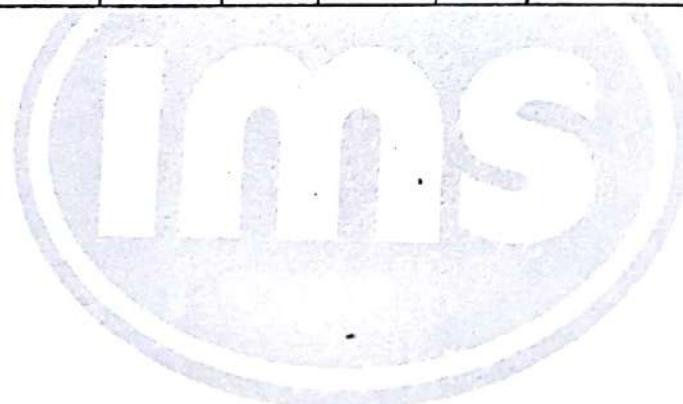
269. What cannot be inferred from the passage?

- 1] It cannot be proved conclusively that the *Iliad* was written by a single person.  
 2] The Mycenaean Bronze Age used both the oral and the written tradition.  
 3] In the Greek tradition, gods were able to intervene and alter the course of war.  
 4] It is possible to learn many things about domestic life in the times of Homer on reading *Iliad*.

270. What is the tone of the author towards *Iliad*?

- 1] Conciliatory      2] Derogatory      3] Earnest      4] Intense

SET 17 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
65	2	5				4	256, 257 258, 259	260	
66	3	4				4	261,262 263,264		
67	4	3				1	265	266	267
68	5	3				1		269,270	268



## SET 18

TIME: 40 mins

## PASSAGE-69

## LEVEL 3

**Directions for Questions 271-273:** Read the following passage and answer the questions that follow.

For nearly all of history, the success of a society was proportionate to its ability to assemble large and disciplined organizations. Those who bet on economies of scale generally won, which meant the largest organizations were the most successful ones. Things have already changed so much that this is hard for us to believe, but till just a few decades ago the largest organizations tended to be the most progressive. An ambitious kid graduating from college in 1960 wanted to work in the huge, gleaming offices of Ford, or General Electric, or NASA. Small meant smalltime. Small in 1960 didn't mean a cool little startup. It meant your uncle's shoe store.

When I grew up in the 1970s, the idea of the 'corporate ladder' was still very much alive. The standard plan was to try to get into a good college, from which one would be drafted into some organization and then rise to positions of gradually increasing responsibility. The more ambitious merely hoped to climb the same ladder faster.

But in the late twentieth century something changed. It turned out that economies of scale were not the only force at work. Particularly in technology, the increase in speed one could get from smaller groups started to trump the advantages of size. The future turned out to be different from the one we were expecting in 1970. Instead of being dominated by a few, giant tree-structured organizations, it's now looking like the economy of the future will be a fluid network of smaller, independent units.

It's not so much that large organizations stopped working. There's no evidence that famously successful organizations like the Roman army or the British East India Company were any less afflicted by protocol and politics than organizations of the same size today. But they were competing against opponents who couldn't change the rules on the fly by discovering new technology. Now it turns out the rule 'large and disciplined organizations win' needs to have a qualification appended: 'at games that change slowly'. No one knew till change reached a sufficient speed.

Large organizations will start to do worse now, though, because for the first time in history they're no longer getting the best people. Ambitious kids graduating from college now don't want to work for a big company. They want to work for the hot startup that's rapidly growing into one. If they're really ambitious, they want to start it.

This doesn't mean big companies will disappear. To say that startups will succeed implies that big companies will exist, because startups that succeed either become big companies or are acquired by them. But large organizations will probably never again play the leading role they did up till the last quarter of the twentieth century.

271. What is the main idea of this passage?

- 1] Small startups will make large companies obsolete.
- 2] The idea of a 'corporate ladder' has become obsolete due to the rise of the startups.
- 3] The largest organizations are no longer the most successful ones, due to the rise of the startups.
- 4] Ambitious college graduates should consider working for startups or even starting them.

272. According to the author, a hypothetical ambitious college graduate in 1980 would most likely want to:
- 1] Work for a large organization.
  - 2] Work for a rapidly growing startup.
  - 3] Start his/her own startup.
  - 4] Cannot be determined.
273. Why are large organizations no longer flourishing?
- 1] The idea of the 'corporate ladder' is now old-fashioned.
  - 2] Large organizations are too bogged down by protocol and politics nowadays.
  - 3] Smaller, independent units are more likely to be the basis of the economy of the future.
  - 4] The increase in speed of technological change favours smaller organizations that can adapt to changes quickly.

#### PASSAGE-70

##### LEVEL 3

**Directions for Questions 274-276:** Read the following passage and answer the questions that follow.

Everything you know and love on Earth, and everything you don't, is built of elements - the different types of atoms. They're billions of years old, most of them, scattered into space by the big bang or exploding stars, then incorporated into the newborn Earth, then endlessly recycled as they moved from rock to bacteria, president or squirrel. In the late 1800s a Russian, Dmitry Mendeleyev, tried to make sense of them all, grouping them by mass and other attributes in his periodic table. Later scientists traced Mendeleyev's order to the structure of atoms. Each element got a number: the number of protons in its atomic nucleus.

By 1940, researchers had discovered everything that is durable and ancient on this Earth, right up to uranium, element 92. They'd filled in every gap Mendeleyev had left. But they weren't finished. Beyond uranium lies a world of possibilities - elements too radioactive and unstable to have survived billions of years. To explore that world, you have to create it first.

The first steps of creation changed more than just the periodic table. In 1941, after Glenn Seaborg and his colleagues at the University of California, Berkeley produced element 94, plutonium, Seaborg was promptly recruited to the Manhattan Project. After helping to engineer the plutonium bomb that was dropped on Nagasaki, Japan, ending the World War II, Seaborg returned to Berkeley. He continued to make new elements, with less dramatic applications - smoke detectors, for instance - or none at all. By 1955 his team had gotten as far as element 101. He named it mendelevium.

For a time it seemed Mendeleyev's table might end there, with his namesake. The protons in an atomic nucleus are always trying to tear it apart; their positive electric charges repel one another. Neutrons - electrically neutral particles that outnumber the protons - help bind the nucleus together. But that binding force works only at extremely close range. It weakens sharply as the size of the nucleus increases. So there has to be a final box on the periodic table, a maximum size beyond which an atom won't be stable even fleetingly, as a sort of chemical mayfly. With mendelevium, which has a half-life of 51.5 days, researchers seemed to be getting close.

The Berkeley team pressed on regardless, rivalled by the Flerov Laboratory of Nuclear Reactions at the Joint Institute for Nuclear Research in Dubna, USSR. From 1965 to 1974, Berkeley claimed to have produced elements 102, 103, 104, 105 and 106 - but so did Dubna. Those mayflies died within hours. The dispute over who made them first got ugly anyway, heightened perhaps by the Cold War. In the end, compromise prevailed: Element 105 was named dubnium and element 106 seaborgium. Nuclear war was averted.

Meanwhile theorists had given new purpose to the quest. A very large nucleus might be surprisingly stable, they decided, if it had 'magic numbers' of protons and neutrons - enough to just fill the discrete shells the particles occupy. That insight, if right, would change everything. It would mean that maybe, just maybe, there was an 'island of stability' beyond the horizon, where monstrously heavy elements with 114, 120, or 126 protons might last minutes, weeks, or even thousands of years. That fuzzy dream of a new world made the journey suddenly more compelling.

274. What is this passage about?

- 1] The quest to create radioactive elements in the laboratory.
- 2] The quest to complete Mendeleyev's periodic table.
- 3] The quest to find the 'island of stability' where extremely heavy elements are stable.
- 4] The quest to understand the reasons why protons in an atom behave the way they do.

275. 'Those mayflies died within hours.' What does this sentence mean?

- 1] The success of the Berkeley and Dubna teams was very short lived.
- 2] The rumours that the Berkeley and Dubna teams had succeeded in making elements 102, 103, 104, 105 and 106 were short lived.
- 3] The Berkeley and Dubna teams created elements that lasted only hours before disintegrating.
- 4] The flies that the Berkeley and Dubna teams were experimenting with lived for only hours.

276. If this passage were to be continued, what would the next paragraph most likely be about?

- i] The elements beyond 106 discovered between 1974 and the present.
  - ii] The elements discovered after the end of the Cold War.
  - iii] The discovery of the 'island of stability' where long-lasting ultra-heavy elements might be found.
- 1] [i] or [ii]      2] [i] or [iii]      3] [ii] or [iii]      4] [i], [ii] or [iii]

#### PASSAGE-71

#### LEVEL 3

**Directions for Questions 277-280: Read the following passage and answer the questions that follow.**

It's a well-known fact that a translation is no substitute for the original. It's also perfectly obvious that this is wrong. Translations are substitutes for original texts. You use them in the place of a work written in a language you cannot read with ease. People who declare translations to

be no substitute for the original imply that they possess the means to recognize and appreciate the real thing, that is to say, original composition as opposed to a translation. Without this ability they could not possibly make the claim that they do.

In practice, we look at the title page, jacket copy or copyright page of a book, or the byline at the bottom of an article to find out whether or not we are reading a translation. But in the absence of such giveaways, are readers in fact able to distinguish, by the taste on their linguistic and literary tongues, whether a text is 'original' or 'translated'? Absolutely not. Countless writers have packaged originals as translations and translations as originals and gotten away with it for weeks, months, years, even centuries.

*Fingal, an Ancient Epic Poem in Six Books*, supposedly translated into English from Scottish Gaelic, appeared to great acclaim in 1762. For many decades, it was held to give precious insight into ancient Celtic culture. Figures as eminent as Napoleon and as learned as the German philosopher Johann Gottfried von Herder were entranced by its 'authentic folk poetry'. But they were wrong.

The story hadn't been invented by Celtic poets at all. It was written in English by a minor poet called James Macpherson.

There are other examples of pseudo-translations such as Horace Walpole's *The Castle of Otranto* (1764), which he falsely claimed was a translation of an Italian work first published in 1529. *The Letters of a Portuguese Nun*, first published in French in 1669, purports to be a translation, even though the original was never produced. The letters had in fact been written in French. The hoax was not unravelled until 1954.

Examples of the reverse process, passing off translations as original works, are probably just as numerous. Three novels by the multilingual writer-diplomat Romain Gary that were purportedly composed in French (*Lady L*, *Les Mangeurs d'étoiles* and *Adieu Gary Cope*) had actually been written and published in English (as *Lady L*, *The Talent Scout* and *The Ski Bum*, respectively)

then secretly translated by a senior editor at Gary's French publishing house. How many translations have been misrepresented as originals and never rumbled? It can't be the case that every deception of the kind has already been unmasked.

Authors have many reasons for wanting to pass off original work as a translation and a translation as an original. What all such deceptions underscore is that reading alone simply does not tell you whether a work was originally written in the language you are reading it in. Why then do people still say that a translation is no substitute for an original? The adage might conceivably be of use to people who consciously avoid reading anything in translation, as it would justify and explain their practice. But since there is no reliable way of distinguishing a translation from an original by internal criteria alone, such purists could never be sure they were sticking to their guns. And even if by some stroke of luck they did manage to keep clear of translations in their reading, they would end up with a decidedly peculiar view of the world - if they were English readers, they would have no knowledge of the Bible, Tolstoy or Planet of the Apes. All the adage really does is provide spurious cover for the view that translation is a second-rate kind of thing. That's what people really mean to say when they assert that a translation is no substitute for original work.

277. The first sentence of the passage can best be described as:
- A familiar cliché that the author intends to disprove.
  - A universal truth that the author intends to question.
  - An obvious fallacy intended to confuse the readers.
  - A deliberately controversial statement intended to shock the readers.
278. What is the example of *Fingal, an Ancient Epic Poem in Six Books* meant to show?
- People can be fooled by pseudo-translations for decades.
  - Even eminent and erudite people can be fooled by pseudo-translations.
  - People cannot tell when a work of literature is translated from another language.
  - People cannot tell when a work of literature is not a translation from another language.
279. What can be said about the relationship between translations and original work, based on this passage?
- Translations are superior to the original work.
  - Translations are inferior to the original work.
  - Translations are equivalent to the original work.
  - There can be no comparison between translations and the original work.
280. Which of the following would the author disagree with?
- It's possible that we may never realize if certain works are translations or not.
  - People should read books that are not originally written in languages they know.
  - Even when some books or articles are translations, this may not be stated clearly on them.
  - Since a translation is an acceptable substitute for the original, those who pass off translations as originals and vice versa are not being deceitful.

### PASSAGE-72

#### LEVEL 5

**Directions for Questions 281-284:** Read the following passage and answer the questions that follow.

"What do we see when we read (other than the words on the page)?" asks Peter Mendelsund in a welcome and fascinating new book. Or more precisely, "What do we picture in our minds?"

Do we see Anna Karenina with her shining gray eyes under thick lashes, her faint smile and red lips; or Uriah Heep with his red eyes, red hair, dinted nostrils, and lank forefinger? Or Captain Ahab, who "looked like a man cut away from the stake, when the fire has overrunningly wasted all the limbs without consuming them"? Certainly this sounds vivid enough. But do we see him?

Mendelsund is convinced that readers already know, or think they know, the answer to this question. "When we remember the experience of reading a book," he tells us-and throughout *What We See When We Read* he assumes that this experience is more or less the same for everyone—"We imagine a continuous unfolding of images." And again, "When we read it is important that we believe we are seeing everything."

Apparently we have a vested interest in supposing that we are capable of projecting a kind of continuous movie of the events in a novel, or indeed the events of our own past experience, to the point that we find it "terrifying and disorienting that we can't recapitulate the world in perfect facsimile." We must possess the world, visually, in our minds.

Art Director at Knopf and a highly respected book-cover designer, Mendelsund himself has an investment in all things visual and sometimes seems to think of visualizing as a necessary part of reading, a sort of proof of our readerly abilities: "I wonder," he says, speaking of the reader's passage from illustrated children's books to adult novels, "if we ... need, over time, to learn how to picture narratives unassisted." Ironically, the least successful aspect of his book is its own obtrusive use of visual "support." When Mendelsund talks about the timing involved in literary description, the fact that a novelist might withhold one feature of a character's appearance for many pages-something a film can't easily do and that readers will instantly recognize-he gives us a photo of a digital wristwatch. It is more a distraction, exhibitionism even, than an "illustration."

The problem is that upon close examination the reading experience is far more complex and far less visual than is commonly supposed, or than Mendelsund supposes is commonly supposed. One of the pleasures of his book is his honesty and perplexity at the discovery that every account he offers of the process of visualization very quickly falls apart under pressure. We do not really "see" characters such as Anna Karenina or Captain Ahab, he concludes, or indeed the places described in novels, and insofar as we do perhaps see or glimpse them, what we are seeing is something we have imagined, not what the author saw. Even when there are illustrations, as in many nineteenth-century novels, they only impose their view of the characters very briefly. A couple of pages later they have become as fluid and vague as so much of visual memory. At one point Mendelsund posits the idea that perhaps we read in order not to be oppressed by the visual, in order not to see.

So what do we see when we read? First the page, of course, and the words printed on it. No "image" we have of the characters or settings will ever be as concrete, as indisputably and continuously present, as the solid book, or e-reader, itself. Meantime, characters and places are given to us in discontinuous fragments-this kind of nose, that kind of hair, a scar, a limp, a grimace-and in a process that Mendelsund recognizes as having a lot to do with memory we come to have the impression that we know this sort of person, this sort of place. "A man of about forty-five," says Orwell of Big Brother, "with a heavy black moustache and ruggedly handsome features," and we are satisfied we could pick out the man in a police lineup. Just find the guy who looks like Stalin.

So the faculty of recognition is important. The novelist says "wry smile" and we are satisfied we know what a wry smile is because we have attached those words to someone's smile in the past. But do we visualize, or picture this smile? Mendelsund never really puts any pressure on these words-visualize, picture-which curiously do not have parallels for the other senses. There is no word for our deliberately recreating sounds or smells or touch or taste in our heads, as if it was generally accepted that memories of these other sensory experiences are more passive, while visually we can actively reconstruct an experience.

But can we? If I think of people I know, even those closest to me, the shadowy impression I have of their faces, bodies, gaits, has nothing of the intensity, immediacy, and solidity of their real presence. They may "flash upon that inward eye," as daffodils did for Wordsworth, at the most unexpected moments, in a kind of echo of their presence, but this is not something I can

control and it doesn't last, it can't be sustained. Often our visual memory is a sort of liminal waiting for the known person to appear: we stand at the airport arrival's gate thinking of the son or daughter who is returning home. They are vaguely there, in our minds, waiting to be recognized, to become real. But we don't see them yet.

More banally we may stand at the luggage collection carousel watching endless bags tumble onto the belt. We hold in our minds a shadowy idea of our own bag. Then suddenly it is there and the effort of "visualizing" ceases. Perhaps we realize that the bag is not quite as we remembered it. There are three zips not two. Or at least this is my experience. And when I read, I do not so much see the characters and the places as feel satisfied that if they were to appear to me I would recognize them. Hence our discomfort when we see the film of the book and the actors look nothing like the people we supposed we knew.

In general, as Mendelsund points out, the act of visualizing, struggling to see something that isn't there, depends largely on semantics, on words. It is verbal as much as visual. If I'm sitting in a park by a river, close my eyes, and try to visualize the scene, I say to myself, river, trees, benches, and I seek to place them in relation to each other, though no idea I build up in my mind will compare with the intense presence of the scene when I open my eyes again. Quite simply, we do not possess the world, visually, in our minds. And if there is no word corresponding to visualize for the other senses-it may be because the other sensory experiences are verbally more difficult to reconstruct: of a smell we could say it was sweet, it was sour, or we could say the name we have given it, musk, lavender, but we cannot piece it together bit by bit, as we might a tree, thinking trunk, bark, branches, leaves, etc. An old half-forgotten smell may flash upon us with great intensity, but it is difficult to evoke at will, difficult even to trick ourselves into believing we can evoke it.

"The practice of reading," Mendelsund says, "feels like and is like consciousness itself: imperfect; partial; hazy; co-creative." This seems astonishing to me. My consciousness of the environment about me has nothing hazy or partial about it at all. As I type now, screen, fingers, keyboard, and the room around are all very present and wonderfully real, at least so long as I keep my eyes open. Perhaps Mendelsund means that our experience while reading, or on remembering what we have read, feels like our normal apprehension of all that is not immediately present to us, the places and people we try to imagine when we are far away from them. The reading process reactivates patterns of past experience to create new stories, pseudo-memories, in our minds.

But if we are not actually visualizing the people and places we read about in novels, what is the function of literary description? Quoting Nabokov on Dickens and his "intensely sensuous imagery," Mendelsund gives these lines from Bleak House: "When the sun shone through the clouds, making silvery pools in the dark sea..." and Nabokov's enthusiastic response: "these silvery pools in the dark sea offer something that Dickens noted for the very first time with the innocent and sensuous eye of the true artist, saw and immediately put into words."

Mendelsund is unconvinced. The specificity of an image sparks our recognition and convinces us the author is attentive to a world we know and share. But it doesn't really make us see. What neither man mentions is that Dickens always gives us lead characters-David Copperfield, Pip in Great Expectations-whose moods oscillate between gloomy depression and bright cheerfulness- and that these states are frequently evoked with references to weather and landscape. The description is part of an emotional pattern, what Mendelsund calls a "play of elements." Its meaning is other than its visual content.

281. Suggest a suitable title for the passage.

- 1] Reading and visualization
- 2] Read to visualize?
- 3] Is reading a sensory experience?
- 4] Reading and recognition

282. What can be inferred about Mendelsund from the passage?

- 1] Mendelsund is a widely read person who wants to put his experience of reading books on paper.
- 2] Mendelsund is a book lover but he is not an ally of making movies from books as they do not satisfy him.
- 3] Mendelsund wants to share his experience of reading a book and generalizes some traits which are common to a reader.
- 4] None of the above

283. This passage can be taken from:

- 1] A book review
- 2] The preface of a book
- 3] A film critic's speech
- 4] A philosophy lecture

284. What is the author's attitude towards Mendelsund's book?

- 1] Factual
- 2] Caustic
- 3] Incredulous
- 4] Malicious

SET 18 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
69	3	3					272,273	271	
70	3	3					275,276	274	
71	3	4					277,278,279	280	
72	5	4						282,284	281,283

SET 19  
PASSAGE-73

TIME: 40 mins

LEVEL 3

**Directions for Questions 285-287:** Read the following passage and answer the questions that follow.

Most people think they know certain things about the Great Wall of China: that it is the only man-made structure visible from space, that it runs in an unbroken line of stone across north China, that it was built to keep the barbarians at bay, etc. But are any of these ideas true?

First of all: no, the Great Wall cannot be seen from space. That quaint idea was made up wholly by Robert Ripley, an American illustrator, in the 1930s, decades before anyone had even been to space. The Chinese were delighted with the idea, and included it as a 'fact' in textbooks until the first Chinese space flight in 2003, when their astronaut, Yang Liwei, admitted he couldn't see anything of it from orbit. It was too narrow, too similar in colour to its background.

What about the idea of the Wall as an unbroken line of stone across north China? Most people see only the sections of the Wall outside Beijing. Here the Wall is as astounding as the hype suggests: a roller-coaster of masonry riding ridges over mountains as chaotic as crinkled tinfoil. Statistics batter you into acceptance: 6,000 kilometres long, a zillion bricks, enough to build a wall right around the earth. You also believe it is old, as old as China herself, as timeless as the pyramids.

The weasel word in the last paragraph is 'it'. The Wall is not an 'it'. It's a 'them', 'walls' in the plural, and they do not form a continuous line. They are in bits, and up close, very few of them look like the glorious creation to which tourists go. Tame sections give way to wild ones - crumbling, overgrown, barred to walkers - and wild ones vanish into gaps made by roads and reservoirs. You cannot join the dots even of the Ming Great Wall (the section near Beijing), and come up with a unity. And these divided sections are nothing compared to the other walls, those that rise, fall and vanish as you journey westward. And out there, where tourists seldom go, majestic brick and stone give way to earth: sometimes a rough barrier blasted by wind and washed by rain, sometimes no more than a gentle bank a metre or two in height, sometimes nothing at all.

And all of these bits overlap each other in time. The sections you see around Beijing are recent in two ways, for these are twentieth-century restorations of an original that is a mere 500 years old. This wall has ancient precedents, some of them directly beneath it. Sometimes a new dynasty would keep previous creations, sometimes not. A few sections come down to us unsullied, survivals from the very first Great Wall over 2,000 years ago. Some are the worse for wear after 500 years. And there is much more to the Wall than wall: fortresses and barracks, guard-towers and beacon towers, ranging out ahead of and behind the main Wall.

How can such a muddle be measured? Estimates of the Wall's length vary from 2,694 to 6,000 to 50,000 kilometres. All are meaningless: there are so many bits, some rebuilt many times over, that no one has yet defined what is meant by the one-and-only Great Wall. Even on the mainstream sections, do you count only those bits that survive today? In which case, what about the gaps?

And if the length remains unknown, so must the volume, much of which is not stone but earth. Exit, therefore, the idea that the Wall could provide stones enough to circle the globe.

All these bits and pieces, overlapping in time and place, make nonsense of a singular 'it'.

285. What is this passage about?

- 1] The true length and age of the Great Wall of China
- 2] The multiplicity of walls that make up the Great Wall of China
- 3] Debunking some of the myths about the Great Wall of China
- 4] Little-known facts about the Great Wall of China

286. Which of the following statements is true about the Great Wall of China, based on this passage?

- 1] It was built to keep barbarians out of China.
- 2] It was built over a span of 1,500 years.
- 3] Some parts of the Wall have weathered away completely.
- 4] The popular image of the Great Wall was deliberately created to attract tourists.

287. Which of the following is definitely false about the author of this passage?

- 1] He is Chinese.
- 2] He is interested in Chinese history.
- 3] He has specialized knowledge about the Great Wall of China.
- 4] He has travelled extensively along the Great Wall of China.

#### PASSAGE-74

##### LEVEL 3

**Directions for Questions 288-291:** Read the following passage and answer the questions that follow.

Two of the four main physical forces are familiar ones: electromagnetism and gravity. Even though it is the most obvious force we experience in everyday life, gravity is by far the weakest of the four. The reason why it is so important to us is that our weight is caused by the pull of the entire Earth, almost six million billion kilograms of matter ( $6 \times 10^{24}$  kg), acting together. It takes the gravitational pull of all that mass put together to hold us down on the surface of the Earth with the weight we feel.

This can be put in perspective by comparing the strength of gravity with the strength of the electromagnetic force, or with one aspect of electromagnetism: the electric force. The electric force of repulsion between two protons is  $10^{36}$  times stronger than the strength of the gravitational attraction between the same two protons the same distance apart.

On the nuclear and atomic scales, gravity is utterly insignificant, and molecules are held together by electric forces without any complications caused by the gravitational interactions between atoms. These electric forces can, of course, produce attraction, not just repulsion, which is what holds electrons and nuclei together in atoms, and holds atoms together to make molecules.

On the surface of the Earth, there is constant competition between electric forces holding things together and gravitational forces tending to break things apart. Because of this smaller bodies can survive more easily if they suffer a fall. But a large animal is likely to suffer broken limbs even by falling over, let alone in a fall from a tree or over a cliff. We humans are close to the limit of how big an active animal can be and survive on Earth. In order to be much larger than a human being, you have to be sturdy and ponderous, like an elephant, or live in the sea, like

a whale, where the water offers support. Roughly speaking, the rule of thumb is that the volume of a body (and therefore its mass) is proportional to the cube of its linear size (its height), but the strength of its bones is only proportional to its cross-section, which depends on the square of the linear size. Since mass is proportional to volume, and the force of gravity pulling on a body (its weight) is proportional to its mass, as bodies get bigger the forces operating when they fall increase more than the ability of their bones to withstand a fall.

This puts the seemingly incredible weakness of gravity in a different perspective. Suppose gravity were a million times stronger (which would still leave it 1030 times weaker than the electric force). This would not be enough to affect atomic and molecular processes, so everything on the scale of atoms and molecules - in particular, chemistry - would operate the way it does in our Universe. But because of the volume rule, anything living on the surface of a planet in such a Universe would also have to be very small, in order not to break apart when it fell over. There could not be anything as large as us, and nothing with the same sort of complexity as us.

Most important of all, in this high-gravity universe, the stars would live for only about 10 thousand years before they had used up all their fuel, instead of living for about 10 billion years, as stars like the Sun do in our Universe. Since the chemistry in such a universe would be no different from that in our Universe, there would be no time for evolution even to begin. Gravity has to be as weak as it is for us to exist. A truly cosmic coincidence!

288. What is the main point of this passage?

- 1] Gravity is far weaker than the other physical forces like electromagnetism.
- 2] It's a cosmic coincidence that gravity is as weak as it is.
- 3] Gravity has to be as weak as it is in order for life to exist.
- 4] If gravity hadn't been as weak as it is, humans would never have evolved.

289. Would an elephant have an advantage over a human being in a universe in which gravity was a million times stronger than in ours?

- 1] Yes, as it would be better able to withstand a fall, because it is sturdy and massive.
- 2] Yes, as its bones would be proportionally stronger in comparison to its mass.
- 3] No, as it would be too heavy to survive for long.
- 4] No, as neither would be likely to evolve in the first place.

290. Which of the following is true about the electric force, as per this passage?

- I. The electric force is the strongest of the four main physical forces.
  - II. The electric force of repulsion between two protons is 1036 times stronger than the strength of the attraction between the same two protons.
  - III. Atoms and molecules are held together by the forces of electric attraction.
- 1] Only II            2] Only III            3] I and II            4] I and III

291. This passage describes a hypothetical high-gravity universe. Which of the following is likely to be true, as per the information given in the passage, in a hypothetical universe in which gravity is a million times weaker than it actually is?

- 1] Chemistry would work very differently from that in our Universe.
- 2] More animals would evolve to be as large as or even larger than whales.

- 3] Stars and planets would never form, as gravity would not be strong enough to pull enough material together.
- 4] None of the above.

### PASSAGE-75

#### LEVEL 4

**Directions for Questions 292-295:** Read the following passage and answer the questions that follow.

Just a couple of decades ago, all light bulbs were incandescent bulbs. No matter your budget, you really had only one choice when it came to interior lighting options for your home: Head to the hardware store and pick up some incandescent bulbs, choosing wattage based on how bright you needed the light to be.

But in recent years, technology has brought us bulbs - especially LED bulbs - that put incandescent lighting to shame. Not only is the new option more energy efficient, it can also last years longer than the standard light bulb we all remember from our childhoods.

Before we delve further, it is essential to know that light output is all about lumens and not wattage. Lumens are the visible light given out by the light source. Wattage has long been confused with lumens, thanks to the ratings of incandescent bulbs. Wattage essentially measures power usage while Lumens deals with light output. As an example, incandescent bulbs may provide 15 - 16 lumens per watt. Imagine picking a 60 W incandescent bulb and getting a light output of 900 - 960 lumens. LED bulbs, on the other hand, can give 60 - 110 lumens per watt. Thus, even an average of 80 lumens per watt, a 12 W LED bulb will give a light output of 960 lumens! However, there is a catch here. While calculating actual power consumed, one has to consider the power factor as well. Incandescent bulbs have a power factor close to 1. Thus, when you buy a 60 W bulb, its power consumed is close to the figure mentioned. LED bulbs have a power factor in the range of 0.6 - 0.9. Considering an average power factor of 0.75 for our example, our 12 W LED bulb may consume around  $12/0.75 = 16$  W of power.

Moreover, incandescent bulbs spend over 80% of their input energy on internal heat and infrared radiation instead of light. Put your hand a few inches away from a standard 60 watt incandescent bulb and you will feel heat. That is radiant heat from a hot tungsten filament, the source of the light. In a LED bulb, over 90% of the input energy is spent on generating light instead of heat. However, some heat is produced within the LED device itself, due to the inefficiency of the semiconductor processes that generate light. It is essential to remove this heat through efficient thermal management. Without good heat sinking, the internal temperature of the LED rises, and this causes the LED characteristics to change and the bulb to eventually stop working. Thus, a 'heat sink' is an essential component of the LED bulb. When you pick an LED bulb, the heat sink is the metal structure that comes up from the bottom. The design of the heat sink enables the LED bulbs to dissipate internal heat and increase the life of the bulb. However, if there is a problem in circuit design or if cheaper components have been used, LED bulbs may cause significant radio interference noise in the form of humming & buzzing.

Typical incandescent bulbs last about 1,000 to 2,000 hours. But in speaking about LED replacements, lamp life is routinely quoted as 25,000 to 50,000 hours. Thus an LED bulb can last significantly

more than the incandescent one. However, there is a catch here. The 25,000-hour rated life of most LED bulbs has not been tested in full because doing so would take nearly three years! Instead this number is a projection based on an algorithm used by LED bulb manufacturers. And while prices for LED light bulbs were astronomical just a few years ago, you can now pick up a cheap, 60-watt-equivalent LED light bulb for a lot lesser. However, as LED bulbs last much longer than incandescent bulbs and consume less power, they are fast becoming the preferred choice across homes today.

292. Which of the following sentences is incorrect in relation to the passage?

- 1] If the heat sink fails, the LED bulb might malfunction or stop working.
- 2] A 12 W LED bulb can easily replace a 60 W incandescent bulb.
- 3] The best things about the LED bulb are that it gives maximum lumens per watt and lasts 20 to 50 times more than the incandescent bulb.
- 4] When compared on the basis of input power consumption, LED bulbs are inefficient as they have a power factor in the range of 0.6 - 0.9 while incandescent bulbs have a power factor close to 1.

293. Which of the following cannot be inferred from the passage?

- 1] The ambience temperature in the room is significantly lower when LED bulbs are used in place of incandescent bulbs. This translates into lower cooling costs when air conditioners are used.
- 2] While no heat in the form of infrared radiation is generated from LED bulbs, there is a certain amount of internal heat which needs to be dissipated so that the bulb will last for a long time.
- 3] As incandescent light bulbs around the country burn out for the last time, LED bulbs are fast replacing them.
- 4] The jury is out on LED bulbs as it is not clear if they will live up to the hype of generating high lumens at lower costs and last much longer than incandescent bulbs.

294. Which of the following would be the most appropriate title for the passage?

- 1] LED Bulbs - A Pioneering Breakthrough in Solid State Lighting Technology
- 2] The Fading of Incandescent Bulbs - The Death of an Era
- 3] Designing an Efficient LED Bulb
- 4] LED Bulbs versus Incandescent Bulbs

295. Which of the following can weaken the case of LED bulbs vis-a-vis incandescent bulbs?

- 1] Power rates significantly drop down and thus the cost of electricity produced from incandescent bulbs falls considerably.
- 2] An LED bulb that is rated for 25,000-hours of light fizzles out at around 20,000 hours.
- 3] Progress in technology helps incandescent bulbs to operate at 60 - 100 lumens per watt.
- 4] There is significant noise produced by the ageing LED bulb resulting in a major hindrance in the functioning of digital devices and radio sets due to electromagnetic interference.

## PASSAGE-76

## LEVEL 4

**Directions for Questions 296-300:** Read the following passage and answer the questions that follow.

Lily belongs to the family Liliaceae and genus *Lilium*. It has about 400 species. It is a herbaceous, perennial and bulbiferous plant. Bulbs have many imbricate, fleshy scales without tunic. Its leaves are usually linear or lanceolate, rarely *whorled* and *sessile* or subsessile. Its bulbets are sometimes found in leaf axils. Its flowers are often in funnel or campanulate form. The flower stems of lilies are long and sturdy with luxuriant *foliage* and long vase life. Almost all varieties of lily are suitable for planting with other plants. The bulbs of lilies are somewhat bitter in taste but fairly pleasant when properly cooked. Lily has several medicinal properties. The bulb is *diuretic*, *emmenagogue*, *emollient* and *expectorant*. The flowers are *carminative*. They are used to strengthen the eye lid muscles and are recommended in treatment of myopic astigmatism.

Some of the important *lilium* species are *L. auratum*, *L. candidum*, *L. formosun*, *L. logiforum*, *L. nepalense* and *L. speciosum*. Among the *lilies*, two groups - Asiatic and Oriental - have evolved through extensive improvement and are widely used for decoration and floral displays. The Asiatic lilies are derived from a species that originated in Asia. The blooms of Asiatic lilies are 10-15 cm across. The Asiatic lilies are disease resistant and great for growing in containers. Asiatic lilies bloom in spring and early summer. The Oriental lilies are mostly derived from *L. speciosum* and *L. auratum*. They produce huge fragrant flowers that are up to 30 cm across. The Oriental lilies bloom in late summer and early fall.

Although a wide variety of soils are suitable for growing lilies, a suitable soil-bed must contain an alkaline pH of 6-6.5 and have adequate drainage. It is observed that a day temperature of 18-22°C and a night time temperature of 10-15°C are optimal for Asiatic lilies. Oriental lilies grow well in places where day temperature does not exceed 30°C and night time temperature falls between 15-18°C. A higher temperature may cause an increase in incidence of diseases, reduce flower colour intensity and cause the buds to fall off before flowering.

Majority of the lilies cultivated are native to the northern hemisphere. They are distributed along the south east coast of Asia, across the west coast of America and the Mediterranean region. The Assyrian monuments dating back to 1000 BC are the first authentic record of lily cultivation. Lilies existed in the gardens of Japan long before trade opened up the Japanese markets to the west. Lilies were brought to England in 1819 and traveled to various places from there. Today, lilies enjoy recognition in diverse places from France, Italy and Netherlands in Europe to Northern Americas and Asia.

All lilies make for excellent bouquets. Blooms may be red, pink, orange, yellow, lavender or white in colour. Send someone this soulful floral gift and there will be no mistaking that you are giving them your heart! While buying lilies for bouquets, some tips should be kept in mind. Count the number of buds rather than the number of stems. However, look for thick and sturdy stems. Lilies are top heavy and need a good support system. Look for healthy leaves. Yellow leaves could mean disease or damage. Due to increased shelf life and a soothing fragrance, Oriental lilies are gaining popularity over Asiatic lilies.

296. Which of the following would be the most appropriate title for the passage?

- 1] From the Far East to the Wild West: The Amazing Journey of Lilies Over Time
- 2] Smiley Lily: The Complete Guide to Selecting and Growing Amazing Lilies
- 3] Lilies: History, Types, Properties, Cultivation and Selection
- 4] Oriental Versus Asiatic Lilies

297. Match the following words used in the passage with their meanings.

	Words		Meanings
i	Whorl	a	Having the quality of softening or soothing the skin
ii	Sessile	b	Arrangement of petals, leaves or branches that radiate from a single point and surround or wrap around the stem
iii	Foliage	c	Attached directly by its base without a stalk
iv	Expectorant	d	Promoting or facilitating the secretion or expulsion of phlegm, mucus, or other matter from the respiratory tract
v	Emollient	e	Causing increased passage of urine
vi	Diuretic	f	Plant leaves, especially tree leaves, considered as a group

- 1] i - b, ii - c, iii - f, iv - d, v - a, vi - e
- 2] i - c, ii - b, iii - f, iv - a, v - d, vi - e
- 3] i - d, ii - b, iii - c, iv - e, v - f, vi - a
- 4] i - b, ii - f, iii - c, iv - d, v - e, vi - a

298. Based on the passage, which of the following **cannot** be inferred from the passage?

- 1] Lilies may not grow properly in places where the weather is freezing cold all year round.
- 2] For decorative purposes, it is important to select good stems as lilies have an uneven distribution of weight with the majority being at the top and are likely to topple if stems are weak.
- 3] The bulbs of lilies are not sweet to taste, and its flowers are medically used to strengthen eye lid muscles, treat myopic astigmatism and to relieve indigestion and flatulence.
- 4] *L. speciosum* and *L. auratum* are the most expensive species of lilies as Oriental buds are obtained from them.

299. The passage is most likely to be

- 1] an advertisement by a global supply chain of Oriental lilies.
- 2] a part of a chapter in a farmer's handbook on various flowering crops, and their cultivation.
- 3] a research article published in a journal of botany or medicine about the medicinal properties of lilies.
- 4] a comprehensive article in a newspaper written to capture the history, cultivation, types of lilies along with guidelines to select the best lily stems.

300. Based on the passage, which of the following can be considered to be true?

- i. Lilies are great plants for decorative purposes and grow easily in all climates and soil conditions.
- ii. The flower stems of lilies are long and sturdy with sparse leaves and long vase life.
- iii. While Asiatic lilies are disease resistant, they have smaller buds and do not have much of a fragrance. On the contrary, Oriental lilies have a soothing fragrance, larger buds but poor disease resistance.

- iv. Lilies have a long history of cultivation going back to at least 3000 years.  
 v. Lilies are herbaceous, perennially flowering and bulbiferous plants.  
 1] Only (i)                    2] Only (iv)                    3] (iii) and (iv)                    4] All except (ii) and (v)

SET 19 – PERFORMANCE MONITOR									
Passage	LOD	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
73	3	3				2	285,286	287	
74	3	4				3	289,290	288,291	
75	4	4				2	292,295	293,294	
76	4	5				2	296	300	297,298,299

SET 20  
PASSAGE-77

TIME: 40 mins

## LEVEL 2

**Directions for Questions 301-303:** Read the following passage and answer the questions that follow.

In the arena of international entertainment, the outlook is 'Hollywood and bust'. No one can do anything but marvel at Hollywood's ability to create a series of world myths and images that appeal to children of all ages and every nation around the world. No one can challenge Walt Disney's ability to say to visitors to his theme parks and viewers of his films the phrase used by Jesus Christ, but slightly modified, 'Come unto me all ye that travail and are heavy laden, and I will reassure you.' Reassurance is fine and we all want it from time to time. Make-believe is necessary and enjoyable as a relief from the relentless pressures of reality. But make-believe and reassurance as a philosophy of life hardly meet the needs of a world in its present state of turbulent transition. It is a deception to pretend that they do, but that is the collusive pretence in which we all take part at the heart of the Disney bargain.

But the objections to a Disneyfied, Hollywoodized world view of life go further: not so much a Pax Americana as a Pax Mickeyana. They are exactly the same as those to a world where biological and ecological diversity are threatened by economic development. You cannot risk losing biological forms or local ecological systems; the balance of the global biological and physical eco-systems needs them. Equally we cannot risk losing cultural diversity and variety under an impact of an overwhelmingly American-based set of cultural values, whether they are in film, TV or in the world of pop. It is surely the ultimate arrogance of such media owners to say that the superiority of their products is demonstrated by their success commercially. They are impossible to challenge. It is hard for local media to resist the sheer commercial power of the global giants. But is the existence of that power some kind of absolute validation of their right to do as they like? This is the challenge for national governments. Can they devise regulations which strengthen local diversity and the authenticity of national cultures and variations, or are they content to watch over a globalization of culture to one standard, as a welter of channels leads to a homogenization of human experience? It was an American comedian, Jay Leno, who once joked, 'We're going to ruin your culture, just like we ruined our own.' But is it a joke?

301. What does the author imply with his use of the (slightly modified) quote by Jesus Christ?
- 1] Walt Disney's media's influence over the world is almost as powerful as that of a religion.
  - 2] Walt Disney attempts to reassure and pacify the world through his theme parks and films.
  - 3] Walt Disney is a Christian man, and therefore tries to follow Jesus Christ's principles.
  - 4] Walt Disney is arrogant enough to think that he is Jesus Christ, and therefore responsible for reassuring the world.
302. Given that 'Pax Americana' means peace due to USA's power, what is 'Pax Mickeyana' most likely to refer to in the context of this passage?
- 1] Peace due to Mickey Mouse's influence
  - 2] The commercial success of American-based media
  - 3] The cultural influence of American media icons like Mickey Mouse
  - 4] All of the above
303. What is the author's main point in this passage?
- 1] The diversity of the world's culture, like its ecological diversity, is at risk.
  - 2] American media exerts undue influence over the world's cultures.
  - 3] USA ruined their own culture and now they are trying to ruin everyone else's.
  - 4] The proliferation of American media all over the world has resulted in a philosophy of make-believe and reassurance.

#### PASSAGE-78

##### LEVEL 3

**Directions for Questions 304-306:** Read the following passage and answer the questions that follow.

The mental features discoursed of as the analytical, are, in themselves, but little susceptible of analysis. We appreciate them only in their effects. We know of them, among other things, that they are always to their possessor, when inordinately possessed, a source of the liveliest enjoyment. As the strong man exults in his physical ability, delighting in such exercises as call his muscles into action, so glories the analyst in that moral activity which disentangles. He derives pleasure from even the most trivial occupations bringing his talent into play. He is fond of enigmas, of conundrums, of hieroglyphics; exhibiting in his solutions of each a degree of acumen which appears to the ordinary apprehension preternatural. His results, brought about by the very soul and essence of method, have, in truth, the whole air of intuition.

The faculty of resolution is possibly much invigorated by mathematical study, and especially by that highest branch of it which, unjustly, and merely on account of its retrograde operations, has been called, as if par excellence, analysis. Yet to calculate is not in itself to analyse. A chess-player, for example, does the one without effort at the other. It follows that the game of chess, in its effects upon mental character, is greatly misunderstood. I assert that the higher powers of the reflective intellect are more decidedly and more usefully tasked by the unostentatious game of draughts than by all the elaborate frivolity of chess. In this latter, where the pieces

have different and bizarre motions, with various and variable values, what is only complex is mistaken (a not unusual error) for what is profound. The attention is here called powerfully into play. If it were to flag for an instant, an oversight is committed resulting in injury or defeat. The possible moves being not only manifold but involute, the chances of such oversights are multiplied; and in nine cases out of ten it is the more concentrative rather than the more acute player who conquers. In draughts, on the contrary, where the moves are unique and have but little variation, the probabilities of inadvertence are diminished, and the mere attention being left comparatively unemployed, what advantages are obtained by either party are obtained by superior acumen.

The analytical power should not be confounded with ample ingenuity; for while the analyst is necessarily ingenious, the ingenious man is often remarkably incapable of analysis. The constructive or combining power, by which ingenuity is usually manifested, and to which the phrenologists (I believe erroneously) have assigned a separate organ, supposing it a primitive faculty, has been so frequently seen in those whose intellect bordered otherwise upon idiocy, as to have attracted general observation among writers on morals. Between ingenuity and the analytic ability there exists a difference far greater, indeed, than that between the fancy and the imagination, but of a character very strictly analogous. It will be found, in fact, that the ingenious are always fanciful, and the truly imaginative never otherwise than analytic.

304. What, according to the author, is the difference between chess and draughts?
- Chess is less complex than draughts.
  - Draughts requires a higher degree of intellect than chess.
  - The ability to concentrate is vital in chess, but not in draughts.
  - In draughts, pieces have limited types of moves, while in chess, they have a greater variety.
- 1] I, II and III      2] I and IV      3] I, II and IV      4] II, III and IV
305. Which of the following is true about ingenuity?
- People who are ingenious are incapable of analysis.
  - People who are analytical are not always ingenious.
  - People who are unintelligent can be ingenious.
  - People who are truly imaginative are never ingenious.
306. What does the word 'involute' mean in the context of this passage?
- 1] Intricate      2] Involuntary      3] Interminable      4] Incomprehensible

#### PASSAGE-79

#### LEVEL 5

**Directions for Questions 307-311: Read the following passage and answer the questions that follow.**

If artworks are in fact communicative, it seems all the more proper to term them solicitations. They not only entice us to varying degrees (as well as engage and occasionally transform us), but they also address us on behalf of something, that is, they are petitions of a sort (to recall

another meaning of 'solicit' - to approach with a request or plea). This is not to say, however, that artworks are empty ciphers such that they disappear in their indicating (if any sign in fact does this). Obviously artworks draw attention to themselves. But what transpires in this term 'themselves'?

Like Heidegger (and because of Heidegger), I think that various kinds of disclosures take place in the work of art, and that artworks call our attention to them in a solicitous address. Something is at stake in the work of art, something transpires there, and the work draws us towards it. In a way, each work announces, in a gestural way, not unlike a wave, 'consider this'. But what is there to consider?

*Nigredo*, for example, through the interaction of its various elements, evidences painterly possibilities, particularly as it emerged from a context of near-compulsory abstraction. The work is vast, 10.8 feet high, 18.2 feet long, and visually stunning. It depicts a ploughed field dotted by bits of post-harvest grain and presumably snow. There also seem to be a few fires, e.g. the red in the lower right corner, and possible wisps of smoke two-thirds of the way up, more or less in the centre and descending slightly to the right. Standing before it, one cannot help but wonder if this field will renew come spring, particularly since the char seems to be spreading.

But the painting in its sheer size and the intensity of its subject matter, discloses the framing presence of museums and, to some degree, the limits of those frames. *Nigredo* also discloses some of the plights of post-War Germany and the place of art in that history. And it just might disclose a transformative path into and through that history. In calling attention to itself, the painting thus calls attention to what is disclosed therein and thereby, that is, its solicitousness is something of a self-framing gesture, one that demarcates a site where disclosures occur.

Of course, artworks can disclose many things. On the one hand, they disclose art-historical possibilities, i.e. moves, perhaps exquisite moves, that can be made in art forms like painting, or in genres like the romantic comedy, or in harmonics, or in very particular forms like the sonnet or sestina. Artworks also disclose worldly possibilities - the physical and political space of the museum, the wonder of light, the terror of one battle (say, *Guernica*), or the general horror of war. In Heideggerian terms, such matters mark the 'truth of beings', with the genitive tilted towards beings rather than the event of their truth, though still other disclosures are also possible, ones that try to disclose the event of disclosure itself. However, no matter what they disclose, artworks also disclose their *how*, the manner in which they gather and focus various elements such that art historical or worldly possibilities are disclosed as well. Let me explain by way of Adorno's conception of form.

According to Adorno, form is the 'artefact's coherence, however self-antagonistic and refracted', the 'objective organization within each artwork of what appears as bindingly eloquent' (*Aesthetic Theory*). It would be a mistake to take form statically, however, as if it were superimposed over matter or filled with content. As if reading Hegel's *Phenomenology of Spirit*, where 'form' names the objectified appearance of the bondsman's 'formative activity' (*formirende Thun*) in the fruit of his or her labour (a sown field, a wooden chair, or a well-swept room), Adorno presents form as the 'law of the transfiguration of the existing' which gives to artworks 'their objective reflectedness into themselves'. In other words, form names a) the operations by which artworks integrate their elements, including genre (should one be in play), and b) the manner through which they confront the world to which they belong and to which they are a response. According to Adorno, one thus finds form at work in every operation that gives the work its determinate character, both

by binding elements to one another (via perspective, rhythmic stresses, or symbols, for example), or by transforming the world in which they arise (say by mixing linseed oil and pigments, filling a subway tunnel with guitar chords, or leading a reader to rethink the task of mourning).

While I am compelled by Adorno's sense and use of 'form', I find the term too ambiguous given its association with particular organizations like the sonata or the sestina. Moreover, I do not wish to forget the eloquence, that is, the disclosures, that form makes possible (and in this I keep a foot in the content-aesthetics that Adorno rejects). I would thus rethink Adorno's sense of form within a broader term that indicates, solicitously, the labours that organize an artwork's elements and enable a range of disclosures. To that end, I propose bearing as a marker of an artwork's purposive comportment in and towards the world whose various relations and dimensions the work engages and discloses. I have chosen this term because at least five of its senses apply to artworks as I understand them. (1) Artworks have a manner of comportment, a bearing, e.g. bold, reflective, ironic, etc. (2) They are generative (in the sense of 'bear fruit') in that they provide disclosures. (3) They are purposively oriented and thus have bearings, principally towards an addressee, but also towards some determinate end, e.g. to be beautiful, to please, to rework culture, to witness suffering, etc. (4) Works of art also make use of the very world that they disclose, which leads me to say that artworks bear, in the sense of carry, extant possibilities, transforming them until they coalesce into a phenomenon that is bindingly eloquent. (5) Finally, artworks also bear (or fail to bear), in the sense of endure, the world they absorb in order to disclose whatever possibilities they are able to bear. (I think here of works that seems to be undone by the commodity form that pays their way, or the expressive strain a poem acquires when the language of an oppressor is employed to bear witness to crimes perpetrated by that oppressor.)

307. How is the approach of the author different from that of Adorno?
- 1] Adorno limits the possibilities of art while the author has not limited the definitions of art.
  - 2] Adorno tries to fit art in a particular genre while the author thinks of art as having particular manners.
  - 3] Adorno defines 'form' as the artist's creativity while the author thinks this idea to be equivocal.
  - 4] Adorno thinks that all the elements of art are interrelated while the author thinks that the elements transform themselves beyond recognition.
308. What can be inferred from the passage?
- 1] Art can be a predictor of the past and the future.
  - 2] Artworks decide how and what to disclose.
  - 3] Artworks can transform the world with their vision.
  - 4] Artworks can disclose future possibilities.
309. Choose a suitable title for the passage.
- 1] Art and Form
  - 2] The Disclosure of Art
  - 3] The Bearings of Art
  - 4] The Historical Importance of Art

310. Which of the following questions cannot be answered by the passage?

- 1] What is art?
- 2] How does art disclose itself?
- 3] How do artworks communicate?
- 4] What can art disclose?

311. Why has the author given the example of *Nigredo*?

- 1] It is one of the most famous paintings that depicts life after the Second World War in Germany.
- 2] The painting is famous for the imagery that can be disclosed by the use of abstract art.
- 3] The author wants to highlight how an artwork can both be a disclosure and also an attention seeker.
- 4] The author wants to prove how history can be seen through the limited space of a painting.

#### PASSAGE-80

##### LEVEL 5

**Directions for Questions 312-315:** Read the following passage and answer the questions that follow.

Some things occur just by chance. Mark Twain was born on the day that Halley's Comet appeared in 1835 and died on the day it reappeared in 1910. There is a temptation to linger on a story like that, to wonder if there might be a deeper order behind a life so poetically bracketed. For most of us, the temptation doesn't last long. We are content to remind ourselves that the vast majority of lives are not so celestially attuned, and go about our business in the world. But some coincidences are more troubling, especially if they implicate larger swathes of phenomena, or the entirety of the known universe. During the past several decades, physics has uncovered basic features of the cosmos that seem, upon first glance, like lucky accidents. Theories now suggest that the most general structural elements of the universe - the stars and planets, and the galaxies that contain them - are the products of finely calibrated laws and conditions that seem too good to be true. What if our most fundamental questions, our late-at-night-wonderings about why we are here, have no more satisfying answer than an exasperated shrug and a meekly muttered 'Things just seem to have turned out that way'?

It can be unsettling to contemplate the unlikely nature of your own existence, to work backward causally and discover the chain of blind luck that landed you in front of your computer screen, or your mobile, or wherever it is that you are reading these words. For you to exist at all, your parents had to meet, and that alone involved quite a lot of chance and coincidence. If your mother hadn't decided to take that calculus class, or if her parents had decided to live in another town, then perhaps your parents never would have encountered one another. But that is only the tiniest tip of the iceberg. Even if your parents made a deliberate decision to have a child, the

odds of your particular sperm finding your particular egg are one in several billion. The same goes for both your parents, who had to exist in order for you to exist, and so already, after just two generations, we are up to one chance in 1027. Carrying on in this way, your chance of existing, given the general state of the universe even a few centuries ago, was almost infinitesimally small. You and I and every other human being are the products of chance, and came into existence against very long odds.

And just as your own existence seems, from a physical point of view, to have been wildly unlikely, the existence of the entire human species appears to have been a matter of blind luck. Stephen Jay Gould argued in 1994 that the detailed course of evolution is as chancy as the path of a single sperm cell to an egg. Evolutionary processes do not innately tend towards *Homo sapiens*, or even mammals. Rerun the course of history with only a slight variation and the biological outcome might have been radically different. For instance, if the asteroid hadn't struck the Yucatán 66 million years ago, dinosaurs might still have run of this planet, and humans might have never evolved.

It can be emotionally difficult to absorb the radical contingency of humanity. Especially if you have been culturally conditioned by the biblical creation story, which makes humans out to be the *raison d'être* of the entire physical universe, designated lords of a single, central, designed, habitable region. Nicolaus Copernicus upended this picture in the 16th century by relocating the Earth to a slightly off-centre position, and every subsequent advance in our knowledge of cosmic geography has bolstered this view - that the Earth holds no special position in the grand scheme of things. The idea that the billions of visible galaxies, to say nothing of the expanses we can't see, exist for our sake alone is patently absurd. Scientific cosmology has consigned that notion to the dustbin of history.

So far, so good, right? As tough as it is to swallow, you can feel secure in the knowledge that you are an accident and that humanity is, too. But what about the universe itself? Can it be mere chance that there are galaxies at all, or that the nuclear reactions inside stars eventually produce the chemical building blocks of life from hydrogen and helium? According to some theories, the processes behind these phenomena depend on finely calibrated initial conditions or unlikely coincidences involving the constants of nature. One could always write them off to fortuitous accident, but many cosmologists have found that unsatisfying, and have tried to find physical mechanisms that could produce life under a wide range of circumstances.

Ever since the 1920s when Edwin Hubble discovered that all visible galaxies are receding from one another, cosmologists have embraced a general theory of the history of the visible universe. In this view, the visible universe originated from an unimaginably compact and hot state. Prior to 1980, the standard Big Bang models had the universe expanding in size and cooling at a steady pace from the beginning of time until now. These models were adjusted to fit observed data by selecting initial conditions, but some began to worry about how precise and special those initial conditions had to be.

For example, Big Bang models attribute an energy density - the amount of energy per cubic centimetre - to the initial state of the cosmos, as well as an initial rate of expansion of space itself. The subsequent evolution of the universe depends sensitively on the relation between this energy density and the rate of expansion. Pack the energy too densely and the universe will eventually recontract into a big crunch; spread it out too thin and the universe will expand forever, with the matter diluting so rapidly that stars and galaxies cannot form. Between these two extremes

lies a highly specialized history in which the universe never recontracts and the rate of expansion eventually slows to zero. In the argot of cosmology, this special situation is called  $W = 1$ . Cosmological observation reveals that the value of  $W$  for the visible universe at present is quite near to 1. This is, by itself, a surprising finding, but what's more, the original Big Bang models tell us that  $W = 1$  is an unstable equilibrium point, like a marble perfectly balanced on an overturned bowl. If the marble happens to be exactly at the top it will stay there, but if it is displaced even slightly from the very top it will rapidly roll faster and faster away from that special state.

This is an example of cosmological fine-tuning. In order for the standard Big Bang model to yield a universe even vaguely like ours now, this particular initial condition had to be just right at the beginning. Some cosmologists balked at this idea. It might have been just luck that the Solar system formed and life evolved on Earth, but it seemed unacceptable for it to be just luck that the whole observable universe should have started so near the critical energy density required for there to be cosmic structure at all.

And that's not the only fine-tuned initial condition implied by the original Big Bang model. If you train a radio-telescope at any region of the sky, you observe a cosmic background radiation, the so-called 'afterglow of the Big Bang'. The strange thing about this radiation is that it is quite uniform in temperature, no matter where you measure it. One might suspect that this uniformity is due to a common history, and that the different regions must have arisen from the same source. But according to the standard Big Bang models they don't. The radiation traces back to completely disconnected parts of the initial state of the universe. The uniformity of temperature would therefore already have had to exist in the initial state of the Big Bang and, while this initial condition was certainly possible, many cosmologists feel this would be highly implausible.

In 1980, the American cosmologist Alan Guth proposed a different scenario for the early universe, one that ameliorated the need for special initial conditions in accounting for the uniformity of background radiation and the energy density of the universe we see around us today. Guth dubbed the theory 'inflation' because it postulates a brief period of hyper-exponential expansion of the universe, occurring shortly after the Big Bang. This tremendous growth in size would both tend to 'flatten' the universe, driving  $W$  very close to 1 irrespective of what it had been before, and would imply that the regions from which all visible background radiation originated did, in fact, share a common history.

At first glance, the inflationary scenario seems to solve the fine-tuning problem: by altering our story about how the universe evolved, we can make the present state less sensitive to precise initial conditions. But there are still reasons to worry, because, after all, inflation can't just be wished into existence; we have to postulate a physical mechanism that drives it. Early attempts to devise such a mechanism were inspired by the realization that certain sorts of field - in particular, the hypothesized Higgs field - would naturally produce inflation. But more exact calculations showed that the sort of inflation that would arise from this Higgs field would not produce the universe we see around us today. So cosmologists cut the Gordian knot: instead of seeking the source of the inflation in a field already postulated for some other reason, they simply assume a new field - the 'inflaton' field - with just the characteristics needed to produce the phenomena.

Had the constants of nature taken slightly different values, we would not be here.

312. Suggest a suitable title for the passage.

- 1] A Chancy Universe?  
2] Is the Universe Destined?  
3] Is Physics Coincidental?  
4] How have Cosmologists Failed?

313. What is true according to the passage?

- 1] The conditions present in the universe are adjusted to fulfil certain expectations of the scientists.  
2] The postulated Higgs field is not capable of explaining the background radiation.  
3] The chances of human beings evolving on this earth are around one in 10<sup>27</sup>.  
4] The value for W is based on many variables which are adjusted to fit the new available data.

314. Which of the following questions can be answered by the passage?

- 1] Is it mere fate that life developed on earth?  
2] How did life develop on earth?  
3] How can the inconsistencies in the Big Bang model be minimized?  
4] Which initial conditions are needed to explain the Big Bang model?

315. What does the author do in the course of this passage?

- 1] The author proposes a new theory while discarding the old one.  
2] The author points out the flaws of an old theory and proposes a new one.  
3] The author puts forth certain new evidence to remove the inconsistencies of an old theory.  
4] None of the above.

SET 20 – PERFORMANCE MONITOR

Passage	LOD	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
77	2	3				3	301,302,303		
78	3	3				3	304,305,306		
79	5	5				3	307,308,311	309	310
80	5	4				1	312	314	313,315

## SET 21

TIME: 40 mins

## PASSAGE-81

LEVEL 3

**Directions for Questions 316-319:** Read the following passage and answer the questions that follow.

English is so familiar to its mother-tongue speakers, a vast community who largely speak nothing else, that it hardly seems a distinct language at all. Since it is also well known to be used all round the world, the natural tendency is to take it for granted, to expect that it will be available and accepted as a default means of expression for whatever might need saying. Hence the irate tourist's despairing shout of 'Don't you speak English?' when this expectation is disappointed. It's nothing fancy to know English; indeed (as Cicero once said of Latin) it is not so much creditable to know it as it is a disgrace not to. There is a sense that speaking English is the least one can do, and for its native speakers to learn another language is to give themselves airs.

However, monolingualism poses a problem. Goethe once wisely remarked, 'He who is not acquainted with foreign languages has no knowledge of his own.' But the success of English since Goethe's time has driven out much of the opportunity for such prior acquaintances, and the kind of orientation in time and space that they could give. In practical terms, the English-reading world, as represented by its publishers, seems to presume that there is no other world, as evidenced by the fact that translations into English make up, every year, just 2-3 percent of the world's translated texts, a rate that has halved in the last three years. Note that this disregard for other languages' cultures is not mutual: as the source language, English consistently represents the lion's share of all translations published.

Unlike any other language in our era, anyone who wants to participate directly in business beyond the nation will have to use English or come to terms with it. This status may be accepted by its speakers smugly, as if it reflected some attractive values that have powered its advance, or it may engender concern stemming from two quite opposite fears, either that its acceptance has not gone far enough - even in their home country not all residents might speak it - or that its advance is relentless and may in time drive out the use of all other languages, together (implicitly) with the cultural values and knowledge that they convey. Whatever the reaction, it is hard to lay aside emotion and simply reflect.

How can we be decentered from our anglophone assumptions? How to get a disinterested sense of the particular profile of English as a global lingua franca when we know it so well and have none other with which to compare it? At the outset, we are still trapped in an English-speaking bubble: we know that, like no other language, in the modern world it seems to be everywhere, but we lack independent tools to take its measure. Could there have been a world like the present but without English? How is English to be rated in its solitary glory as the world's lingua franca? Can we conceive a future where the world as we know it might go on without English? If not, does that mean it is impossible or just unforeseeable?

We are not talking about logical possibilities and necessities here. After all, English is a human language, outwardly simple and originally quite humble. Nonetheless, the striking extremity of its progress so far tends to undercut any forebodings of future limits and brings to mind cosmic analyses, or analogies. 'The limits of my language signify the limits of my world,' wrote Ludwig Wittgenstein in 1921 (in German - though with a parallel English translation).

316. Choose a suitable title for this passage.
- 1] Usage of English around the World
  - 2] The Problems of Monolingualism
  - 3] The Limits of an Anglophone World-View
  - 4] English as a Global Lingua Franca
317. According to the passage, which of the following is not an attitude of native speakers of English towards that language?
- 1] They are worried that it may wrongly usurp other languages.
  - 2] They are worried that it has not spread enough even within their own countries.
  - 3] They give themselves airs because they already know English and so don't have to make an effort to learn it.
  - 4] They are complacent about its status, and think it reflects positively on their own culture.
318. How do Goethe's and Wittgenstein's quotes relate to each other in the context of this passage?
- 1] They make similar points about the disadvantages of knowing only one language.
  - 2] They are two sides of the same coin, as they make related points about English monolingualism.
  - 3] They make opposite points - Goethe's quote points out the disadvantages of monolingualism, and Wittgenstein's the advantages of the same.
  - 4] They don't relate to each other - Goethe's quote is about monolingualism, while Wittgenstein's is about the limitations of the mind.
319. According to the author, English is:
- 1] A special language, unlike any other.
  - 2] A language which is currently the only lingua franca in the world.
  - 3] A language which may unfortunately drive out the use of all other languages.
  - 4] All of the above.

#### PASSAGE-82

##### LEVEL 3

**Directions for Questions 320-322: Read the following passage and answer the questions that follow.**

Having identified aesthetic interest as essentially contemplative, Kant was naturally inclined to describe its characteristic object as something not made but found. With artefacts our practical reason is often too vigorously engaged, he seemed to think, to permit the stepping back that is required by aesthetic judgement. And he made a distinction between the 'free' beauty that we experience from natural objects, which comes to us without the deployment of any concepts on our part, and the 'dependent' beauty that we experience in works of art, which depends upon

a prior conceptualization of the object. Only towards nature can we achieve a sustained disinterest, when our own purposes - including the intellectual purposes that depend upon conceptual distinctions - become irrelevant to the act of contemplation.

There is something plausible in the idea that the contemplation of nature is both distinctive of our species and common to its members, regardless of the social and economic conditions into which they are born; and something equally plausible in the suggestion that this contemplation fills us with wonder, and prompts us to search for meaning and value in the cosmos, so as with Blake,

To see a world in a grain of sand

And a Heaven in a wild flower...

From the earliest drawings in the Lascaux caves to the landscapes of Cézanne, the poems of Guido Gezelle and the music of Messiaen, art has searched for meaning in the natural world. The experience of natural beauty is not a sense of 'how nice' or 'how pleasant'. It contains a reassurance that this world is a right and fitting place to be - a home in which our human powers and prospects find confirmation.

This confirmation can be obtained in many ways. When, on some wild moor, the sky fills with scudding clouds, the shadows race across the heather, and you hear the curlew's liquid cry from hilltop to hilltop, the thrill that you feel is an endorsement of the things you observe and of you, the observer. When you pause to study the perfect form of a wildflower or the blended feathers of a bird, you experience an enhanced sense of belonging. A world that makes room for such things makes room for you.

Whether we emphasize the comprehensive view or the individual organism, therefore, aesthetic interest has a transfiguring effect. It is as though the natural world, represented in consciousness, justifies both itself and you. And this experience has a metaphysical resonance. Consciousness finds its rationale in transforming the outer world into something inner - something that will live in memory as an idea.

It is not the knowledge of nature that carries this transforming effect, but the experience. Scientists appreciate the intricacies of the natural world. But science is not sufficient - nor is it necessary - to generate the moments of transfiguration that Wordsworth records in *The Prelude*, or the joy expressed by John Clare in his poems.

In the experience of beauty the world comes home to us, and we to the world. But it comes home in a special way - through its presentation, rather than its use.

320. What is this passage primarily about?

- 1] The contemplation of beauty
- 2] The importance of natural beauty
- 3] Human beings' connection to the natural world
- 4] The transformative power of the natural world

321. Based on this passage, we can infer that Kant would most likely disagree with which of the following?
- 1] The beauty of a landscaped garden can be considered an example of 'free beauty.'
  - 2] Activating the rational faculty can hinder one's aesthetic judgement.
  - 3] The typical object of aesthetic interest is natural beauty.
  - 4] In order to contemplate beauty properly, we must be unbiased towards the object of contemplation.
322. What is the quotation from the poem by Blake meant to show in the context of this passage?
- 1] Human beings can find meaning in the smallest of objects.
  - 2] Human beings have a natural tendency to find value in beauty.
  - 3] Humans beings are naturally inclined to find significance in contemplating nature.
  - 4] None of the above.

### PASSAGE-83

#### LEVEL 4

**Directions for Questions 323-327:** Read the following passage and answer the questions that follow.

An art museum is a business, often a big one, but of a special kind. In the United States, almost all of them are tax-exempt, educational non-profits, with unique privileges given in return for certain kinds of social value; in other countries, they are typically government agencies, though this difference in legal form has minimal effect on their behaviour. In both cases, they get to spend tax money. Either public money is appropriated directly, or, in the American system, contributions to museums are tax-deductible, and each gift carries a public subsidy. Furthermore, museums are typically exempt from state and local taxes, even though they receive the usual services of the fire and police departments, sidewalks, and the like.

They are also charged to care for the physical art objects that embody civilization and culture. Of course, science, literature, political institutions, religions and performing arts are cultural storehouses too. Losing the autograph score of Bach's Mass in B minor would be a pity, but there are lots of copies adequate to perform it from; the loss of the *Athena Parthenos* was forever.

To think about how art museums could do their job better, we need a better idea of what that job is beyond just 'owning art and showing some of it'. In his 1979 book, *The Art Museum: Power, Money, Ethics*, journalist Karl Meyer could write, 'Since the turn of the century, museum professionals themselves have been trying to define the nature of the art museum,' and things have not been much clarified since. Museum mission statements are all over the map. The most common words (after *art*) in a 2011 survey of mission statements were: *collect, museum, program, exhibit, cultural, educate, public, artist* and (oddly) *words*. The verbs here describe the behaviours of the museum, not the visitors (*educate/exhibit*, but not *learn/see*). With a very few interesting exceptions - of which my favourite is the Detroit Institute of Arts' deliciously terse 'Creating experiences that help each visitor find personal meaning in art' - these statements describe what museums undertake to do, but say almost nothing about what they expect to accomplish for their audiences. What

about visual cues? Well, reviewing the home and 'about' pages of major American museums, I found only three showing anything other than art from the collection or the building from the outside. Detroit's 'about' illustration is distinctive and notable: It has young people looking at one of the Rivera murals (which we see only in a sidelong, partial view), guided by a docent who is not just talking but using her whole body. In contrast are the Met's aerial shot of people milling about in an enormous lobby, which could have been taken in Grand Central Station, and the Art Institute of Chicago's picture of staff and the back of a large canvas.

I think the extremely abstract and passive presence of the museum's public in these statements is an important and symptomatic failing, and I propose a different assignment: the purpose of an art museum is *more, better engagement with art*. Anything a museum does that can't be connected back to this goal is peripheral and incidental.

323. The 'more' in the purpose of an art museum could be which of the following?

- 1] 'More' can mean more involvement of visitors with the displayed art pieces.
- 2] 'More' can entail more people looking at the art in a museum.
- 3] 'More' can mean people across various strata and backgrounds visiting museums.
- 4] 'More' can mean different kinds of art being shown in museums.

324. Which of the following suggestions for improving the museum experience would the author most agree with?

- 1] Making art more easily accessible to the general public by showing more exhibits
- 2] Letting visitors become involved with art such that they can find their own interpretation of it
- 3] Making sure that the museum docents help the visitors by engaging them in dialogue
- 4] Helping visitors get more understanding in the pieces of art displayed by explaining the meaning of each piece

325. What can be inferred from the statement 'Losing the autograph ... was forever'?

- i. Certain artworks are unique and they can be lost forever by physical destruction.
  - ii. Certain artworks can still be performed irrespective of the loss of their physical copies.
  - iii. All physical art objects are unique and cannot be categorized.
  - iv. Certain art objects have inherent cultural and/or religious values which cannot be duplicated.
- |                      |                        |
|----------------------|------------------------|
| 1] Only [i] and [ii] | 2] Only [ii] and [iii] |
| 3] Only [i] and [iv] | 4] Only [iii] and [iv] |

326. Why has the author given the example of the mission statements in the third paragraph?

- 1] To show that museums are still not sure about the work that they are expected to do
- 2] To exhibit the behaviours of museums in contrast to that of the visitors
- 3] To show the various functions that museums undertake to nurture art and culture
- 4] None of the above

327. Which of the following is correct with regard to the 'about' pictures mentioned in the penultimate paragraph?
- 1] The author gives three different examples to show how museums differ in their workings and their approach towards art.
  - 2] The author wants to show how visual cues can speak about the level of accomplishment of museums in showing different artworks.
  - 3] The author tries to contrast how a museum wants its visitors to get involved with art as compared to other museums which are indifferent to them.
  - 4] The author wants to show the level of commitment of the museums towards their visitors by showing different perspectives of different museums.

#### PASSAGE-84

##### LEVEL 5

**Directions for Questions 328-331:** Read the following passage and answer the questions that follow.

Do early childhood vaccinations cause autism, as the American model Jenny McCarthy maintains? Are human carbon emissions at the root of global warming? Come to that, if I flick this switch, will it make the light on the porch come on? Presumably I don't need to persuade you that these would be incredibly useful things to know.

Since anthropogenic greenhouse gas emissions do cause climate change, cutting our emissions would make a difference to future warming. By contrast, autism cannot be prevented by leaving children unvaccinated. Now, there's a subtlety here. For our judgments to be much use to us, we have to distinguish between causal relations and mere correlations. From 1999 and 2009, the number of people in the US who fell into a swimming pool and drowned varies with the number of films in which Nicholas Cage appeared - but it seems unlikely that we could reduce the number of pool drownings by keeping Cage off the screen, desirable as the remedy might be for other reasons.

In short, a working knowledge of the way in which causes and effects relate to one another seems indispensable to our ability to make our way in the world. Yet there is a long and venerable tradition in philosophy, dating back at least to David Hume in the 18th century that finds the notions of causality to be dubious. And that might be putting it kindly.

Hume argued that when we seek causal relations, we can never discover the real power; the, as it were, metaphysical glue that binds events together. All we are able to see are *regularities* - the 'constant conjunction' of certain sorts of observation. He concluded from this that any talk of causal powers is illegitimate. Which is not to say that he was ignorant of the central importance of causal reasoning; indeed, he said that it was only by means of such inferences that we can 'go beyond the evidence of our memory and senses'. Causal reasoning was somehow both indispensable and illegitimate. We appear to have a dilemma.

Hume's remedy for such metaphysical quandaries was arguably quite sensible, as far as it went: have a good meal, play backgammon with friends, and try to put it out of your mind. But in the late 19th and 20th centuries, his causal anxieties were reinforced by another problem, arguably

harder to ignore. According to this new line of thought, causal notions seemed peculiarly out of place in our most fundamental science - physics.

There were two reasons for this. First, causes seemed too vague for a mathematically precise science. If you can't observe them, how can you measure them? If you can't measure them, how can you put them in your equations? Second, causality has a definite direction in time: causes have to happen before their effects. Yet the basic laws of physics appear to be time-symmetric: if a certain process is allowed under the basic laws of physics, a video of the same process played backwards will also depict a process that is allowed by the laws.

The 20th-century English philosopher Bertrand Russell concluded from these considerations that, since cause and effect play no fundamental role in physics, they should be removed from the philosophical vocabulary altogether. 'The law of causality,' he said with a flourish, 'like much that passes muster among philosophers, is a relic of a bygone age, surviving, like the monarchy, only because it is erroneously supposed not to do harm.'

Neo-Russellians in the 21st century express their rejection of causes with no less rhetorical vigour. The philosopher of science John Earman of the University of Pittsburgh maintains that the wooliness of causal notions makes them inappropriate for physics: 'A putative fundamental law of physics must be stated as a mathematical relation without the use of escape clauses or words that require a PhD in philosophy to apply (and two other PhDs to referee the application, and a third referee to break the tie of the inevitable disagreement of the first two).'

This is all very puzzling. Is it OK to think in terms of causes or not? If so, why, given the apparent hostility to causes in the underlying laws? And if not, why does it seem to work so well?

A clearer look at the physics might help us to find our way. Even though (most of) the basic laws are symmetrical in time, there are many arguably non-thermodynamic physical phenomena that can happen only one way. Imagine a stone thrown into a still pond: after the stone breaks the surface, waves spread concentrically from the point of impact. A common enough sight. Now, imagine a video clip of the spreading waves played backwards. What we would see are concentrically converging waves. For some reason this second process, which is the time-reverse of the first, does not seem to occur in nature. The process of waves spreading from a source looks irreversible. And yet the underlying physical law describing the behaviour of waves - the wave equation - is as time-symmetric as any law in physics. It allows for both diverging and converging waves. So, given that the physical laws equally allow phenomena of both types, why do we frequently observe organized waves diverging from a source but never coherently converging waves?

Physicists and philosophers disagree on the correct answer to this question - which might be fine if it applied only to stones in ponds. But the problem also crops up with electromagnetic waves and the emission of light or radio waves: anywhere, in fact, that we find radiating waves. What to say about it?

On the one hand, many physicists (and some philosophers) invoke a causal principle to explain the asymmetry. Consider an antenna transmitting a radio signal. Since the source causes the signal, and since causes precede their effects, the radio waves diverge from the antenna after it is switched on simply because they are the repercussions of an initial disturbance, namely the switching on of the antenna. Imagine the time-reverse process: a radio wave steadily collapses into an antenna before the latter has been turned on. On the face of it, this conflicts with the idea of causality, because the wave would be present before its cause (the antenna) had done anything. David Griffiths, Emeritus Professor of Physics at Reed College in Oregon and the author

of a widely used textbook on classical electrodynamics, favours this explanation, going so far as to call a time-asymmetric principle of causality 'the most sacred tenet in all of physics'.

On the other hand, some physicists (and many philosophers) reject appeals to causal notions and maintain that the asymmetry ought to be explained statistically. The reason why we find coherently diverging waves but never coherently converging ones, they maintain, is not that wave sources cause waves, but that a converging wave would require the co-ordinated behaviour of 'wavelets' coming in from multiple different directions of space - delicately co-ordinated behaviour so improbable that it would strike us as nearly miraculous.

It so happens that this wave controversy has quite a distinguished history. In 1909, a few years before Russell's pointed criticism of the notion of cause, Albert Einstein took part in a published debate concerning the radiation asymmetry. His opponent was the Swiss physicist Walther Ritz, a name you might not recognise.

It is in fact rather tragic that Ritz did not make larger waves in his own career, because his early reputation surpassed Einstein's. The physicist Hermann Minkowski, who taught both Ritz and Einstein in Zurich, called Einstein a 'lazy dog' but had high praise for Ritz. When the University of Zurich was looking to appoint its first professor of theoretical physics in 1909, Ritz was the top candidate for the position. According to one member of the hiring committee, he possessed 'an exceptional talent, bordering on genius'. But he suffered from tuberculosis, and so, due to his failing health, he was passed over for the position, which went to Einstein instead. Ritz died that very year at age 31.

Months before his death, however, Ritz published a joint letter with Einstein summarizing their disagreement. While Einstein thought that the irreversibility of radiation processes could be explained probabilistically, Ritz proposed what amounted to a causal explanation. He maintained that the reason for the asymmetry is that an elementary source of radiation has an influence on other sources in the future and not in the past.

This joint letter is something of a classic text, widely cited in the literature. What is less well-known is that, in the very same year, Einstein demonstrated a striking reversibility of his own. In a second published letter, he appears to take a position very close to Ritz's - the very view he had dismissed just months earlier. According to the wave theory of light, Einstein now asserted, a wave source 'produces a spherical wave that propagates outward. The inverse process does not exist as elementary process'. The only way in which converging waves can be produced, Einstein claimed, was by combining a very large number of coherently operating sources. He appears to have changed his mind.

Given Einstein's titanic reputation, you might think that such a momentous shift would occasion a few ripples in the history of science. But I know of only one significant reference to his later statement: a letter from the philosopher Karl Popper to the journal *Nature* in 1956. In this letter, Popper describes the wave asymmetry in terms very similar to Einstein's. And he also makes one particularly interesting remark, one that might help us to unpick the riddle. Coherently converging waves, Popper insisted, 'would demand a vast number of distant coherent generators of waves the co-ordination of which, to be explicable, would have to be shown as originating from the centre' (my italics).

This is, in fact, a particular instance of a much broader phenomenon. Consider two events that are spatially distant yet correlated with one another. If they are not related as cause and effect,

they tend to be joint effects of a common cause. If, for example, two lamps in a room go out suddenly, it is unlikely that both bulbs just happened to burn out simultaneously. So we look for a common cause - perhaps a circuit breaker that tripped.

Common-cause inferences are so pervasive that it is difficult to imagine what we could know about the world beyond our immediate surroundings without them. Hume was right: judgements about causality are absolutely essential in going 'beyond the evidence of the senses'. In his book *The Direction of Time* (1956), the philosopher Hans Reichenbach formulated a principle underlying such inferences: 'If an improbable coincidence has occurred, there must exist a common cause.' To the extent that we are bound to apply Reichenbach's rule, we are all like the hard-boiled detective who doesn't believe in coincidences.

This gives us a hint at the power of causal inferences: they require only very limited, local knowledge of the world as input. Nevertheless, causal sceptics have argued that such inferences are superfluous in physics, which is supposed to proceed in a very different way. In this rather majestic vision of scientific inference, we simply feed the laws a description of the complete state of a system at one time, and then they 'spit out' the state of the system at any other time. The laws are a kind of smoothly humming engine, generating inferences from one time to another - and given this magnificent machine, the sceptics claim, causal principles are practically irrelevant.

328. Suggest a suitable title for the passage.

- 1] Physics and Rationality
- 2] Coincidences and Physics
- 3] Cause, Effect and Philosophers
- 4] Causal Reasoning - Necessary or Unnecessary?

329. What is the tone of the author?

- 1] Casual
- 2] Humorous
- 3] Objective
- 4] Derisive

330. Which of the following can be inferred from the passage?

- 1] Physicists make use of causal reasoning in asymmetrical events to be able to come up with a hypothesis.
- 2] Causal reasoning is necessary to bring forth new ideas in physics but it cannot be used as a deducing method.
- 3] Causal reasoning can have harmful effects if it is studied as a part of physics.
- 4] Certain laws in physics cannot be explained by either causality or statistics.

331. Which of the following questions has been answered by the passage?

- 1] What is causal reasoning and what are its properties?
- 2] How do scientists hypothesize about the asymmetry in nature?
- 3] Why do certain laws in physics work in one way but not in reverse?
- 4] How can one distinguish between causal relations and correlations?

SET 21 - PERFORMANCE MONITOR										
Passage	LOD	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions	
81	3	4				2	317,318	316,319		320
82	3	3				2	321,322			
83	4	5				3	323,324,326	325		328
84	5	4				2	329	330,331		328

**SET 22**  
**PASSAGE-85**

**LEVEL 3**

**Directions for Questions 332-334:** Read the following passage and answer the questions that follow.

There is an often-articulated notion that if there is any consolation in the prospect of mass extinction, it is that at the end of the tunnel a new fauna emerges. According to this line of reasoning, the great sacrifice of species is a cleansing of the planet, making way for a renewal. The hope is that after the mass extinction is over, a new age of some sort will dawn - a better, more diverse age. After all, this seems to have been the pattern after the two greatest of all mass extinctions - when the dinosaurs took over from the mammal-like reptiles at the end of the Permian, and the mammals from the dinosaurs at the end of the Cretaceous. Could it be that after the next mass extinction, some completely unforeseen group might take over, such as giant insects (biomechanically impossible), or maybe even something totally new?

What might this new evolutionary biota be like? Can we imagine an entirely new type of animal that could replace the current evolutionary dominants, the large mammals? This new class would have to have evolved from some currently existing creature, but it could have characteristics and a body plan vastly different from those of the preceding dominants. Let us imagine such a breakthrough - the conquest of the lower atmosphere by floating organisms called Zeppelinoids.

After the extinction of most mammals (and humanity), Zeppelinoids evolve, let's say from some species of toad, whose large gullet can swell outward and become a large gasbag. The great breakthrough comes when the toad evolves a biological mechanism inducing electrolysis of hydrogen from water. Gradually the toad evolves a way to store this light gas in its gullet, thus producing a gasbag. Sooner or later small toads are floating off into the sky for short hops. More refinement and a set of wings give a modicum of directionality. Legs become tentacles, trailing down from the now thoroughly flight-adapted creatures, which can no longer be called toads: they have evolved a new body plan establishing them as a new class of vertebrates, the Class Zeppelinoida. Like so many newly evolving creatures, the Zeps rapidly increase in size. Eventually they reach dimensions greater than the blue whale and are the largest animals ever to have evolved on Earth, so large that terrestrial and avian predators no longer threaten them. Their only threat comes from lightning strikes, which result in spectacular, fatal explosions visible for miles.

Their design is so successful that they quickly diverge into many different types. Soon herbivorous forms are common, floating above the forests, eating the tops of trees, while others evolve into

Zep-eating Zeps. The world changes as more and more Zeps prowl the air, filling the skies with their numbers, their shadows dominating the landscape. It is the Age of Zeppelinoids.

A fairy tale - but there is a glimmer of reality in this fable. Evolution in the past has produced vast numbers of new species following some new morphological breakthrough that allows some lucky winner to colonize a previously unexploited habitat. The first flying organisms, the first swimming organisms, the first floating organisms, all followed these breakthroughs with huge numbers of new species quickly radiating from the ancestral body type, all improving some aspects of design or changing styles to allow variations to the original theme.

But is the fundamental assumption underlying this scenario - a long period of extinction followed by the emergence of a new class of evolutionary dominants - at all likely? No. For just as humanity has changed the 'rules' of evolution that have operated on this planet for hundreds of millions of years, so too has the usual sequence of events following mass extinction been modified.

332. Which of the following best describes the example of the Zeppelinoids in relation to this passage?

- 1] A pointless digression
- 2] An impossible fairy tale
- 3] A fanciful thought-experiment
- 4] An unlikely hypothetical scenario

333. Which of the following is true about the Zeppelinoids, as per this passage?

- 1] Some Zeppelinoids might be cannibalistic.
- 2] Zeppelinoids would no longer belong to the class of vertebrates.
- 3] The legs of the original toads would evolve into the Zeppelinoids' wings.
- 4] Zeppelinoids' gasbags would be filled with hydrogen and water vapour.

334. What is the main point of this passage?

- 1] To indulge in a whimsical though unlikely possibility about future evolution
- 2] To suggest possible paths evolution could take following the next mass extinction
- 3] To wonder whether the dominant life forms following the next extinction will be Zeppelinoids or something similar
- 4] To show how an existing life form such as certain species of toads could evolve into floating animals called Zeppelinoids

#### PASSAGE-86

#### LEVEL 4

**Directions for Questions 335-339:** Read the following passage and answer the questions that follow.

Of all food items, 'Health Food' is certainly the greatest obsession of the conscious dieter and the uncrowned culinary craze of this decade. Food stores, local markets, restaurants and even fast food establishments have jumped on the health food bandwagon. Given the current scenario where everyone is frantic in their hunt for healthier foods, brands have now stepped in with their versions of healthy food products. In this 'healthy food' segment, noodles are the **low-hanging fruits** by which brands generate huge revenues. Noodles are fed to children just about anytime they ask for it and their nutrient content is usually boosted with the addition of a few

chopped vegetables. Most brands manufacturing these instant noodles have stepped up their 'Healthy' campaigns with loud cries of 'No MSG'. On observing different types of noodles and their labelled ingredients, an unhealthy picture emerges of a grim reality that has been buried behind food-industry terms.

Various noodle brands claim to be '100% Vegetarian' and declare that they contain 'No added MSG'. Most brand labels mention that they contain either 'Hydrolysed Groundnut Protein' or 'Hydrolysed Vegetable Protein' in them. Some proclaim that they are 'healthier' than their counterparts as they contain minerals in the form of Mineral 170 (i) and Mineral 508. Finally, all brands include a mix of flavour enhancing substances labelled as Flavour Enhancer 635, Flavour Enhancer 631, Flavour Enhancer 627 or Flavour Enhancer 621.

Have you read about these additives earlier? Are you aware of the contents of flavour enhancing additives that nicely hide behind technical terms and numerals? To begin with, Hydrolysed protein is made by breaking down a protein into its component amino acids. On an industrial scale, this usually means boiling the protein in a 'strong acid'. Strong acids are a particular type of acid and include hydrochloric, sulphuric and nitric acids. If that's not enough, hydrolysed protein naturally contains free glutamates, the same type as in MSG that work as a flavour enhancer, which the packaging isn't required to mention, since it is a sub-ingredient of an ingredient. Hence, the claim that healthy noodles contain 'No added MSG' is best taken with a grain of salt.

If you thought minerals have to be a good thing, you may be in for a surprise. Mineral 170 (i) or Calcium carbonate is used to regulate acidity, prevent caking and stabilize a food substance among other uses such as surface colouring. Calcium carbonate is also usually the main cause behind hard water, the stuff we install RO machines to get rid of from our drinking water. Having said that, Calcium carbonate does have medicinal applications too. Mineral 508 or Potassium Chloride, on the other hand is the stuff used by surgeons to stop a beating heart for some operations, lethal injections, fertilizer production and food processing. Beware, the healthy noodles that you just bought may turn **out to be a real lemon** and you may have to repent later! A noodle brand on its cover proudly declares that it contains 'Rice + Wheat + Ragi + Corn'. A quick look at the ingredient list tells us that it contains 75% wheat, while rice, corn and ragi collectively form less than 5% of the ingredients! To put that into perspective, in 100 grams of these noodles, the rest of the grains wouldn't even fill a teaspoon! In fact, the brand's positioning of itself as a multi-nutritious meal that gives you great nutrition may just be a **pie in the sky**. A handful of peanuts or a cup of milk would contain more proteins and calcium respectively than a pack of such noodles.

If you thought that adding hot water to instant noodles gave you a healthy snack, you are in for a nasty surprise that could land your health in some serious **hot water**. That is because flavour enhancers, such as E635 or disodium ribonucleotides essentially do the same job as MSG, i.e. create savoury flavours in food at the cost of your health. Disodium inosinate (E631) and disodium guanylate (E627) are some of the other flavour enhancers present in noodles. Although they can also be produced from tapioca starch, seaweed or yeast, they are generally produced from meat and fish for various reasons. Thus they are unsuitable for vegetarians. Thus the claim that noodles are '100% Vegetarian' does not stand scrutiny. Guanylates, or E627, must be strictly avoided by babies under 12 weeks, asthmatics and those suffering from gout. Finally, E621, found on the packs of many brands, is also known as monosodium glutamate and is arguably the world's most popular and most feared flavour enhancer. In fact, scientists have recently concluded that significant changes in children's hyperactive behaviour could be produced by removing such additives and enhancers from their diet.

335. Which of the following 'Idioms related to food and drinks' on the left-hand side are correctly matched with their 'Meanings' on the right-hand side?

Idioms related to food and drinks		Meanings
i	Low-hanging fruits	a Unsatisfactory, giving problems and not up to expected levels
ii	Taken with a grain of salt	b A target that can be easily reached or a goal that can be accomplished with a minimum of effort
iii	A real lemon	c A difficult situation
iv	Hot water	d Completely unrealistic or unlikely to be achieved
v	A pie in the sky	e Viewed with scepticism, or not taken literally

- 1] i - b, ii - e, iii - d, iv - a, v - c  
 3] i - d, ii - b, iii - c, iv - e, v - a

- 2] i - d, ii - b, iii - e, iv - c, v - a  
 4] i - b, ii - e, iii - a, iv - c, v - d

336. According to the passage, the claim that healthy noodles contain 'No added MSG' is best taken with a grain of salt because:

- 1] Due to lax labelling guidelines, companies add MSG in the form of E621 but do not put it on the label.  
 2] As the quantity of MSG is below permissible limits, it is not necessary to put it on the label.  
 3] Although MSG may not be separately listed, addition of hydrolysed protein containing free glutamates and E635 has the same effect.  
 4] MSG is produced as a sub-ingredient of the ingredient disodium inosinate while cooking.

337. Choose a suitable title for this passage:

- 1] MSG: The Silent Killer Lurking in Your Kitchen Cabinets  
 2] Noodles and Nutrition: A Case Study in Marketing  
 3] Food Fraud: 'Healthy Food' with Unhealthy Ingredients  
 4] Food Additives and Behavioural Disorders: The Looming Health Crisis

338. Which of the following sentences cannot be concluded from the passage?

- 1] It is best that those suffering from gout keep away from noodles.  
 2] E621 is the technical term for MSG.  
 3] Many companies generate huge revenues by marketing noodles as 'health foods'.  
 4] It is more expensive to produce inosinates and guanylates from meat and fish than from vegetarian sources.

339. Based on the passage, which of the following can be said to be the primary message of the author?

- 1] Rather than eating unhealthy noodles, or those that brand themselves as 'healthy' but contain minuscule amounts of rice, wheat, ragi and corn, consumers should look at other traditional sources of nutrition such as peanuts and milk.

- 2] Consumers should avoid foods that contain Flavour Enhancers 627 and 631. Moreover, Mineral 170 (i) and Mineral 508 should be banned from being used as food additives.
- 3] Brands may mislead people by not disclosing the effects of harmful additives and selling noodles as 'health food'. But consumers are responsible for what they eat; it is important that they are aware of what is in their food rather than leaving their health in the hands of those with vested interests.
- 4] MSG is one of the worst food additives on the market. It is mandatory for food manufacturers to list the ingredient 'monosodium glutamate' on food labels, but they do not have to label ingredients that contain free glutamates. It is best left to the consumer to avoid foods containing hydrolysed protein and glutamates.

#### PASSAGE-87

##### LEVEL 4

**Directions for Questions 340-347:** Read the following passage and answer the questions that follow.

While growing up, I had no idea, even in my wildest dreams, that I would become a medium of communication, no idea at all. So how and when did I discover that I had this gift?

The best way I can explain is to refer to the Kevin Costner film, Field of Dreams, one of my favourites. In the film, Costner plays a farmer named Ray Kinsella. Throughout the movie, Ray travels on what seems to be a senseless journey, while following his visions and hunches. It is not until the end of the film we see that all his visions essentially connect with one another, forming a whole picture.

Why am I bringing this film up? That's because events happened in my life that didn't make a lot of sense to me, either that is, until I was able to see the whole picture. It was at that point I knew, and really came to understand, that my purpose in life would be to help people by connecting them with their loved ones who are no more.

One of my first face-to-face **encounters** with someone who **crossed over to the other side** was with my Uncle Edward, who passed away when I was about six years old. His **significant other** too was no more. He was my mother's brother and lived on an old plantation farm in Virginia, along with his siblings. Not long after his passing, I was awakened one night by a noise. There in front of me I saw a figure standing next to my window. The image was that of a human, yet it, at first, had no distinct features. The first thought I had was that I must be dreaming, so I started to pinch my arm. I had heard if you were having a bad dream, by pinching yourself, you would awaken from it. I didn't. In fact, the more I pinched myself, the more it hurt. At that point, I knew I was fully awake and actually seeing what was in front of me. That led to the only conclusion about what was happening. I said to myself, 'Oh my God, it's a ghost!' Usually as a kid, I always tried to scare other children by telling them stories about ghosts, but now **the shoe was on the other foot**. Now, the smart thing for me to do would have been to run and get some help. I was too afraid, so I chose the second best thing, yes, to hide under the covers! When you're a kid, it always seems the safest place to be. After what I thought was plenty of time for the ghost to leave, I decided to peek out from under my blanket. What I saw was not a ghost, but my Uncle Edward standing there. He was not a solid person, nor transparent

like the ghosts I had seen in cartoons. The best way I can describe him would be as a combination of both. Even though I was frightened, I could see that his face had a kind expression and it helped to calm me down a bit. I remember thinking to myself: okay, he really is here, and I am actually seeing him. It was a mature reaction for a small boy, but what choice did I have? It seemed that I was going to face this ghost alone! What could or should I do next? I thought, why me? Why was I seeing him? Was he going to show himself to anyone else? Didn't he have any **other fish to fry** up there?

I just kept looking at him standing next to me, and it seemed he was not going anywhere. While watching him, a thought came to me. More than a thought, it was a message from Edward. He was letting me know that he was fine and still around, watching over the family. I also recall how much love I felt coming from him while receiving this message from him.

I pulled those old safety blankets over me once more. This was a lot for me to take in, especially in the middle of the night and all alone. I started thinking to him, please leave, please leave. The next time I looked out, he was gone. Now was my chance to escape! I ran to my parents' bedroom and awakened my mother. I told her that I had just seen Edward, and he said he was still watching over us. The best part of all is that she never doubted me. She always lovingly listened to all I had to say, and thus accepted my story of this visitation. After my first sighting of Uncle Edward, I was soon **waiting for the other shoe to drop**. Indeed, I continued to see Uncle Edward every now and then, each time smiling at me, as if he had a secret.

And why not? Material science may not agree with this or with the existence of the field of parapsychology, which concerns itself with the investigation of paranormal phenomena such as near-death experiences, reincarnation, afterlife experiences, and other such instances; and rationalists may call us crazy, but for those coming from a background of belief in an afterlife, it isn't all that hard to conceive that our loved ones are around and watching over us.

Thinking back on that time, I had no idea while growing up that this was only the beginning of one of many lively experiences. Seeing Uncle Edward was the first of many such instances with several people, relatives or otherwise, who had crossed over to the other side but continued to **enthral** me with their exchanges and appearances in love and spirit during happy and not-so-happy times!

340. Which of the following idioms related to the word 'other' on the left-hand side are correctly matched with their 'meanings' on the right-hand side?

Idioms related to the word 'other'		Meanings
i	Crossed over to the other side	a Experienced the same things that one caused another person to experience
ii	Significant other	b More important matters to attend to
iii	The shoe was on the other foot	c Passed away or died
iv	Other fish to fry	d A person that one is married to or has a serious relationship with
v	Waiting for the other shoe to drop	e To wait for the inevitable next step or the conclusion

- 1] i - b, ii - a, iii - d, iv - e, v - c  
 3] i - c, ii - d, iii - a, iv - e, v - b

- 2] i - c, ii - d, iii - a, iv - b, v - e  
 4] i - b, ii - d, iii - a, iv - e, v - c

341. The passage is most likely to be:

- 1] a chapter in a book of stories for children which teaches them about various things in a humorous manner.
- 2] a preface or chapter in a book on parapsychology.
- 3] an article published in a scientific journal arguing about existence of spirits based on scientific observations.
- 4] a scathing piece on a blog trashing the dominance and monopoly of scientists over various fields of academic studies including parapsychology.

342. Which of the following is not a synonym of the word 'enthral' as used in the passage?

- 1] captivate
- 2] mesmerize
- 3] guile
- 4] rivet

343. Which of the following best describes what the author is trying to do in this passage?

- 1] The author is trying to explain a scientific concept.
- 2] The author is logically trying to make a point and is presenting arguments and counter arguments for the same.
- 3] The author is trying to debunk the position held by science in favour of his findings.
- 4] The author is trying to offer his opinion or point of view on matters close to his heart.

344. From the passage what can be inferred about the author?

- i. He and Uncle Edward both had a loving relationship with each other.
  - ii. He had a number of paranormal experiences in his life.
  - iii. He was psychologically disturbed by the presence of ghosts.
  - iv. He was a gifted but timid child.
  - v. He was a connoisseur of films and an avid Kevin Costner fan.
  - vi. His mother always listened to him but never believed his stories about ghosts and spirits.
- 1] All except [i] and [v]
  - 2] Both [i] and [ii]
  - 3] All except [iii], [iv] and [vi]
  - 4] Both [ii] and [vi]

345. Which of the following best describes the author's tone in this passage?

- 1] Judgmental
- 2] Cynical
- 3] Excited
- 4] Cautious

346. Which of the following titles best suits the passage?

- 1] Parapsychology: A Pseudoscience
- 2] My Adventures with Uncle Edward
- 3] Never Say Goodbye: How Our Loved Ones Stay Forever with Us
- 4] Communication Code: The Process of Contacting the Departed

347. In the context of the passage, which of the following will fit with the meaning of the word 'encounter'?

- 1] To have or experience problems or difficulties
- 2] To engage in an aggressive conflict with
- 3] An unexpected meeting
- 4] A confrontation in the form of battle or competition

## PASSAGE-88

## LEVEL 4

**Directions for Questions 348-355:** Read the following passage and answer the questions that follow.

There is no evidence to show that cricket was any bigger in India than other sports like hockey and soccer before the 1980s. During the colonial period, hockey, soccer and cricket became important playing fields for the politics of identity and nationalist self-assertion. Some of the greatest nationalist triumphs came not in cricket but in the other two games. The 1911 victory of the Calcutta-based Mohun Bagan Club over the British East York Regiment is seen by a number of historians as not just a sporting, but also a nationalist milestone that spurred on the Swadeshi (indigenous) movement. It was celebrated in vernacular popular culture as a fitting reply to the British discourse on Indians being effeminate and hence, in the ideology of the period, an inferior race. The victory had a resonance beyond the playing field because it was seen as the answer to the charge of effeminacy that had become a leitmotif of imperial discourse.

Almost until independence, soccer had a legitimate claim to be among the most popular spectator sports in India. Logically after independence, football should have become India's number one sport. It permeated more layers of Indian society than cricket and as in other parts of the world, could have been a metaphor for **nationalism**.

Similarly, the astonishing early success rate of Indian hockey, when it won six successive gold medals at the Olympics between 1928 and 1956, turned it into an icon for Indian nationalism. The success of Indian hockey teams in beating Western teams demonstrated to the nationalists that Indians could compete on equal terms with the West. On the other hand, due to a lack of popular support, cricket in India was far from being a national sport in the 1920s. Even a pioneer like Anthony de Mello saw the future of hockey as much brighter until well after independence. Writing in 1959, he saw an equally bright future for soccer as well. He observed that, in contrast to cricket, both hockey and soccer were popular sports and labelled them as 'the poor man's games, which boys around the country play at the school or at the maidan as compared to cricket which has till now tended to be more a game of the rich man'. Until well into the 1960s, all observers concurred that the popular appeal of cricket in India was never more than that of soccer and hockey. Even though television broadcasting did not exist outside of Delhi till 1972, crowds continued to throng stadiums to watch hockey and soccer matches.

The national presence of a symbolic nationwide broadcasting network appeared in 1975. The ninth Asian Games were held in Delhi in 1982. Colour television was introduced in India in a big way, as the games were to be broadcasted in colour. In the hockey final, the home team went down to Pakistan with the scoreboard reading a **catastrophic** 1-7. This was the first time that most Indian viewers had seen the hockey team in action and the response to the defeat was unkind to the sport. Similarly, in the 1982 World Cup Hockey, India lost only two games, but in the next two editions, the hockey team could win only three of their matches.

The decrease in standards of soccer and hockey began to turn spectators away when television was providing opportunities for building an entirely new support base. The rise of Indian television coincided with some of India's greatest cricketing achievements. Cricketers such as Kapil Dev,

Sunil Gavaskar, Ravi Shastri and Dilip Vengsarkar were hired to model products from shaving cream and toothpaste to clothing and English-language speaking guides. The creation of a national network became a magnet for advertisers because it opened up the possibility of constructing a national market. The focus of this advertising was on the exploding new middle classes, and television, in the eyes of the advertisers, enabled their transformation into consumers. Meanwhile, globalization and the new economy were embraced by cricket while hockey administrators remained mired in old ways. By the end of the first decade of this century, cricket broadcasting had become a multi-million dollar industry.

If **auscultation** were to be used to determine the health of the 'bodies' of hockey and soccer today, there would probably be very few heart-beats. The enormous money that television has generated for cricket has made it into the later-day 'national game' and transformed India into the financial heart of the global cricket industry. In this process, however, hockey and soccer have been left behind by the cold logic of capitalism and expanding markets.

348. Which of the following would be the most appropriate title for the passage?
- 1] Cricket, Soccer and Hockey: The Three Sporting Pillars of Independent India
  - 2] Money, Broadcasting, Advertising: The MBA of Successfully Making Cricket into a National Game
  - 3] The Decline of Hockey and Soccer: A Sociological Study of Indian Middle Classes
  - 4] Cricket: The Modern Day Indian Religion
349. Based on the passage, which of the following cannot be inferred?
- 1] Sports such as hockey cannot generate much revenue from television broadcasting, and hence, are not as popular.
  - 2] Till the 1960s, soccer and hockey were more popular than cricket.
  - 3] The tragedy of Indian hockey was that while television expanded, Indian hockey declined.
  - 4] Cricketers of the television era became the first brand names among Indian sportsmen.
350. Which of the following provides the meaning of the word 'auscultation' as used in the passage?
- 1] Dissecting a body to view internal organs
  - 2] Listening through a stethoscope
  - 3] Checking a sample through a microscope
  - 4] Plotting a graph of heart beats
351. Which of the following can replace the word 'catastrophic'?
- 1] cataclysmic
  - 2] terrible
  - 3] calamitous
  - 4] violent
352. Based on the passage, which of the following can be considered to be true?
- i. The British discourse on Indians being effeminate and an inferior race was a part of their policy to make Indians feel that they were second-rate and mediocre.
  - ii. Sports like cricket became popular as they had the perception of being a 'rich man's game' and the new middle classes did not want to associate with 'poor man's games' like hockey and soccer.

353. Which of the following options is closest in meaning to the sentence given below?  
*The focus of this advertising was on the exploding new middle classes, and television, in the eyes of the advertisers, enabled their transformation into consumers.*

- 1] This advertising concentrated on the violently bursting new middle classes, and television, in the eyes of the advertisers, permitted their transformation into consumers.
  - 2] The target of this advertising was on the detonating new middle classes, and television, in the eyes of the advertisers, enabled their renovation into consumers.
  - 3] The focal point of advertising was on the rapidly expanding new middle classes, and television, in the eyes of the advertisers, facilitated their conversion into consumers.
  - 4] The main effect of advertising was on the rapidly escalating new middle classes, and television, in the eyes of the advertisers, allowed their adaptation into consumers.

354. Which of the following is the synonym of the word 'nationalism' as used in the passage?  
1] Secularism      2] Patriotism      3] Imperialism      4] Colonialism

355. Choose an option that would complete the sentence meaningfully.

Almost until independence, soccer had a \_\_\_\_\_ claim to be the first among the most popular spectator sports in India, as it \_\_\_\_\_ into more layers of Indian society than cricket and as in other parts of the world, could have been a metaphor for nationalism.



SET 22 – PERFORMANCE MONITOR

SET 22 – PERFORMANCE MONITOR									
Passage	LOD	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
85	3	3				2	333,334	332	
86	4	5				2	336,338	335,337,339	
87	4	8				6	342,343,345 346,347	340,341,344	
88	4	8				4	349,354,355	348,351,353	350,352

## LEVEL 2

**Directions for Questions 356-359:** Read the following passage and answer the questions that follow.

I read an article last week in Economist entitled 'In Search of the World's Hardest Language'. Such things usually make me groan, but this one is actually pretty good. At the level of detail one can reasonably expect in such a context, the facts seem to be correct, the range of languages considered is broader than usual, and it recognizes that there are multiple factors involved. There are, however, a few points worth making about this article, as well as inferior examples of the genre.

One is that it doesn't really define what is meant by 'difficulty'. This could mean how hard a fluent speaker has to work to speak or understand the language, how hard it is for a child to acquire the language as his first language, or how hard it is for an adult to acquire as a second language. The context suggests that the last is what is intended. Even there, do we mean how hard it is to acquire near-native fluency, or how hard it is to acquire the rudiments, or some intermediate level of functional ability? These may turn out to be different.

Another question is whether difficulty is a property independent of the learner. How difficult a language is to learn depends in part on what languages the learner already knows. Navajo is by all accounts quite difficult for English speakers, but probably not all that difficult for speakers of Apache. Koreans seem to find Japanese grammar much easier to master than English speakers do, presumably because the syntax of the two languages is similar.

It is also quite possible that different aspects of languages are more or less difficult for different learners even if one controls for what languages they start with. Some people may be good at, say, learning complex morphology but not very good at learning an exotic sound system. Others may be good at the latter but not at the former.

A point that frequently arises is the idea that languages that pack a lot of information into words are difficult. Is it really self-evident that it is harder to deal with complex words than with multi-word phrases that convey the same information? If a language puts a lot into a word but does so in a transparent way, so that words are easy to parse, interpret and construct, why should this be difficult? It may well be that the perception of difficulty here merely reflects unfamiliarity, which is likely true of quite a few of the features often cited as leading to difficulty.

Perhaps the largest problem with this entire genre is that factors that might lead to difficulty are enumerated but no empirical evidence as to which languages are actually difficult to learn is ever adduced. There is very little research on this question, so one can't criticize authors for failing to cite it, but in the absence of such research, discussion of the factors that lead to difficulty is mostly mere speculation.

Whereas it is hard to say much about which language is the most difficult to learn, the difficulty of learning writing systems is better understood. English does indeed have rather a bad writing system, but it pales in comparison to that of Japanese, particularly in its pre-WWII version, which featured more complex Chinese characters and historicizing *kana* spellings. And although we have little direct information about the difficulty of learning it, the vaguely similar writing system of Hittite must be another contender for the title of most difficult writing system.

356. Which of the following is not true about the difficulty of languages as mentioned in this passage?
- 1] Difficulty is not necessarily an objective property of languages.
  - 2] The more unfamiliar a language is, the more difficult it may be perceived to be.
  - 3] It is more difficult to acquire near-native fluency in a language than to acquire the rudiments of it.
  - 4] Individuals may be better at picking up certain aspects of languages than other aspects.
357. According to the author, which is the most difficult language to learn?
- 1] Japanese
  - 2] Navajo
  - 3] Hittite
  - 4] None of these
358. Which of the following would the author agree with?
- i. Most speculation on the difficulty of languages is usually poor in quality.
  - ii. There has been little research done on the topic of difficulty of languages.
  - iii. The difficulty of learning writing systems is related to the difficulty of learning the languages these systems are used for.
- 1] [i]
  - 2] [i] and [ii]
  - 3] [iii]
  - 4] [ii] and [iii]
359. Which of these is the most likely source of this passage?
- 1] An article on languages in *Economist*
  - 2] A blog post on linguistics
  - 3] A book on languages of the world
  - 4] A textbook on language learning

#### PASSAGE-90

##### LEVEL 4

**Directions for Questions 360-363:** Read the following passage and answer the questions that follow.

As a cultural anthropologist, Becker was searching for explanations of why human society develops in the way that it does, and he was particularly interested in why human society is so violent, why different social groups are so intolerant and hateful of each other. By the time of writing *The Denial of Death*, his ninth book, he had reached the conclusion that he had found a very important explanatory principle for understanding human behaviour and human culture. This principle, summarized with extreme brevity, is as follows. Human beings are mortal, and we know it. Our sense of vulnerability and mortality gives rise to a basic anxiety, even a terror, about our situation. So we devise all sorts of strategies to escape awareness of our mortality and vulnerability, as well as our anxious awareness of it. This psychological denial of death, Becker claims, is one of the most basic drives in individual behaviour, and is reflected throughout human culture. Indeed, one of the main functions of culture, according to Becker, is to help us successfully avoid awareness of our mortality. That suppression of awareness plays a crucial role in keeping people functioning - if we were constantly aware of our fragility, of the nothingness we are a split second away from at all times, we'd go nuts. And how does culture perform this crucial function? By making us feel certain that we, or realities we are part of, are permanent, invulnerable, eternal. And in Becker's view, some of the personal and social consequences of this are disastrous.

First, at the personal level, by ignoring our mortality and vulnerability we build up an unreal sense of self, and we act out of a false sense of who and what we are. Second, as members of society, we tend to identify with one or another 'immortality system'. That is, we identify with a religious group, or a political group, or engage in some kind of cultural activity, or adopt a certain culturally sanctioned viewpoint, that we invest with ultimate meaning, and to which we ascribe absolute and permanent truth. This inflates us with a sense of invulnerable righteousness. And then, we have to protect ourselves against the exposure of our absolute truth being just one more mortality-denying system among others, which we can only do by insisting that all other absolute truths are false. So we attack and degrade - preferably kill - the adherents of different mortality-denying absolute-truth systems.

In my view, Ernest Becker was right about this core thesis. I think it is accurate to say that a denial of death pervades human culture, and that it is one of the deepest sources of intolerance, aggression and human evil. The notion of immortality systems is an especially useful diagnostic tool. It is easy to spot people (including oneself, of course) clinging to absolute truths in the way he describes - and it is not hard to understand why they do. It is not just anxiety over physical vulnerability. It goes deeper than that. We all want our lives to have meaning, and death suggests that life adds up to nothing. People want desperately for their lives to really count, to be finally real. If you think about it, most all of us try to found our identities on something whose meaning seems permanent or enduring: the nation, the race, the revolutionary vision; the timelessness of art, the truths of science, immutable philosophical verities, the law of self-interest, the pursuit of happiness, the law of survival; cosmic energy, the rhythms of nature, the gods, Gaia, the Tao, Brahman, Krishna, Buddha-consciousness, the Torah, Jesus. And all of these, Becker says, function as 'immortality systems', because they all promise to connect our lives with what endures, with a meaning that does not perish. So let's accept Becker's thesis: that fear of death and meaninglessness, and a self-deluding denial of mortality, leads many people to these 'immortality systems'.

But then again: is this true for every person with a passionate commitment to a meaning that endures? Are there some people whose convictions and commitments do not constitute an evasion of mortality - who on the contrary face up to and embrace their mortality? In *The Denial of Death*, Becker tells us that there certainly are such people. In the fifth chapter, titled *The Psychoanalyst Kierkegaard*, Becker applauds Kierkegaard's portrayal of the person who does not lie about the human condition, who breaks away from the cultural network of lies that ward off the awareness of mortality, and who faces the precariousness and fragility of existence - with inevitable anxiety. Becker praises these people for their courageous 'destruction of ... emotional character armour.' Such a courageous and frightening passage to honesty is symbolized in the literary figure of King Lear: through the terror of being stripped of all his illusions of invulnerability, he comes finally to a profound if tragic reconciliation with reality. As for actual cultural representatives, he mentions Zen Buddhists, but 'in fact,' he writes, it is a process undergone by 'self-realized men in any epoch'.

Becker affirms, then, that it is possible to face up to the human situation. The denial of death is not inevitable. But what must be done, how must one proceed, to engage in this process of courageous self-realization?

360. If this passage were to be continued, what could the author go on to discuss in the next paragraph?
- 1] The meaning of faith in human life
  - 2] Reconciliation to death
  - 3] The destruction of the human ego
  - 4] Conquering the self
361. Which of the following is true according to the passage?
- 1] Becker's books dealt with the understanding of human behaviour and culture.
  - 2] Culture is a part of the reality that keeps us functioning in the face of death.
  - 3] Certain people are aware of their mortality and yet are unafraid to live up to their beliefs.
  - 4] Members of other religious groups are viewed as non-religious and denied peace.
362. How is the penultimate paragraph different from the first three paragraphs?
- 1] The penultimate paragraph gives the author's point of view which differs from the ones mentioned by Becker in his book.
  - 2] The penultimate paragraph portrays the different perspectives that people take while accepting their mortality.
  - 3] The first two paragraphs talk about cultures in general while the penultimate paragraph talks about a certain kind of person.
  - 4] None of the above.
363. Which of the following examples cannot be explained by the information in this passage?
- 1] Heretics were tortured during the Spanish Inquisition.
  - 2] Upholders of the American way of life denounce the Communists.
  - 3] Socrates accepted the cup of poison calmly and easily.
  - 4] Plato understood Socrates' willingness to accept death as an undeniable fact.

#### PASSAGE-91

##### LEVEL 5

**Directions for Questions 364-367:** Read the following passage and answer the questions that follow.

There are moments when quite separate fragments of information or opinion come together and something hitherto only vaguely intuited becomes clear. Opening a new book called *Forgetting* by the Dutch writer Douwe Draaisma, I am told almost at once that our immediate visual memories 'can hold on to stimuli for no more than a fraction of a second'. This fact - our inevitable forgetting, or simply barely registering most of the visual input we receive - is acknowledged with some regret since we are generally encouraged, Draaisma reflects, 'to imagine memory as the ability to preserve something, preferably everything, wholly intact'.

The same day, I ran across a quotation from Vladimir Nabokov on the Internet: 'Curiously enough,' the author of *Lolita* tells us, 'one cannot read a book: one can only reread it.' Intrigued by this paradox, I checked out the essay it came from. 'When we read a book for the first time,' Nabokov complains, 'the very process of laboriously moving our eyes from left to right, line after line, page after page, this complicated physical work upon the book, the very process of learning in terms of space and time what the book is about, this stands between us and artistic appreciation.'

Only on a third or fourth reading, he claims, do we start behaving towards a book as we would towards a painting, holding it all in the mind at once.

Nabokov does not mention forgetting, but it's clear that this is what he is largely talking about. The physical effort of moving the eyes back and forth remains exactly the same on every reading of a book, nor have I ever found it particularly laborious. What is different on second and subsequent readings is our growing capacity for retention, for putting things in relation to one another. We know the end of the story now and can see how it is foreshadowed at the beginning, how the strands are spun and gathered together. Rereading *Mrs. Dalloway*, for example, we are struck on the first page to find the comment 'What a lark, what a plunge,' of Clarissa's sallying forth from her house into the street, aware as we now are that later in the book one of the characters will plunge to his death from an upper window. At once we feel we know the novel better, or at least are more aware of its careful construction. It is gratifying.

Nabokov continues his essay, quoting Flaubert: *Comme l'on serait savant si l'on connaissait bien seulement cinq ou six livres.* ('What a scholar one might be if one knew well only some half a dozen books.') The ideal here, it seems, is total knowledge of the book, total and simultaneous awareness of all its contents, total recall. Knowledge, wisdom even, lies in depth, not extension. The book, at once complex and endlessly available for revisits, allows the mind to achieve an act of prodigious control. Rather than submitting ourselves to a stream of information, in thrall to each precarious moment of a single reading, we can gradually come to possess, indeed to memorize, the work outside time.

Since a reader could only achieve such mastery with an extremely limited number of books, it will be essential to establish that very few works are worth this kind of attention. We are pushed, that is, towards an elitist vision of literature in which aesthetic appreciation requires exhaustive knowledge only of the best. It is the view of writing and reading that was taught in English departments forty years ago: the dominance of the canon, the assumption of endless nuance and ambiguity, the need for close textual analysis.

Needless to say it's also an approach that consoles professors for having to reread the same texts year in year out. (Indeed, if I frequently quote from Lawrence and Joyce and Beckett and Woolf in this space, it is because these are authors whose works I regularly teach and have reread more times than I care to think.) And of course it is precisely the kind of text that is wilfully complex and difficult - *Ulysses*, *In Search of Lost Time*, *The Magic Mountain*, Gadda's *That Awful Mess on the Via Merulana*, Faulkner's *Absalom, Absalom!* - that allows the professor, who has read it ten times, to stay safely ahead of his bewildered students.

Meanwhile, our reactions to a book on first reading are irrelevant, except in so far as they do or don't encourage us to go back to the beginning and start again. But since this whole approach assumes that no book worth its salt will yield its best first time around and that we can't know what might come up on further readings - an idea that is easy to sell to a young and inexperienced reader approaching Musil or Svevo or Kafka - the decision to reread is more or less taken for us by our teachers, or by critics. In short, our betters will tell us from their experience which books we should be reading - rereading, that is - since our first reading is hardly reading at all. Once the canon is established, then, it is unlikely to change, since who has time to check out the stuff that didn't make it? If, that is, on Flaubert's recommendation, my half dozen books are still yielding new depths, why should I look elsewhere?

So, is this an ideal attitude to literature? Is Nabokov right that there is only rereading? Does the whole posture, both Nabokov's and that of critical orthodoxy, bear any relation to the reality of our reading habits, particularly in a contemporary environment that offers us more and more books and less and less time to read them?

364. Suggest a suitable title for the passage.

- 1] The Ideal Attitude to Literature
- 2] Rereading - Different Reasons for Different People
- 3] Rereading - Important or Not?
- 4] The Difference while Rereading

365. Which of the following is not true, as per this passage?

- 1] The elitist view of literature suggests that there are only a limited number of books that are worth rereading.
- 2] Our memories are infallible as certain things are forgotten while reading a book and sometimes we have to go back to remind us.
- 3] Students are usually unable to master books which are recommended by their professors in their first reading.
- 4] English departments give the same books for study each year, so their professors have mastered them by rereading.

366. The author thinks it is better to achieve mastery over five or six books rather than reading many books.

According to the passage, this statement is:

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1] Probably true.</li> <li>3] Definitely false.</li> </ol> | <ol style="list-style-type: none"> <li>2] Probably false.</li> <li>4] Cannot be determined.</li> </ol> |
|---|--|

367. The author is \_\_\_\_\_ about the future of reading.

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1] Worried</li> <li>3] Pessimistic</li> </ol> | <ol style="list-style-type: none"> <li>2] Upbeat</li> <li>4] Cannot be determined</li> </ol> |
|--|--|

#### PASSAGE-92

##### LEVEL 5

**Directions for Questions 368-371:** Read the following passage and answer the questions that follow.

There was a moment during the First Gulf War when ideologues argued that warfare technology had reached a tipping point. Gains in efficiency would reduce casualties and destruction; supremely accurate weapons would minimize unnecessary suffering without compromising military objectives. This inaugurated the age of target bombings and stealth missions enabled by precision technology. Now, we are at the threshold of yet another tipping point for war and technology. Software interference and cyber technologies threaten mass disruption and destruction without a shot or bomb explosion. Physically waged wars - populated and won by armed bodies and

manned weaponry - have given way to data and coding wars, creating vast, powerful, and yet not fully tapped, spaces and abilities.

Cyber-warfare acts are broadly understood as the use of cyber capabilities for spying or sabotage by one nation against another. However, the term 'cyber-aggression' can refer to everything from individual cyberbullying and harassment to sabotage that affects national interests. One example of the latter type is the infamous Stuxnet computer worm that targeted and invaded Iranian nuclear facilities in order to derail the Iranian nuclear programme. The term 'cyber-aggression' was also applied to the April 2015 breach of cybersecurity at the White House when sensitive details of the President's schedule were obtained. It is therefore of little surprise that civilian and military resources to wage and contain cyber-aggression are on the rise. Last January, there were reports that North Korea had doubled its military cyber-warfare units to over 6,000 troops.

To be sure, it is not clear when an act is merely an instance of cyber-aggression as opposed to an act of war. To complicate matters further, our conception of cyber-warfare and cyber-aggression is taking shape against a background of increasing state domestic surveillance and other incursions to privacy, often defended on the basis of considerations of safety or convenience.

In asking the question of what cyber-aggression is - and when such aggression constitutes an act of war - we confront questions of how to (or if it is even meaningful to) apply the old paradigms of the state and state sovereignty, and of the laws of war based on them, to the new realities of cyberspace. One of the more important aspects of the traditional laws of war is the question of proportionality. According to standard understandings of the proportionality principle, a military in war has to weigh risk to civilians against the importance of the military objective at hand and the choice of military means to achieve their objective. How would proportionality apply in cyberspace, where victimization is not necessarily physical in personal or economic terms?

Imagine, for example, that the United States assesses a variety of serious cyber-threats coming from a foreign territory - these might range from shutting down White House cyber-communications to disrupting nuclear power plant operations in the U.S. As a response, the United States neutralizes or erases all of the cyber content created and hosted within that foreign territory so that individuals within this territory are no longer able to have a cyber-presence, effectively wiping out communications between the conspirators behind the serious threat in question. According to Rule 51 of the Tallinn Manual - a non-binding guide to the application of international law to cyber-conflicts produced by NATO - collateral damage in cyberwar is acceptable so long as it is not 'excessive in relation to the concrete and direct military advantage anticipated'. If no tangible 'property' was destroyed and nobody was killed, was the act proportional? Under the current laws of war, the answer could be yes. However, given how much of life has moved or expanded to cyberspace, would this answer pass moral and legal muster?

One argument that may come into play in such new scenarios is the economic one. People's data is immensely valuable on such a large scale - some estimates put the average value of a Facebook account at \$174.17. Even if only a quarter of, say, the Russian population has a Facebook presence, erasing even selective cyber-content would amount to approximately 5.2 billion dollars in damages. However, there is also an added emotional value. Social media is becoming more and more central to the lives of individuals, and the content created, curated and 'owned' in cyberspace is very personal indeed. To lose such a cache would be, to many, devastating in a way that monetary value does not account for.

Some argue that unless and until cyber-aggression escalates to the point of threatening life and limb, it should not be put into the context of warfare. Others argue that response in kind does nothing to redress the act, and that physical response to certain acts of cyber-aggression is the best option. Still others believe that the traditional laws of war are not applicable to cyber-warfare and cyber-aggression, and that explicit rules about the consequences for cyber-aggression should be created. These positions only scratch the surface of the legal and moral challenges ahead.

For now, we only know cyber-aggression when we see it: for instance, a quietly accomplished stealth-type undertaking of computer worms foiling plans for nuclear armament. But cyber-aggression will eventually confront us in one way or another, including on larger, more disruptive, scales. Though we remain unsure about the specific forms that cyber-aggression will take, it is nevertheless important that cyber-aggression be put into a specific context - its distinct frame of reference - in regards to legal and moral questions. For the U.S. government and the DoD, this means thinking about wartime justice in more precise terms that, though perhaps using old paradigms, are not bound by them.

368. Suggest a suitable title for the passage

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| 1] Cyber-warfare - the Next War | 2] Cyber-aggression or Cyber-warfare |
| 3] Tackling Cyber-aggression    | 4] Cyberspace - Personal or Economic |

369. The passage could have been taken from:

- |                                 |  |
|---------------------------------|--|
| 1] A cyber magazine.            | 2] A review of defence tactics in the U.S. |
| 3] An editorial in a newspaper. | 4] A lecture of a defence strategist.      |

370. The current laws which are applied to cyber-aggression are not adequate.

According to the passage, this statement is:

- |                    |                      |
|--------------------|----------------------|
| 1] Probably true.  | 2] Definitely true.  |
| 3] Probably false. | 4] Definitely false. |

371. Which of the following can be inferred from the passage?

- |  |
|--|
| 1] The First Gulf War was the first war to make use of targeted missions thereby reducing casualties.                          |
| 2] The new warfare of cyber-aggression would have new moral and legal implications as compared to the old method of warfare.   |
| 3] Both cyber-aggression and cyber-warfare can be used to try and stop a country using nuclear weapons during war.             |
| 4] Both cyber-aggression and cyber-warfare cannot be considered as war since there is no physical damage to property or lives. |

SET 23 – PERFORMANCE MONITOR

Passage	LOD	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
89	2	4				3	356,357,359	358	
90	4	4				3	360,361,362	363	
91	5	4				2	365,367	366	364
92	5	4				2	369,370		368,371

## PASSAGE-93

## LEVEL 3

**Directions for Questions 372-373:** Read the following passage and answer the questions that follow.

In the study of information acquisition, it becomes clear that, unlike the market prices for most goods (which are assumed to be the same for everyone), information costs may differ significantly among individuals. Some individuals may possess specific skills relevant to information acquisition or they may have other types of experiences that yield valuable information, whereas others may lack such skills or experience.

The market for insurance is characterized by a number of such informational asymmetries. Most of these arise from differences between buyers and sellers of insurance in their information about the uncertain event being insured against. Because buyers of insurance directly face these uncertainties, they are often in a better position to know the true likelihood of their occurrence and are frequently able to take actions that may affect that likelihood. A car owner in an urban area, for example, knows whether he or she is parking in an area where cars are likely to be stolen and could, possibly at some cost, choose to park in a safer place. Automobile insurance firms, on the other hand, find it prohibitively costly to discover how each policy holder parks and must instead base rates on an assumed average behaviour.

Individuals can take a variety of actions that may influence the probability that a risky event will occur. Homeowners contemplating possible losses from fire, for example, can install sprinkler systems or keep fire extinguishers at convenient locations. Similarly, people may install anti-theft devices to prevent cars from being stolen or keep physically fit in an attempt to reduce the likelihood of illness. Utility-maximizing individuals will pursue the risk reduction up to the point at which marginal gains from additional precautions are equal to the marginal cost of these precautions.

In the presence of insurance coverage, however, this calculation may change. If a person is fully insured against losses, he or she will have a reduced incentive to undertake costly precautions and may therefore increase the likelihood of a loss occurring. In the automobile insurance case, for example, a person who has a policy that covers theft may park in less safe areas or refrain from installing anti-theft devices. This lack of incentive to guard against risk, when one is protected from its consequences, is termed 'moral hazard'.

The use of the term 'moral' to describe this situation is perhaps unfortunate. There is nothing particularly 'immoral' about the behaviour that may result from it - individuals would be simply responding to the available incentives. In some applications, this response might even be desirable. But, because insurance providers may find it very costly to measure and evaluate such responses, moral hazard may have important implications.

372. According to the passage, which of the following is not an example of a likely response in case of a moral hazard?
- 1] A person who has recently bought car insurance begins driving more recklessly than before.

- 2] A person who has recently bought a new health insurance policy starts exercising less.  
 3] A person who has recently purchased a fire insurance policy for his home becomes less careful about leaving lit cigarettes around the house.  
 4] A person who has recently purchased life insurance begins to invest in high risk stocks.
373. Choose a suitable title for this passage.  
 1] Market Price vs. Information Costs      2] Informational Asymmetries and Insurance  
 3] Insurance and Risk Reduction      4] Moral Hazards

#### PASSAGE-94

##### LEVEL 4

*Directions for Questions 374-377: Read the following passage and answer the questions that follow.*

For other physicians, the relationship between political and mental disturbance was more nuanced. Esquirol came to believe that Pinel had been right: beneath the surface, revolution healed more often than it destroyed. In 1824, under the Bourbon Restoration, he observed that 'the mass of people had never been so calm or less prone to excitement', yet there was more mental illness than there had been in 1792. The Restoration, he concluded, had inculcated a mood of 'cold egotism' and self-indulgence in which social ties were loosened and the old nervous symptoms of lassitude, melancholy and alienation were on the rise. Pinel's opinion was rehearsed again after the revolutions of 1848. Bénédict-Augustin Morel, chief physician at the huge Maréville asylum in the 1850s, argued in his influential *Traité des maladies mentales* that 'many neuropathies have been healed by major social agitation', and revolution had overall 'passed sentence on more nervous diseases than it has caused'. Political mass movements drew the melancholic and isolated out of their private suffering and into a public space that offered 'a more vigorous direction, a more useful goal of activity, to the unhealthy, sick, indifferent constitution'.

Even if insanity increased during revolutions, it might be understood as an inevitable side-effect of progress. In his *Maladies mentales* of 1838 Esquirol characterised mental illness as 'a disease of civilization': the fact that it was encountered more rarely in tribal cultures or under despotic rule was not an argument in their favour. The 'new man' hailed by Rousseau and brought into being by the Revolution had thrown off the feudal yoke and acquired rights as an individual, but this also meant new burdens of selfhood. Citizens had more freedoms than ever before, but social ties were looser; there was less constraint from family and community, but also less support. It was no coincidence that madness was most prevalent in the big cities at the leading edge of modernity, where the stresses on the self-fashioning individual were most acute. 'A republican or representative government', it seemed to Esquirol, might be optimal for the advancement of civilization yet 'more favourable to the production of insanity'.

Although the asylum records of the new clinical regime were better organized and more authoritative than any before them, their data could offer no definitive answer to these questions. They showed that admissions fell across France in 1848, then rose in 1849 and again in 1850; but did this prove the salutary effects of revolution, or indicate that medical resources had been overstretched during the crisis and normal service had resumed in its wake? During the revolution, Pinel had recognized some forms of insanity which he termed 'events connected with the revolution'.

It was an untidy category that lumped together perpetrators and victims, temporary breakdowns and chronic cases. The revolutionary moment might prompt both a spike in admissions and a longer-term decline. And all such theories remained subject to the vagaries of history. From 1789 to 1871, each of France's revolutions was to a different degree usurped and reversed: there was no way of knowing whether admission levels would have risen or fallen had they run their course.

Yet the idea that these asylum records might offer a secret key to France's history has a long pedigree. 'I could give the history of our revolution from the taking of the Bastille to the last appearance of Bonaparte from that of certain insane persons whose insanity connects itself with the events,' Esquirol claimed in *Maladies mentales*. He never delivered on the promise, but Laure Murat takes it as the starting point for her enthralling study of the correspondences between politics and madness in 19th-century France. In drawing on patient records in the archives of the Paris asylums - Bicêtre, Salpêtrière, Sainte-Anne and Charenton - she is also taking inspiration from Pinel, whose first year at Bicêtre led him to conclude that insanity was, in her words, 'a disease of sensitivity, whose causes were to be found in the torments of life'. A single patient's delusions might appear meaningless, but considered en masse the patterns and themes such delusions reveal can expose the deep currents of history.

Murat believes that 'madness has perhaps as much to teach us as dreams, to which it is secretly related'. The summary case histories in asylum archives certainly share with dreams the tendency to be either beyond comprehension or all too obvious in meaning. When we read that in January 1818 two women were admitted separately to Charenton 'entirely deranged' by the price of bread and the fear that they could no longer feed their children, the connection between reality and delusion comes ready-made. At other times the 'towards' in her modest subtitle seems about right: descriptions of patients' mental states are typically formulaic, reduced to a medical and bureaucratic shorthand. The records are patchy, especially at times of crisis, when they would be most revealing, but on those critical occasions when the registers are filled with cases, her method generates 'a strange seismograph of insanity' in which hundreds of fragments coalesce into a crowdsourced dream fugue.

If madness is a capricious guide to history, it is also a moving target. In following Esquirol's claim through the turbulent history of 19th-century France, Murat is also tracking the institutional revolutions in French psychiatry and the constant redefinition of madness itself. This is a story that also begins in 1790, when the Assembly abolished detention by *lettre de cachet*: an order under the king's seal that permitted any French subject to be detained indefinitely without trial. Under this system there was no procedure, or need, to determine whether the subject was insane, a criminal or merely a troublemaker. But from March 1790 'persons detained for reasons of madness' had to have their mental condition assessed by doctors, and on the basis of the diagnosis to be hospitalized, imprisoned or released.

From this point on psychiatry became part of the state apparatus: in Esquirol's delicate phrasing of 1822, 'the physician enlightens the government about mental tendencies'. The profession defined its own terms of engagement, resetting the boundaries between lunatic and criminal, asylum and prison, political ideology and insanity. The asylum population mushroomed over the century: at its beginning there were around five thousand patients in state institutions, by its end more than fifty thousand. This makes it hard to judge from psychiatric records alone whether madness was genuinely surging to epidemic levels or merely being redefined. It also frustrates any direct attempt to read the causes of madness through politics, since levels of insanity increased steadily through revolutions, counter-revolutions, republics and monarchies alike. Murat's seismograph

of insanity holds out the promise of a view that escapes the medical frame by incorporating, if not the authentic voices of the mad, at least 'the joint murmur of patient and doctor'.

374. Choose an option which gives the correct summary of the passage.

- 1] Many of the French physicians had come to the conclusion that madness was related to concurrent political events. Esquirol, Pinel and Bénédict-Augustin Morel have all held the same opinion in either their records or their books. Murat has used the studies and records of these physicians to write a book about the mental illnesses in France during revolutions.
- 2] Many French physicians believed that insanity increased during turbulent times like revolutions. Murat uses this as a basis for her study to show how politics and madness can be related. Her study can also be used to know the history of French psychiatry and how the definitions of madness underwent changes with the passage of time.
- 3] Murat has used the ebb and flow of France's political waves to mark the characteristics in the variation of the number of patients admitted to asylums. The passage also mentions how revolutions bring about a change in the behaviour of certain people due to fear and insecurity.
- 4] Murat not only tries to mark the passage of history in the forms of French revolutions but also uses the records of various French physicians to prove how the definitions of madness changed with time. She also points out the effect of the fear and insecurity that the revolutions brought about on the common man.

375. Which of the following can be inferred from the passage?

- 1] Political mass movements like revolutions could bring out the best in most people as they provided a useful goal for activity.
- 2] Tribal cultures did not recognize mental illness, due to which it does not occur in these cultures.
- 3] The fall in the number of mental cases in asylums did not necessarily mean that only revolutions were responsible for it.
- 4] Though Esquirol could not prove it, Laure Murat could prove that insanity was connected with the events in a person's life.

376. Which of the following is not true according to the passage?

- 1] More cases of insanity were recorded for those people who tried hard to fashion themselves as the 'new man' mentioned by Rousseau.
- 2] The number of mental patients could have increased in the 19th century as a result of the physicians changing the boundaries between sanity and insanity.
- 3] According to Murat, madness is related to dreams and can manifest itself when a person cannot differentiate between delusion and reality.
- 4] Though Pinel could recognize that revolutions caused insanity, he failed to differentiate between the various cases and generalised all cases.

377. The author may be a \_\_\_\_\_ by profession.

- 1] psychiatrist
- 2] historian
- 3] book reviewer
- 4] none of the above

## PASSAGE-95

## LEVEL 4

**Directions for Questions 378-382:** Read the following passage and answer the questions that follow.

Real psychotherapy is becoming more and more scarce. But this is precisely what is needed. Most people suffering from emotional disturbance who have at least several sessions of psychotherapy are far better off than untreated individuals. And 50 percent of patients noticeably improved after eight therapy sessions, while 75 percent of individuals in psychotherapy progressed by the end of six months. Research suggests that psychotherapy is frequently at least as effective as medication, and that the benefits are more enduring. Other studies support a combination of both psychotherapy and psychopharmacology as the most efficacious treatment of serious depression and other debilitating mental disorders.

Here in America, and around the world, we desperately need more - not less - psychotherapy to address this raging mental health epidemic. According to the Surgeon General's Report on Mental Health (1999), untreated mental health disorders cost American businesses seventy-nine billion dollars in lost productivity each year.

But meanwhile, the very soul of psychotherapy is being lost. Even the American Psychological Association does little to combat this unfortunate trend. Indeed, in America, there is a growing movement, already established in some states, to grant psychologists the right to prescribe psychiatric medications. This is, in my view, yet another nail in psychotherapy's coffin. It would be far more convenient and financially rewarding for psychologists to forego providing psychotherapy altogether, relying instead, like most psychiatrists today, on prescribing drugs. Patients have already come to depend heavily on pharmaceutical support, concurrent to but often in lieu of psychotherapy.

The truth is, most psychotherapy patients need far more than what pharmaceutical intervention and/or cognitive restructuring - the two most popular 'evidence-based' modalities today - can provide. As does every person seeking meaning and peace of mind. They need and deserve support and accompaniment through their painful, frightening, perilous spiritual or existential crises, their 'dark night of the soul'. They need a psychologically meaningful method to confront their metaphorical devils and demons, their repressed anger or rage, and the existential reality of evil. They need access to a psychotherapy willing to ask the right questions, and not afraid to embrace spirituality. They need a psychotherapy that restores their soul.

For more than a century now, the Greek word psyche has been misinterpreted by psychiatry and psychology to merely mean 'mind'. Consequently, psychiatry, psychology and psychotherapy - the study and healing of psyche - have become almost exclusively concerned with the mind (including cognitions or thoughts, perception, memory, imagination, will and emotions) and human behaviour. But the classical term psyche, archetypally symbolized by the ethereal butterfly, literally means life, spirit, self or soul. What mental health consumers need now is real psychotherapy.

In its heyday, during the mid-to-late twentieth century, psychotherapy was touted by some as 'religion for the previously irreligious'. What happened? Psychotherapy slowly had much of its spiritual heritage and soul sucked right out of it. Ironically, the field of psychotherapy faces this life-threatening identity crisis at the precise moment that consumers of mental health services

-the general public - most need what psychotherapy can provide: some way of discovering meaning, discerning and fulfilling our destinies, nurturing our souls.

The fundamental task of psychotherapy is to redeem (rather than cast out or exorcise) our emotional devils. It is inevitably both a psychological and spiritual venture. Bravely voicing our inner demons - symbolizing those unconscious tendencies we most fear, flee from, and hence, are obsessed or haunted by - transmutes them into helpful spiritual allies. During this alchemical process, the esoteric secret that many artists and spiritual savants share is revealed: that same demon so righteously run from and rejected paradoxically becomes the redemptive source of vitality, creativity and authentic spirituality.

In the final analysis, the kind of resurrected and renewed psychotherapy celebrated here does not mark a reactionary movement back to the supremacy of Sigmund Freud's psychoanalysis during the first half of the twentieth century. Rather, it represents a revolutionary twenty-first century movement within a profession in which the pendulum swing toward pharmacological and cognitive-behavioural treatment of mental disorders and away from psychodynamic psychotherapy (depth psychology) has gone too far for too long. Sadly, 'psychotherapy' continues to be seen by most today as, in the case of Cognitive Behavioural Therapy, some predetermined, mechanistic cookbook recipe of rote techniques robotically applied to rapidly suppress certain troublesome psychiatric symptoms or behaviours. Patients receiving this sort of superficial, severely curtailed treatment are being tragically deprived of a much-needed opportunity to consciously wrestle with what existential theologian Paul Tillich called life's 'ultimate concerns.' And with what Rollo May called the 'daimonic.' We forget that the founders of psychotherapy - Freud, Jung, Adler, Rank - saw themselves as healers of the soul, psyche or spirit. Not of the brain. Not as mechanics of the mind. Men of medical science, to be sure. Yet more like midwives, priests, rabbis, shamans or exorcists. If practitioners and patients can recognize the therapeutic value, power and psycho-spiritual significance of subjects such as beauty, God, death, evil, creativity, love, anger, rage and the innate 'will to meaning' - even in brief, intensive treatment - then maybe, just maybe, psychotherapy has some small chance of surviving for another century.

378. What does the soul of psychotherapy mean according to the passage?

- 1] The ability to cure patients by using psychotherapy without using medications
- 2] The ability to cure patients using spirituality which restores their faith and soul
- 3] The ability to cure patients of their fears and redeem their vitality and spirituality
- 4] The ability to cure patients by effectively using both psychotherapy and medications

379. According to the author what does real psychotherapy mean?

- 1] Real psychotherapy is the one in which patients suffering from emotional disturbances show marked improvement in a few sessions or in a few months.
- 2] Real psychotherapy is the one in which psychologists and psychiatrists work together on psychotherapy and medications.
- 3] Real psychotherapy supports the patients in their darkest hour and is not afraid to accept spirituality in order to nurture their souls.
- 4] Real psychotherapy helps patients to accept their spiritual heritage in order to reveal their inner demons and make peace with them.

380. Which of the following is true according to the passage?
- 1] When psychotherapy is used along with medications, the benefits to all mentally ill patients are more lasting than using either method singly.
  - 2] In the hands of a true psychotherapist, the patients' inner demons can be channelized to become the source by which their psyches are healed.
  - 3] The American Psychological Association has already granted psychologists the right to prescribe medication to patients.
  - 4] Psychotherapy patients need to exorcise their inner demons by seeking the meaning of life in order to find peace of mind.
381. Which of the following cannot be inferred from the passage?
- 1] Each mental disorder is unique and studies reveal a combination of treatments for its ultimate cure.
  - 2] More and more psychologists are relying on medications to treat their patients rather than depending on psychotherapy.
  - 3] Psychologists are relying more and more on treating the mind, i.e. the brain of the patients, rather than using a wholesome approach of treating the mind and soul.
  - 4] Earlier priests, rabbis or shamans could be looked upon as psychotherapists who used to exorcise the demons of the mind and give patients the will to live.
382. Suggest a suitable title for the passage.
- 1] The Death of Psychotherapy
  - 2] The Lost Art of Psychotherapy
  - 3] Psychotherapy will Survive
  - 4] Time to Renew Psychotherapy

#### PASSAGE-96

#### LEVEL 5

**Directions for Questions 383-386:** Read the following passage and answer the questions that follow.

What is information? Colloquially, people think of information as the messages we use to communicate the state of a system. But information, which is not the same as meaning, includes also the order embodied in these systems, not just the messages we use to describe them. Think of the order you destroy when you crash a car. A car crash does not destroy atoms - it destroys the way in which these atoms are arranged. That change in order is technically a change in information.

Computation, on the other hand, is the use of energy to process information. It is the fundamental mechanism by which nature rearranges bits to produce order. Computation is everywhere but in an economic context, we can think of it as a more modern and more accurate interpretation of the ideas of labour advanced originally by Adam Smith and Karl Marx.

Smith and Marx did not know about information or computation, so they described economies using the language of energy that dominated the nineteenth century zeitgeist. The mechanical protagonists of the industrial revolution were machines that transformed heat into motion: engines for pumps, trains and cranes. These machines awed the nineteenth century masses with their power - masses that failed to see that what these machines were doing was increasing their ability to process information.

Processing information is the essence of all economic activities. It is not the privilege of the coder or the writer but what we do when we bake a cake, make a sandwich or manufacture a car. We compute when we take out the trash, do laundry or pair socks. All of these acts involve using energy to produce order - whether we are grouping undesirable objects in a trashcan or using a laundry machine to remove dirt from our shirts. All jobs are acts of computation, and the economy is a collective computer that involves all of us.

In *Why Information Grows*, I dedicate sixty thousand words to describe the nuances of our economic computers. This involves the nuances of the types of information that we produce and the social networks we create to produce them. The most obvious punchline of the book is simple: economies are computers and the capacity of an economy to generate income is a side effect of that economy's computational capacity.

Of course, you might be asking: how can we measure the computational capacity of economies? The answer here is non-obvious but also simple: we can measure the computational capacity of economies by looking at the types of products that these make. Powerful computers can run 'sophisticated programs' that few other economies can also run, like those required to produce aircraft engines or new pharmaceuticals. Simple economies can only run simple programs that are more ubiquitous - and hence, often integrate into the global economy by either exporting the energy we use to run our collective computers or the atoms we use to embody our ideas.

But by understanding economies as computers we get much more than a predictive theory of future economic growth. We also get a framework that helps us incorporate institutional factors and historical processes easily in our descriptions of economic systems. After all, economies are computers embodied in social networks, implying that the mechanisms that limit our ability to create social networks will affect our economies' computational capacities.

One example of this is the economic importance of trust. Low trust societies are societies where links are expensive and hence, create relatively small networks that gravitate towards simpler industries, such as agriculture, mining and retail. High trust societies can form social and professional links more easily and hence, are better at creating the networks needed to embody the computational capacities required to perform complex productive activities, such as the manufacture of machinery or the discovery of pharmaceuticals.

Of course, trust is a social institution that evolves through a slow path dependent process that is affected by historical factors. But the lesson we are looking to extract here is that these historical factors - whatever they are - affect the computational capacity of economies because they affect the structure and the size of the networks that embody an economy's computation. Ultimately, these differences in institutions, networks and computational capacities are expressed in the mix of products that different economies are able to make.

But there are other ways we get by thinking of economies in the language of information and computation that are less technical but more poetic and equally accurate. When we realize that all products are made of information, we learn that our world is not only tangible but also made of fiction - literally, not metaphorically. The majority of the products we use, from the shoes we wear to the homes we live in, are objects that started as fiction, as they were imagined before they were built. The physical order, or information, that we accumulate in our economy is not quite the same as the order produced by physical processes and biological systems, since it is order that originates as mental computations that we then re-embodiment in objects. As a species,

we use information not only to communicate messages, but also to create objects that endow us with fantastic capacities. We are the only species to do that.

So on the surface, *Why Information Grows* is a book about economic development interpreted through the lens of information and computation. Below the surface, however, it is not about economies but about the processes that enable and limit the growth of information in our planet.

To explain this deeper punch line, we will deviate from economies for a second and will think of biological cells. Cells are extremely successful biological computers. Yet, they are also extremely limited in their computational capacities when we compare them to humans. Why? Because cells, just like all finite systems, embody a finite computational capacity that is much smaller than the ones humans have. Yet despite their limitations, cells did not become the final stop in our planet's ability to generate information and computation. How did cells transcend their inherent limitation? By creating social structures that allow them to distribute that computation. Cells achieved multicellularity, and by discovering multicellularity, they were able to transcend their limited computational capacities.

And humans are like cells, in that we embody a finite computational capacity. I call this finite capacity one personbyte. This finite capacity implies that humans can only generate complex computational processes, like those required to manufacture aircrafts or to build telecommunication networks, by distributing computational capacity in networks of humans. Ultimately, these networks of humans are the blessing that helps us generate new and complex forms of information. But also, because embodying computation in a network of humans is hard, these networks are what limits the growth of computation and information in economies.

So below the surface, *Why Information Grows* is about the universal processes that both enable and limit the growth of information in our planet. These processes transcend the traditional distinctions between the natural and social sciences, as they focus on the universal need to re-embody computation that is needed to transcend the limitations that we all have - from cells to humans and from humans to economies.

383. Suggest a suitable title for the passage.

- 1] Computerized Economy
- 2] Economy and Computation
- 3] Economy - Trust and Network
- 4] Economy - Processing Information

384. What can be inferred from the passage?

- 1] Information means correct communication of a message without changing the order of that message.
- 2] Human beings could progress only because machines could process more information than humans.
- 3] Any activity which can bring order to chaos using energy can be termed as an economic activity.
- 4] None of the above.

385. Which of the following is not true according to the passage?

- 1] Though economies depend on the size of social networks, they are independent of any historical factors.
- 2] Physical processes and biological systems are different from information, as they do not originate as mental computations.

- 3] The ideas of labour as proposed by Adam Smith and Karl Marx also make use of computation, but in terms of energy.
- 4] Generating income is a side effect caused due to the computation of the economy.
386. Which of the following questions can be answered by the passage?
- 1] What is the difference between information and communication?
  - 2] How can the future economic capacity of a country be predicted in terms of networking?
  - 3] How do the structure and size of social networks affect an economy?
  - 4] All of the above.

SET 24 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
93	3	2				1		372,373	
94	4	4				2	376	375,377	374
95	4	5				2	380	378,379,381	382
96	5	4				2	386	384,385	383

## SET 25

TIME: 40 mins

## PASSAGE-97

**Directions for Questions 387-389:** Read the following passage and answer the questions that follow.

There are few buildings in the world like the great Gothic Chartres Cathedral, France, that exude such a sense of meaning, intention, signification - that tell you so clearly and so forcefully that these stones were put in place according to a philosophy of awesome proportions, appropriate to the lithic immensity of the church itself. This is partly a happy accident: unlike most medieval churches, Chartres Cathedral is no palimpsest but nearly a pristine document, miraculously preserved from a distant world, bearing a message that is barely diluted by other times and tastes and fashions. But the power of Chartres does not stem simply from its fortunate state of preservation, for even in its own time Chartres made a statement of unprecedented clarity and force.

It is, arguably, a foolhardy endeavour to say anything about 'why' Chartres Cathedral was built, or what it 'means'. But to my mind, it is only by confronting that question that we can fully experience what this most extraordinary, most inspiring building has to offer. Guidebook chronologies and ground plans will not help you with that, and there seems to be little point in knowing that you are standing in the south transept or looking at St Lubin in the stained glass or gazing at a vault boss a hundred feet above your head unless you have some conception of what was in the minds of the people who created all of this.

The answer is not easily boiled down. It is only by embedding the church in the culture of the twelfth century - its philosophies, its schools and its politics, its trades and technologies, its religious debates - that we can begin to make sense of what we see (and what we feel) when we pass through the Royal Portal of the west front. Within the space of a hundred years, this culture

was transformed from inside and out; and that transition, which prepared the soil of the modern age, is given its most monumental expression in Chartres Cathedral.

This transformation was fundamentally intellectual. It was not until the start of the second millennium AD that the western world dared to revive the ancient idea that the universe was imbued with a comprehensible order. That notion flourished in the twelfth century, fed by an influx of texts from the classical world. Among those who read these works were some men with ideas of their own, who posed questions that could only have been framed within a strongly monotheistic culture and yet which presented new challenges to old ideas about God's nature and purpose. From this ferment issued a strand of rationalism that sat uneasily with any insistence on gaining knowledge through faith alone.

This shift of inner worlds cannot be divorced from the sphere of human affairs. We should not forget also that cathedrals were expressions of prestige, reflecting glory onto kings, nobles and bishops. This is why it is not enough to say that the Gothic cathedrals offer a vision of a coherent universe - they did not erect themselves, and bookish monks were in no position to dictate their design. Yet equally, it makes no sense to look for explanations of these greatest of the medieval works of art that do not encompass something of the conceptual and philosophical matrix in which they appeared. I intend to show how these elements - the spiritual, the rational, the social and the technological - came together in twelfth-century Europe to produce a series of buildings that are unparalleled in the West, and to which frankly we are now quite unable to offer any rivals.

387. 'Chartres Cathedral is no palimpsest but nearly a pristine document'. What does this statement most likely mean in the context of this passage?

- 1] Chartres Cathedral was built from scratch, not on the ruins of an older building.
- 2] Few later changes were made to Chartres Cathedral, so it remains in the state it was when it was completed.
- 3] Chartres Cathedral was not in use for many centuries, so it has remained in the style in which it was originally built.
- 4] Chartres Cathedral was the first one built in the Gothic style, so it remains the perfect embodiment of that style.

388. What is the author's attitude towards Chartres Cathedral?

- 1] He considers it a magnificent and one-of-a-kind work of architecture that he hopes to visit one day.
- 2] He considers it the greatest of the medieval works of art, the like of which is no longer found anywhere else today.
- 3] He finds it an awe-inspiring and historically significant work of architecture, the like of which is no longer built nowadays.
- 4] He finds it a perfect example of twelfth century Gothic architecture that epitomizes the spiritual and secular concerns of the time.

389. What is the most likely source of this passage?

- 1] A complete article on Chartres Cathedral
- 2] An extract from an article on historical sites in France
- 3] The introduction to a book on French medieval history
- 4] The first chapter of a book on Gothic architecture

#### PASSAGE-98

##### LEVEL 4

**Directions for Questions 390-393:** Read the following passage and answer the questions that follow.

Julian Jaynes's book sets its sights high from the very first words. 'O, what a world of unseen visions and heard silences, this insubstantial country of the mind!' Jaynes begins. 'A secret theatre of speechless monologue and prevenient counsel, an invisible mansion of all moods, musings and mysteries, an infinite resort of disappointments and discoveries.'

To explore the origins of this inner country, Jaynes first presents a masterful precis of what consciousness is not. It is not an innate property of matter. It is not merely the process of learning. It is not, strangely enough, required for a number of rather complex processes. Conscious focus is required to learn to put together puzzles or execute a tennis serve or even play the piano. But after a skill is mastered, it recedes below the horizon into the fuzzy world of the unconscious. Thinking about it makes it harder to do. As Jaynes saw it, a great deal of what is happening to you right now does not seem to be part of your consciousness until your attention is drawn to it.

Consciousness, Jaynes tells readers, in a passage that can be seen as a challenge to future students of philosophy and cognitive science, 'is a much smaller part of our mental life than we are conscious of, because we cannot be conscious of what we are not conscious of'. His illustration of his point is quite wonderful. 'It is like asking a flashlight in a dark room to search around for something that does not have any light shining upon it. The flashlight, since there is light in whatever direction it turns, would have to conclude that there is light everywhere. And so consciousness can seem to pervade all mentality when actually it does not.'

Perhaps most striking to Jaynes, though, is that knowledge and even creative epiphanies appear to us without our control. You can tell which water glass is the heavier of a pair without any conscious thought - you just know, once you pick them up. And in the case of problem-solving, creative or otherwise, we give our minds the information we need to work through, but we are helpless to force an answer. Instead it comes to us later, in the shower or on a walk. Jaynes told a neighbour that his theory finally gelled while he was watching ice moving on the St. John River. Something that we are not aware of does the work.

The picture Jaynes paints is that consciousness is only a very thin rime of ice atop a sea of habit, instinct or some other process that is capable of taking care of much more than we tend to give it credit for. 'If our reasonings have been correct,' he writes, 'it is perfectly possible that there could have existed a race of men who spoke, judged, reasoned, solved problems, indeed did most of the things that we do, but were not conscious at all.'

Jaynes believes that language needed to exist before what he has defined as consciousness was possible. So he decides to read early texts, including *The Iliad* and *The Odyssey*, to look for signs of people who aren't capable of introspection - people who are all sea, no rime. And he believes he sees that in *The Iliad*. He writes that the characters in do not look inward, and they take no independent initiative. They only do what is suggested by the gods. When something needs to happen, a god appears and speaks. Without these voices, the heroes would stand frozen on the beaches of Troy, like puppets.

Speech was already known to be localized in the brain's left hemisphere, instead of spread out over both hemispheres. Jaynes suggests that the right hemisphere's lack of language capacity is because it used to be used for something else - specifically, it was the source of admonitory messages funnelled to the speech centres on the left side of the brain. These manifested themselves as hallucinations that helped guide humans through situations that required complex responses - decisions of statecraft, for instance, or whether to go on a risky journey.

The combination of instinct and voices - that is, the bicameral mind - would have allowed humans to manage without consciousness for quite some time, as long as their societies were rigidly hierarchical, Jaynes writes. But about 3,000 years ago, stress from overpopulation, natural disasters, and wars overwhelmed the voices' rather limited capabilities. At that point, in the breakdown of the bicameral mind, bits and pieces of the conscious mind would have come to awareness, as the voices mostly died away. That led to a more flexible, though more existentially daunting, way of coping with the decisions of everyday life - one better suited to the chaos that ensued when the gods went silent. By *The Odyssey*, the characters are capable of something like interior thought, he says. The modern mind, with its internal narrative and longing for direction from a higher power, appear.

390. Suggest a suitable title for the passage.

- 1] The Evolution of Consciousness
- 2] The Slow Death of the Bicameral Mind
- 3] When the Gods went Silent ...
- 4] How do Men Reason?

391. Which of the following statements would Jaynes agree with?

- 1] One cannot feel the chair pressing one's back till something makes one conscious of it.
- 2] One feels that learning to play a musical instrument is very difficult till it is mastered.
- 3] One cannot make decisions about war without being conscious of it.
- 4] All of the above.

392. Which of the following is true, according to this passage?

- 1] We are conscious of far less than we realize.
- 2] The bicameral mind is a recent feature of the human mind.
- 3] Instinct is more useful to a creative mind than consciousness.
- 4] Only humans are capable of introspection since they are conscious.

393. What, according to Jaynes, is the difference between the characters of *The Iliad* and *The Odyssey*?

- 1] The former existed before language, so only gods speak in their stories, while the latter are fully capable of speaking for themselves.
- 2] The former are not conscious and are puppets of the gods, but the latter are capable of introspection and taking decisions on their own.
- 3] The former are completely puppets of the gods, unable to take initiative on their own, while the latter rebel against the gods.
- 4] None of the above - both sets of characters are by and large very similar.

### PASSAGE-99

#### LEVEL 5

**Directions for Questions 394-397: Read the following passage and answer the questions that follow.**

We all live in a prison house of self. We naturally see the world from our own perspective and see our own point of view as obvious and, if we are not careful, as the only possible one. I have never heard anyone say: 'Yes, you only see things from my point of view. Why don't you consider your own for a change?' The more our culture presumes its own perspective, the more our academic disciplines presume their own rectitude, and the more professors restrict students to their own way of looking at things, the less students will be able to escape from habitual, self-centred, self-reinforcing judgments. We grow wiser, and we understand ourselves better, if we can put ourselves in the position of those who think differently.

Democracy depends on having a strong sense of the value of diverse opinions. If one imagines (as the Soviets did) that one already has the final truth, and that everyone who disagrees is mad, immoral or stupid, then why allow opposing opinions to be expressed or permit another party to exist at all? The Soviets insisted they had complete freedom of speech, they just did not allow people to lie. It is a short step, John Stuart Mill argues, from the view that one's opponents are necessarily guided by evil intentions to the rule of what we have come to call a one-party state or what Putin today calls 'managed democracy'. If universities embody the future, then we are about to take that step. Literature, by teaching us to imagine the other's perspective, teaches the habits of mind that prevent that from happening. That is one reason the Soviets took such enormous efforts to censor it and control its interpretation.

We live in a world in which we more and more frequently encounter other cultures. That is part of what globalization means. And yet we are often baffled by them. Americans have the habit of assuming that everyone, deep down, wants to be just like us. It simply isn't so, and I assure you that others assume that deep down we want to be just like them. When Russians listen to our leaders express their views about what people really want and how nations ought to behave, they think our leaders must be lying, because no one could actually think that way. They are as deeply convinced of the obvious correctness of their perceptions as we are of ours, and so they cannot imagine that others can sincerely perceive things differently.

But great literature allows one to think and feel from within how other cultures think and feel. The greater the premium on understanding other cultures in their own terms, the more the study of literature matters.

Because literature is about diverse points of view, I teach by impersonation. I never tell students what I think about the issues the book raises, but what the author thinks. If I comment on some recent event or issue, students will be hearing what Dostoevsky or Tolstoy, not I, would say about it. One can also impersonate the novel's characters. What would Ivan Karamazov say about our moral arguments? How could we profit from the wisdom Dorothea Brooke acquires? Can one translate their wisdom into a real dialogue about moral questions that concern us - or about moral questions that we were unaware are important but in light of what we have learned turn out to be so? Authors and characters offer a diversity of voices and points of view on the world from which we can benefit.

Such impersonation demands absorbing the author's perspective so thoroughly that one can think from within it, and then 'draw dotted lines' from her concerns to ours. Students hear the author's voice and sense the rhythms of her thought, and then, when they go back to the book, read it from that perspective. Instead of just seeing words, they hear a voice.

It is therefore crucial to read passages aloud, with the students silently reading along. Students should sense they are learning how to bring a novel to life. 'So this is why people get so much out of Tolstoy!'

At that point, students will not have to take the author's greatness on faith. They will sense that greatness and sense themselves as capable of doing so. Neither will they have to accept the teacher's interpretation without seeing how it was arrived at or what other interpretation might be possible. No one will have to persuade them why Wikipedia won't do.

Students will acquire the skill to inhabit the author's world. Her perspective becomes one with which they are intimate, and which, when their own way of thinking leads them to a dead end, they can temporarily adopt to see if it might help. Novelistic empathy gives them a diversity of ways of thinking and feeling. They can escape from the prison house of self.

394. Choose an appropriate summary for the passage.

- 1] Literature helps us understand other cultures by providing us with perspectives other than our own. The most effective way to do this is to learn to 'impersonate' the thinking of the authors of literature and their characters.
- 2] Literature is a good way to understand not only the author's perspective but also to find the similarity and difference between the viewpoints of different authors. However, to actually enjoy reading, one should inculcate this habit without the prodding of teachers.
- 3] Literature not only teaches us about the diversity of points of view of the author but also help us to empathize about the issues that are mentioned in the book. However, this empathy is applicable only to the characters mentioned in the book, not in real life.
- 4] Literature is a good way to widen the scope of our perspective by applying it to the characters created by the author. This helps us to empathize with other cultures and thereby understand the functioning of democracies.

395. Which of the following can be inferred from the passage?
- 1] Students are not allowed to follow their own understanding of a book, but often have to go along with their teachers' viewpoints.
  - 2] Certain countries pretend to be democratic by censoring access to literature and controlling the ways in which it is interpreted.
  - 3] Literature helps people by broadening their understanding of the political correctness of other world leaders.
  - 4] Since older books would not mention current issues, it is the job of a teacher to raise the issues relevant to the books.

396. Which of the following questions cannot be answered by the passage?

- 1] What does literature teach us?
- 2] How does literature teach us?
- 3] How does democracy depend on literature?
- 4] How does literature help us to broaden our views?

397. What is the tone of the author?

- 1] Didactic      2] Authoritative      3] Pejorative      4] Circumspect

#### PASSAGE-100

#### LEVEL 5

**Directions for Questions 398-400: Read the following passage and answer the questions that follow.**

Effective altruism is based on a very simple idea: we should do the most good we can. Obeying the usual rules about not stealing, cheating, hurting and killing is not enough, or at least not enough for those of us who have the good fortune to live in material comfort, who can feed, house and clothe ourselves and our families and still have money or time to spare. Living a minimally acceptable ethical life involves using a substantial part of our spare resources to make the world a better place. Living a fully ethical life involves doing the most good we can.

Most effective altruists are millennials - members of the first generation to have come of age in the new millennium. They are pragmatic realists, not saints, so very few claim to live a fully ethical life. Most of them are somewhere on the continuum between a minimally acceptable ethical life and a fully ethical life. That doesn't mean they go about feeling guilty because they are not morally perfect. Effective altruists don't see a lot of point in feeling guilty. They prefer to focus on the good they are doing. Some of them are content to know they are doing something significant to make the world a better place. Many of them like to challenge themselves to do a little better this year than last year.

Effective altruism is notable from several perspectives. First, and most important, it is making a difference to the world. Philanthropy is a very large industry. In the United States alone there are almost one million charities, receiving a total of approximately \$200 billion a year, with an additional \$100 billion going to religious congregations. A small number of these charities are outright frauds, but a much bigger problem is that very few of them are sufficiently transparent

to allow donors to judge whether they are really doing good. Most of that \$200 billion is given on the basis of emotional responses to images of the people, animals or forests that the charity is helping. Effective altruism seeks to change that by providing incentives for charities to demonstrate their effectiveness. Already the movement is directing tens of millions of dollars to charities that are effectively reducing the suffering and death caused by extreme poverty.

Second, effective altruism is a way of giving meaning to our own lives and finding fulfilment in what we do. Many effective altruists say that in doing good, they feel good. Effective altruists directly benefit others, but indirectly they often benefit themselves.

Third, effective altruism sheds new light on an old philosophical and psychological question: Are we fundamentally driven by our innate needs and emotional responses, with our rational capacities doing little more than laying a justificatory veneer over actions that were already determined before we even started reasoning about what to do? Or can reason play a crucial role in determining how we live? What is it that drives some of us to look beyond our own interests and the interests of those we love to the interests of strangers, future generations and animals?

Finally, the emergence of effective altruism and the evident enthusiasm and intelligence with which many millennials at the outset of their careers are embracing it offer grounds for optimism about our future.

Effective altruists do things like the following: living modestly and donating a large part of their income - often much more than the traditional tenth, or tithe - to the most effective charities; researching and discussing with others which charities are the most effective or drawing on research done by other independent evaluators; choosing a career in which they can earn most, not in order to be able to live affluently but so that they can do more good; talking to others, in person or online, about giving, so that the idea of effective altruism will spread; giving part of their body - blood, bone marrow, or even a kidney - to a stranger.

What unites all these acts under the banner of effective altruism? The definition that appears in Wikipedia, which is now becoming standard, is 'a philosophy and social movement which applies evidence and reason to determining the most effective ways to improve the world'. That definition says nothing about motives or about any sacrifice or cost to the effective altruist. Given that the movement has altruism as part of its name, these omissions may seem odd. Altruism is contrasted with egoism, which is concern only for oneself. But we should not think of effective altruism as requiring self-sacrifice, in the sense of something necessarily contrary to one's own interests. If doing the most you can for others means that you are also flourishing, then that is the best possible outcome for everyone. Many effective altruists deny that what they are doing is a sacrifice. Nevertheless they are altruists because their overriding concern is to do the most good they can. The fact that they find fulfilment and personal happiness in doing that does not detract from their altruism.

Psychologists who study giving behaviour have noticed that some people give substantial amounts to one or two charities, while others give small amounts to many charities. Those who donate to one or two charities seek evidence about what the charity is doing and whether it is really having a positive impact. If the evidence indicates that the charity is really helping others, they make a substantial donation. Those who give small amounts to many charities are not so interested in whether what they are doing helps others - psychologists call them warm glow givers. Knowing that they are giving makes them feel good, regardless of the impact of their donation. In many cases the donation is so small - \$10 or less - that if they stopped to think, they would realize

that the cost of processing the donation is likely to exceed any benefit it brings to the charity. In 2013, as the Christmas giving season approached, 20,000 people gathered in San Francisco to watch a five-year-old boy dressed as 'Batkid' ride around the city in a Batmobile with an actor dressed as Batman by his side. The pair rescued a damsel in distress and captured the Riddler, for which they received the key of 'Gotham City' from the mayor - not an actor, he really was the mayor of San Francisco. The boy, Miles Scott, had been through three years of chemotherapy for leukaemia, and when asked for his greatest wish, he replied, 'To be Batkid.' The Make-A-Wish Foundation had made his wish come true.

Does that give you a warm glow? It gives me one, even though I know there is another side to this feel-good story. Make-A-Wish would not say how much it cost to fulfil Scott's wish, but it did say that the average cost of making a child's wish come true is \$7,500. Effective altruists would, like anyone else, feel emotionally drawn toward making the wishes of sick children come true, but they would also know that \$7,500 could, by protecting families from malaria, save the lives of at least three children and maybe many more. Saving a child's life has to be better than fulfilling a child's wish to be Batkid. If Scott's parents had been offered that choice - Batkid for a day or a complete cure for their son's leukaemia - they surely would have chosen the cure. When more than one child's life can be saved, the choice is even clearer. Why then do so many people give to Make-A-Wish, when they could do more good by donating to the Against Malaria Foundation, which is a highly effective provider of bed nets to families in malaria-prone regions? The answer lies in part in the emotional pull of knowing that you are helping this child, one whose face you can see on television, rather than the unknown and unknowable children who would have died from malaria if your donation had not provided the nets under which they sleep.

Effective altruists will feel the pull of helping an identifiable child from their own nation, region, or ethnic group but will then ask themselves if that is the best thing to do. They know that saving a life is better than making a wish come true and that saving three lives is better than saving one. So they don't give to whatever cause tugs strongest at their heartstrings. They give to the cause that will do the most good, given the abilities, time and money they have.

398. Choose the correct summary for the passage.

- 1] Effective altruism is doing the most good we can. Effective altruism differs from altruism as the former makes sure that its philanthropy is effectively making the world a better place to live in. Effective altruists deny that they are sacrificing anything by being charitable. Though they are not completely moral, they prefer to focus on the good that they have done rather than feel guilty about their morality.
- 2] Effective altruism is a relatively new trend which helps people do the maximum good that they can. It is not measured in terms of money but in the number of people that have been helped. Effective altruists are those who earn more than they need and direct it to effective charities only after meticulous research. However, they do not search for personal happiness in their charities but are satisfied with their contribution.
- 3] Effective altruism is more effective than altruism as it is directed towards doing the maximum good for others. Effective altruists choose the best possible careers not in order to earn money but to sacrifice certain comforts so that they can donate to effective charities. Effective altruists, unlike altruists, do not fall prey to emotional or regional causes.

- 4) Effective altruism is trying to make the world a better place not by sacrificing but by voluntarily giving a part of one's income to effective charities. Effective altruists do not want to help only identifiable people but they do want to help the maximum number of people. Even though they give small amounts, they see to it that the money is effectively used.
399. Suggest a suitable title for the passage.
- 1] What is Effective Altruism?
  - 2] How does Effective Altruism Work?
  - 3] How Effective is Effective Altruism?
  - 4] Does Effective Altruism Affect the Giver and the Receiver?
400. What can be inferred from the passage?
- 1] Effective altruists feel guilty if they cannot do the most good that they can possibly do through their charity work.
  - 2] Effective altruists are obsessed with earning more money not so that they can live comfortably but so that they can donate more to charity.
  - 3] Effective altruism is one of the reasons why certain charities demonstrate their effectiveness.
  - 4] Effective altruists are driven by their innate need to look beyond their own interests.

SET 25 – PERFORMANCE MONITOR									
Passage	LOD of passage	No. of Questions	Attempts	Correct	Incorrect	Target score	Must Do questions	Doable questions	Difficult questions
97	3	3				2	388,389	387	
98	4	4				3	390,391,392	393	
99	5	4				1	396	395	394,397
100	5	3				1			398,399,400

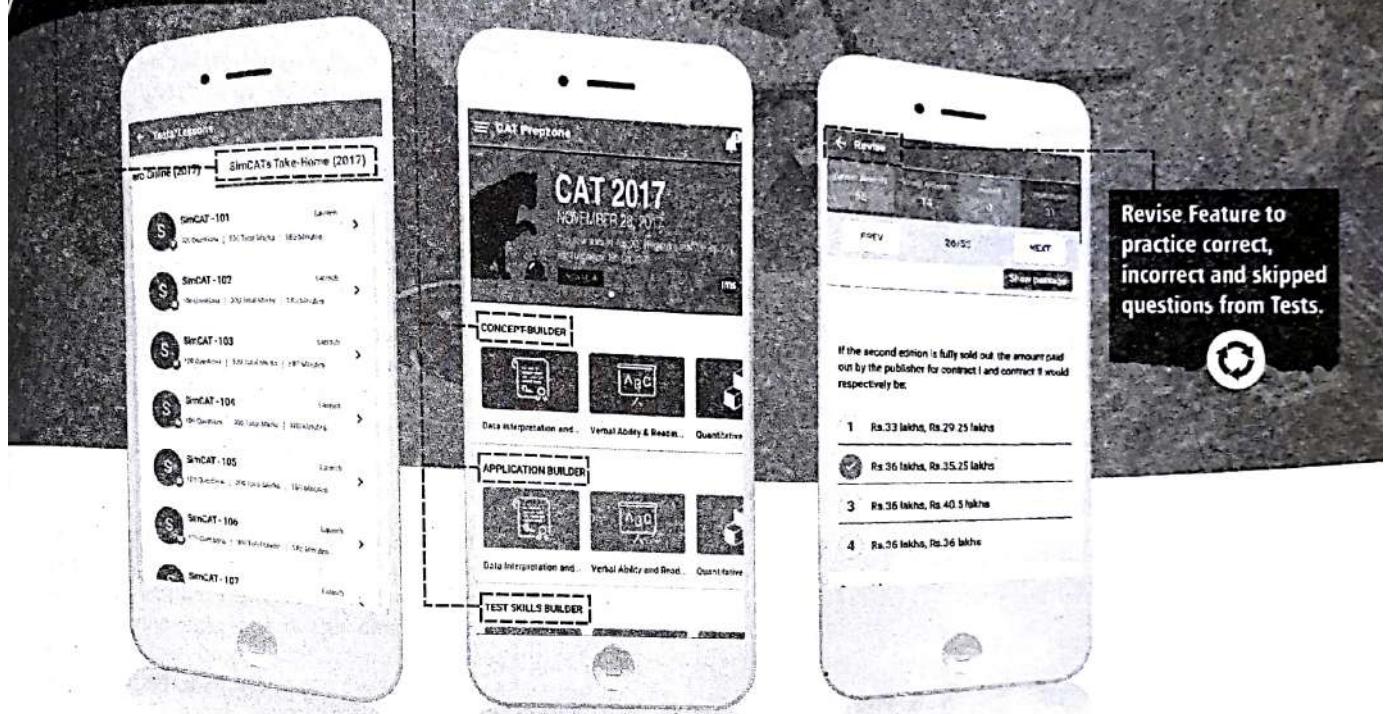
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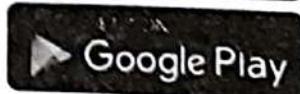


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**EXPLANATORY ANSWERS (RC-100)**

1. Only [3] can be inferred clearly from the sentence in paragraph 4 - 'Mexican immigrants have among the lowest naturalization rates of any ethnic group.' [1] contradicts the passage to a large extent. [2] cannot be inferred as there is no hint about Mexicans forming the largest base of immigrants. There is no indication to suppose that the immigration was due to lawlessness in the home country of the immigrants. Hence, [3].
2. The route employed by illegal Mexican-American immigrants was to enter the US illegally, take up a job and then petition for legal status. The author feels that this reflects the temporary nature of their stay which makes re-assimilation difficult. To reverse this, they should first petition for legal status and then take up a job. Hence, [3].
3. All except [4] are similarities between Mexican and European immigrants. This difference is brought out in the first paragraph of the passage. Hence, [4].
4. The passage focuses on illegal immigration of Mexicans to the United States. 'Naturalisation' in the context is likely to mean a process of acquiring citizenship or nationality of a country by a non-citizen. Hence, [1].
5. The importance of ethics is brought out by the sentence - 'After all, the objects of psychological research are living organisms'. [1] cannot be inferred from the passage. [2] implies that all tests are mentally strenuous which may not be true. [4] has not been stated in the passage. Hence, [3].
6. The passage is primarily concerned with the topic of ethics in conducting research in psychology. Hence, [1]. [2] is stated at the beginning of the passage only. The rest of the passage pertains to psychological research. [3] relates to only a part of the passage. "Benefits" of psychological research has not been mentioned in the passage. So, [4] can be eliminated. Hence, [1].
7. In the context of the passage, all the three situations violate the rules of ethical consideration. Hence, [4].
8. [1] and [3] contradict the passage. The passage mentions that there are two aspects to alchemy, one is scientific knowledge and the other part is mystical. Hence, [2].
9. The Emerald brought Alexander success and glory. Thus, it worked like a talisman which is an object believed to confer supernatural powers or protection on its bearer. Hence, [1].
10. The word 'abstruse' means 'difficult to understand'. Hence, [2].
11. The first paragraph of the last sentence states the notions against which Ludwig Wittgenstein developed his own views. [1] corresponds to this. [2] is also correct as stated in paragraph 2, that the scientific theory leads to the pretence of developing pseudo-technical vocabularies. [3] is vague as the bigger questions in life have not been discussed in the passage at all. Hence, [4].
12. All except [3] can be inferred. [1] can be inferred from the third paragraph. [2] can be inferred from the first few lines of the first paragraph. [4] can be inferred from the penultimate paragraph which describes the difference between scientific understanding and philosophy. Hence, [3].
13. The passage explains about Ludwig Wittgenstein's relevance in today's times with regard to his views and contribution in developing an alternate theory to the theory of scientism. Thus, it compares the concept behind the two distinct forms of understanding and is an analytical passage. It does not only give facts but facts in the passage are used to support arguments. [3] is negated as the passage does not present any personal experiences nor is the passage in a story form. Hence, [1].
14. The author uses the example of bicycles to show evidence of the fact of a growing taste for stylishly-packaged objects that are actually very mundane in real life. [4] has been mentioned in the passage - only in a manner of speaking. [4] does not directly address the question stem. [1] and [2] are not relevant to the passage. [3] gives the appropriate answer. Hence, [3].
15. Though [1] and [2] are likely in the future, [3] best describes the current trend discussed in the passage. [4] contradicts the argument in the passage. Hence, [3].
16. From the second last sentence of the first paragraph of the passage, it is clear that the rise in consumerism reflects an increasing desire for acquiring objects or tangible things. Hence, [4].
17. [1] cannot be true as the passage does not state that such objects are acquired only by the privileged class. [3] cannot be said to be true as the passage only states a particular episode about Paris. [4] cannot be inferred from the passage. Refer to the second last paragraph, which mentions the growing importance of studies on single objects. Hence, [2].
18. 'Fetish' means 'obsessive preoccupation or attachment'. Hence, [1].

19. [1], [2], and [4] cannot be inferred from the passage. [1] can be negated as postmodern societies have rejected their 'grand narrative'. Since "elite societies" is not mentioned in the passage, the statement in [2] cannot be inferred. [4] can be negated as the order-disorder concept has not changed, only it has become broader. The last paragraph of the passage discusses the practice of 'local, limited and partial' alternatives which are effective. Thus, it can be inferred that it makes more sense to follow these alternatives than global trends. Hence, [3].
20. Only [3] contradicts the utility aspect of the post-modern society. All the others are mentioned in the passage. Hence, [3].
21. 'Fluid' as used in the context, refers to something changeable. Thus, 'immutable' meaning "unchanging" is the only one which means the opposite of 'fluid'. All the other words are related words for 'fluid'. Hence, [2].
22. The passage is likely to be found in a literary journal, refresher course or a book on cultural studies. It is not likely to be found in a magazine that covers parapsychology topics, as the topic does not deal with psychic phenomena. Hence, [2].
23. [2] is clearly evident from the second paragraph - that the proposal must be in consonance with its "no pain, no gain" philosophy and in the last paragraph of the passage - 'unique culture and strategy' is mentioned. Since the time frame in the context of simple rules is not mentioned, [1] can be negated. [3] overstates the importance of simple rules as nowhere is it mentioned that it is the only thing required to achieve global success. [4] can be negated as the last paragraph warns against this line of thinking. Hence, [2].
24. The third paragraph gives the example of Zumba to suggest [1]. The third sentence of the third paragraph mentions that it was easier for Zumba's founders to decide which innovations could be chosen and why. Thus, [3] can be inferred. The last sentence of the second paragraph mentions that only those innovations are chosen by Zumba which are in keeping with its philosophy. Thus, [4] follows from the second paragraph on Zumba. Only [2] which presupposes that simple rules are not consciously developed contradicts the concept of companies developing their own set of simple rules. Hence, [2].
25. [1] and [4] are not mentioned in the passage. The fourth paragraph talks about how companies wrongly aim to encourage innovation by covering multiple activities, which makes it a cumbersome process. Thus the idea of innovation is lost. Zumba's simple rules focus only on specific areas such as selecting new services and products which reflect their philosophy of 'freeing, electrifying joy'. Only [2] comes closest to it. [3] is not true as the last paragraph states that simple rules leave ample scope for discretion and creativity. Hence, [2].
26. The passage deals with how governments use policy action using the two approaches of incentives and regulations judiciously to bring about the required change. This is succinctly given in [2]. It does not address any shift in policy making as in [1]. Also, nothing is mentioned about how technology has changed the employment sector. [3] can be negated as regulation is discussed as part of the approach to policy action in only the last two paragraphs. Thus, it is not the main topic of the passage. [4] relates to only a part of the passage - about the use of regulation to achieve outcomes related to the external environment. Hence, [2].
27. The second paragraph highlights incentives such as 'more targeted placement and training programs' which can be non-monetary and also 'cash payments' while discussing incentives in Mexico in the third paragraph. Hence, [3].
28. There are several examples in the second and third paragraphs that explain how government incentives have led to growth in several countries. So, [1] can be clearly inferred. [2] can be ruled out as it specifically focuses on economic trade-offs as there are non-financial means too cited in the passage. [2] cannot be inferred from the passage. [3] can be negated as the legal framework of an industry has not been mentioned at all. [4] can also be negated as incentives in fact can lure talented individuals back into their home country, according to the passage. Hence, [1].
29. Refer to the last paragraph. It mentions that online companies have partnered with N.S.A., that technology companies are under pressure to work on the orders of the N.S.A. and that the right to privacy is under threat. The passage mentions cell phone location records being intercepted as infringement of human rights. So, [4] is not correct. Ending the mass surveillance under the Patriot Act means the U.S. government does recognize the U.S. citizen's right to privacy. [3] contradicts the argument of the passage. Hence, [2].
30. The author's revelations led the governments from across the world to repeal laws that allowed tracking of private phone calls and the enactment of similar laws that violated human rights. [2] can be negated as there is no mention of world cartels in this passage. [3] is also ruled out as the author's revelations led to the opposite, i.e. an end to mass surveillance programs. [4] is negated as it is mentioned that it was the Council of Europe that called for laws to protect whistleblowers. Hence, [1].

31. At the beginning of the passage, the author criticizes the U.S. government - see, for example, the first sentence of paragraph 2. Later in the passage, though, the author presents an encouraging picture of the government's response to the revelations about N.S.A.'s mass surveillance program. But then in the last paragraph, he again criticizes the government, saying that they still invade people's privacy on a regular basis. So his feelings about the U.S. government can best be said to be 'mixed'. The author does not express only accusation or derision. Thus, [1] and [3] can be negated. He does not express pessimism at all. Hence, [4].
32. The author is most likely to agree with [2], as this passage is a criticism of the government's habit of slyly keeping records of people's personal data without their knowledge. Option [1] can be negated as there is no indication in the passage that only covert ways are required to get information and 'powerful' has not been defined. Option [3] is not correct as the author gives the example of Latin America and Europe to suggest that excesses of the governments can be corrected. [4] is a general statement. Hence, [2].
33. The passage expresses the author's view about a topic and his personal experiences. Thus, it can be all except a report, as a report cannot have subjective opinions. Hence, [1].
34. It is clear from the second paragraph that post-Soviet states see the 'Singaporean model' as a way to impose forceful regulation with a 'personalized power regime'. It also states the aim is to consolidate power. [1] best fits this description. Though [2] looks like a possible answer, a regime of restraint and regulation does not necessarily mean abuse of power. [3] is not true as it is not mentioned. [4] can be ruled out as the 'Singaporean model' would not be the basis for, but a way to hide their political inefficiencies, as stated in the 4th paragraph. Hence, [1].
35. As mentioned in the passage, Lee Kuan Yew's management style included a reward and punishment approach. Furthermore, he possessed the traits of a global thinker, was a strong believer of work ethics and created the most professional teams in the world. There is no indication in the passage that would make [1] the correct answer. Hence, [4].
36. The most important difference between the two models is in the efforts made by Singapore to invest in its people. The success of Lee Kuan's model owed to its success to Singaporeans having access to world class education and acquiring manners and decorum. Hence, [3].
37. The passage analyses the model developed by Lee Kuan Yew and discusses certain aspects of it that made the model a success. The passage does not speak for and against Lee's model in great detail. So [2] can be eliminated. It does not describe a specific thing or event, so [3] is not correct either. It is not a polemical passage either as it does not provide a controversial argument, so [4] is ruled out. Hence, [1].
38. 'Filibustering' means deliberately obstructing or delaying of legislative action. To 'stymie' means to obstruct, prevent or hinder the progress of something. A 'notification' is a written or printed notice for the purpose of making information known to others. An 'amendment' is the process of formally altering or adding to a document or record. Hence, option [2].
39. 'Ascent' means an instance of rising or climbing or something that denotes an upward movement. A distinctive way of pronouncing a language is known as 'accent'. 'Assent' means 'the expression of approval or agreement'. In the first blank, it is clear that an approval or consent is being given by the landowners. Thus, the first blank should be 'assent'. Thus, options [2] and [4] can be shortlisted. The word 'conflict' placed before the second blank implies that disagreement or differences are being spoken about. 'Decent' means polite or very good, and does not fit the context. 'Descent' means to 'move downward, either physically or socially' and does not fit the blank correctly. Finally, 'dissent' means to 'have or express an opinion different from a prevailing position'. 'Dissent' also means to go against the grain and fits the second blank perfectly. Hence, option [4].
40. The first phrase 'available for anyone, especially the highest bidder' means something that can be bought at a price. Option [1] contains the idiom 'to grasp quickly'. It means to 'grab at someone or something' with the intent of preventing an event from occurring. This does not fit the context. In option [2], the idiom 'to grab a bite' means to eat something. It does not conform with the first phrase. In [3], the idiom 'to be a grab bag' means having a miscellaneous collection of various things. This also does not fit the first phrase. In option [4], the idiom 'to be up for grabs' means to be available for anyone, especially the highest bidder. This is the meaning intended. The phrase 'behaving as if they have the right to make very important decisions' implies behaving with an exaggerated sense of one's own importance or abilities. Thus, the corresponding idiom in option [4] 'Playing God' means to behave as if one has the right to make very important decisions. This idiom has the same meaning as the second phrase. The option 'mills of the Gods grind slowly' means destiny is inevitable even if it takes considerable time to arrive. 'Seizing it for God's acre' means to take land to set up a graveyard. An 'Act of God' means a natural occurrence such as a hurricane, fire, or flood. Thus, options [1], [2] and [3] are not appropriate idioms for the second phrase. As both the idioms of [4] are correct, [4] is the right answer. Hence, [4].

41. The question states that the NGO wishes to set up a private hospital and a private educational institution within the definition of the term 'public purpose'. Option (1) talks about the five sectors which are exempted from consent provisions including projects under rural infrastructure. However, as stated in second paragraph, this consent applies only to those five sectors and not to projects taken up under 'public purpose'. Hence (1) is incorrect. Land acquired for industrial corridors should be up to 1 km on both sides of the designated railway line or road of the industrial corridor. However, the NGO wants to set up a private hospital and a private educational institution and not an industrial corridor. Thus, the approval for the industrial corridor does not apply to it. Thus, [2] is also incorrect. The first paragraph states that land for private hospitals and private educational institutions could be earlier (under the old act) acquired under the term 'public purpose', but the new amendment has removed this provision of the Bill. Thus, option [3] is incorrect. Option [4] which gives the reason as to why land cannot be acquired for a private hospital is the correct answer. Hence, [4].
42. Option (1) makes an incorrect observation. It states that people will be disempowered by the legislation and that rural jobs will decline. In fact, the new bill contains provisions that provide a guaranteed job and a fair valuation of the land to be purchased. Thus, (1) is incorrect. Option [2] states that certain projects will be put on a fast track at the expense of affected families of the farmers and labourers. This is incorrect as the bill contains provisions for employment of at least one member of affected families. Moreover, the bill states that an amount equal to four times the market value in case of rural areas and twice in case of urban areas would have to be paid to land owners. Thus, [2] is also incorrect. Option [4] makes an inference which is not stated in the passage. On the contrary, the passage states that the bill contains provisions that prevent land sharks from acquiring prime agricultural land. Also, the new bill allows for prosecution of government officials. Thus [4] is incorrect. Option [3] states that those planning to set up projects which require substantial amounts of land have been provided with a streamlined process for its acquisition. This process includes paying a fair price to the land owners and granting a job to a member of an affected family. This information is mentioned in the third and fifth paragraphs. Hence, [3].
43. Option [2] is a literal rendition of the rhetorical question and it fails to explain the 'neo-Luddite' part. A neo-Luddite is a person who is opposed to technology or scientific progress. According to the rhetorical question, even a neo-Luddite would be able to see that modern life is superior to that of past peoples like medieval peasants, etc. So option [3], which states the same, is the answer. Note that [4] actually contradicts it, and [1] is a misreading, as it does not bring in the 'neo-Luddite' aspect. Hence, [3].
44. Option [2] can be dismissed immediately, as the leisure times of past and present hunter-gatherers are not compared at all in the passage. While the indirect test does show that options [3] and [4] are partly correct, they are not its primary aim. Refer to paragraph 4: 'How do you actually show that lives of people 10,000 years ago got better when they abandoned hunting for farming?' This is what the test is intended to prove, though indirectly, by comparing modern hunter-gatherers to modern farmers, as it is not possible to compare their ancient counterparts. The test, therefore, aims to compare the hunter-gatherer and agricultural lifestyles in general, and to show that the former is inferior to the latter (which is why ancient hunter-gatherers chose farming). The fact that the test winds up proving the opposite does not change its original aim. Hence, [1].
45. In this passage, the author is trying to prove a point: the supposedly primitive hunter-gatherer lifestyle is not necessarily inferior to the more modern agricultural lifestyle. To this end, he provides arguments and examples supporting this view. He does not merely describe or explain something, and nor does he analyse anything in detail. Therefore, the style of this passage can best be said to be argumentative. Hence, [4].
46. The traditional concept is that corruption is 'more pervasive when the state plays a major role in the economy', as well as the fact that 'the more a country develops, the more likely it is that corruption diminishes'. Options [3] and [1] state how China has achieved success by defying these two traditional views. [2] is not a traditional concept but a recent development in China. Hence, [4].
47. [1] and [3] cannot be inferred for lack of information. [2] is also incorrect: we cannot infer that TVEs led to China becoming a hub of manufacturing, as that is not mentioned. However, [4] can be inferred as the passage mentions 'considerable gain' and that 'interactions were not strictly legal and there were few existing rules or regulations to guide the process'. Hence, [4].
48. The second last sentence of the passage mentions the reason for ease of doing business in China. [3] gives the correct interpretation of it. Hence, [3].
49. Refer to the third paragraph. 'Outlier' here refers to an exception. Thus, [2] is the correct answer. 'Heretic' is a related word. [4] is incorrect as 'original' can be a synonym of 'outlier'. Hence, [2].
50. Refer to the first sentence of the first paragraph. The passage states that Williams focuses on particular words that bear witness to the changes during the Industrial Revolution and the changes in their use that can be understood in the changing roles and values of social, political and economic institutions. Thus, [3] is the correct

- answer. [4] can be negated as it brings in the element of convenience, whereas according to the passage the changes in use of the particular words were dictated by the changes during the Industrial Revolution. [1] and [2] are beyond the purview of the passage. Hence, [3].
51. Refer to the last paragraph, the fourth sentence. Culture, in the 21st century is both a way of life and an intellectual or aesthetic realm above the everyday one. [1] is too extreme, while [3] refers to an earlier meaning of 'culture'. [4] is too far-fetched. Hence, [2].
52. The passage makes a case for specific words that 'tracked the massive shifts that took place in Britain at the time of the Industrial Revolution'. [1] is a general statement and does not undermine the importance of those words. [4] on the contrary supports the argument regarding the importance of certain words. [3] talks about the variation in meaning in different parts of Britain and so does not have a strong bearing on the argument. [2] points to the evolution of English society and words as part of its evolution even before the Industrial Revolution began. Hence, [2].
53. Anthropologists study the social customs and cultural development of human beings. Given that Raymond Williams's book focuses on social, historical and cultural changes in Britain during and after the Industrial Revolution (including the change in the meaning of the word 'culture'), it is likely that he is an anthropologist. Linguists study the way that a language or languages works. While Williams describes the changes in the certain words in the English language, he does so in order to illuminate the socio-cultural changes taking place during a particular time period, not in order to better understand the language itself. So he is unlikely to be a linguist. As the passage focuses on cultural changes as understood through language changes, Raymond Williams is unlikely to be an archaeologist or psychologist. Hence, [1].
54. A beret is a standard cap or headgear which is a part of uniforms of many armed forces. Hence, [2].
55. Criticism can be defined as the act of passing judgment as to the merits of anything. In academic and literary use the term criticism means to signify close and dispassionate analysis which may or may not result in a formal judgment. In popular use, for a news magazine, a criticism means "passing a negative judgment on the issue." The passage presents an overview of the Special Forces. In no way can it be construed to be a negative judgment on Para Commandos or the Special Forces. Hence, option (1) can be ruled out.
- Obituary means a notice of the death of a person, often with a biographical sketch, that is usually published in a newspaper. The third paragraph states that the experience of Lt Gen Prakash Katoch 'makes him' the ideal

person to elaborate more on the three original Special Forces battalions. Thus with the tense of the sentence, it is clear that of Lt Gen Prakash Katoch is alive. Hence option [2], which states that the passage is a part of an article published in a national newspaper as an obituary, is incorrect. Also, the passage is talking more about the Special Forces and their relevance in today's world with a special emphasis on India. Lt. Gen. Prakash Katoch has been mentioned as an example of someone who has extensive experience in the operations of Special Forces.

The passage cautions against treating Special Forces as an infantry additive to existing battalions. However, it does not use any harsh words. Also, the language and tone of the article does not appear to be that of a blog. Hence option [3], which states that the passage is a strongly-worded blog article, is incorrect.

As stated above, the third paragraph states that the experience of Lt Gen Prakash Katoch 'makes him' the ideal person to elaborate more on the three original Special Forces battalions. Also, the last paragraph states that 'a very careful analysis is needed as to why India needs Special Forces'. With this, it can be inferred that the text that will follow will elaborate more on the information mentioned in this passage.

Thus, it becomes clear that the writer of this passage is introducing Lt Gen Prakash Katoch and stating that more information on the need of Special Forces would be available to the reader in the coming pages. Hence, it is clear that it is a preface or foreword in a book on Special Forces.

56. A careful reading of the passage makes it clear that it is essential that a country's Special Forces and the concept of their employment must change with changing times and geostrategic realities. This is also indirectly stated in the fifth paragraph. Hence (1) can be inferred from the paragraph.

The fifth and sixth paragraphs also state that it is essential to properly define the role of the Special Forces and that it is critically essential to develop an appropriate national security strategy. Thus, option [2] can be inferred as well.

The second paragraph states that a lesson from the recent Afghan and Iraq Wars is that counting on today's enemy to yield in the face of superior force is not practical. In most of the conflicts today, conventional warfare, i.e. pure military solutions, simply do not exist and neither can the military kill their way out. Also, in the third paragraph, it is stated that Special Forces have a major role to play in the new era of conflict. The actions of the Special Forces such as overt or covert operations with deniability are considered to be a part of unconventional warfare. Thus it becomes clear that the era of older techniques of warfare is giving way to a mix of conventional and unconventional warfare. Hence even option [3] can be inferred from the passage.

The fourth option states that the doctrine of the Special

Forces prevents its deployment beyond the borders of India. However, the passage contains an example of Sri Lanka in which the Indian Special Forces were deployed. Moreover, the specific doctrine of the Special Forces is not discussed in the passage. Thus option [4] is incorrect and cannot be inferred from the passage. Hence, [4].

57. The passage talks about some confusion that was earlier present in the minds of division and brigade commanders as well as some ambiguity in the use of Special Forces. However, a 'Broken Republic' would mean a total breakdown of vision and order in the country regarding various things, including the use of Special Forces. The passage does not present such a negative view of the Special Forces. This option is an extremely negative opinion and unsuitable for the passage and can be rejected. Option [2] talks about the operations carried out by the Para Commandos in South Asia. Although the passage mentions about operations in Sri Lanka, it is only a part of the passage. Moreover, this title does not reflect the concerns of the passage regarding Special Forces. Hence option [2] is not suitable and can be rejected.

Option [4] talks about the conflict in Sri Lanka and the Role of the Indian Peace Keeping Force. It focuses on a very small part of the passage. It also does not capture the essence of the passage. Hence, [4] is ruled out. The passage talks about the history of the Indian Special Forces. It states that the three original Special Forces battalions were 1 Para Commando, 9 Para Commando and 10 Para Commando battalions. The passage also mentions that a very careful analysis is needed as to why India needs Special Forces and in what measure or form. Thus the passage also raises valid points regarding the future objectives of the Special Forces. Therefore, option [4], 'India's Special Forces: History and Future of Indian Special Forces' is the most appropriate title. Hence, [4].

58. The first paragraph states that 'countries are striving to ensure that their military is combat-ready in respect of their concepts, organization, equipment, and training'. Thus it is clear that all forces, including standard infantry battalions and Special Forces need to be provided excellent training. The fifth paragraph states that the author of this passage and his team members had to learn it 'on the job'. Thus, apart from training, it is also crucial that 'actual combat-experience' is also crucial for the success of a Special Forces battalion. Thus, option (i) can be inferred from the passage. From the fifth paragraph, it can be inferred that when Special Forces were introduced, most of the division and brigade commanders tended to regard them as an elite infantry and this practice had to be stopped. This helped the Special Forces to focus on their areas of operation and 'it had a defining impact on the Sri Lanka Campaign'. Thus option (ii) can also be inferred from the passage.

Option (iii) states that Special Forces should not be employed for missions such as counter insurgency operations that can be performed by a host of other groups. The passage does not mention anything about counter insurgency operations or the 'host of other groups' that can do such operations. Thus option (iii) cannot be inferred as there is no data to support it. The third paragraph states that Special Forces have a major role to play and help governments in controlling the escalation of overt or covert operations with deniability. It also states that Special Forces help in limiting collateral damage when targeting critical strategic points. Moreover, the fifth paragraph states that they have been used for difficult and dangerous tasks. Thus, option [4], which states that covert operations are best left to Special Forces rather than general infantry units, is correct. Hence (iv) can be also inferred from the paragraph. Thus options (i), (ii) and (iv) can be inferred from the paragraph. Hence [4], which states that all options except (iii) can be inferred from the passage, is correct. Hence, [4].

59. The last sentence of the penultimate paragraph, "One aspect I learnt....in your favour" proves that the author himself was a part of that military campaign. However, it is only a small part of the entire passage, and not the main purpose of the passage. Thus option (1) can be ignored. Option [2] talks about procedures, preparation and planning of a Special Forces operation. The passage does not provide any specific details on planning an operation or procedures by which the Special Forces carry out their operation. Thus option [2] is not correct and can be eliminated. The passage does mention the changing warfare scenario and the role of conventional and unconventional options. However, there is no mention of any conflict between bureaucratic and military circles. Thus, [3] is not appropriate and can be eliminated. Throughout the passage, the author is talking about the tasks performed by the Special Forces, its future roles; and the requirement of a strategy to reduce strategic ambiguity, evolve doctrines on the employment of Special Forces and maximize their effectiveness in the Indian context. Thus option [4], which states that the passage deals with 'the requirement and roles of the Special Forces in the Indian context', is correct. Hence, [4].

60. 'To disband' means to 'dissolve the organization' or to 'cease to function as an organization'. In the first paragraph, it is stated that '...there was the news of disbandment of this fledgling regiment'. This means that the new regiment was shut down or dissolved. Thus option (1) which gives the synonym as 'dissolution' is the accurate answer. 'Devolution' means 'a transfer of power from one authority to another'. 'Devaluation' means 'a reduction of a value or status'. 'Desolation' means 'solitary

- misery' or 'a state of unhappiness'. Options [2], [3] and [4] are incorrect and option (1) is the correct answer. Hence, (1).
61. All the given options represent different meanings of the word 'chimera'. The meaning given by option (1), 'a fabulous beast made up of parts taken from various animals', is usually to describe chimera in artistic or poetic terms. This does not fit the context here. Hence option (1) can be ruled out. The option [2] which equates a 'chimera' to 'a fire-breathing monster' is usually employed in Greek mythology. Thus, it is out of context and cannot apply in this case. In biology, an organism consisting of at least two genetically different kinds of tissue is called as a chimera. As our passage does not deal with biology or genetics, option [3] can also be ignored. Option [4] gives the meaning of chimera as 'a wild and unrealistic dream or notion'. The second paragraph states that 'a lesson from the recent Afghan and Iraq Wars is that victory is a chimera; counting on today's enemy to yield in the face of superior force makes about as much sense as buying lottery tickets to pay the mortgage - you have to be really lucky'. This makes it clear that the author is stating that older means of warfare in which the enemy would yield in the face of superior force is a wild and unrealistic idea today. Thus, the author is ascribing the meaning 'a wild and unrealistic dream or notion' to the word 'chimera' in this passage. Hence, [4].
62. Option [4] can be dismissed immediately, as there is no mention in the passage of an instinct of disgust in animals. Option [3] fails to explain the reference to microbiology, so it cannot be the answer. Option [1] goes beyond the purview of the passage by referring to the need for learning microbiology, which is not mentioned in the passage. The word 'intuitive' implies something that is done without explicit knowledge. Disgust has been called 'intuitive microbiology' because humans avoid microbes without even knowing about them, as the instinct of disgust motivates them to avoid contaminated substances. Hence, [2].
63. The second sentence of the passage implies that disgust is both innate and beneficial to human beings. So, anything that questions either of these points would weaken the argument. All [2] implies is that different cultures experience disgust towards different things, but not that the emotion of disgust itself is not innate. So [2] does not weaken the argument. Even if [3] is true, it does not mean that disgust is not innate or beneficial - the emotion of disgust may simply make an appearance later in life. So [3] does not weaken the argument either. Only [1] weakens the argument: if disgust is so strongly wired that people prefer to die rather than eat something disgusting, then it cannot be considered beneficial. Hence, [1].
64. There is evidence throughout the passage that the art supported by Whitney museum was against the prevailing taste and values of the time. Thus, 'counterculture' best fits this description. It cannot be considered 'outmoded' or 'nihilistic'. [4] can be negated as it is mentioned that the art showed realism. Hence, [1].
65. Only [3] comes closest to what the repackaged look implies in the passage. The description of the new exterior and interior in the second and third paragraphs suggest that it challenges the traditional way museums are supposed to look like and that it is also a major departure from the earlier building it was housed in, described as a 'fortress of solitude'. The description of the new Whitney does correspond to 'industrial blight' which reflects the current times. Hence, [3].
66. The fourth paragraph mentions that art exhibited by the founder of the museum was not accepted as mainstream art because of its harsh realism. There is no indication of [1] and [4]. Based on the facts in the passage, [2] also cannot be inferred. Only [3] can be correctly inferred. Hence, [3].
67. The word 'ingratiating', in the context of the passage, means 'calculated to please'. Hence, [2].
68. [1] can be negated as our checklist is never exhaustive, according to the passage. [3] is incorrect in the context of the passage, as it is we who follow the rules of cognitive conduct, nor do we compel the person who communicates the information. [4] contradicts the basis of believing. Thus, only [2], which confirms how convinced we are about the truth in the information, is the correct answer. Hence, [2].
69. [2] and [4] are not discussed in the passage at all. [1] is partly true as misinformation is both subtle and menacing. Paragraphs 3 and 4 provide ample evidence for [3]. Hence, [3].
70. [2] is clearly brought out in the explanation in the last paragraph of the passage. There is no indication that [1], [3] and [4] will lead us to depart from our old beliefs. Hence, [2].
71. While governments and media are mentioned as sources of misinformation in the second paragraph, it is not possible to determine which is the biggest source of misinformation. Hence, [4].
72. The author quotes Kermode who refers to 'masterplot' as a 'cultural glue' and also, what can be understood to be a 'blueprint', which in this context, means outline. The author calls these masterplots 'universal' in nature. Thus, options [2], [3] and [4] can be ruled out. However, 'motif', which means a subject, an idea or a phrase that is repeated and developed in a work of literature or

- a piece of music, is not used to refer to 'masterplot'. Hence, [1].
73. The Horatio Alger story is one of the stories that binds American society, as the people identify with it. Option [1] does not explain the significance of the story with respect to American society. Option [3] is incomplete, as it does not explain how this identification with the story affects society. Also, the Horatio Alger story does not have any scope for conflicting narratives, as it talks about only one kind of narrative. Hence [4] can be rejected. Only [2] explains the significance of the Horatio Alger story, especially as it relates to American culture and people. Hence, [2].
74. The passage is talking about masterplots - stories that affect and influence people. The Rodney King episode shows that a nation can have opposing narratives that strongly influence people. The issue is not about racism or what the black Americans think. It is about the internal latticework of masterplots that makes a nation. Thus, options [1], [3] and [4] can be ruled out because they deal only with one aspect of the Rodney King incident and do not go beyond it. The reality of black Americans is different from that of other Americans, something which is stronger even than the quest masterplot that defines the American dream, which is expressed in the Horatio Alger story. This implies that a nation can identify with more than one narrative or masterplot. Hence, [2].
75. Option (1) only partially captures the argument. It does not mention history or identity. Option [2] distorts and extends the arguments mentioned. The first paragraph has nothing to say about breeding diversity. Option [4] brings religious identity into the forefront, which is not the main argument. Option [3] best summarizes the first paragraph by stressing on the importance of the arts as a means by which a society understands itself and also how arts act as a mode for the creation of a common identity in a society. Hence, [3].
76. Statements I and II are clearly mentioned in the first half of the third paragraph. Statement III is incorrect, as the passage does not talk about arts as a means for one country to differentiate itself from another, and it is not a reason why cultural assets should be equitably distributed. Hence, [1].
77. The author advocates governmental intervention for supporting arts and ensuring equitable distribution of cultural assets and not limiting access to the arts to the well off. Options [1], [2] and [4] are all intended to promote equitable distribution of cultural assets and to support the arts. Option [3] differentiates between different types of cultural assets, popular films and non-commercial films, about which the author really does not make a comment and hence might be indifferent, means unconcerned. Hence, [3].
78. Throughout the passage, it is clear that the Conservatives have a pro-family agenda and favour the sustenance of families while the Liberals give importance to individualism and favour economic growth and materialism, which is stated in [2]. [1] presents a positive and a negative view about the two parties, which is not true, so [1] can be negated. [3] distorts the information in the passage as the Conservatives do believe in 'individual rights and liberty' (given in the last paragraph). [4] can be ruled out as this point of difference is not mentioned in the passage; only the perception that Conservatives believe more in talk or rhetoric is mentioned. Hence, [2].
79. Refer to the penultimate sentence in the last paragraph of the passage. Though the Liberal's stance about economic progress is to make people shop, [1] is not the motive to favour a family-oriented program. [2] is incorrect as nothing has been mentioned about giving different tax-breaks to different individuals. [4] contradicts the argument of the passage. Only [3] explains it correctly and fits the motive behind the family-oriented program and also follows from the part of the sentence 'as atomized individuals are more likely to demand government assistance'. Hence, [3].
80. The author is most likely to agree with [3], as it links economic growth with a human population that is entrenched in family setup and values. The 5th and 6th sentences of the final paragraph reveals that both individual and community based programs can co-exist under conservatives. Thus, [1] contradicts the author's views. [2] is vague as it has not been stated in the passage. Nothing has been mentioned in the passage about creative people not caring about family or personal relationships though the paragraph does mention children of two parent families possess superior social skills. Thus, [4] can also be negated. Hence, [3].
81. According to the passage, fitness regimes have been explained as painful, rigorous as well as designed for building strength. Hence, [4].
82. [1] and [2] have been directly stated in the passage in the sixth and third paragraphs respectively. [3] is incorrect because nothing has been mentioned about a "sporting attitude" (although hard work has been stated in the last paragraph). Secondly, we do not know if "plenty of leisure" time is a luxury enjoyed by all top athletes. Hence, [4].
83. [1] cannot be determined as the second line of the third paragraph mentions that wrestlers need to deliver more pain and fatigue than they take in. Thus, wrestlers also experience pain just as rowers do and the comparison between the pain experienced by wrestlers and rowers has not been made in the passage. In [2], it should be fitness, not performance. [3] is incorrect as the passage

only discusses athletes, wrestlers and rowers. Gymnasts and boxers have not been mentioned in the passage. The first paragraph mentions how the lactic acid build up leads to pain and the fourth sentence of the third paragraph mentions how athletes are trained to increase their lactic acid threshold to endure more pain. Thus, only [4] is true according to the passage. Hence, [4].

84. Refer to paragraph 2. Taxonomists are said to be 'the scientists in charge of classifying the living world', not just animals, so [1] is only partially correct. There is no mention of the relative impact of environment on the looks of a species vs. that of their relatedness, so [3] is also negated. [4] contradicts the last two sentences of paragraph 2, so it is wrong. Only [2] is correct, as can be seen from the first sentence of paragraph 2. Hence, [2].
85. Refer to the first paragraph. Options [1], [2] and [3] are clearly stated to be inferences that can be drawn from Robert Fleischer et al's study on geese. But while the rest of the passage does show that biological classification is rather complicated and sometimes incorrect, we cannot generalize this to say that it is often incorrect. Hence, [4].
86. Refer to paragraph 4. Two species of Hawaiian geese are extinct, and only one was completely flightless. So [1] and [3] are wrong. From paragraph 5, we can see that [4] is also factually incorrect. Only [2] is correct, as is stated in paragraph 4: 'Both were large'. Hence, [2].
87. Refer to the last paragraph - [1] is Dr. Fleischer's suggestion, and can therefore be inferred from the passage. [3] and [4] are also clearly stated. Only [2] is incorrect: according to paragraph 4, there were no predators on Hawaii until humans arrived, not after. Hence, [2].
88. The fourth paragraph points out how dust is related to the human body. The fifth paragraph mentions the fact that when we displace the dust in our homes, we also disperse a small part of our living self. Thus, the given sentence can fit between the fourth and the fifth paragraphs as it asks the question that the fifth paragraph answers. The beginning of the fourth paragraph 'In any case...' is actually a continuation of the idea in the third passage. Thus, [2] can be eliminated as the given question breaks the link between these paragraphs. Similarly, the 'this activity' in the first sentence of the seventh paragraph actually refers to the dusting mentioned in the sixth paragraph. Thus, [3] can also be eliminated. Hence, [1].
89. 'Authoritative', which means 'commanding' or 'dependable' doesn't really describe the author's tone at all. 'Derisive', which means 'mocking', does not fit at all either, as the author's tone is mostly positive. 'Pedagogic', which means 'academic' or 'relating to education', is

partially correct, in the sense that the author is trying to impart a lesson. But it does not describe the author's tone throughout the passage. 'Contemplative', which means 'thoughtful' or 'meditative', is the best option, as throughout the passage, the author muses on the concept of dust in both the literal and figurative senses, and what it means for our lives. Hence, [1].

90. [1] is wrong as the author mentions in the last two paragraphs that dusting is also a way of looking at things in a new light and through different perspectives. [2] is incorrect as the last sentence of the eleventh paragraph clearly states that Thoreau preferred to sit outdoors. [3] changes the meaning of the point that the author is trying to make: that spotless exteriors do not necessarily mean that the mind too is in a pristine condition. Thus [3] can also be negated. [4] is the point that the author is trying to make in the last paragraph. Hence, [4].
91. The author mentions that the dust that we clean from our houses everyday may be the remains of our own selves. However, while this is literally true, the author primarily intends this in a figurative sense. Also, this point is discussed only in the first half of the passage, so [1] cannot be said to be the central idea. [2] is incorrect, as the author never states or implies that the human mind is omnipresent. While [4] is something that the author would probably agree with, it does not quite capture the central idea of the passage. This idea is best stated in [3]: the author uses the concept of dusting as a metaphor for existential reflection, and suggests that the actual act of dusting can be used as an opportunity to do the same. Hence, [3].
92. A flyer or leaflet is a form of paper advertisement intended for wide distribution and typically posted or distributed in a public place or through the mail. They are used to reach a particular target audience market directly and generate sales for the advertiser. A flier or leaflet consists of simple information that helps the consumer in buying products. In this passage, there is no mention of any particular product containing the formulation of HA. Moreover, the language is too technical for a flyer or leaflet. Hence, (1) can be ruled out.
- The passage talks about various applications of HA. It does not restrict itself to bone or joint problems. Hence, option [2] which states that the passage is a chapter in a book on keeping joints healthy, looks too narrow for the passage. Thus [2] can be ignored as well.
- A thesis of research on patients should contain the number of patients in the study and give information on various experimental and control groups. Moreover any medical research must also contain reports of patients who benefited from any trial of HA. Thus option [4], which states that the passage is a thesis of research on HA by a student, is incorrect.

The tone and language of the article clearly suggests that this can be an article published in a medical journal. Moreover, the passage contains properties, uses and sources of HA. Thus, option [3] which states that the passage is most likely to be an article published in a medical journal about the properties, uses and sources of HA, is correct. Hence, [3].

93. Inert means a substance that is not chemically reactive. Hygroscopic means having a property of absorbing moisture from the air. Ophthalmology is the branch of medicine that deals with the anatomy, physiology and diseases of the eye. Dermatology is the branch of medicine dealing with the hair, nails, skin and its diseases. Rheology is the study of the flow of matter, primarily in a liquid state. Thus, i - b, ii - a, iii - e, iv - c, v - d is the correct answer. Option [4] gives this combination. Hence, [4].

94. Option (i) states that the remarkable properties of HA have led to its use in a number of clinical applications. From the passage, this can be easily inferred as it is stated that HA is used in multiple clinical applications from wound dressings to joint injections.

The second paragraph states that HA was detected in the synovial fluid of joints. The first paragraph states that HA is a major component of the extracellular matrix of joints. The fifth paragraph talks about usage of HA for joint injections. Thus it is clear that HA has a major role in keeping joints strong and supple. Hence, option (ii) can also be inferred from the passage.

Option (iii) states HA acts as a scavenger of free radicals when applied to a diabetic ulcer. However, the second paragraph states that 'In the skin, HA might also act as a scavenger of free radicals and antioxidant under physiological conditions'. Thus the passage states that HA may act as a scavenger of free radicals present in the skin. It does not talk about a similar role played by HA on a diabetic ulcer. Thus option (iii) cannot be inferred from the passage. The exact mechanism of how HA works on a diabetic ulcer is not stated. Thus option (iv), which states that HA accumulates in the wound tissue and enhances cell infiltration to promote accelerated wound healing, cannot be inferred from the passage.

The first paragraph states that a HA gel has recently been approved as a topical drug delivery system for diclofenac. Thus it is clear that HA has found important applications in drug delivery systems. Hence option (v) can also be inferred from the passage.

The passage gives various applications and uses of HA. Moreover, the paragraph states that 'due to an influence on signaling pathways, HA is involved in the wound-healing process'.

Thus option (vi), which states 'HA displays a wide range of biological activities and can act as a signaling molecule too' can easily be inferred from the passage.

The last line of the second paragraph states that HA has a high water-binding capacity. The second paragraph

also states that HA may act as a scavenger of free radicals present in the skin. The first paragraph also states that HA is a major component of the extracellular matrix of skin. These attributes make it a good choice for being used in moisturizing creams. In fact, the second sentence of the last paragraph states that one option to avoid 'expensive creams' is to consume foods rich in natural HA. This also points to the existence of creams containing HA. Thus (vii) can also be inferred from the passage.

The last paragraph states that HA was initially isolated from bovine eyes. Now, the combs of hens and roosters are often used to extract HA. However, no reasons for this transition have been mentioned. Thus option (viii), which states that HA is no longer extracted from bovine eyes due to the mad cow disease, cannot be inferred from the passage.

Therefore, options (iii), (iv) and (viii) are not correct. Thus [4], which gives this combination, is the right answer. Hence, [4].

95. The last paragraph states that the 'combs of hens and roosters are often used to extract HA and make injections for joints'. From this, it is clear that the 'comb' is a physical part of hens and roosters. In fact, the comb is the red fleshy crest on the head of a cock. Thus, option [4] gives the correct meaning of the word which fits with the context. Hence, [4].

96. The first paragraph states that 'Increased HA concentrations have been associated with inflammatory skin diseases'. In medical terms, this means that people with inflammatory skin diseases can have a higher concentration of HA in their blood or skin. However, this does not mean that consuming HA is a risk factor that can cause inflammatory skin diseases. Thus option (1), which states that HA should be cautiously used, else it would cause various side effects including inflammatory skin diseases, is untrue.

The passage states that for long, glycosaminoglycan has been regarded as an inert structural component and HA has been thought to be an inert filling material. However, with research, the roles of HA are becoming clear. Thus, it is no longer regarded as an inert substance. Thus option [2], which states that pharmacological progress has made it possible to convert the inert substance HA into a medically useful ingredient, is incorrect.

The passage states that there are various uses of HA in eye diseases, skin problems, wounds, acute radioepithelitis, venous leg ulcers or diabetic foot lesions. However, nowhere is it stated that HA has replaced conventional treatments and emerged as the first line of treatment in such diseases. Thus, option [4] is incorrect.

The entire passage deals with the applications of HA in the treatment of various diseases. These applications of HA are derived due to its amazing biological and physi-

- cochemical properties. In fact, the first paragraph states that 'A demonstrates remarkable rheological, viscoelastic and hygroscopic properties'. Thus option [3] which is correct. Hence, [3].
97. The passage talks about a few compounds of organic chemistry, their historical use and their applications. However, the passage is not a commentary on the history and applications of organic chemistry itself. Thus option (1) is an exaggeration of the content provided in the passage. Hence, (1) is incorrect. Option [2] talks about alcohols and esters. However, the passage does not mention anything about esters. Hence [2] is incorrect and can be ruled out. Option [3] talks about R. F. Borkenstein, alcohols, alcoholic beverages and breathalyzers but misses out on the uses of ethers. Also, R. F. Borkenstein and his invention is not the main point of the passage. Hence, option [3] covers only a part of the passage. Thus, [3] is not the correct option. In organic chemistry, nomenclature is the system of names or the rules for forming names of compounds. The passage discusses how some alcohols and ethers get their names. Synthesis refers to the production of chemical compounds by various reactions. The passage gives information about the synthesis of alcohols and ethers as well. Thus, the passage talks about nomenclature, synthesis and some applications of a few alcohols and ethers. As a result, option [4] which states that the passage is about 'Nomenclature, Synthesis and Uses of Few Compounds in Organic Chemistry' is correct. Hence, option [4].
98. The third paragraph states that ethanol is also used as a solvent and can be used to dissolve many organic compounds which are insoluble in water. The last paragraph states that ethers are desirable solvents for fats, oils, waxes, perfumes, resins, dyes, gums, and hydrocarbons. Thus, option (1) can be inferred from the passage. The fifth paragraph states that alcohol is estimated by assuming that 2100 mL of air exhaled from the lungs contains the same amount of alcohol as 1 mL of blood. A person with impaired lung function may not be able to exhale sufficient amount of air to complete the test. Thus, readings taken on a breathalyzer may not be accurate for a person with an impaired lung function. Hence, even option [2] can be inferred from the passage. Coming to option [4], the second paragraph states that 'Methanol and ethanol can be biologically synthesized to be used as an alternative to fossil fuels as they burn very cleanly'. As it is 'biologically synthesized', it can be categorized as a renewable fuel resource. Thus, ethanol is a useful renewable fuel resource for countries which can't meet their energy needs by fossil fuels. Hence, even option [4] can be inferred from the passage. The third paragraph states that 'Most people are intoxicated at blood alcohol levels of about 0.1 gram per 100 mL. An increase in the level of alcohol in the blood to between 0.4 and 0.6 g/100 mL can lead to coma or death.' Although blood alcohol levels to around 0.3 g/100 mL or 0.30% may not lead to coma or death, it would still leave the person heavily intoxicated. Moreover, it is not possible for a person to measure his/her own blood alcohol levels while drinking. Thus, option [3] can neither be feasible nor be inferred from the passage. Hence [3].
99. All the given four options are meanings of the word 'concentration'. In the context of the passage, the first sentence of the third paragraph states that when the alcohol reaches a concentration of 10%-12% by volume, the yeast cells die. Thus, it is clear that the passage is talking about the relative amount of alcohol contained within the solution to which yeast were added. Therefore, option [4] is the correct answer. Hence [4].
100. Solvent is a substance, usually a liquid, which is capable of dissolving another substance. An anesthetic is an agent that causes loss of sensation with or without the loss of consciousness. A resin is a single or group of solid or semisolid amorphous compounds that are obtained directly from certain plants as exudations. An ampoule is a small sealed glass capsule containing a liquid, especially a measured quantity, ready for injecting or testing. Thus option [3] is correct. Hence, [3].
101. When the tone of the passage is 'apprehensive', it means that the author has doubts or fears about the possibly harmful or negative effects about something. In this passage, the author does not seem to have any doubts or negative opinions of alcohols or ethers. To be 'ambivalent' means 'to have both positive and negative attitudes towards the same thing'. The passage provides the consequences of drinking methanol or over-indulging on ethanol-based spirits. However, it does not pass a negative judgment on these alcohols itself. On the contrary, the passage provides various uses of alcohols and ethers. Thus, options (1) and [2] are not appropriate. If a tone of a passage is 'circumspect', it means that the author is cautious, and will not endorse or support something without proof. Even from a cursory reading of the passage, it becomes clear that the tone of the passage cannot be called as circumspect. Thus, option [4] is incorrect. If a passage has a neutral tone, it shows that author is free from personal bias and is writing on the basis of facts. The passage provided various uses about alcohols and ethers in an unbiased manner. Thus the tone is 'neutral' and [3] is the correct answer. Hence, [3].
102. In the first four paragraphs, the author is clearly sceptical of the hype surrounding the Aryan ancestry hypothesis. This can be best seen in the last sentence of

paragraph 4: 'Or so some liked to think'. He may be slightly amused at people's attitudes, but that is not the overall tone. He is certainly not proud of anything, and the tone is by no means neutral. Hence, [2].

103. According to the last three paragraphs, archaeological evidence shows that Harappan civilization pre-dated the Aryans' arrival in India: this can be inferred from the last two sentences of paragraph 5, and the second sentence of the last paragraph. Therefore, [1] is the right answer. Note that the author dismisses [3] and [4] in paragraphs 6 and 7 respectively. Hence, [1].
104. Refer to paragraphs 2 and 3. The author states that 'India's Aryans were therefore originally immigrants', and that they reached India via Afghanistan. He also states that scholars looked for an Aryan homeland 'somewhere in the middle of the Eurasian landmass'. However, he is sceptical about the reverent attitude towards the Aryans, and about some of the deeds ascribed to them. Moreover, in the last three paragraphs, archaeological evidence about the Harappan civilization clearly debunks the claim that the so-called Aryans had spread their 'superior culture' to the east. So the author would probably disagree with the given statement. Note that the disbelief over the story of their origin is not presented as an established fact, but a hypothesis, so it is only probably, not definitely, false. Hence, [4].
105. The first halves of all the options are by and large correct. But the second halves of [1], [2] and [4] are wrong. The last three paragraphs do not 'describe the result of contradictory scholarly hypotheses' - rather, they describe the result of contradictory evidence being found. So [1] is ruled out. The author makes no mention of a 'repugnant attitude', so [4] is incorrect. There is no 'popular revolt' mentioned in the passage at all, so there is no basis for [2]. Only [3] is correct: the first four paragraphs describe the widely held attitude towards the Aryans in Europe and in India; and the last three paragraphs show how archaeological evidence showed this attitude to be based on a fallacy. Hence, [3].
106. The psychological value of art is discussed only in the last paragraph of this passage, so the passage cannot be from an article on only that subject. So [1] is wrong. 'Artistic movements' are not mentioned at all in the passage, so [3] can be ruled out as well. The style of the passage is descriptive and factual, and a number of examples from all over history are included in it. This points to a source like a textbook, rather than a popular article, which would not include such esoteric examples, and which would have a livelier tone. Hence, [4].
107. Option [1] is answered by the whole passage, as it is the main topic of the passage. [2] is implicitly answered positively in paragraph 4: 'Sometimes the nationalistic value of art is related to its religious value'. [4] is answered

positively by the example of van Gogh's works in paragraph 2. But [3] is not answered in the passage at all. Hence, [3].

108. In [2], it is not clear why Napoleon's armies stole works of art - it could be for nationalistic reasons or purely material reasons. But it cannot be inferred to be for the psychological value of the artworks. So [2] is ruled out. Similarly, the reason for [3] cannot be inferred with certainty, but given the expensive materials the statue was made of, it was most likely stolen for material reasons, not psychological ones. [4] is a clear example of the religious value of art. Only [1] is an example of the psychological value: it is similar to the example of the rebellion against communism mentioned in the last paragraph, i.e. in both cases, people destroyed works of art because of their psychological associations with hated political regimes. Hence, [1].
109. A 'metaphor' is a figure of speech in which a phrase is applied to something to which it is not literally applicable in order to suggest a resemblance. Here, it is correct as the scene of the wedges was important for Darwin to explain his theory about how the evolution of species. 'Aphorism' means 'a short saying expressing a general truth' which is incorrect. 'Euphemism' means 'the substitution of a vague expression for a harsh thought'. Since nothing harsh is mentioned in the passage, [3] can also be negated. 'Personification' means 'attribution of human nature to inanimate objects'. Since there is no human trait attributed to the vision, [4] can also be negated. Hence, [1].
110. 'Lodged in his mind' means that Darwin was deeply impressed by those wedges but not puzzled by them. Thus, [1] cannot be inferred from the passage. [2] is incorrect as the first sentence of the second paragraph clearly states that Darwin used the idea of wedges to explain his theory of evolution. [3] can be inferred from the fourth paragraph as it states that Wallace supported Darwin's theory but did not like the idea of nature as a celestial farmer. [4] is incorrect as nothing is mentioned about different species living in harmony in the passage. However, the fourth paragraph mentions that Wallace was Darwin's comrade-in-arms but had certain reservations about Darwin's idea of "selection." Thus, it can be inferred that Wallace supported Darwin's theory but not completely. Hence, [3].
111. [1] is not applicable as the passage does not mention nature rejecting or accepting any species. [2] is applicable according to the last sentence of the penultimate paragraph. [3] is applicable according to the fourth sentence of the last paragraph which mentions that people accept the concept of higher powers to comprehend hard-to-explain phenomena such as nature. Hence, [1].

112. The penultimate sentence of the first paragraph clearly mentions limited space (space was tight). Thus [1] is true according to the passage. According to Wallace, nature does not reject or select anything. Thus [2] is not true according to the passage. [3] is true as the penultimate sentence of the third paragraph mentions the reason for the abandonment of wedges-as-species theory propounded by Darwin. [4] is true according to the penultimate sentence of the last paragraph. Hence, [2].
113. In the passage wrestled (second paragraph, first sentence) refers to Darwin trying to fit the wedges theory with regard to evolution. Since Darwin himself has proposed the theory of evolution of species, he cannot be 'forced' to understand it. Thus [1] can be negated. Since Darwin was working only on the theory of evolution of species, he could not be said to be working on different theories at the same time. Thus [2] can be eliminated. The statement clearly mentions that Darwin was trying to finalise his theory of evolution. Therefore, being engaged in the wedges of rocks does not make any sense in the context. Thus, [3] can also be eliminated. "As he wrestled his theory of evolution into shape" implies Darwin struggling to acquire mastery and perfection over his theory. Hence, [4].
114. The passage deals with various provisions of the Finance Act, 1994 and specifies various taxable services and exemptions. Only the last paragraph mentions the adjudication process. Option [2] only talks about the tax adjudication process which is only a small part of the passage but is not the essence of the passage. Hence, [2] can be ruled out. Option [3] deals with arbitration, penalties and appellate remedies. It talks about the content which is present in the second half of the passage. It completely misses out on the first part of the passage. Thus [3] is not completely appropriate. Option [4] talks about the tyranny of taxation. 'Tyranny' means 'autocracy or oppression'. However, the passage does not state any instance of taxation tyranny. Thus, option [4] is completely incorrect. Option (1), which gives the title as 'An Overview of Service Tax Provisions: Rates, Exemptions, Penalties and Assessments', covers every aspect of the passage. Hence, (1).
115. The last paragraph states that '... the assessee may take the credit of such excess service tax paid by him and adjust of tax liability accordingly'. This means that in case of excess tax paid by the assessee, benefit of such tax can be taken by the payer and the tax liability is duly adjusted. Thus, option (1), which states that 'any adjustment of tax liability be made by an assessee on his own, in cases when Service Tax has been paid in excess' is true and can be inferred from the passage. The last two sentences of the passage state that 'In the process of adjudication, the notices can defend their

case themselves. However, they may also engage any person, duly authorized to defend their case before an adjudicating officer.' This makes it clear that the presence of a Chartered Accountant or lawyer is not necessary for adjudication. Thus, option [2], which states that presence of a Chartered Accountant or lawyer is not necessary for adjudication, is true. Hence, even [2] can be inferred from the passage.

The last line of the fifth paragraph states that 'a person who fails to credit the tax or any part thereof to the account of the Central Government within the period prescribed, shall pay simple interest @18% per annum.' The first sentence of the sixth paragraph states that 'If a person who is liable to pay Service Tax fails to pay service tax, he shall pay in addition to such tax and interest, a penalty which shall not be less than Rs.100/- for every day during which such failure continues or @1% of such tax per month, whichever is higher'. Thus, option [3], which combines both these sentences, can easily be inferred from the passage.

Option [4] states that the e-payment service is valid for only amounts other than penalties. The sixth paragraph talks about the e-payment service. However, it does not mention that the e-payment service cannot be used for payment of penalties. Thus, option [4] cannot be inferred from the passage. Hence, [4].

116. All the given four options are meanings of the word 'remitted'. In the sixth passage, the word 'remitted' is used in the context of transmitting money. Thus, option (1) which states 'to transmit money in payment' is the appropriate answer. Hence, (1).
117. 'Assessee' means 'a person who is being assessed for the purpose of determining tax liability'. 'Freight' means 'goods transported in bulk by truck, train, ship, or aircraft'. An 'adjudicator' is 'someone who presides, judges and arbitrates during a formal dispute'. A 'consignor' is the 'person sending a shipment to be delivered whether by land, sea or air'. Thus, option [3] is the correct answer. Hence, [3].
118. Double Bull Realty sought the services of a Singapore-based architectural firm which had no office in India. The first point of the second paragraph states that 'for any services provided by foreign service providers with no establishment in India, the recipient of such services in India is liable to pay Service Tax'. Hence, the service tax will have to be paid by Double Bull Realty and cannot be exempted from the same. Thus, (i) cannot be considered for exemption of service tax. The third point of the second paragraph states that 'For the taxable services provided by a goods transport agency for transport of goods by road, the person who pays or is liable to pay freight is liable to pay Service Tax'. As the raw material supply chain Sidharth Shekhar Services Limited will pay for the services of freight, they have to pay the service tax. Hence, option (ii) cannot

be considered for exemption.

The second point of the second paragraph states that 'for the services in relation to insurance auxiliary service by an insurance agent, the Service Tax is to be paid by the insurance company'. Thus, insurance agent Kanwal Thapar need not pay service tax for providing service. The insurance company Si Ah Chin Barter Ltd may collect the amount from those who opt for insurance, and then pay the service tax. Thus, option (iii) can be considered for exemption. Hence, [4].

119. Chapter V of the Finance Act, 1994 is the provision through which the Central Government levies service tax. Hence, i - a .

Show cause notices are issued under Section 68 of the Finance Act. Hence, ii - c.

Taxable Services have been specified under Section 65(105) of the Finance Act. Hence, iii - b.

The person who provides the taxable service on receipt of service charges is responsible for paying the Service Tax to the Government under Section 68(1) of the Finance Act. Hence, iv - d.

Option (1) provides the correct combination of i - a, ii - c, iii - b, iv - d. Hence, (1).

120. All the given words are the synonyms of 'contravention'. However, 'breach', 'infringement' and 'noncompliance' fit with the context of the passage. The word 'opposition' does not fit with the context of the passage. If we replace it in place of 'contravention', the sentence '....charging any person for opposition of any provisions of the said Act...', it does not convey the correct meaning. Thus, option [3] does not appropriately replace the word 'contravention'. Hence, [3].

121. When the author feels or expresses sorrow for a person or situation, the tone can be said to be 'commiserating'. To be 'grandiose' means 'something that was pompous or has been elaborated much more than what was necessary'. When the author displays an element of praise towards the subject, it means that an 'eulogistic' tone has been used. An 'objective' tone denotes 'an attitude that is free from any bias and based on facts'. From the passage, it is clear that the tone cannot be 'commiserating', 'grandiose' or 'eulogistic'. The passage gives out various facts related to the provisions of service tax. Hence, the correct tone is 'objective'. Hence, [4].

122. Refer to the first paragraph where the example occurs. While [1] is essentially true, as the US GDP is said to have increased by 5 per cent due to the railways, it is not the point of the example. [4] is not true, as the railways were beneficial to the US, just not very much. There is no 'hype' mentioned in the passage, so [2] is partially incorrect. [3] summarizes the point made in the fourth sentence of the first paragraph. Also, since it uses the term 'significance' that is also used in the passage, it is the best option. Hence, [3].

123. The last paragraph lists several older technologies that perform the same essential functions as more recent technologies like the internet and CDs. The older technologies are not said to be valuable in themselves or more important than newer ones, so [1], which means that old things are valuable, is not a suitable answer. [3] implies that despite superficial alterations, nothing really changes - an idea not found in the passage. [4] means that when people really need to do something, they will figure out a way to do it. This idea may be seen in the last sentence, but not in the whole last paragraph. Only [2] - which means there are many ways of achieving the same result - fits in this case, as it summarizes the idea that there are a number of alternative technologies that perform the same functions. Hence, [2].

124. 'Counterfactual histories' are used only as a tool for understanding the significance of various technologies in this passage - they are not the subject of it. So [2] can be ruled out. [3] is far too broad a topic. [4] contradicts the basic idea of this passage: the author's contention is not e, [1]. that modern technology is insignificant, but rather than its significance should be gauged by comparing it with the alternative technologies we could be using instead, i.e. the ones we used in the past and the ones we could use in a hypothetical scenario in which current technology fails. This suggests that option [1] is the most suitable title. Hence, [1].

125. The author mentions his view on the relationship between genes and traits in the last two sentences of the first paragraph: Consequently, it will not do to say simply that innate traits are 'caused by genes' whilst acquired traits are 'caused by the environment'. Any relationship between genetic causation and the innate/acquired distinction will be far more complex than this. Thus, the author would agree only with Statement I. Hence, (1).

126. The reason is clearly stated in the fourth paragraph: This research tradition interprets many of its own results as demonstrating the inadequacy of the innate/acquired distinction, and it is critical of the results and interpretations of results found in neo-nativist research. So the author is asking those who defend the distinction using neo-nativist cases to study this research which points out that the distinction may be an inadequate one. Only option [4] states this reason. Option [3] is incorrect since it is states the opposite of what is mentioned above. Option [1] is incorrect since psychobiology and genetics cannot be used interchangeably. Option [2] is incorrect since the author does not say that the distinction is incorrect but only that these researchers have interpreted their results to mean that the distinction is inadequate. Hence, [4].

127. The passage starts with how the innate/acquired distinction is commonly misunderstood as being caused by genes/environment. The author then outlines three theories and explains the fourth one that belongs to sceptical tradition and questions the distinction itself. The passage concludes with the argument that efforts to explain the distinction using arguments related to genetics have been unsuccessful and it has not been supported by the developments in other fields; maybe it is still best understood within the field of psychological research. Option [3] best captures this idea. Option [1] is incorrect since the author does not say that the distinction is a psychological one; it is stated that it can be best understood within the field of psychological research. Option [2] only states a particular idea mentioned in the passage. Option [4] is incorrect, as the author does not say the debate can be resolved. Hence, [3].
128. In the second paragraph, it is mentioned that specific regions of the brain relate to psychological operations such as perception, judgment and decision making and also the important role of culture in modulating those processes. [1] relates to judgment and requires visual processing, the second to perception and the third has been discussed in detail about the effect of culture on neural functions. Hence, [4].
129. The passage suggests the powerful role of culture on brain functions, but nowhere does it affirm that it is unlimited. So, [1] is incorrect. [3] is also not suggested, as there is no mention of a native learning a foreign practice and its response from the brain. [4] is also ruled out as the passage focuses on cultural practices or the native way of doing things. No negatives about culture have been mentioned in the passage with regard to learning foreign practices. Only [2] is brought out clearly throughout the passage especially with the example of the abacus which is a cultural tool. Hence, [2].
130. Refer to the sentence 'that the same behavioral outcome is accomplished by different brain pathways.' East Asians use a different tool to reach the same goal than Westerners but it cannot be inferred that the former have better reasoning powers. So, [1] can be negated. According to the findings of the experiment, native English speakers engaged the left perisylvian cortices much more prominently than the Chinese speakers. But that does not mean the former develop thicker cortices. So, [2] can be ruled out. [3] is incorrect as the last paragraph mentions that for Japanese abacus masters, the left parietal lobe was found to be bilateral. However, nothing is mentioned about an enlarged parietal lobe. Also, the passage does not compare Japanese with Westerners with regards to mathematical ability. [4] can be inferred from the last two sentences of the third paragraph. Hence, [4].
131. The passage talks about mathematics, its history and the contributions of Indian mathematics. Option (1) talks about a newspaper article lamenting the lack of scientific temper among Indian historians. However, the passage does not pass any such arguments about the scientific temper of Indian historians. Hence, (1) can be negated. A blog essaying the history of mathematics from ancient times to the modern era would dwell upon various mathematicians across different eras, their contributions and findings. However, the passage only focuses on establishing the contribution of ancient Indian mathematicians to the field of mathematics. Thus, option [2] can be negated. Option [4] states that the passage is a part of an article published in a journal of mathematics describing the contributions made by Indian mathematicians. However, the passage describes the prevailing situation in the academic field and states that the contributions of Indian mathematics have not been given prominence. Moreover, the language of the passage does not reflect that of a mathematical journal. Hence, [4] can be ruled out. The first line of the last paragraph states that 'Keeping this in mind, the authors should be commended for endeavouring to take up this prodigious task.' From this it becomes clear that the passage is introducing some authors who will describe the 'concrete contributions made by Indian mathematicians in the initial advancement of mathematics'. Thus, option [3], which states that the article is a preface or foreword in a book, seems most appropriate. Hence, [3].
132. 'Remonstrate' means 'to reason or plead in protest'. 'Adventitious' means 'something that happens as a result of an external factor or chance rather than design or inherent nature'. 'Prodigious' means 'something which is of remarkably or impressively great in extent, size, or degree'. 'Momentous' means 'of great importance or significance'. Thus, i - d, ii - c, iii - a, iv - b are the correct answers. Option [4] gives this combination. Hence, [4].
133. The first option gives the title as 'Eurasia: The Cradle of History of Mathematics'. The term 'Eurasia' is used to refer to the combined landmass of Europe and Asia. However, the passage clearly states that the contribution of Indian mathematics has been ignored. The figurative use of 'cradle' means 'the place or region in which anything is nurtured or sheltered in its earlier stage'. As the whole of Europe learned mathematics through the Greeks, it can hardly be called as the cradle of the history of mathematics. Thus, option (1) can be ignored. Option [2] states that India and Greece were two civilizations united by mathematics which were divided by destiny. However, this option joins the contribution of India and Greece. The passage does not state any fact which shows that contributions made by Indian mathematicians in the initial advancement of mathematics

are related to the developments that occurred in a later era in Greece. Also, the term 'divided by destiny' means 'to be separated or torn between two extreme choices'. Even this cannot be concluded from the passage. Thus, [2] cannot be inferred from the passage.

Option [4] states that the passage can be a perspective by western historians and Euro-centric academics. However, the entire passage focuses on establishing a non-Western and Indian viewpoint of history of Indian mathematics. Thus, [4] can also be ruled out.

The expression 'academic acrobatics' means 'establishing an academic position by trickery or by usage of deception'. Also, 'negation' means 'the act or an instance of denying a truth'. The western and Euro-centric academics have consistently denied the contributions of Indian mathematics. Moreover, by using their position of eminence, they have created an illusion that Indian mathematics had very little to contribute to the history of mathematics. Thus, option [3] clearly captures the message of the passage. Hence, [3].

134. The first option states that historians of Indian origin have a tendency to exaggerate claims of historic contribution of Indian mathematics. The passage does not make such a judgment. Also, the claim that Indian universities do not have the wherewithal to fund courses on history of Indian mathematics is not mentioned in the passage. Thus, (1) can be ruled out.

The passage clearly surmises that the belief of Euro-centric academics which states that almost everything in mathematics was done outside India is a false, motivated and fabricated opinion. Hence, [2] is incorrect.

The passage states that some texts of Indian history have not been translated from their original languages. However, this does not mean that they 'cannot be translated'. Thus, option [3] is not correct.

The first part of option [4] states that the 'history of Indian mathematics is not even considered as a part of the world history of mathematics due to the Euro-centric academics that have spread a motivated version of the history of mathematics'. This is correctly stated in the third paragraph of the passage. The second part of the option [4] states that 'the lack of multiple studies determining positive and concrete contributions made by Indian mathematicians in the initial advancement of mathematics'. The last paragraph mentions this point and states that some authors have begun to work on this. Thus, [4] is true. Hence, [4].

135. The first paragraph states that some Indian mathematicians do not have the time to study about the history of mathematics and the contribution of Indian mathematics to the history of mathematics. However, the option (i) also states that they do not have the energy, resources or orientation to do so. This is incorrect as it is not stated in the passage. Hence, (i) cannot be inferred from the passage.

Option (ii) states that highlighting concrete contributions made by Indian mathematicians in the initial advancement of mathematics and relating them to the developments that occurred in a later era in Greece, Middle East, China and Japan will expose the deception spread by the Euro-centric academics about the contribution. This can clearly be inferred from the third and four paragraphs. Hence, (ii) can be inferred from the passage.

The option (iii) states that unless a nation and a people work to own their place in history and present it in an appropriate manner, they will be a slave of external projections of their histories. This almost seems to be the summary of the passage. Hence, (iii) can also be inferred from the passage.

The option (iv) states that, it is important for academics to move ahead from the deification of the contribution of Indians to the history of mathematics and work practically on finding new innovations in fields such as mathematics. This is in contrast to the message of the passage. Moreover, the passage does not state that mathematics should work on finding new innovations in fields such as mathematics. Hence, (iv) cannot be inferred from the passage.

The last option states that it is essential to find Western historians and Euro-centric academics of history of mathematics as they have more credibility than Indian mathematicians. This is completely opposite to the message of the passage. The passage states that Indian mathematicians must focus on establishing the contribution of ancient Indian mathematics to the field of mathematics. Moreover, the passage cites the bias of Western historians and Euro-centric academics and their negation of Indian history. Thus, (v) cannot be inferred from the passage.

Thus, (ii) and (iii) are correct. Option [2] gives this combination. Hence, [2].

136. All the four words are synonyms of 'deadening'. However, the first three of them, 'injuring', 'destroying' and 'stunning' are used in the context of injuries. The passage states that the studies of history of mathematics have suffered hopelessly and 'this has led to a deadening disposition'.

It means that the prevailing state of academic studies have 'deadened' or 'dulled' one's frame of mind with respect to studies on the history of mathematics in India. Thus, the closest meaning of the word 'deadened' is 'dulling'. Hence, [4].

137. The author lists the following three problems with the scientific model of wisdom studies: they are binary (only yes/no options), people know what the right answer is and it ignores all complexity of real-time decision making mentioned in the last lines of the second paragraph. Only option [1] includes all these reasons. Hence, [1].

138. The author says, there is a danger in seeing this as a map of isolated points rather than a three-dimensional, pulsing, dynamic network of neural coordination, one that is constantly changing, and changeable, which means the scientific model can end up removing all the complexities of real-life decision-making, in other words, it becomes simplistic. Option (1) is incorrect as the scientific method is rational but the results will be simplistic. Hence, [2].
139. The passage revolves around scientific efforts to understand wisdom. The author argues that scientific efforts cannot really capture real-life decision-making process, which is essentially idiosyncratic, meaning without any fixed logic or causal relationship. So the author does not really think that we can understand wisdom. Options [2], [3] and [4] while bringing together the three words in the passage science, wisdom and knowledge, do not convey what the passage is about as precisely as option [1]. Hence, [1].
140. Throughout this passage, the author provides examples of dialect words relating to various aspects of Nature, so the passage can be called descriptive. The author also argues in favour of a more meaningful connection to Nature. Thus the passage is also argumentative. Hence, [4].
141. The passage is not just about words in general, but words specifically words that are related to Nature. Thus, [1] and [2], which do not mention Nature at all, can be eliminated. [3] is only partly right as the passage is not so much about Nature speaking through words, but rather about the author experiencing Nature through certain words. This is evident from the fourth paragraph. Thus, [4] is a better title than [3]. Hence, [4].
142. The author is not melancholy in the ending paragraph. Also, he does not contradict the rest of the passage, but merely adds that sometimes language is inadequate to describe Nature. Thus, [1] can be eliminated. The author does not mention different languages in the last paragraph, so [2] is not correct. [3] is incorrect as the last paragraph is not about the inadequacy of language to capture the thoughts of a person in general, but to praise the beauty and awesome spectacle of Nature in particular. Hence, [4].
143. In the sixth paragraph, the author claims that according to Oliver Rackham, landscape can be lost in four ways, including through the 'loss of meaning'. [4] is irrelevant, as it involves a different point (which the author discusses in the penultimate paragraph). Both [2] and [3] reverse the cause-effect direction, by stating that meaning is lost when the landscape is lost, rather than that landscape is lost through the loss of meaning. Only [1] makes the correct connection; and it relates to the overall theme of the passage, i.e. the importance of words in experiencing Nature. Hence, [1].
144. The penultimate paragraph states that newer words related to Nature being coined. The last line especially confirms the author's notion that though old words are forgotten, newer words will be created in due time. The second paragraph is used by the author to prove that words related to Nature are being replaced by words related to the virtual world. [1] is incorrect as it only relates to the second paragraph, and not the penultimate paragraph. [3] too refers only to the second paragraph. The assertion made in [4] does not have any basis in the passage. [2] is correct, as the author points out in the second paragraph that some words related to Nature are lost, while in the penultimate paragraph, he shows that new words related to Nature are being created. Hence, [2].
145. According to the passage, (refer to the 4th paragraph), GDP set the purpose and direction of economic activities and in the same paragraph, 'growth defined by GDP became the pre-eminent goal of national policy making. [1] can be negated as it has not been mentioned in the passage [2] talks only about the most developed economies. [4] is incorrect as peace is not addressed by the passage. Hence, [3].
146. [1] does not weaken the effectiveness of GDP. [3] can be negated as it is mentioned in the last paragraph that significant differences in countries and culture can exist even if they all rely on GDP. Therefore, [3] is not a new condition. [4] is ruled out as GDP pertains to economic growth only. Only [2] is the most suitable statement - if GDP figures are not exact when other more exact measures exist, then its effectiveness will be weakened. Hence, [2].
147. Option [1] can be negated as it talks about GDP losing its appeal in countries with political issues, which is not the case. The reference to 'loose cannon' in [3] is incorrect as GDP has been found to be effective in economic matters. [4] cannot be inferred as there is no basis for it in the passage. The last paragraph gives reference to a GDP spell and states that a headline such as "Robust Economic Growth Threatens Global Well-Being" is beyond its scope. Thus, it can be inferred that people's economic well-being is all that matters and most human aspects of well-being are likely to be ignored by a GDP-obsessed world. Hence, [2].
148. The passage suggests that wrestling is an all-involving game wherein the spectator just gives in to the pleasure of watching the players undergo the motions of the game. The passage brings out the similarity between wrestling and a Greek drama or a solar spectacle. However, it does not imply that wrestling is of Greek origin. Thus, [1] can be eliminated. The aspect of a fair fight is discussed with respect to false wrestling. Thus, [2] can also be eliminated. The concept of excellence is mentioned in regard to boxing - not wrestling. Thus, [4] can also be

eliminated. However, the passage throughout mentions that wrestling is about certain excessive passions. Hence, [3].

149. The passage compares wrestling to a spectacle because like in a spectacle, the pain and suffering is not masked but totally displayed. Characteristics such as wrestling being played out according to the whims of the spectators, or spectators deriving sadistic pleasure from wrestling or the spectacle of wrestling being a tragic-comic is not indicated in the passage. Thus, [1], [3] and [4] can be negated. Hence, [2].
150. According to the author, winning is not important as the beauty of the game lies in the motions of the game, that is, how it moves is more important than who wins it. [1] contradicts the argument of the passage as calculated moves would not incite any passion among the spectators. [2] is a generic statement applicable to other sports as well. Nothing regarding the attractiveness of the prizes vis-a-vis other sports has been mentioned in the passage. Therefore, [4] is not correct. Hence, [3].
151. In the context of the passage, 'ignoble' means 'base or dishonourable'. 'Superior' in [3] is the opposite of the word. The other two words are not related to 'ignoble'. Hence, [2].
152. Though human emotions are mentioned in the passage, they are not limited to laughter and fear. Thus, [1] can be eliminated. [2] is only partially correct as the passage is more about people's thoughts in the presence of Nature and not only Nature. Thus, [2] can also be eliminated. [3] is the correct title as it is the main point of the passage. [4] is also incorrect because the passage does not claim that the only people who can find comfort in Nature are those who are restive (i.e. restless or uneasy). Hence, [3].
153. [1] cannot be inferred as the author implies that Nature - and not urban landscape - is hardwired in our genes. The author only mentions that rural, suburban and urban students in Texas took part in the survey, but does not differentiate among these three groups as to their views of Nature. Thus, [2] can also be eliminated. [3] does not have any basis in the fourth paragraph. [4] can be inferred from the sentence 'Modern individuals ... awful'. Hence, [4].
154. [1] is incorrect. If the passage was a finding from a scientific experiment, then there should have been more data and statistics related to that experiment. [4] can be ruled out for similar reasons: a research paper would have provided more data and statistics, and would be more formal in tone. Also, the passage is not just about the benefits of Nature, but also its negative effects. So [3] can be ruled out as well, since a book on natural healing

is unlikely to talk about how 'Nature is Scary, Disgusting and Uncomfortable'. The more likely source is [2], as the passage is about both the positive and negative effects of Nature; also, the author addresses his audience directly, so the passage is in the form of a lecture. Hence, [2].

155. [1] is answered in the last paragraph of the passage which states that when we are in the wilderness, we contemplate issues like freedom and death, and that when we are busy with our daily lives in the city, such profound thoughts do not seem to occur. [2] and [3] have no basis in the passage. Concepts such as 'freedom' and facts such as 'people living longer' are not mentioned in the passage. Hence, [1].
156. [1] is incorrect as the author does not differentiate among memories depending on when they are formed. [2] is also incorrect as the intention of the author is not to showcase 'unpleasant memories' but the fact that memory can change over time without our realizing it. [3] is the main point of the passage, which the author illustrates with the example of Williams' story. [4] is also incorrect as any memory gets embellished with time not just the unforgettable ones. Hence, [3].
157. [1] is incorrect as the passage claims the opposite - the specifics of memory get blurred and may change over time but not the gist of the incident. According to Elizabeth Loftus (in the last paragraph), Hilary Clinton may have unknowingly embellished her experience (like Brian Williams), not lied deliberately. So [2] is not necessarily true. Refer to the first sentence of paragraph 7: the author does not mean that recounting memories is literally a performance, or that this is the case for only some people - he calls the act of the act of recounting memories a 'performance' in the metaphorical sense. Thus, [4] can also be negated. Only [3] is true, as it is stated in the penultimate paragraph. Hence, [3].
158. 'Lexicon' means 'the vocabulary of a particular field'. The sentence appears in paragraph 6, in the context of the author explanation that memory is not permanent but can change with time. So only [2], which mentions the short-lived state of memory, can be correctly inferred from the given sentence. [1] is incorrect as it does not refer to the temporary quality of memory. [3] is also incorrect as memories are not illusions but real life experiences of people. Hence, [2].
159. Though it has been stated that memories change with time, the passage does not discuss time in detail. Thus, [2] is not a suitable title. The act of remembering necessarily involves retrieval, so the dichotomy in [3] does not make sense. [4] implies that memories can never be ascertained to be true or false, which is a point that can be inferred from this passage, but it is not the main point of this passage. So [4] is not an ideal title. [1] is

the most suitable title, as it captures the main point of passage - i.e. that memories are unreliable - and ties it to the Brian Williams incident that forms a major part of this passage, by suggesting that it is possible that it is memories themselves, not people, who lie. Hence, [1].

160. According to the order given in the last sentence of the passage, only [2] follows, as white (dove), blue, red and brown (the colour of the house sparrow) is the order that has been mentioned. Hence, [2].
161. [2] is a general statement about the colour red which is not indicated in the passage. Also, the response of the colour red is discussed in terms of human emotions and not in terms of the behaviour of birds. Though birds are mentioned in the beginning of the passage, they are only used to show how humans perceive beauty. 'Warm' colours are discussed, not 'hot'. [4] can be negated as the findings of the experiment show a level of evolution in recognising colours among humans. Only [1] is true, as blue evokes a specific response (from the third sentence of the second paragraph) while the intermediate colour yellow-green is taken negatively (eighth sentence of the last paragraph). Hence, [1].
162. The passage states that humans' preference for white and black is driven by the fact that objects are visible in the night environment. But [1] does not follow from this. The shape of birds is not mentioned in the passage, so [2] can be negated. [3] cannot be inferred from the passage as the first sentence of the second paragraph mentions that humans prefer certain coloured traits in general and this is not specific to birds. Only [4] logically follows from the findings of the cross-cultural experiment discussed in the passage. Hence, [4].
163. Option [1] states that the passage can be a newspaper article on water conservation and dams. Although the article is about water and sharing of water resources, it does not focus on water conservation and dams. Hence, [1] is not appropriate.
- The passage talks about the Indus and the possible conflicts that can arise between India and Pakistan over the sharing of its waters. This cannot be extrapolated to assume that the passage is a preface or a chapter in a book about regional conflicts between various countries in Asia. Hence, [2] is not appropriate.
- The fourth option states that the passage can be an online post about rivers on a social networking website. The passage does not focus entirely on 'rivers'. It is about the possible conflicts that can arise over water-sharing. Moreover, the tone and language of the passage is different from those used in online posts on social networking websites. Hence, [4] is not correct.
- The language employed in the passage clearly reflects the style used in research articles. The paragraph starts by giving the geographical terrain and the various

tributaries followed by the history surrounding the river and its current status. Finally, the passage also talks about 'water sharing between two countries'. Hence, option [3], which states that the passage is an article published in a journal discussing water sharing between two countries, is true. Hence, [3].

164. Although the passage mentions about the India Independence Act and the World Bank's pact, they are not the main focus of the passage. Thus, [1] cannot make a suitable title. While the Indus, Ganges, and Brahmaputra originate in the Himalayas, the passage is not about sharing the waters of the three rivers. Hence, option [2] is incorrect.
- Option [3] talks about 'peace' and 'truce'. 'Truce' means 'a ceasefire'. The passage does not state that the treaty has ushered in an era of peace or brought about peace between the two neighbours. Thus, in the context of the passage, option [3] does not appear to be correct. The passage talks about the geographical aspects of the Indus river including its tributaries, water-sharing arrangements, the historical contexts of the India Independence Act and the Punjab Boundary Commission's suggestion; and the possible conflicts that can arise in future. Thus, option [4] is appropriate. Hence, [4].
165. A catchment area is an area from which rainfall flows into a river, lake, or a reservoir. A drainage area is the extent or the total area of land where surface water converges to a single point at a lower elevation, usually the exit of the basin, where the waters join another waterbody. Hence, [1].
166. 'Accession' is 'the act of joining a treaty or a group or a country'. Thus, I - b.  
 To 'instill' means 'to gradually but firmly establish an idea or attitude'. Thus, ii - h.  
 To 'demarcate' means 'to set the boundaries of something'. Thus, iii - f.  
 'Headworks' are the apparatus for controlling the flow of water. Thus, iv - a.  
 Hence, [3].
167. The second paragraph mentions that the partition was hastily completed in a mere 73 days and the issues of water sharing of the Indus River Basin were not deliberated completely. Thus, [i] can be inferred from the passage.
- Option [ii] states the contributions of the western tributaries. Though the passage mentions that the western tributaries are not discussed herein, the reason for the same is not mentioned. Hence, [ii] cannot be inferred from the passage.
- The passage does not state anything about sharing controls over Kashmir. Hence, option [iii], which states that '...sharing controls over both water and Kashmir' is completely incorrect.
- Thus, even [iii] cannot be inferred from the passage.

The last sentence of the second paragraph states that 'Pakistan overtly sought to grab Jammu & Kashmir for various reasons including the desire to control the waters of these rivers'. The last paragraph states that 'Recent stresses and strains in the observance of the Indus Water Treaty [IWT] have had many analysts believe that water sharing will take a politically charged dynamic....'. These two sentences clearly bring out the fact that, due to its past history of trying to grab land and not completely observing the conditions of the IWT, Pakistan may not adhere to the terms of the IWT in the hope of getting rights over more water. Hence, [iv] can be inferred from the passage.

The passage does not mention anything about the population of Hindus, Muslims and Sikhs. Hence, [v] cannot be inferred from the passage.

Option [vi] states that the IWT permanently settles the issue of sharing the waters between India and Pakistan. However, the passage does not point in this direction. On the contrary, it is clear that the water-sharing disputes are set to increase in the future. Thus, [vi] cannot be inferred from the passage.

The second paragraph states that '...the headworks were located mostly in the Eastern Punjab were awarded to India...'. The land irrigated by the water flow from such headworks fell in Pakistan. If the irrigated land falls in one country and the headworks controlling the water flow lie in another, it cannot be practicable to run such an arrangement. Hence, option [vii], which states that 'the suggestion of the Punjab Boundary Commission to share control was not feasible', is true. Thus, [vii] can be inferred from the passage.

Hence, [i], [iv] and [vii] can be inferred from the passage. Option [2] gives this combination. Hence, [2].

168. When the tone of any passage is 'equivocal', it means that there is lack of a clearly defined position and the text can be interpreted in many ways. The tone of the passage is clear and not vague. Hence, [1] is incorrect. 'Cynical' represents a tone of pessimism or negativity. 'Bleak' means 'a resigned attitude with little hope of anything positive'. The passage does not present such negative view or opinions about water-sharing between the two countries. Hence, [2] and [3] can be ruled out. An 'objective' tone denotes an attitude that is free of bias and based purely on facts. The passage mentions various details on water-sharing. Moreover, it factually establishes the conclusion that water sharing may become a politically charged issue and a source of future conflict. Hence, [4].

169. In the first paragraph, the source of the Indus River has been provided. The second statement of the first paragraph clearly states that 'the Indus river along with the Brahmaputra, Sutlej, and Karnali rivers are fed by massive Tibetan glacial waters to become a mighty river with further feeds from other glacial catchment areas in Karakoram and Zanskar ranges'. Option [2] is thus true and can be concluded from the passage.

From the passage, it can be clearly understood that water is an important resource and disagreements over water-sharing can escalate into various problems between two neighbouring countries. The last paragraph states that '...many analysts believe that water sharing will take a politically charged dynamic and may even replace Kashmir as the primary source of conflict between India and Pakistan'. Moreover, the last sentence of the second paragraph states that 'Pakistan overtly sought to grab Jammu & Kashmir for various reasons including the desire to control the waters of these rivers that succeeded in instilling only distrust among Indian minds'. This makes it clear that water-sharing treaties can be a source of tension with countries like Pakistan. Thus, [3] can also be inferred from the passage.

The second paragraph states that 'The India Independence Act enacted in 1947 by British Parliament and the subsequent British withdrawal from India left the subcontinent partitioned between two independent states marred by demarcation problems along their international boundaries.....as well as the complex riverine systems of Indus, Ganges, and Brahmaputra'. The same paragraph also states that 'due to a hasty partition that was completed in a mere 73 days.... water sharing issues of Indus River System would later take over a decade to resolve'. Moreover, it is also stated that '...the Indus presented a complicated set of issues stemming from thousands of kilometers of man-made irrigation canals and headworks that regulated the flow of its waters'. Thus, it is clear that, due to a hasty partition, an unnatural boundary was created between India and Pakistan that gave rise to various conflicts in the past as well and the disagreements over water may well continue to occur in the future. Hence, even option [4] can be inferred from the passage.

'Sleight of hand' means 'trickery' or 'deviousness'. However, the IWT was signed by both India and Pakistan. Thus, if there was any trickery involved, Pakistan would not have signed such a treaty. Although, there might have been a reduction in the quantity of water made available to Pakistan, it cannot be termed as deliberate. Thus, option [1] cannot be concluded from the passage. Hence, [1].

170. 'Overt' means 'open to view' or 'not concealed'. 'Covert' means 'secret', 'concealed' or 'disguised'. This, 'covert' is the antonym of 'overt'. Hence, [3].

171. The second paragraph elaborates on what the patterns of language reveal about a culture. Statement I is incorrect as the paragraph does not refer to social structure at all. Statement III is incorrect since the paragraph refers to how language can influence the way people assign blame and punishment, whereas the statement talks about judicial processes, which refers to the way the judiciary functions. Statement II is incorrect since the passage talks about language influencing human agency, that is, the power that an indi-

- vidual has to act out of his own volition and not about the importance of human actions. Hence, [4].
172. The answer to this question can be drawn from the information given in the last sentence of the penultimate paragraph; the structures that exist in our languages profoundly shape how we construct reality, and help make us as smart and sophisticated as we are. Option [1] clearly states this. The rest of the options cannot be inferred from the passage. Hence, [1].
173. The aim of the passage is stated in the first sentence, the question of whether languages shape the way we think goes back centuries. The rest of the passage explores this question. Hence, the title best suited to this passage is option [3]. Option [2] is incorrect since linguistics and language are not the same. Option [4] is not related to the content of the passage. Option [1] is incorrect since the passage is about language and thought, not language and culture. Hence, [3].
174. [1] is incorrect as the third paragraph clearly mentions that Ferrone has used Voltaire's model of the Enlightenment while [1] mentions that it was based on the views of Hegel and Nietzsche. [2] is incorrect as the new *gens de lettres* were responsible for spreading the ideas of the Enlightenment; they were not the ones being influenced by it. [3] correctly captures the important points of the passage. [4] is incorrect as according to the passage, the earthquake of 1755 brought about the Enlightenment along with the influence of written sources such as books and pamphlets. Hence, [3].
175. According to the last paragraph, Nietzsche embraced the ideas of Voltaire and Kant, and was inspired by them (though he did not necessarily agree with them fully), so [1] can be inferred, and thus eliminated. [2] cannot be inferred, as, according to the second paragraph, it was Voltaire who criticized the church and not the other way round. [3] can be inferred from the fourth paragraph and can thus be negated. The penultimate paragraph mentions that Hegel believed religion to be the reason behind the French revolution and the last paragraph mentions that Nietzsche also believes in the criticism of religious authorities to bring about progress in society. Thus, [4] is inferable and so can be eliminated. Hence, [2].
176. Hegel was not a critic of religion but of secularism. Thus, [1] is incorrect. The last paragraph states that 'Nietzsche embraced Voltaire as the great debunker of religion', not that he embraced religion itself. The penultimate paragraph says that Hegel supported religion and was a critic of secularism, while the last paragraph says that Nietzsche believed that secularism led to nihilism, i.e. a rejection of law and authority. Hence, [3].
177. [1] is incorrect as the example of Hegel as an Enlightenment shows: Hegel criticized the secular and progressive ideas of his fellow Enlightenment thinkers, yet the author considers him an Enlightenment thinker as well. Also, the Enlightenment was not restricted only to providing explanations of natural phenomena. [2] is correct as it is a paraphrase of the ultimate goal of the Enlightenment as stated in the last sentence of the third paragraph. According to the author, during the Enlightenment, people started questioning and criticizing rather than blindly following authority. Thus, [3] is incorrect as the Enlightenment did not measure public opinion but rather created it. Though the passage mentions that the Enlightenment challenged divinity, it was not restricted to challenging religious dogmas. Thus, [4] can also be eliminated. Hence, [2].
178. Only Buddhist cosmology adheres to the pre-Copernicus era of astronomy. [2] is vague and [3] can be negated because the concept of "emptiness of ultimate reality" has not been discussed in the passage. [4] is correct as Buddhists view human existence and the universe as subject to the cycle of birth, death and rebirth - the 'kalpa' which contemporary scientific knowledge does not - at least with regard to the cycle of birth, death and rebirth of humans. Hence, [4].
179. A close reading of the passage suggests that the two philosophies of Buddhism are in consonance with the scientific view of the cosmos. So, [1] can be negated. [2] is not true as the two philosophies form a connection with the universe. [3] can be negated as it contradicts the argument of the passage. Both the philosophies are philosophical and contemplative as they employ allegories and analogies. [4] gives the correct interpretation in the context of the passage. Hence, [4].
180. The entire passage focuses on how Buddhist cosmology also accommodates scientific insights. It does not mention western philosophy at all. Thus, [1] can be negated. The passage does not disprove science in any way. Rather the author gives scientific examples to prove his point. Thus, [2] can also be eliminated. The author has only compared the new truths which are scientifically proven with the old Buddhist thoughts. It also does not say that the new truths lack depth. Thus, [4] can also be eliminated. Hence, [3].
181. The passage does not mention anything about contemporary anthropology. Hence [1] cannot be the title. The first sentence of the second paragraph states that 'Anthropology's refusal to engage with historical events has its origins in a variety of factors'. Thus, history and anthropology do not make a balancing combination. Thus, option [2] is not an appropriate title. 'Exegesis' means 'critical explanation or interpretation of a text, especially of scripture'. The third option talks about 'the exegesis of culture'. However, the passage

does not interpret culture from any angle of any scriptures. Thus, option [3] cannot make an appropriate title. The first sentence of the passage states that 'History has often proved a stumbling block to anthropology'. The first sentence of the second paragraph states that 'Anthropology's refusal to engage with historical events has its origins in a variety of factors'. This makes it clear that anthropology usually has a problem in dealing with history.

The last paragraph states that 'the development of an ahistorical anthropology which generated a string of self-sufficient holistic models'.

Thus, it is clear that ahistorical anthropology models have helped in overcoming stumbling blocks of history. Thus, option [4] covers the complete essence of the passage. Hence, [4].

182. Dichotomy is a difference or division between two things. Thus, i - e.

Ethnology is the systematic study of people and cultures. Thus, ii - d.

An imperialist is a person who supports or practices a policy of extending a country's power and influence through colonization, use of military force, or other means. Thus, iii - b.

Anthropology is the scientific discipline that focuses on the human species, its origins, its evolution, commonalities and diversity. Thus, iv - c.

Exegesis is the critical explanation or interpretation of a text, especially of scripture. Thus, v - a.

Hence, i - e, ii - d, iii - b, iv - c, v - a. Option [1] gives this combination. Hence, [1].

183. 'Obeliance' and 'deference' are synonyms of 'reverence'. 'Censure' is the antonym of 'reverence'. 'Abeyance' is 'a state of temporary suspension'. It is neither the synonym nor the antonym of 'reverence'. Hence, [3].

184. To 'accentuate' means to 'highlight', 'emphasize' or make something more prominent. To 'underplay' means to 'lessen' or 'reduce' the impact of something.

The first line of the statement is 'Instead of being on the defensive against the terrorists, we have \_\_\_\_\_ our defences by building electrified fences...'. This makes it clear that the defences have been made prominent and not weakened. Thus, [i] fits perfectly with the first blank.

The second line states that 'we have ... moved away from \_\_\_\_\_ warfare techniques that demand adherence to strict processes'. Asymmetric warfare is a violent conflict between a formal military and an informal, less equipped and supported, resilient opponent. Conventional warfare is the traditional form of warfare conducted by using conventional processes and tactics. In the context of the statement, 'conventional' is the right answer. Thus, [iv] fits perfectly with the second blank.

The third line of the statement is 'we...are ready to

\_\_\_\_\_ inside enemy territory to neutralize terror camps'. To 'delve' means 'to reach inside and search for something' or 'make painstaking enquiries into something'. To 'dart' means 'an act of moving or running somewhere suddenly or rapidly'. In the context of the sentence, 'dart' is appropriate. Hence, [v] fits perfectly with the third blank. Option [2] gives the correct combination. Hence, [2].

- 185.

Option [i] states that 'anthropology focuses on healing people's lives due to wounds caused by historical events and studying those events may cause those wounds to reopen'. The passage does not mention this argument. Hence, based on this argument, it is erroneous to establish that anthropology and history do not go hand-in-hand. Thus, option [i] cannot be the reason of dichotomy between history and anthropology.

Option [ii], which states that 'anthropology's favoured methodology of participant observation is often inadequate for observing historical change', is clearly acknowledged in the second paragraph.

The second paragraph also mentions that many anthropologists had ties with European imperialist interests. Thus, it is evident that such anthropologists preferred to ignore any uneasy findings about the histories of the people who might have suffered under the colonizers. Hence, even option [iii] is a factor which brings forth the point that anthropology and history do not go hand-in-hand.

The last paragraph states that 'ahistorical anthropology has generated a string of self-sufficient holistic models'. However, this development of ahistorical anthropology has taken place precisely because anthropology was not able to delve more into history. This does not mean that history is irrelevant to anthropology. Thus, the development of ahistorical anthropology is not a reason of anthropology and history not going hand-in-hand but its consequence. Hence, [iv] cannot be accepted.

The fourth sentence of the second paragraph states that there is an 'absence of historical records amongst many of the peoples anthropologists conventionally choose to study'. Thus, the absence of historical records is a legitimate cause of anthropology and history being at odds with each other. Thus, [v] is a factor that can be said to be the cause of anthropology and history not going hand-in-hand.

The first paragraph also states that violent events of history are usually not studied by anthropologists and are typically followed up by journalists, political scientists and historians. This is also one reason why anthropology stays at an arm's length with history. Thus, [vi] is also a contributing factor.

Hence, all options except [i] and [iv] are the reasons why anthropology and history do not go hand-in-hand. Hence, [3].

186. In Biblical context, a behavior or attitude that leads another to sin is indeed called as a 'stumbling' block.

- However, the passage does not deal with religious literature. Hence, [1] is not an appropriate choice. Acting in a confused or ineffectual way is known as 'bumbling'. Performing special feats especially related to gymnastics is usually referred to as 'tumbling down'. Thus, [2] and [3] are not the correct answers. A stumbling block is a circumstance that causes difficulty or hesitation. Hence, [4].
187. The paragraph states the reasons that caused the rise of ahistorical anthropology. It ends with a sentence stating that the models of ahistorical anthropology leave little space for historical events. The sentence following this passage should carry forward the theme and state something more about the role or status of history with regards to anthropology. Option [1] states that 'unless the social structure collapses, ahistorical anthropology will continue to be the most utilized model of anthropology'. However, this cannot be the following sentence to the paragraph as it turns the discussion to 'social structure'. Nothing in the passage mentions about the collapse of social structure. Thus, option [1] is incorrect. Option [3] states that 'there is no time, money or resources to focus on historical events'. The passage does not state that the unavailability of time, money or resources affects anthropology's interaction with history. On the contrary, the passage mentions various other reasons for anthropology's reduced interaction with history. Thus, option [3] is unsuitable to be placed as the final sentence. Option [4] passes a judgment on anthropologists when it claims that 'bigoted outlook of ignoring history by the anthropologists affects the outcome of the studies of anthropology'. This judgment of the anthropologists is not supported by the passage. As the passage states many reasons to establish the point that anthropology and history do not go hand-in-hand, the value judgment on anthropologists is incorrect. Thus, [4] cannot be the last sentence of the paragraph. As the entire paragraph talks about history and ahistorical anthropology, the last sentence should join the two points and firmly establish a connection. Option [2] completely summarizes the passage when it states that 'ahistorical anthropology has largely confined the historical events to the dustbins of history'. Hence, [2].
188. The reason mentioned in statement I is in the last sentence of the second paragraph. Statement III is mentioned in the third paragraph: the economic problem of society is thus not merely a problem of how to allocate "given" resources...." It is rather a problem of how to secure the best use of resources. Statement II is not mentioned as a reason. Hence, [3].
189. The answer is stated in the first sentence of the last paragraph, ..the fundamental problem has, I am afraid, been obscured rather than illuminated by many of the recent refinements of economic theory, particularly by many of the uses made of mathematics. Only option [3] states this. Option [2] is incorrect since the author does not say that the recent developments have further complicated the problem, he only says that they have obscured it or pushed it farther away from view. Option [1] states the opposite of what the author says. Option [4] is not stated in the passage. Hence, [3].
190. The last sentence of the passage: This misconception in turn is due to an erroneous transfer to social phenomena of the habits of thought we have developed in dealing with the phenomena of nature, gives the answer to the question. Option [1] takes the assumed relationship to an extreme level and is hence incorrect. Option [3] is incorrect since the author does not mention social studies. Option [4] contradicts the author's suggestion completely. Hence, [2].
191. As mentioned by the author in the second paragraph, it is very rare that a book written about a particular event becomes more famous and/or controversial than the event itself. [1] is incorrect as the book by Hannah Arendt is not even mentioned in the second paragraph. [2] is correct, as the third paragraph ends by stating that there are writers who debate over the book and not the event, i.e. the trial of Eichmann. [3] is incorrect, as the fourth paragraph is about other books that have been written on Eichmann, and not specifically Arendt's book. Hence, [2].
192. The main focus of this passage is Arendt's book dealing with Eichmann's trial, and the controversy it generated, not the trial itself. Thus, [1] and [3] can be eliminated. [2] is a little extreme, as Hannah Arendt is not actually prosecuted, just criticized for her book. Hence, [4].
193. Refer to the last paragraph: [1] is true of Arendt's other book The Origins of Totalitarianism, not Eichmann in Jerusalem. Thus, [1] can be negated. In the same paragraph, we can see that Arendt simply describes totalitarian regimes' use of terror to destroy human resistance and keep the wheels of nature turning; there is no suggestion that these regimes are a necessity. Thus, [2] can be eliminated. Refer to paragraph 4: Bettina Stangneth's book portrays Eichmann as even more of an anti-Semite than Arendt did. Thus, [3] is also incorrect. [4] can be inferred from the ninth paragraph which states that in the Soviet Union, Jews were killed without any assistance from Jewish leaders. Hence, [4].
194. Historically, 'auto-da-fé' referred to the public declaration and execution of a sentence imposed by the Spanish Inquisition, especially the burning of heretics at the stake. In the context of this passage, it more generally refers to public judgement and criticism - i.e. Arendt's book is open to judgement, as many other Jewish texts tend to be, but in this case, the critics themselves are Jewish. Hence, [1].

195. The first two paragraphs talk about how certain writings withstand the test of time and sometimes even eclipse the actual events. The author then goes on to introduce and analyse Arendt's book. Thus, [1] is correct. [2] relates only to the first three paragraphs, and so can be eliminated. [3] is also incorrect, as the author does not say anything about the importance of the holocaust in world history. [4] is incorrect, as the author is analysing Arendt's book on Eichmann and not the actual role that Eichmann may have played in the holocaust. Hence, [1].
196. [1] is incorrect as the passage is about a book based on the trial of one individual who killed Jews during the holocaust, not the holocaust itself. [2] is also incorrect, as only one trial has been mentioned in the passage - i.e. Eichmann's - and the passage does focus on that trial, but rather on Hannah Arendt's book on the same. [3] is incorrect as the passage is not a philosophical discussion at all. Rather it is a discussion of Hannah Arendt's politically-charged book about a historical event (Eichmann's trial), and the negative reactions to it over the decades. Thus, [4] is the most likely source for this passage. Hence, [4].
197. According to the passage, a wine-drinker is considered to be well-integrated in the French society. It is nowhere mentioned that it is a sign of cultivated habit, as it is natural for a French man to drink wine. Thus, [1] can be negated. Its function as an ice-breaker in corporate conversations is not mentioned either. Thus, [2] can also be negated. It is stated that there are more expensive drinks than the local white wine. But that does not make wine in general the least expensive drink. Thus, [3] can also be negated. However, the last paragraph mentions that if a Frenchman does not believe in wine drinking, he will have problems integrating in society and be looked at as sick, disabled or depraved. Hence, [4].
198. It is only mentioned that wine is considered to be contrary to water. That it is a substitute for water is not supported anywhere. So, [1] is not valid. [2] is not correct as it is stated that wine in ancient times was considered a vital fluid but the memory-related area being activated is not mentioned anywhere. It is a thirst-quencher but the most famous part is too extreme in [3]. The passage best supports the fact that it is a drink that can bring out the drinker's traits that are completely opposite to his/her usual self - the alter ego. Hence, [4].
199. Options [1], [2] and [3] are uniquely true about French society, but [4] talks about choosing the right wine, which is not discussed in the passage. Hence, [4].
200. The word closest to the word 'transmute' which means 'change from one form, nature, substance, or state into another' is 'alchemical'. Hence, [1].
201. [1] wrongly mentions that the passage falsifies science. However, the passage only mentions how certain findings which are presented are not completely true. Thus, [1] can be eliminated. [2] is incorrect as the passage does not talk about biases at all but about how cognitive biases can influence the findings of science. [3] is also incorrect as the passage does not mention the functioning of science but how some findings may not always be true. Only [4] is the correct title as it mentions the main point of the passage. Hence, [4].
202. In the third paragraph, the opinion of a psychologist is given to prove a point being made in the passage. However, nothing is mentioned about psychology and what it consists of. Thus, [1] can be eliminated. [2] is incorrect as the author mentions that scientists only choose those observations which prove their theories right. However, he has not mentioned that the observations are wrongly interpreted. [3] is incorrect as the author has mentioned that science is more sceptical than everyday thought. The author has not compared science with psychology anywhere in the passage. [4] is true according to the first sentence of the last paragraph. Hence, [4].
203. [1] is wrong as it is not a general trend but has been mentioned in only one of the examples. Though the falsification model has been mentioned, nothing has been discussed about its usefulness to prove a theory thus, [2] can be eliminated. [3] can be inferred from first sentence of the penultimate paragraph. [4] is also incorrect as the second paragraph mentions that journal publication policies may be one of the reason why only a particular set of data (cherry picking) is considered. Hence, [3].
204. [1] and [2] are incorrect as they talk about a particular theory and not about scientific findings accompanied by hard scientific data. [3] is the correct option as it mentions that Barbara McClintok's findings were replicated many times in laboratories and researchers could prove her theory though it was against the prevalent knowledge of the time. Thus, the unbiased replications of her theory helped to remove cognitive biases. Hence, [3].
205. The passage starts with an introduction of hacker culture and goes on to elaborate on one aspect of its culture, slang. Thus the primary focus of the passage is to elaborate on hacker slang. The option that best captures this is [1]. Options [2] and [3] are incorrect since apart from the first paragraph where the author says that since hackers are creative people and they have a rich and conscious tradition he does not use his analysis of slang to illustrate or highlight that they are creative or talented. Option [4] is incorrect since there is no mention of what the popular perception about hackers is. Hence, [1].

206. The author cites **kluges** and **elegant solutions** in the second paragraph in the following context: "There is a whole range of altered states and problem-solving mental stances basic to high-level hacking which don't fit into conventional linguistic reality and hacker slang encodes these subtleties in many unobvious ways. As a simple example, take the distinction between a kluge and an elegant solution...". From this it is clear that the author uses the example to show that hacker slang is rooted in things that are at the core of what they do and cannot be expressed in everyday terms. Option [2] best states this. Option [1] is incorrect since the author does not wish to highlight the richness of hackers' slang but rather specific terms for specific types of solutions. Option [4] is incorrect since hackers do not use slang to communicate with the outside world but among themselves. Option [3] is mentioned in the passage but is not relevant to the question. Hence, [2].
207. The answer is clearly stated in the last paragraph, "...linguistic invention in most subcultures of the modern West is a halting and largely unconscious process. Hackers, by contrast, regard slang formation and use as a game to be played for conscious pleasure". Only option [2] states this. Option [3] and [4] are stated in the passage but are not related to the question. Option [1] incorrectly states that hackers reject normal working habits since they feel it impedes their creativity. Hence, [2].
208. [1] can be negated by the third paragraph, which clearly claims that simple rules are effective when many components interact with each other in unpredictable ways. Though the author mentions that statistics and probability were used to predict average behaviour, it cannot be inferred that they developed before the scientific era. Thus, [2] can be eliminated. Though the book talks about when to break simple rules, it cannot be inferred that they are easy to break. Thus, [3] can also be eliminated. Hence, [4].
209. In the first line of the eighth paragraph, it is stated that simple rules can be broken. However, there is no information as to when exactly one can deviate from them. Thus, [1] can be eliminated. Though the author mentions that simple rules are different from complex rules, he has not given the exact difference between them. Thus, [2] also cannot be answered. In the ninth paragraph, the author mentions how simple rules can be developed. However, there is no mention of how they can be modified for a particular individual or industry. Thus, [3] is also incorrect. Hence, [4].
210. The author time and again says that simple rules are simple to make and follow. Thus, [1] and [2] are incorrect as they imply that simple rules are complex to understand. [3] is the main point of Sull and Eisenhardt's book, and of this passage by extension. [4] is incorrect as it asks if complex problems are simple - a question that has not been answered in the passage. Hence, [3].
211. The first paragraph states that it becomes difficult for us to choose from the many options available to us because of an overabundance of information. However, [1] goes to the extreme by claiming that our pressing problems are due to this overabundance. Thus, [1] is incorrect. Though the author states that our choices are difficult due to the overabundance of information, he does not imply that life before the overload of information was simpler. So [2] can be eliminated. While the author does suggest that there is no overabundance of information in the non-developed nations, he does not comment on how life is lived in those countries nor does he imply that life is simpler in these regions. So [3] is incorrect as well. [4] is correct according to the last sentence of the first paragraph. Hence, [4].
212. [1] is a situation that is addressed by decision rules. [3] is addressed by prioritization rules. [4] is addressed by timing rules. So all these three can be eliminated. [2], however, cannot be addressed by the rules mentioned in this passage (see paragraph 5), as it does not involve a decision or process, but rather a prediction of the future. Hence, [2].
213. The author has only mentioned the problem of climate change as an example to prove that we were irrational in hiding the truth. Thus, the problem has grown big enough to be noticed. However, [1] is incorrect as it mentions that only big problems come to light. [2] and [3] can be inferred from the third paragraph. [4] can be inferred from the penultimate paragraph. Hence, [1].
214. The passage mentions how people come to dogmatically believe in views even when they are proved to be wrong. The internet has also helped in confusing people about the truth of an issue. However, it does not mention what happens if the reasons that we accept as belief are false. Thus [1] can be eliminated. Paragraphs 2 and 3 debunk the myth that journalists can offer solutions or be "objective" in their reporting. [2] can be eliminated. The passage does not give the reasons for people holding "wrong beliefs." Eliminate [3]. Hence, [4].
215. Though the author mentions in the fifth passage that good reasoning can be learned, he has not implied that it is the basis of cognitive reasoning. Thus, [1] can be eliminated. The last sentence of the penultimate paragraph mentions that we choose morals while [2] wrongly mentions that morals are inherent in humans. The fifth paragraph mentions that when humans find evidence, they slowly change their reasoning to fit with the new data obtained. However, morals are more or less constant even with time. For example, to kill someone was a crime and still continues to be. Thus, [3] is correct.

- Morals are beliefs which are not based on scientific evidence but on ethics. Thus, [4] can be eliminated. Hence, [3].
216. The passage begins with an example which shows that our wrong beliefs have led to disastrous consequences for the earth. Thus, [1] can be about wrong reasoning. [2] is incorrect as the passage is not about how morals have evolved but rather about how we should not fall prey to wrong reasoning. [3] is also incorrect as morals do not form a part of cognitive science. The choice between morals and reasoning is mentioned only towards the end of the passage. Thus, [4] cannot be the opening paragraph of the passage. Hence, [1].
217. [1] correctly captures all the points mentioned in the passage. [2] is incorrect as good morals are not an integral part of our psyche - according to the author. Secondly, it was evidence based belief and scepticism which got us out of the Dark Ages - not "disrespecting truth." [3] only gives the summary of the second, third and fourth paragraph and not the entire passage. Thus, [3] can also be eliminated. [4] is incorrect as the passage does not mention that truth can change with perspective. The author only mentions that seeking the truth is important. Hence, [1].
218. The author is not admiring the lost pretence of knowing fine art. Thus, [1] can be eliminated. He is not optimistic about the future regarding the loss of interest in fine arts. Thus, [2] can also be eliminated. The author is not sceptical about the decline of interest in fine arts but is sure about it. Thus, [3] can also be eliminated. However, the author is sarcastic (in several places in the passage) and worried about the indifference in the fine arts among the educated elite. Hence, [4].
219. The author is not talking about arts in general but only about fine arts. Thus, [1] can be eliminated. The author does talk about the loss of interest among the elite or the cultured set. Thus, [2] is correct. The author has not mentioned that fine arts can refine society. Thus, [3] can also be eliminated. Since the passage talks only about the fine arts, and its loss of interest in society, [4] can also be eliminated. Hence, [2].
220. The second paragraph only talks about architecture in particular. However, it cannot be generalised for any other type of art. Thus, A is negated. Though it can be inferred that Martha Graham was an artist, nothing can be inferred about the exact field of her work. C is incorrect as the passage mentions knowledge of fine arts is no longer fashionable or necessary in contemporary society. D and E can be inferred from the last two sentences of the penultimate paragraph. F is correct and can be inferred from the seventh paragraph. Hence, [3].
221. Though it can be inferred that the Venice Biennale is held every two years and is related to arts, especially the fine arts, nothing can be inferred about its exact nature. Hence, [4].
222. Since the essay has been taken from 2005 and there is only one essay which deals with fine arts, [1] is incorrect. There is no basis in the passage to prove that the review was biased or not. Thus, [2] can also be eliminated. Though the paragraph mentions that no young intellectual pays attention to fine arts, nothing has been mentioned about the readership of this particular journal. Thus, [3] can also be eliminated. Only [4] correctly mentions the reason for giving this example. Hence, [4].
223. Statement I is implied in the following sentences in the first paragraph, "Civilized art is not more beautiful than savage art, merely because of its possibly more attractive ethos. A mathematical analogy is found if we consider large and small circles; these differ only in their content, not in their circularity". Statement II is stated in the very first line of the passage, "There are no degrees of beauty; the most complex and the simplest expression remind us of one and the same state" and is substantiated by the following sentences. Statement III is implied in the following sentences, "This repetition may be desirable for many reasons, but it almost invariably involves a gradual decadence, because we soon begin to take the experience for granted. The vitality of a tradition persists only so long as it is fed by intensity of imagination". Hence, [4].
224. The answer is clearly stated in the following sentence, Creative art is art that reveals beauty where we should have otherwise over-looked it. Option [1] is incorrect since ascribing means attributing to something but the sentence makes creative art a process of discovering beauty rather than merely labelling things as beautiful. It is later mentioned that beauty is inherent in everything. Option [3] is again incorrect since it states that creative art humbly accepts everything that is beautiful whereas the passage says that it humbly accepts everything and strives to reveal beauty in all things. Nothing is said about the religious orientation of creative art, the passage only mentions that it sees God everywhere, which need not be related to religion either in principle or practice. So, [4] is also ruled out. Hence, [2].
225. The reference to the ideal artist is made in the last sentence, which says that he/she will find beauty everywhere and will not choose. Option [1] states this. Option [2] is incorrect since the passage says that the ideal artist will find beauty everywhere it does not mean that he/she will express the beauty in the same way. The reference to God is only in spirit; options [3] and [4] extend the reference beyond what is stated in the passage. Hence, [1].

226. Statements I, II and III summarize the controversies discussed in 3rd, 4th and 2nd paragraphs respectively. Hence, [4].
227. The passage clearly states that though the debate around collective responsibility has been purely conceptual it has relevance due to recent historical events. The paragraph then cites examples in recent history where questions about collective responsibility have been raised. Hence, [3].
228. The passage is clearly about collective responsibility, the debates surrounding it and its relevance. Option [3] best captures the essence since the word debate indicates the controversies discussed in the passage. Option (1) does not bring in this 'debate'. Option [2] is incorrect since the topic of the passage is known - it is about group responsibility. Option [4] is incorrect since the passage is not about the dangers of collective responsibility but whether or not responsibility for moral actions can be ascribed to groups. Hence, [3].
229. The author suggests in the fourth paragraph that Brandt created his own realities using his own imagination. Thus his photos have a personal element. It is stated in the passage that he covered city and urban life of London, not the countryside. Thus [3] is eliminated. [2] is too extreme as nothing is mentioned about his emotions while taking pictures. Also, the passage nowhere implies that Brandt had a tortured side. [4] contradicts the facts given in the passage that he was tutored by Brassai and Man Ray. Hence, [1].
230. The passage mentions in the fourth paragraph: 'entrails of bombed-out apartments hung weirdly in midair.' There is no evidence to support the sadistic aspect. Photos being satirical (meaning 'exposing human folly to ridicule') does not follow from the passage. There is nothing in the passage to suggest that [4] could be the answer. Hence, [2].
231. The use of 'depth charges' (which means 'bombs that explode at a pre-set depth under water') for Brandt's portraits implies deep intensity. An underwater explosion is hidden as well as powerful and this can be said to be intense. Hence, [2]. 'Frenzied' means 'wildly excited or enthusiastic'. It can be discarded along with "bustling." "Bland" is not the correct word to describe "depth charges." Thus [3] is eliminated. Hence, [2].
232. The last paragraph does not compare the poet's poems to others. Thus, [1] is incorrect. [2] is correct as the last paragraph mentions why a poet decides to write a poem. [3] is incorrect as the paragraph only mentions the reason for writing a poem and not how it develops. [4] is incorrect because of the "surpass the infinite" segment in the option. It should have ideally read, "surpass the finite." Hence, [2].
233. A can be inferred as the passage mentions that he is a poet. B is incorrect as the short poem is used to indicate the ease with which to memorise poems and not to understand them. C can be inferred from the last line of the penultimate paragraph. D is correct as it is mentioned in the last paragraph. E is incorrect as the virtual poem is a notion developed by Grossman and it cannot be generalised to be always better than an actual poem. [4] is also an incorrect understating of the same notion. Hence, [3].
234. Memorising or rote learning is mentioned in the first and second paragraphs of the passage. Thus, [1] can be eliminated. [2] can be inferred from the last sentence of the third paragraph. [3] is incorrect as people's negative opinions are about poetry in general and not towards this particular poem. [4] is incorrect as the author not only uses it to do his work but at all other times as well. Hence, [2].
235. The passage mentions the intellectual content of food in the last line of the penultimate paragraph, mainly saying that it is 'thin' compared to undeniable art forms. So naming the entire passage after a quality that food mostly lacks is not appropriate. Thus, [1] can be negated. [2] is correct as the passage is about trying to find an answer to this question. The passage mentions various foods that are symbolic but this is not the main point of the passage. Thus, [3] is incorrect. 'Artful' means 'tricky' or 'ingenious' which cannot be applied to food. Thus, [4] can also be negated. Hence, [2].
236. The last sentence of the second paragraph states that food would not help you to think deep thoughts. Thus, [1] can be inferred. The seventh sentence of the second paragraph claims that food cannot be called art as its system of symbols is crude. Thus, [2] can be inferred from the passage and so can be negated. The third last sentence of the passage ('And our conventions ... find in literature') states that food cannot depict complex relations. Thus, [3] can be negated. However, the passage mentions that art can provide insights into other people or about the state of mind of the artist while food certainly cannot do so. [4] states the observe and thus cannot be inferred from the passage. Hence, [4].
237. [2] is mentioned in the sixth sentence of the second paragraph. Thus, [2] can be negated. [3] is also mentioned in the last sentence of the same paragraph. Thus, [3] can also be negated. The example of The Scream is given in the passage to show how art by itself can be explained without being given any context or narrative, which is not the case with food. Thus, [4] can also be negated. However, nothing is stated in the passage about art being interpreted differently by different people. Hence, [1].
238. The author uses William Deresiewic's quote as evidence in the 'food as art' debate, but does not agree fully with

- him - he calls it 'dismissive'. Thus, [1] can be eliminated. Nothing has been stated about how long the debate about food not being art has been going on. Thus, [2] can also be eliminated. [3] is correct as the quoted passage by William Deresiewic is used as one of the pieces of evidence in the debate about whether food by itself has meaning similar to art. [4] is incorrect. Although many philosophers agree with William Deresiewic, [4] wrongly claims that all philosophers agree with him. Hence, [3].
239. [1] can be inferred from the last sentence of the passage. Thus [1] can be eliminated. [2] only mentions how a modern day worrier feels lost without his smartphone as technology helps him to feel secured. However, the author does not mention anything about the absence of technology in the olden days. Thus, [2] cannot be inferred from the passage. [3] can be inferred from the penultimate sentence of the fourth paragraph which mentions the fickle mindedness of worriers and the last sentence gives an example for the same. Thus, [3] can also be eliminated. [4] can be inferred from the first two sentences of the fifth paragraph which mentions how worrying acquired its importance in people's lives. Thus, [4] can also be eliminated. Hence, [2].
240. The author is impartial to the book and mentions both the short comings and the strong points of the book. The author is pleased to read the book about such a common yet difficult subject. 'Sardonic' means 'mocking' or 'sneering' which is incorrect. Thus, [1] can be eliminated. 'Sceptical' means 'doubtful' which is incorrect. Thus, [2] can also be eliminated. 'Disinterested' means 'unbiased by selfish interests'. Thus, [3] is the correct option. 'Prejudiced' means 'an unfavourable opinion formed beforehand'. The author has not mentioned any unfavourable opinion but has given a rather balanced review of the book. Thus, [4] can also be eliminated. Hence, [3].
241. [1] can be determined from the second sentence of the second paragraph - virtuoso worrier himself. Hence, [1].
242. The third sentence of the last paragraph (Worriers like to enjoy....is the past.) clearly implies that worry is only directed towards future events. Thus, [1] can be negated. [2] is true according to the fourth sentence of the fifth paragraph. (For every worrier....our complacency.) Though the author mentions arguments and conversations in the last sentence of the third paragraph, he is mentioning the author's writing style. It does not imply that he has made the book interesting by adding arguments and conversations. Thus, [3] is not true. The second sentence of the fourth paragraph (For he worries....with an answer.) clearly mentions that every worrier will continue to worry till the event already happens and becomes the past. Thus, [4] can also be negated. Hence, [3].
243. According to the eighth sentence of the penultimate paragraph, we have come to know about perceptual representations and not about perceptions themselves in modern times. Thus, [1] can be eliminated. According to the last paragraph, Searle mentions that most famous philosophers deny that perception and knowledge are interconnected. However, [2] incorrectly generalizes it as all philosophers. Thus, [2] can also be eliminated. The penultimate paragraph mentions that the objective world is common to all but certain subjective ideas are individual. Thus, [3] is also incorrect. [4] can be inferred from the last sentence of the first paragraph. Hence, [4].
244. The last sentence of the penultimate paragraph mentions that perception is a way in which we see the objective world. Thus, [1] can be eliminated. The first two sentences of the last paragraph mention how we can know about the external world using our perceptions. Thus, [2] can also be eliminated. Perceptual representations and not perceptions cannot be detached from the scenes which form them. Thus, [3] is not true about perception. The second sentence of the passage mentions that perceptions help us to attribute objects in a local environment. Thus, [4] can also be eliminated. Hence, [3].
245. The author has not mentioned how perception is looked at in philosophy though he does mention that there has been philosophical work based on perception. Thus, [1] is incorrect. The last sentence of the first paragraph mentions that philosophical questions help us to understand the mind but the 'how' is not mentioned. Thus, [2] can be negated. The third sentence of the second paragraph mentions that Searle both criticizes and praises the perception theories. But the paragraph later goes on to explain direct realism. Thus, the 'how' of balancing criticism and praise by Searle is not stated. Thus, [3] can also be eliminated. The penultimate paragraph answers the question of how perception can connect the objective and the subjective worlds. Hence, [4].
246. Refer to the second paragraph of the passage. Statement A is incorrect, as it is Nicholas Cusanus, not Leonardo da Vinci, whose writings anticipated Copernicus' heliocentric world-view. Statement B is not correct, since it cannot be inferred that Leonardo da Vinci 'opened up the field of hydrodynamics', since the passage simply states that he 'set up controlled experiments in water flow'. Statement C cannot be inferred, since the passage states that only Fritjof Capra called Leonardo da Vinci the father of modern science, while the statement makes it seem as if he was generally known by that title. Statement D can be inferred from the second sentence of the paragraph. Hence, [4].

247. Option [2] talks about a cultural paradigm shift, which is not mentioned in the passage. Option [3] talks about views on the Renaissance period, which is only a part of the passage and does not capture the theme. Option [4] deals with only the first paragraph of the passage. Option [1] best captures the theme of the passage, since the passage starts with the state of science in the early Renaissance period and then explains its transformation through the works of scientists, mathematicians and other scholars of the era. Hence, [1].
248. The passage, on the whole, talks about the evolution of scientific research in the Renaissance period, through the works of various scholars in the period. The phrase, used in the second sentence of the last paragraph specifically talks about the shift in focus on old Aristotelian ways, which focused on natural and humanistic views, as per the first paragraph of the passage, to the development of mathematical ways based on research. Options [2] and [3] make general statements about the passage and not about the phrase, and hence are ruled out. Options [1] makes a general statement on the shift of scientific attitude. Option [4] gives the correct significance of the sentence. Hence, [4].
249. Statement A is clear from the penultimate paragraph, which states that woolly mammoths and other species would lead to an increase in the number of visitors to zoos, and that entrance fees at zoos are a good source of conservation funding. Statement C is stated in the fourth paragraph. Statements B and D are points made for the revival of extinct species in general. So, they are applicable to the revival of woolly mammoths as well. So, all of the statements would be true. Hence, [2].
250. Option [1] can be inferred from the third paragraph of the passage. Option [2] can be inferred from the second paragraph. Option [4] can be inferred from the fifth paragraph. The third paragraph talks about curing a particular type of cancer that is thought to be caused by a single gene. So, statement [3], which talks about cancer in general, cannot be inferred from the passage. Hence, [3].
251. The terms 'resurrection', which means 'bringing back to life', refers to the extinct species. 'Redemption', which means 'atoning for one's sins', applies to humans for their contribution in the extinction of some animal species mentioned in the passage. Redemption does not apply to animals or to the world in general. So, options [1], [3] and [4] are eliminated. Option [2] best sums up the line, by implying that humans could undo the wrong they did, by resurrecting some of the species they killed off in the past 10,000 years. Hence, [2].
252. This passage talks, among other things, about the practicality of reviving extinct species. The statement is not a harsh criticism of the idea, ruling out [1]. It is also not a tongue-in-cheek statement, since it is not indirect humour. Hence, [4] is ruled out. Though it sounds like a cynical view, a look at the larger context shows that it is in fact a counter-argument to the author's argument in favour of reviving extinct species, which he goes on to rebut in the rest of the passage. Hence, [3].
253. The author mentions in the first passage that as the painter is satisfied for a brief amount of time but then he is dissatisfied again and restarts his work. The author also mentions the example of Picasso in the fourth passage who also needed reassurance despite being a master painter. Thus, [1] can be inferred from the passage. [2] is incorrect as perfection is not mentioned anywhere in the passage. However, the author does mention that the author tries to bring the painting to the level of his vision that he has in mind. Thus, [2] can be eliminated. [3] is incorrect as only Hopper wanted to familiarize himself with the subject while [3] generalizes about all artists. Nothing is mentioned in the passage about how other artists worked. [4] is wrong as the paragraph mentions that the author keeps on working till he gets his idea of the vision correct. However, it does not imply that the vision of the artist goes on changing as he continues painting. Hence, [1].
254. The second sentence talks about the purpose of the preparatory sketches. The given sentence can fit as one of the purposes of those sketches. Thus, [1] can be eliminated. The given sentence can fit as the penultimate sentence of the penultimate paragraph, since the sentence previous to it talks about the rough drawings for particular paintings. Thus, the given sentence can fit as the purpose of those drawings. Thus, [2] can also be eliminated. The first sentence of the fourth paragraph talks about the preparatory drawings. Thus, the given sentence can fit as the reason for making those preparatory drawings. Thus, [3] can also be eliminated. Hence, [4].
255. Though the paragraph mentions that the artist continues to work till he can capture his vision, it does not mention how the painting turns out in its final form. Thus, [1] can be negated. [2] is exactly what the author is trying to prove in the passage. Nothing has been mentioned about highlighting certain features of the subject. Thus, [3] can be eliminated. Hence, [2].
256. The passage mentions that after the late 19th century, mainstream psychologists lost interest in the topic of *déjà vu* as they found Pavlovian theories on behaviourism more worthy of research, and the topic was limited to parapsychology journals. Also, except for Morton Leed's analysis and some surveys, there was no significant research that could offer deep insights. Hence, [2].

257. Leeds's analyses included [1], [3] and [4]. Option [2] was a finding of some other survey. Hence, [2].
258. Refer to the third paragraph. It mentions how, according to Alan Brown, the topic of *déjà vu* has been 'contaminated with paranormal theories', and how psychologists like him are trying to change its bad reputation and make it a more legitimate topic of study. So, we can infer that 'hot potato' is meant as a controversial or awkward topic. There is no basis for options [1], [2] and [4]. Hence, [3].
259. Refer to the last paragraph. The most important reason that challenges the laboratory study of *déjà vu* is that 'it occurs rarely and without warning' and is 'so fleeting.....unreliable'. Its predictive quality does not pose a challenge to its study. The concentration of its occurrence among twenty-plus people is only a finding. Paranormal associations have been a challenge, but not the biggest challenge. Hence, [2].
260. The very first paragraph sets out the importance (main idea) of *déjà vu* about how it helps to recall memory and 'how the mind registers familiarity'. [2] and [4] are general statements that may or may not refer to the topic. [1] is not discussed at all in the passage. Hence, [3].
261. The first sentence of the third paragraph states that '... and then dominated the protracted peace talks', hence option [1] is true. The third paragraph states 'By 1945, in just 324 years....' which makes option [2] also true. Option [4] is also true as per the last paragraph, which states: 'Also the world's only nuclear power...'. Although the passage talks about America winning independence, it does not specifically give the name(s) of the nation(s) from which America may have won its independence. Hence option [3] cannot be said to be true, based on the information given in the passage. Hence [3].
262. Refer to the last paragraph of the passage which states 'This had its beginnings in Europe...'. According to this sentence, the emergence of modern nation states in Europe in the seventeenth and eighteenth centuries led to mass migrations to America. Hence this is the first event leading America to power. The next event would be the conquest of the North American continent, which was done in the nineteenth century. We can ascertain this from the first paragraph of the passage 'From their tenuous foothold...'. According to the second paragraph, the colonization of the kingdom of Hawaii would come after the conquest of the North American continent and before the end of World War I. Hence it would be the third event. The third paragraph states that the Washington treaty was signed in the year 1922, after the end of World War I, hence this would come last. The correct sequence is DCAB. Hence, [2].
263. The passage specifically mentions that Hawaii was colonized by America, and that Russia sold Alaska to America; hence these two places were certainly ruled by America. The last line in the first paragraph states that 'Great Britain was forced to agree to American suzerainty over the Oregon territories'. The word 'suzerainty' means position or power; hence we can conclude that Oregon was also colonized by America. The other place which the passage specifically mentions is the Philippines. This can be ascertained by the fourth line in the second paragraph: 'In a dispute over Cuba, the American fleet stationed in Hong Kong sailed to the Philippines, sank the Spanish fleet in Manila Bay and took its colonial possessions in Asia'. Hence, [1].
264. The passage concentrates on the formation of America as a nation and of its subsequent rise to power in world politics. Hence the most apt title, from the given options, would be 'America - The Rise to Power'. Hence, [4].
265. Only statements I and II are clearly stated in the second paragraph as characteristics of philosophers in general; III is stated only with respect to Socrates' view. Hence, [1].
266. The answer lies in the last sentence of the second paragraph, "Might such dismal things still happen in our happily enlightened age? That depends where one casts one's eyes and how closely one looks". The author implies that just because our age is enlightened that does not mean that philosophers are safe or are not considered dangerous; it might not be as obvious but it will be visible if we know where and how to look. Option [2] best states this. Hence, [2].
267. The answer is implied in the third paragraph. While pettifoggers find philosophers ridiculous, "perhaps the last laugh is with the philosopher, for when ... obliged to give an account of justice in itself or happiness and misery in general ... the pettifogger is "perplexed and stutters". Here lies the utility of philosopher: to be able to clearly define and elaborate on such topics. Option [2] best states this. The rest of the options are either not unique to the philosopher or have not been mentioned in the passage. Hence, [2].
268. The author only mentions Alice Oswald and Christopher Logue's translations to give examples about the violence depicted in the Iliad. However, the whole passage is not about refuting these examples. Thus, [1] can be eliminated. [2] is correct as this is what the author is trying to do. The author has mentioned various poets who have tried to translate the Iliad and underscore its complexity and the possible interpretation of it. [3] is incorrect as in the last two lines of the paragraph, the author mentions that the poem could have been refashioned in a manner which depended not only on the oral tradition but also on writing. Thus, [3] can be

- eliminated. Though the author mentions bath and domesticity in the first two paragraphs, he has not detailed the description of life during war in the rest of the passage. Thus, [4] can also be eliminated. Hence, [2].
269. The last few sentences of the passage prove that the Iliad was written by a single person and that the Mycenaean Bronze Age used both the oral and the written tradition. Thus, [1] and [2] can be eliminated. [3] can be inferred from the third last sentence of the sixth paragraph. Thus, [3] can also be eliminated. Though the first two paragraphs mention about the lifestyle of the Greeks, it talks only about baths. No other aspect of domestic life is covered in the passage. Hence, [4].
270. 'Conciliatory' means intended to placate'. The author is not trying to placate anybody. Thus, [1] can be eliminated. He is certainly not criticising the Iliad. Thus, [2] can also be eliminated. The author is being 'earnest' meaning 'giving serious attention' to certain points which have been missed out by the scholars of Iliad. The author is not 'intense' as he is not exhibiting strong feelings or emotions. Thus, [4] can also be eliminated. Hence, [3].
271. Option [4] can be ruled out immediately, as the passage merely describes a trend; it does not necessarily suggest that people should follow it (at least, that's not the main idea). According to the last paragraph, big companies will not disappear, as they are still necessary for startups' success. So [1] is wrong. The 'corporate ladder' is mentioned only in the second paragraph; its demise is not the main point of the passage, so [2] is incorrect. The main idea is encapsulated by [3]: the passage is about the difference between small and large organizations, and how the latter are no longer the most successful, due to the rise of small scale startups. Hence, [3].
272. The author differentiates between the attitudes of ambitious college graduates in 1960 and the present, with the former preferring [1] and the latter preferring [2] or [3]. But while he does state that the attitudes of the 1960s were prevalent even in 1970, and that the change occurred sometime in the last quarter of the twentieth century, it is not clear whether the change would have fully taken place by 1980. From the limited data in the passage, we cannot infer anything for certain about the ambitions of a college graduate in 1980. Hence, [4].
273. Option [1] is the result of the fall from favour of large organizations, not the cause of it. According to paragraph 4, older and successful large organizations were just as afflicted by protocol and politics as their modern counterparts, so that cannot be the only reason for the latter's failures. [3] is simply the author's prediction for the future, not the reason for a present trend. [4] is the reason that large organizations are no longer the most successful ones, as can be inferred from paragraphs 3 and 4. Hence, [4].
274. Option [4] is not mentioned at all in the passage, so it can be eliminated immediately. Option [3] is mentioned only in the last paragraph, so it is not what the researchers in the passage wind up doing anyway, it's not explicitly their quest. Their aim is to create the radioactive elements beyond element 92, uranium, in the laboratory, and the passage tells the story of how some of it took place between 1940 to 1974. Hence, [1].
275. Based on the phrase 'a sort of chemical mayfly' on paragraph 4, it is clear that 'mayfly' in this context refers to an atom of an element that is extremely unstable. So the literal interpretation of the sentence in option [4] is ridiculous, since the scientists were certainly not experimenting with actual mayflies. There is no mention of any 'rumours', so [2] is incorrect. [1] is very vague - it does not specify what kind of success was involved. Only [3] is correct: from the context, we can infer that the atoms of elements 102, 103, 104, 105 and 106 that the Berkeley and Dubna teams succeeded in producing disintegrated within hours after they were created. Hence, [3].
276. The penultimate paragraph mentions elements up to 106 found till 1974. The last paragraph states that the quest continued, so the next paragraph would likely talk about further elements discovered between 1974 and the present. The theoretical prediction of the 'island of stability' in the last paragraph suggests that the next one might involve the discovery of the same. So [i] and [iii] are likely. But [ii] is not: the passage only mentions the Cold War in passing, and does not state when or if it ended (note that one cannot use external knowledge in questions like this). So we cannot infer whether the next paragraph would deal with the elements discovered after the end of the Cold War. Hence, [2].
277. Option [3] can be ruled out immediately, as there is no attempt to confuse the readers. Nor is the first sentence shocking at all, so [4] can be eliminated as well. Between [1] and [2], the former is the better answer, as the author does not merely set out to question the notion that 'translation is no substitute for the original', he actively argues against it and succeeds in disproving it. It is also better to characterize said idea as a 'cliché', i.e. a trite or overused saying, rather than a 'universal truth', as the latter wrongly implies that the idea is in fact true. Hence, [1].
278. According to the passage, Fingal, an Ancient Epic Poem In Six Books was supposedly a translation into English from Scottish Gaelic, but was in fact written in English

- itself. So it was not a translation at all. This rules out [3]. While [1] and [2] are part of the point, they are not what the example is specifically meant to show, which is that people are unable to tell that a particular work of literature has not been translated from another language. Hence, [4].
279. Option [2] is exactly what the author tries to disprove in this passage. But neither does he go to the other extreme, and claim that translations are superior to the original work, so [1] is wrong. He does compare translations and the original work throughout the passage, so [4] is false. Only [3] can be inferred: according to the passage, there is no way to tell the difference between translations and the original work, so the two are essentially equal. Hence, [3].
280. Based on the last sentence of the penultimate paragraph, it's possible to infer that some hoaxes regarding translations may continue permanently, i.e. they may never be unmasked, so the author would agree with [1]. Option [2] is implicit in the author's view that English speaking people who never read any translations 'would end up with a decidedly peculiar view of the world'. [3] is inferable from the phrase 'in the absence of such giveaways' in paragraph 4. But the author would not agree with [4] - he calls the practices of passing off translations as originals and vice versa 'hoaxes' and 'deception'. Hence, [4].
281. [1] correctly describes the purpose of the author in writing this passage. [2] is incorrect as the author refutes the claims made by Mendelsund that people only read to visualize. Though the author has mentioned the other senses, he has not related reading to them. Thus, reading is not a sensory experience. Hence, [3] can also be eliminated. The seventh paragraph mentions that recognition is important for knowing the characters in the book. However, in the next paragraph itself, the author proves that what we think as recognition may not necessarily be true. Also, recognition is talked about only towards the end of the passage and is not the core idea of the passage. Thus, [4] can also be eliminated. Hence, [1].
282. Though Mendelsund has tries to generalize the experience of reading a book on paper, we do not know about his reading habits. Thus, [1] can be eliminated. In the tenth paragraph the author mentions that people do not like the movies made from books as the actors do not match their suppositions. However, it is the opinion of the author and not that of Mendelsund. Thus, [2] can also be eliminated. Mendelsund does not talk about his personal reading experiences anywhere in the passage. Thus, [3] can also be eliminated. Hence, [4].
283. The passage has to be taken from a book review as the author is reviewing a book written by Mendelsund. Since the author has mentioned both the good points and the fallacies of a particular book, it cannot be a preface to that book. Thus, [2] can be eliminated. The author is talking about a particular book and not a film. Thus, it cannot be [3]. A philosophy lecture would include details about the effects of a book on our thought processes. However, the author is only evaluating a book. Thus, [4] can also be eliminated. Hence, [1].
284. The author has not mentioned any facts in the passage. Thus, [1] can be eliminated. Though the author does not agree with certain points discussed in Mendelsund's book, he is not severely critical about the book. Thus, [2] can also be eliminated. The author finds certain observations of Mendelsund very surprising. Thus, he is incredulous about the book. The author is not being malicious or intentionally spiteful of the book. Thus, [4] can also be negated. Hence, [3].
285. This passage corrects many misconceptions about the Great Wall of China, among which are its supposed length and age, the fact that it is actually many separate walls, and the fact that it cannot be seen from space. So options [1] and [2] are both incomplete. While [4] is true in itself, [3] captures the essence of the passage better, as the facts about the Great Wall of China are presented in order to correct people's misconceptions about it. Hence, [3].
286. Option [1] can be eliminated immediately, as it is one of the myths about the Great Wall of China mentioned in the first paragraph (though it is not explicitly debunked in the passage, we can assume it is not true). According to paragraph 5, 'recent' sections of the Wall are 500 years old, while the oldest are over 2,000 years old. But this does not mean that there are no sections more recent than that (in fact, the author refers to 'twentieth-century restorations' in the same paragraph), so at best we can only infer that the Great Wall was built over a span of at least 1,500 years. [4] suggests a deliberate deception that is not implied in the passage, so it too is incorrect. Only [3] is true, as can be inferred from the phrase 'sometimes nothing at all' in paragraph 4. Hence, [3].
287. A person would not be writing about the Great Wall of China as it was 500 years ago or 2000 years ago without having at least a fleeting amount of interest in Chinese history. So [2] is not false. While we cannot infer for certain that the author has specialized knowledge about the Great Wall of China, it seems plausible enough, so [3] is not false either. [4] seems likely to be true, since the author describes how the Walls 'rise, fall and vanish as you journey westward' (see paragraph 4). Impressions which seem to be from personal experience. But [1] is definitely false: the author refers to the Chinese astronaut as 'their astronaut' (see paragraph 2), thus implying that he himself is not Chinese. Hence, [1].

288. Option [1] is only one of the basic facts stated in the passage - it's not the main point the author is trying to make. [2] is rather vague, as the 'coincidence' aspect is only mentioned in the last line, but not really explained. Between [3] and [4], the latter is a better answer, as the penultimate paragraph implies that a high gravity universe could still support some life, just not any as complex as us. Hence, [4].
289. Refer to paragraph 4, where the volume rule is explained, and the last sentence of paragraph 5, which categorically states that animals as large as human beings wouldn't evolve in the first place in a high gravity universe (and therefore, animals larger than humans, i.e. elephants, wouldn't evolve either). This points to [4] as the answer. Note that the volume rule implies that even a 'sturdy and massive' animal like an elephant wouldn't survive in high-gravity universe, as it would be simply too heavy, so [1] is wrong. [2] completely misinterprets the volume rule. [3] is incorrect, since animals as large as an elephant would not evolve in a high-gravity universe in the first place, so the question of how long they would survive does not arise. Hence, [4].
290. According to the first two paragraphs, gravity is the weakest of the four main physical forces, and the electromagnetic force - of which the electric force is an aspect - is stronger than it. But we cannot infer whether the electric force is also stronger than the other two physical forces (which are mentioned only once at the beginning of the passage), so [1] is wrong. Refer to paragraph 2 - the electric force of repulsion between two protons is 1036 times stronger than the strength of the gravitational attraction between the same two protons, not just the attraction (which could be of any kind). So [2] is also incorrect. Only [3] is correct, as is stated in paragraph 3. Hence, [2].
291. According to the last paragraph, in a universe where gravity is a million times stronger, chemistry would be no different from that in our Universe, so it's likely it wouldn't be different either in a universe where gravity is a million times weaker. So [1] is wrong. While it's possible that a low-gravity universe would encourage the evolution of large animals, the comparison to whales cannot be inferred. According to paragraph 4, whales can afford to be large because they live in water, which offers support. Without knowing whether the animals in the low-gravity universe live in water or on land, we cannot say if [2] is a likely scenario. Option [3] is beyond the purview of this passage, and so cannot be inferred. Hence, [4].
292. The passage states in the sixth paragraph that the heat sink is an essential component of the LED bulb. If the heat sink fails the LED bulb will eventually stop working - refer to paragraph 4, 6th sentence. Thus [1] is incorrect

and not the answer.

In the third paragraph, it is mentioned that a 12 W LED bulb will give a light output of 960 lumens and a 60 W incandescent bulb gives a light output of 900 - 960 lumens. Thus, the 12 W LED bulbs can easily replace a 60 W incandescent bulb. Hence, [2] is also correct and not the answer. Any bulb which gives maximum lumens per watt at lowest energy costs would stand apart from its competitors. Moreover, LED bulbs last 20 to 50 times more than the incandescent bulb. Thus, [3] is also correct and not the answer. While LED bulbs have a lower power factor than incandescent bulbs, they consume much lesser power and offer higher light output as they are able to provide 60 - 110 lumens per watt. In fact, the third paragraph extensively shows this to be true. Thus, option [4] which states that LED bulbs are inefficient is incorrect. Hence [4].

293. Option [1] is a logical conclusion of the fact that LED bulbs do not produce infrared radiation and make the ambience less warm than incandescent bulbs. Thus, [1] can clearly be inferred from the passage. Option [2] is clearly stated in the third and fourth sentences in the fifth paragraph. Thus it can also be inferred from the passage. Option [3], which states that LED bulbs are fast replacing incandescent bulbs, is almost a summary of the passage. Thus it is also true. Option 4 states that the jury is out on LED bulbs as it is not clear if they will live up to the hype. From the information available in the passage, this sentence cannot be inferred. On the contrary, the passage weighs in heavily in favour of LED bulbs. Thus, option [4], which seems to be a negative opinion about LED bulbs, cannot be inferred from the passage. Hence [4].

294. LED bulbs work on Solid State Lighting Technology. A pioneering breakthrough means something that opens up new areas of thought, research, or development through a sudden, dramatic, and important discovery or development. However, the passage does not state any information about Solid State Lighting Technology. Hence, it is incorrect to state that the bulbs are a 'pioneering breakthrough' in Solid State Lighting Technology. Thus [1] can be ruled out. Option [2] may be partially appropriate. However, it makes the fading away of incandescent bulbs seems like a nostalgic occurrence. [2] makes no mention about LED bulbs which is the central idea of this passage. Hence, [2] can be rejected. Option [3] talks about designing an efficient LED bulb. Although efficiency and rated life of an LED bulb are talked about in the passage, there is no information on specific design concerns, except for the heat sink in LED bulbs. Moreover, it is only a part of the passage. Thus, [3] can be eliminated. Throughout the passage, the two types of bulbs - incandescent versus LED - have been compared with regards to their wattages, lumens and power consumptions. Thus, option [4], which talks about

- comparing LED bulbs with incandescent bulbs, is the most appropriate option. Hence [4].
295. If power rates drop significantly, the cost of electricity produced from incandescent bulbs will fall considerably. However, the cost of electricity produced from LED bulbs will be even lesser. Coupled with a huge life span and low ambience temperature, the drop in power rates would strengthen the cause of LED bulbs. Thus [1] can be ruled out. Even if an LED bulb that is rated for 25,000-hours of light fizzles out at around 20,000 hours, it would still last ten times longer than the incandescent bulb. Thus a drop of about 5000 hours from its life would not cause much impact. Thus, even option [2] is ruled out. If the progress in technology helps incandescent bulbs to operate at 60 - 100 lumens per watt, it would still not address the concerns regarding higher power consumption and infrared heat radiation. Thus, this would not weaken the argument in favour of LED bulbs. Thus, option [3] is not the right answer. If there is a significant noise generated by an ageing LED bulb and it results in a major hindrance in the functioning of digital devices and radio sets due to electromagnetic interference, it would result in a serious crisis for offices and households. The disruption in the functioning of digital devices would not be acceptable. Thus, option [4] comes close to the hypothesis that can weaken the case of using LED bulbs as opposed to using incandescent bulbs. Hence [4].
296. Option [1], 'From the Far East to the Wild West: The Amazing Journey of Lilies Over Time', talks about the cultivation of lilies across geographical locations. Although it captures this part perfectly, it misses out on various other details including its botanical and medicinal properties. Thus, [1] is not appropriate. Option [2] talks about the tips or methods that help in selecting and growing amazing lilies. This title also misses out the history pertaining to lilies, and other points mentioned in the passage. Hence, [2] is also ruled out. The fourth option compares Oriental and Asiatic lilies. A large part of the passage provides various points of comparison between the two. However, even this title misses out on history, geographical spread and soil conditions for the ideal growth of lilies. Moreover, the difference between Oriental and Asiatic lilies cannot be said to be the main purpose of the passage. Thus, [4] can be rejected. Option [3] focuses on all points discussed in the passage including the history, types, properties, cultivation and selection of lilies. It is a comprehensive title and covers all aspects of the passage. Thus, [3] is the appropriate choice for the passage. Hence, [3].
297. In botany, a whorl is an 'arrangement of petals, leaves or branches that radiate from a single point and surround or wrap around the stem. Similarly, sessile means 'attached directly by its base without a stalk'. Foliage is used to refer to plant leaves or tree leaves when they are considered as a group. An expectorant facilitates the secretion or expulsion of phlegm, mucus, or other matter from the respiratory tract. An emollient has the quality of softening or soothing the skin. A diuretic is a substance that causes an increase in amount of urine. Thus, i - b, ii - c, iii - f, iv - d, v - a, vi - e is the correct combination. Option [1] gives this combination. Hence, [1].
298. The third paragraph states that lilies can grow properly if the day temperature is between 18-30°C and the night time temperature is between 10-18°C. From this, it is clear that if the weather is freezing cold all year round, lilies may not grow well. Thus, option [1] can be inferred from the passage. The last paragraph states that lilies are top heavy and need a good support system. The term 'top heavy' means that lilies have an uneven distribution of weight with the majority being at the top. If the stems are weak, the lily buds may break or topple over. Thus, option [2] can also be inferred from the passage. The last three sentences of the first paragraph state the medicinal properties of lily flowers. 'Carminative' means 'something that eases indigestion and flatulence'. Also, it is stated that the flowers are used to strengthen the eyelid muscles and are recommended in the treatment of myopic astigmatism. Thus, [3] can also be inferred from the passage. The second paragraph states that 'Oriental lilies were mostly derived from L. speciosum and L. auratum.' However, it is not stated that these are the most expensive species of lilies. Thus, [4] is incorrect and cannot be inferred from the passage. Hence, [4].
299. An advertisement is an announcement that has been put out in a public medium to promote a product or service. An advertisement by a global supply chain of Oriental lilies will focus on selling lily flowers and definitely not contain information about soil and temperature conditions. Hence, [1] can be ruled out. While the passage talks about the cultivation of lilies, it also focuses on buying tips for the consumers who would like to buy lilies. Moreover, there are no details about other plants. Hence, it would be an erroneous extrapolation to state that the passage is a part of a farmer's handbook that covers various flowering crops. Hence, [2] is not the correct answer. The third option states that the passage could be a research article on the medicinal benefits of lily in a journal on botany or medicine. Academic language should be clear, unambiguous and objective. However, the passage uses an informal style of communication - especially in the last paragraph when it addresses the end-users and buyers. A research article may not use a casual style of communication. Moreover, the passage

- also mentions information on history of lilies which may not appear in the journal of botany or medicine. Thus, [3] cannot be the correct answer. The passage talks about the history of lilies, their botanical and medicinal properties, ideal soil and temperature conditions for growth, lily cultivation across various geographical regions and tips to select lilies for bouquets. Thus, it is a comprehensive overview on everything from growing to buying lilies. Moreover, the text of the passage is structured in an easy-to-understand manner and the sentences provide an easy understanding with no abstract paragraphs. Thus, option [4], which states that the passage is a comprehensive article in a newspaper, is the most appropriate option. Hence, [4].
300. Option (i) states that lilies grow easily in all climates and soil conditions. However, the passage mentions stringent soil and temperature conditions for the cultivation of lilies. Thus, (i) is not correct. Option (ii) states that the flower stems have sparse leaves. The fourth sentence of the first paragraph states that the flower stems of lilies are long and sturdy with luxuriant foliage. The words 'luxuriant foliage' mean that there are 'dense or abundant leaves'. This is the complete opposite of 'sparse leaves'. Hence, (ii) is incorrect. Option (iii) states that Oriental lilies have a soothing fragrance, larger buds but poor disease resistance. The passage only mentions that Asiatic lilies have a good resistance to diseases. It does not state anything about the disease resistance of Oriental lilies. Hence, (iii) is not true. Option (iv) states that in Assyrian monuments dating back to 1000BC, the first authentic record of lily cultivation has been found. Thus, lily cultivation dates back to at least 3000 years. Therefore (iv) is true. Option (v) states that lilies are herbaceous, perennially flowering and bulbiferous plants. To be 'perennially flowering' would mean that the flowers appear throughout the year. However, the passage states that Asiatic lilies bloom in spring and early summer and Oriental lilies bloom in late summer and early fall. Thus, it is clear that lilies do not flower throughout the year. Thus, (v) is incorrect. Hence from the given options, only (iv) is correct. The option [2] states this. Hence, [2].
301. Refer to paragraph 1 - the author is figuratively putting Jesus Christ's words in Walt Disney's mouth. He does not like the 'Disneyfication' of the world, and does not approve of Walt Disney's media, so he is unlikely to be implying anything positive about Walt Disney. So [3] is incorrect. [2] is too literal a reading of the quote, and fails to understand the author's underlying point. [4] is too extreme - the author does not imply that Walt Disney personally thinks he is Jesus Christ, and there is no indication that the quote is something Walt Disney actually said. Rather, the author wants to compare the power of the influence of the Disney media to that of a religion. Hence, [1].
302. Refer to the second paragraph, where these two phrases are quoted: 'not so much a Pax Americana as a Pax Mickeyana'. Though 'pax' literally means peace, there is no hint in the passage that the author thinks that Mickey Mouse's influence results in peace, so [1] is wrong. While the author does talk about the commercial success of American-based media later in the passage, it is not clear whether this has anything to do with 'Pax Mickeyana'. So [2] can be negated. The phrase is obviously a play on the term 'Pax Americana', so since the latter is a reference to USA's political power, the former must be a reference to its cultural power, as seen in the dissemination of its media (since that is the topic of the passage). The word 'Mickeyana' is a reference to American media icon Mickey Mouse, and ties to the theme of Disney in the previous paragraph. Hence, [3].
303. The philosophy of make-believe and reassurance mentioned in the first paragraph is mainly in reference to Disney's proliferation, and not necessarily in reference to all American media, so [4] is not the main point. Option [3] is too extreme and too literal an interpretation of the joke at the end of the passage. While [1] is not incorrect in itself, it fails to mention the reason the diversity of the world's culture is at risk - viz., due to the influence of American media. This point is best expressed in option [2]. Hence, [2].
304. Refer to the second paragraph, in which the author states the difference between chess and draughts. According to him, 'the higher powers of the reflective intellect are more decidedly and more usefully tasked by ... draughts than by ... chess', so II is correct. According to the latter half of the paragraph, concentration is vital in chess, but attention is 'left comparatively unemployed' in draughts, so III is also true. In chess, 'the pieces have different and bizarre motions', while in draughts 'the moves are unique and have but little variation', so IV too is correct. Only I is wrong: according to the author, in chess 'what is only complex is mistaken ... for what is profound', so chess is in fact quite complex (though it's not clear whether it is more or less complex than draughts). Therefore, statements II, III and IV are correct. Hence, [4].
305. Refer to the last paragraph, where the author compares analytical ability and ingenuity. According to him, people who are analytical are 'necessarily ingenious', so [2] is wrong. People who are ingenious are said to be 'often remarkably incapable of analysis', but not necessarily so, so [1] is wrong as well. People who are 'truly imaginative' are those who have analytical ability, who are also necessarily ingenious, so [4] is incorrect. Only [3] can be inferred - see the line: 'The constructive or combining power, by which ingenuity is usually manifested ... has been so frequently seen in those whose intellect bordered otherwise upon idiocy ...' Hence, [3].

306. 'Involute' means complex or 'intricate', which fits the description of the moves of chess as given in paragraph. 2. 'Involuntary' means automatic or unthinking, which is not the idea that comes across here at all. 'Interminable' means never-ending, and 'incomprehensible' means incapable of being understood; while either could be used to describe the rules of chess, neither is a synonym of 'involute'. Hence, [1].
307. From the penultimate paragraph, we cannot learn what Adorno thinks about the possibilities of art. Thus, [1] is incorrect. From the same paragraph, we know that Adorno tries to include genre within the elements of art but he does not try to label an artwork with a particular genre. Thus, [2] is also incorrect. The first part of [3] is true according to the third sentence of the penultimate paragraph; the second half is true according to the first sentence of the last paragraph. Though Adorno thinks that the elements of art are interrelated, the author does not mention any transformation of elements in the passage. Thus, [4] is also incorrect. Hence, [3].
308. Though art can be an indicator of history, there is no suggestion in the passage that it can foresee the future. Thus, [1] can be negated. [2] can be inferred from the last two sentences of the fourth paragraph. The last sentence of the penultimate paragraph mentions that art transforms the medium in which it is present not the actual world. Thus, [3] can be eliminated. Though artworks can present the viewer with questions about the future, they cannot disclose the future. Thus, [4] can also be negated. Hence, [2].
309. 'Form' of art is discussed only towards the end of the passage. Thus, it cannot be a title for the passage. Though art can disclose things, the passage does not claim that art itself has been disclosed. Thus, [2] is incorrect. [3] is correct as the author mentions that art can 'gesture', 'produce' or 'endure' which are all synonyms of 'bearing'. This is mentioned throughout the passage and discussed in detail in the last paragraph. [4] is incorrect as art has other functions besides revealing history. Thus, [4] is a very limited view of the passage and can be eliminated. Hence, [3].
310. [1] is not answered by the author. Although he has mentioned the purpose of art, he has not given any definition of art. [2] has been answered through the example of Nigredo. Thus, [2] can be eliminated. [3] is answered by the author in the last paragraph. Thus, [3] can also be negated. [4] has also been discussed by the author by giving the example of Nigredo as well as in the last paragraph. So, [4] is also incorrect. Hence, [1].
311. Though Nigredo is a famous painting, it just depicts a farm scene and not life in general. Thus, [1] is incorrect. The author has mentioned Nigredo in order to explain how in a limited space, an artwork can not only be important by itself but also disclose history through its imagery. Thus, [2] is incorrect, while [3] correctly mentions the purpose of Nigredo. [4] is incorrect as it talks only about the historical aspect of the painting and not its intrinsic value. Hence, [3].
312. [1] is a suitable title as this is what the author is trying to prove in the passage by pointing out the various inconsistencies in the Big Bang model. [2] is incorrect, because though the author claims that the universe coincidentally developed in a way that we see today, he does not say that it was destined to happen. [3] is incorrect as the author has mentioned physics only in relation to the Big Bang model. [4] incorrectly blames cosmologists. The author mentions the failings of the Big Bang model, but does not imply that the cosmologists have failed in their work. They may have to keep changing their assumptions or their theories when new evidence is produced, but they have not failed. Hence, [1].
313. The conditions present in the universe are not adjusted but the values which are needed to explain the inconsistencies of the Big Bang model are adjusted. Thus, [1] is incorrect. [2] is true: according to the penultimate paragraph, 'the sort of inflation that would arise from this Higgs field would not produce the universe we see around us today'. According to the second paragraph, the odds of a person being born are one in 10<sup>27</sup> after two generations, but there is no hint that this figure can be applied to the entire human race, as the birth of an individual and human evolution are separate entities. Thus, [3] can also be negated. The author has not mentioned how the value of W is derived. Though he says that its value should be equal to 1, he has not specified the variables on which W is based. Thus, [4] can also be negated. Hence, [2].
314. The author has tried to explain that it may be coincidence that the universe has developed in the way we see it today. However, he has not mentioned fate in the passage, nor provided any definitive answer to [1]. Thus, [1] can be eliminated. The passage does not mention how life developed on earth. Thus, [2] can also be eliminated. [3] is an important point in the passage, and is answered by the author by giving the various theories postulated by cosmologists to minimize inconsistencies like the background radiation. The author has not mentioned which conditions were required to bring about the Big Bang model. He only says that according to the model W should be nearly equal to 1. Thus, [4] can also be eliminated. Hence, [3].
315. The author has not proposed a new theory, but only mentioned Alan Guth's 'inflation' theory to reduce the inconsistencies of the Big Bang model. Though he points out the flaws of the Big Bang theory, he has not proposed

- a new theory. He does not provide any new evidence; he simply mentions a new theory. Hence, [4].
316. While the passage is certainly about the problems of monolingualism, it is specifically about English monolingualism, so [2] is too general. Both [1] and [4] point towards English's role as a world language, but the passage is written primarily from the point of view of native speakers of English, and how their monolingualism affects their view of the place of English in the world - see especially paragraph 4. So the most suitable title would be [3]: the limitations of an Anglophone (i.e. native English-speaking) world-view. Hence, [3].
317. Options [1], [2] and [4] are clearly stated to be attitudes of native speakers towards English - see paragraph 3. But [3] is incorrect - according to paragraph 1, English speakers give themselves airs if they bother to learn other languages, and not about their knowledge of English itself. Hence, [3].
318. Option [3] is a complete misreading of Wittgenstein's quote, which can be considered to be indirectly pointing out the limitations of monolingualism. The two quotes are about the limitations of language knowledge, so they are clearly related, thus [4] is also wrong. [2] is too vague - it does not state what the 'related points' in question are. Besides, neither of these quotes is specifically about English. So [2] is ruled out. Only [1] correctly states the relationship: both quotes point out that a person who knows only one language faces certain limitations. Hence, [1].
319. According to the author, English plays a unique role, as it is highly widespread and the sole lingua franca in the world (see paragraph 4: 'solitary glory as the world's lingua franca'). But that is not due to some intrinsic superiority or speciality of English itself - see the second sentence of the last paragraph. So [2] is correct and [1] is not. According to paragraph 3, [3] is a fear expressed by the native speakers of English, and not necessarily shared by the author. So only [2] is correct. Hence, [2].
320. The passage is primarily about the importance of beauty, specifically the beauty of the natural world, and its transformative effect on human beings. Option [1] fails to specify that the beauty in question is natural beauty, not any kind of beauty. While options [3] and [4] mention the natural world, they miss out on mentioning that the passage is primarily about beauty. Only [2] includes both these main points. Hence, [2].
321. Refer to the first paragraph, where Kant's views on aesthetic interest are given. Option [2] can be inferred from the second sentence. According to the first sentence, the typical object of aesthetic interest is 'something not made but found', i.e. something found in nature, and not made by humans. So [3] can be inferred. [4] is a paraphrasing of the last sentence of the paragraph (note that 'disinterest' means lack of bias, not lack of interest). Only [1] cannot necessarily be inferred: though a landscaped garden includes natural objects, it is something 'made' and not 'found', so it is not necessarily an example of 'free beauty'. Hence, [1].
322. Option [1] is the meaning of the actual quotation, but it's not exactly what the quotation is meant to show in this passage. Refer to the paragraph where the quotation occurs - it makes no reference to beauty. So option [2] is also wrong. The quotation states that people can find meaning in natural objects, and the paragraph where it occurs suggests that this is a natural human tendency. Therefore, [3] is what the quotation is meant to show. Hence, [3].
323. Since the author talks about the 'engagement with art' in the last paragraph, only [1] correctly mentions the meaning of 'more' in this context. [2] and [3] are not mentioned anywhere in the passage. [4] is also incorrect as the passage does not claim that people get more involved with art only if it is of different kinds. Hence, [1].
324. The author doesn't claim that more exhibits would make art more easily accessible to the public. Thus, [1] can be negated. [2] is correct according to the author as he gives the example of the Detroit museum's mission statement and also in the purpose of the art museum that he proposed. [3] is incorrect as it focuses on what the museum staff should do, as opposed to the visitors, which the author thinks is a wrong way to think about the purpose of a museum. [4] goes somewhat against the author's idea that the visitors should find their personal meaning in the art, so it can also be negated. Hence, [2].
325. Only [i] and [ii] are true according to the second paragraph. [i] is correct as the author mentions that Bach's Mass in B Minor can still be performed even if the original copy is destroyed. [ii] is also correct as another original of the Athena Parthenos can never be made. [iii] may be true in that all physical artworks are unique but their 'categorization' is not the subject of the quoted statement in the question. Nothing has been mentioned about the religious value of art in the passage. Thus, [iv] is also wrong. Hence, [1].
326. [1] is the right answer as the museums are not sure about the nature of their work and how they can help people in creating their own meaning from art. [2] is incorrect as the mission statements are about the museums and not about their visitors. [3] does not have any basis in the passage and can also be eliminated. Hence, [1].

327. The author talks about the 'visual cues' in the 'about' pages of museums while giving the examples of museums and what they want to accomplish for their audiences. Thus [1], which mentions the workings of the museums, is wrong and can be eliminated. [2] is incorrect, as the visual cues do not show the accomplishments of the museums but rather their involvement with art. [4] is incorrect, as the 'about' pictures do not show the level of commitment that museums have towards their visitors. Only [3] correctly states how the 'about' picture of the Detroit museum brings forth its attitude of helping visitors get involved with art, while the other museums do not seem to share the same kind of involvement with their visitors. Hence, [3].
328. The passage is about how causal reasoning is related to physics. Though it states that physics is a rational science, this is not the main point of the passage. Thus, [1] can be negated. The author talks about coincidences in terms of explaining causal reasoning and not physics. Thus, [2] is incorrect and can be eliminated. The thirteenth paragraph mentions the relationship between cause, effects and the laws of physics. However, it does not talk about the philosophers' take on it. Thus [3] can be eliminated. [4] is the most suitable title, as the passage explores the issue of whether causal reasoning is needed or irrelevant in physics. Hence, [4].
329. The author is not casual in his approach. He has presented his views with ample studies and examples. Thus, [1] can be eliminated. He is not humorous though at certain times he does tend to make light of certain points like the disagreeing of philosophers. Thus, [2] can also be eliminated. The author is not derisive in his approach towards causal reasoning. Thus, [4] can also be eliminated. Overall, his tone is objective, as he analyses the concept of causal reasoning from a scientific perspective. Hence, [3].
330. In the thirteenth paragraph, it is stated that physicists do make use of causal principles particular for asymmetric events. Thus, [1] can be inferred. The twelfth paragraph states that certain physical phenomenon can be explained by causal reasoning. However, there is no mention in the passage about the deducing power of causal reasoning. Thus, [2] can be eliminated. According to Bertrand Russell, causal reasoning can harm philosophy and not physics. Thus, [3] can be eliminated. [4] is incorrect as most physicists want to use statistics as a method to prove various laws of physics instead of using causal reasoning. Hence, [1].
331. Though the passage explains what causal reasoning is, it does not mention any properties of causal reasoning. Thus, [1] can be eliminated. Though the author provides the explanation for converging and diverging waves, he does not state how scientists hypothesize such things. Thus, [2] can also be eliminated. [3] is answered by the example of the wave. In the first two paragraphs, the author mentions both causal relations and correlation by giving examples. But he has not explained the ways of distinguishing between the two. Hence, [3].
332. Given that the Zeppelinoids example takes up about half the passage, it can hardly be called a 'digression', so [1] is incorrect. Though the passage itself refers to the example as a 'fairy tale' in the penultimate paragraph, the same sentence makes it clear that it is not an impossible one. This is not exactly a 'thought-experiment', as there is no experimentation going on - the example is merely presented as a 'hypothetical scenario'. And as the last paragraph makes clear, it is not a very likely one. Hence, [4].
333. Option [2] contradicts paragraph 3, which states that the Zeppelinoids would become a new class of vertebrates. The same paragraph states that the original toads' legs would become the Zeppelinoids' tentacles not wings, so [3] is incorrect. There is no mention of the gasbags being filled with water vapour, only hydrogen, so [4] is false. Only [1] is correct: the reference to 'Zep-eating Zeps' in paragraph 4 suggests that some Zeppelinoids would be cannibalistic. Hence, [1].
334. The passage mentions only one possible path for future evolution (i.e. Zeppelinoids), and the last paragraph makes it clear that it's unlikely to happen, so [2] is incorrect. The last paragraph also makes it clear that the author is not seriously wondering whether Zeppelinoids or something similar will eventually evolve, so [3] is wrong. Option [4] is a misreading of the passage, as it fails to state that the example of the Zeppelinoids is only a fantasy. Both these points - the fantasy aspect of the Zeppelinoids and the improbability of their ever evolving - are covered in option [1], which therefore succinctly states the main point of the passage. Hence, [1].
335. The idiom 'low-hanging fruit' means 'a target that can be easily reached or a goal that can be accomplished with a minimum of effort'. When something is to be 'taken with a grain of salt', it means that it should be 'viewed with scepticism and not taken literally'. 'A real lemon' refers to something that is 'not satisfactory, gives problems and is not up to expected levels'. Landing in 'hot water' means getting into a 'difficult situation'. Finally, 'a pie in the sky' means something that is 'completely unrealistic or unlikely to be achieved'. Thus, the correct pairs are: i - b, ii - e, iii - a, iv - c, v - d. Hence, [4].
336. The passage says that the claim that healthy noodles contain 'No added MSG' is best taken with a grain of salt. This means there is some element of deception due to which MSG is present in noodles but is not labelled on the packs. Option [1] is incorrect as the passage clearly

- states that the term E621 is found on some noodle packs. Option [2] is incorrect as such a claim is not stated in the passage. The third paragraph states that MSG is often present in noodles as a sub-ingredient of the ingredient glutamates. Thus, option [4], which states that MSG is produced while cooking, is incorrect. It is stated in the third and last paragraphs that ingredients of the same chemical type as MSG, and which have the same effect on taste and health, are included in the noodles, but not listed on the packet. This is the reason why the claim that healthy noodles contain 'No added MSG' is best taken with a grain of salt. Hence, [3].
337. Option [1] focuses only the dangers of MSG, and thus covers only one part of the passage. It does not highlight the harmful effects of other ingredients. Thus, [1] can be negated. Option [2] states that brands selling noodles as 'health food' are a case study in marketing, which is not the central theme of the passage. The last line of the passage states that children's hyperactive behaviour could be reduced by removing additives and enhancers from their diet. However, this is a summary of scientific studies and cannot be the title of the passage since only the last sentence mentions this. Thus option [4] is unsuitable as the title of the passage. Option [3] covers all the points in the passage and sums it up appropriately. Hence, [3].
338. The last paragraph states that guanylates, which are present in noodles, must be strictly avoided by those suffering from gout. Thus, option [1] can be concluded from the passage. Option [2] is correct, as it is stated in the last paragraph that E621 is the technical term for MSG. In the first paragraph, it is stated that huge revenues are generated by brands marketing noodles as 'health foods'. Thus [3] can also be concluded from the passage. The last paragraph states that inosinates and guanylates are generally produced from meat and fish rather than from other sources such as tapioca starch, seaweed or yeast. However the reason for this is not stated. Thus option [4], which attributes this to the cost factor, is incorrect. Hence, [4].
339. The passage makes a mention about the nutritional capabilities of peanuts and milk and the harmful effects of consuming additive-laden noodles. However, this is not the central theme of the passage. Thus, option [1] is not the right answer. Options [2] and [4] focus on ingredients that make noodles unhealthy, such as Flavour Enhancers 627 and 631, Mineral 170 (i), and Mineral 508, and MSG. However, the aim of the passage is not merely to advise readers about these additives. The passage also states that companies market unhealthy noodles as 'health foods' and jeopardize the health of consumers. Also, the passage informs readers that they should be careful about reading food labels and making appropriate choices. Thus option [3], which states that brands may mislead people but consumers should read ingredient labels carefully and take responsibility for what they eat, is the central message of the author. Hence, [3].
340. The idiom 'crossed over to the other side' means 'passed away or died'. 'Significant other' refers to 'a person that one is married to or has a serious relationship with'. The idiom 'the shoe was on the other foot' means that 'one experienced the same things that one caused somebody else to experience'. Having some 'other fish to fry' means having more important matters to attend to. Finally, 'waiting for the other shoe to drop' means 'waiting for the inevitable next step or the conclusion'. Thus the correct answers are i - c, ii - d, iii - a, iv - b, and v - e. Option [2] provides this combination. Hence, [2].
341. While the passage does involve events from the author's childhood, it does not deal with stories for children nor does it teach children various things. Thus [1] can be ruled out: Any article published in a scientific journal must provide findings and observations in a scientific manner that can be reviewed on the basis of established procedures. The passage does not provide any such data. So [3] is not the correct answer. Although the passage does question the position of science on recognizing parapsychology, it does discuss any other fields of academic studies. Thus [4] can be ruled out as well. The passage states the experiences the author had with his dead uncle Edward. In the last paragraph, the author also mentions that he had no idea that this was only the beginning of one of many experiences with dead people. Thus the passage deals with the author's experiences in the field of parapsychology and suggests that there are many more such incidences that have occurred with the author. Hence, [2].
342. 'Captive', 'mesmerize' and 'rivet' are all verbs, and are synonyms of 'enthral'. The word 'guile' means cunning and is a noun, so it is not a synonym of 'enthral'. Hence, [3].
343. In the passage, the author speaks about his experiences about communicating with the spirits of the departed. He does not try to explain a scientific concept or make a logical argument at all. Thus options [1] and [2] are incorrect and can be ruled out. In the seventh paragraph, the author questions the position of science over parapsychology. However, he does not try to debunk the position held by science in favour of his findings. Thus [3] can be negated as well. The passage is about the author's positive experiences while communicating with spirits, with the author, in the last paragraph, providing his opinion about the same. Hence, [4].
344. In the passage, the author talks about the communication he had with the spirit of his Uncle Edward in very positive terms. It can be easily inferred that there was

a loving relationship between the two. Thus statement [i] is correct. In the last paragraph, the author states that this was only the beginning of one of many lively experiences that he had with the paranormal. Thus option [ii] can also be inferred from the passage. Statement [iii] is not correct as the passage suggests that the author enjoyed communicating with spirits and ghosts and was not psychologically disturbed by them. Statement [iv] is incorrect as well, as it is wrong to say that the author was timid or timid. On the contrary, he was clearly unafraid to follow his instincts. Statement [v] cannot be inferred from the passage, as the author mentions only one of Kevin Costner's films. The passage states that his mother always lovingly listened to all that he had to say about ghosts and spirits and never doubted him. Thus statement [vi] is incorrect. Hence only statements [i] and [ii] are correct. Hence, [2].

345. The author does not pass 'judgement' on anyone or anything (except for the rationalists' attitude towards people like himself), so [1] is incorrect. He is not 'cynical' at all - rather, he believes what he sees (the ghost of his uncle), so [2] is completely incorrect. His behaviour is somewhat 'cautious' in the anecdote he recounts, but his overall tone in the passage cannot really be described that way, so [4] is wrong as well. The best description of his tone is 'excited': he is enthusiastic about his ability to communicate with the dead, happily recounts his first such encounter, and hints at how much he has enjoyed such encounters over the years (see the last paragraph). Hence, [3].
346. According to the author, parapsychology is not a pseudoscience; in fact, the point of the passage is that it is real, as evinced by the author's communication with his late uncle. So [1] is incorrect. While the majority of the passage consists of an anecdote involving his late uncle Edward, the author does not recount a number of 'adventures' with him. So [2] is not quite right either. [4] suggests that the passage is about the technical process of communicating with the dead, which is not the case. The best answer is [3], as it includes the notion of keeping in touch with the dead along with the highly loving and personalized aspect of doing so that forms the backbone of this passage. Hence, [3].
347. The given options correspond to different meanings of the word 'encounter'. In this context, the word is used as a noun, so [1] and [2], which give the meanings of verbs, are incorrect. The word denotes the author's suddenly and unexpected meeting with the spirit of his uncle Edward. Hence, [3].
348. This passage talks about the rise of cricket and the decline of hockey and soccer in India. Thus, to call all these three the sporting pillars of India would be incorrect. Thus, [1] can be ruled out. The passage does not focus on studying the behaviour of the middle classes. Hence,

option [3] is incorrect. Option [4], which calls cricket a religion, is an exaggeration of the main point of the passage. Thus, [4] is ruled out. The passage starts out by stating that hockey and soccer were considered national games in pre-Independence and immediately post-Independence India. However, with the advent of television broadcasting, advertising and more money being invested in the game, cricket became more popular than hockey and soccer. Thus, option [2] captures the essence of the passage and is a suitable title. Hence, [2].

349. Option [2] can be inferred from the first sentence of the passage. [3] can be inferred from the first sentence of the fifth paragraph, which implies that while television expanded, Indian hockey declined. The third sentence of the fifth paragraph suggests that [4] is true, as before the television era, advertising endorsements would not have been available to other sportsmen as there was no medium to telecast advertisements. As mentioned in the fourth paragraph, the advent of television coincided with the decline of hockey while cricket achieved new heights. This is mentioned as one of the reasons for the decline of popularity of hockey. The penultimate paragraph also mentions how cricket administrators used its popularity by making cricketers brand names while hockey administrators could not make use of this new image. Moreover, as stated in the first paragraph, hockey and soccer were more popular than cricket before independence. Thus, option [1] cannot be inferred from the passage. Hence, [1].
350. The action of listening to sounds from the heart, lungs or other organs, with a stethoscope, is known as 'auscultation'. Hence, [2].
351. All the given four options are synonyms of 'catastrophic'. 'Cataclysmic' means 'causing sudden and violent upheaval'. 'Terrible' means 'extremely bad or serious'. 'Calamitous' means 'crippling, awful or dreadful'. 'Violent' means very strong or powerful or involving physical force'. In the context of the passage, 'cataclysmic', 'calamitous' and 'violent' are incorrect and 'terrible' is the appropriate option. Hence, [2].
352. From the first paragraph, it can be inferred that the British discourse on Indians being effeminate and an inferior race was a part of their policy to make Indians feel that they were second-rate and mediocre. As a result, when there were sporting victories, they had a resonance beyond the playing field and were celebrated in vernacular popular culture as a fitting reply to the British discourse. Hence, [i] and [iv] can be inferred from the passage. [ii] has no basis in the passage, and can thus be eliminated. The last paragraph states that hockey and soccer have been left behind by the cold logic of capitalism and expanding markets. However, this does not mean that games like hockey are not suited to an

- era of capitalism and expanding markets; it just means that globalization and the new economy where embraced by cricket while hockey administrators remained mired in old ways. Thus, [iii] cannot be inferred from the passage. [v] wrongly suggests that cricket suffered a 'demise'. Thus, only [i] and [iv] can be inferred from the passage. Hence, [3].
353. In the context of the given sentence, the word 'exploding' is used to refer to the 'rapidly expanding' new middle classes. The synonyms 'bursting', 'detonating' and 'escalating' do not capture the essence of what is being conveyed by the word 'exploding' in this particular context. Also, 'television ... enabled their transformation into consumers' means that 'television facilitated their conversion into consumers'. Thus, option [3] is the closest in meaning to the sentence. Hence, [3].
354. 'Secularism' is the belief that religion should not play a role in government, education, or other public aspects of society. 'Patriotism' is the devoted love, support and loyalty to one's country. 'Imperialism' is a policy of extending a country's power and influence through use of military force. 'Colonialism' is the policy or practice of acquiring full or partial political control over another country. 'Nationalism' is a form of patriotism marked by a feeling of superiority over other countries. Thus, 'patriotism' is a synonym of 'nationalism'. Hence, [2].
355. The words 'legal', 'lawful' and 'official' mean something that is permitted by law. The word 'justifiable' means 'that which can be shown to be just, right or warranted'. Although soccer was a popular sport, it did not have a 'legal', 'lawful' or 'official' claim to be the first among the most popular spectator sports in India. Thus the word 'justifiable' is appropriate. 'Impregnated' means 'to make pregnant' or 'to fertilize'. Thus, it is incorrect in the given context. 'Penetrated' and 'percolated' both can fit the second blank correctly. However, 'lawful' does not fit the first blank and so, [2] can be eliminated. 'Pierced' means 'to penetrate as a sharp pointed object'. Thus, 'pierced' is also incorrect in the given sentence and can be eliminated. Hence, [3].
356. Option [1] can be inferred from paragraph 3, where the author questions 'whether difficulty is a property independent of the learner'. Option [2] is a general problem mentioned in paragraph 5. Option [4] is clearly stated in paragraph 4. But refer to paragraph 2 - option [3] is a misreading of the difficulty factors mentioned in that paragraph. Hence, [3].
357. The main point of the passage is that it is not possible to identify any one particular language as being the most difficult language to learn, as the issue is subjective and there are far too many factors to take into consideration. So, none of the three given languages
- can be the answer. Note that the author does say that Japanese and Hittite writing systems are particularly difficult to learn, but that is not the same thing as the languages themselves being difficult. Hence, [4].
358. Refer to paragraph 1: 'such things usually make me groan'. This implies that the author thinks that articles on the same topic as the one cited - i.e. on the difficulty of languages - are usually of poor quality. So [i] can be inferred. [ii] is stated in paragraph 6. However, [iii] cannot be inferred at all - in fact, based on the last paragraph, it is likely that the two things are not related. Therefore both [i] and [ii] are correct. Hence, [2].
359. This passage is in response to an article in Economist - but that doesn't mean that this passage itself is from the same source. In fact, it is unlikely to be so, given the implication in the first paragraph that Economist is a different publication than the one this passage is from. Since the article in question was published as recently as 'last week', it is highly unlikely that a book of any kind would be able to respond so quickly to it. The passage is more likely to be a post on a blog - i.e. a discussion and informational website - which would easily be able to respond to a recent article. The general topic of the passage is linguistics, so [2] is the most likely source. Hence, [2].
360. Since the last paragraph questions how one can go about self-realization, the next paragraph must relate to the same. Religion is talked about in the second paragraph and thus, it cannot be explained later. Thus, [1] can be negated. 'Reconciliation' means 'the state of being resigned to something which is not desired'. However, this does not mean 'self-realization'. Thus, [2] can be negated. The destruction of human ego would not necessarily lead to self-realization. Thus, [3] can also be eliminated. However, conquering the self would lead to one being unafraid of death. Hence, [4].
361. This passage talks only about Becker's ninth book; it does not throw light on what his previous books (or subsequent ones, if any) were about. Thus, [1] can be eliminated. According to the first paragraph, culture helps us by making us feel as a part of the reality which is indestructible. However, culture is not a part of that reality. Thus, [2] can also be eliminated. [3] is true according to the penultimate paragraph. Though the passage mentions that people prefer to kill others who have different beliefs, nothing is mentioned about religion in particular. Thus, [4] can also be eliminated. Hence, [3].
362. The penultimate paragraph is different in the sense that it tries to explain to the reader certain types of men who have embraced their mortality without giving up their passion and commitments. Becker has also praised such people who are unafraid of death. Thus, [1], which

- mentions that the author's point of view differs from Becker's, is incorrect. The penultimate paragraph does not give different perspectives which allow people to accept death. Rather it gives the examples of King Lear and Zen Buddhists. Thus, [2] can also be eliminated. [3] is incorrect as the first two paragraphs do not talk about cultures in general but about how the inevitability of death gives rise to different 'immortality systems'. Hence, [4].
363. The first paragraph mentions how people with different 'immortality systems' attack and degrade other systems which are not their own. The penultimate paragraph talks about certain men who have accepted the inevitability of death and yet remain unafraid of it. [1] and [2] are thus examples of the information discussed in the first paragraph since they show how people attack other systems, while [3] is an example of a person who has accepted death calmly. However, [4] talks about Plato's understanding of Socrates' willingness to accept death. This 'understanding' has not been explained in the passage. Hence, [4].
364. The author asks a rhetorical question at the end of the passage about the ideal attitude to literature, but does not state what the ideal attitude should be. Thus, [1] can be eliminated. Though the author mentions the example of professors and students wherein the latter are forced to reread for reasons different than those of the professors, this is not the focus of the passage. Thus, [2] can also be eliminated. The author mentions the example of Mrs. Dalloway to explain what happens when we reread a book. However, this is not the main point discussed in the passage. Thus, [4] can also be eliminated. [3] is the most suitable title, as the author tries to figure out just how important rereading is, and whether it is important at all. Hence, [3].
365. [1] is stated in the first two sentences of the fifth paragraph. Thus, [1] can be eliminated. 'Infallible' means 'absolutely trustworthy'. However, the last sentence of the first paragraph says that we inevitably forget. Thus, [2] is false as per the passage, and therefore the correct option. In the last sentence of the sixth paragraph, the author says that the kind of books that students are given have to be reread in order to understand them. So [3] is true and so can be eliminated. In the same paragraph, the author also says that because the professors have reread the books they are assigned to teach many times, they have achieved the kind of mastery that Nabokov talks about. Thus [4] is also true and so can also be eliminated. Hence, [2].
366. The last sentence of the penultimate paragraph suggests that the author is trying to believe in Flaubert's recommendation. However, in the last paragraph he is unsure about Nabokov's proposal to gain mastery over a few books rather than reading many books. Thus, we cannot be sure as to which point of view the author is more inclined. Hence, [4].
367. The author cannot be inferred to be 'worried' or 'pessimistic' about the future of reading. He points out that more and more books are available, with less and less time to read them, but that just suggests that he thinks that people might be becoming less inclined to reread books, not stop reading them altogether. Thus, [1] and [3] can be negated. He does not sound 'upbeat' as he mentions a lack of time for reading. Thus, [2] can also be negated. The author does not say anything about the future of reading among the general population. Hence, [4].
368. Though the author states that cyber-warfare could be used instead of completely relying on military tactics, this is not the core point of the passage - the author goes on to discuss how it would affect countries and common people both. Thus, [1] can be negated. [2] is correct as the author is trying to explain what would be the difference between cyber-aggression and cyber-warfare and which of them can be applied in the case of a cyber-attack. [3] is incorrect: though the author clearly states in the last paragraph that cyber-aggression is bound to confront us sooner or later, he has not suggested any remedies for tackling it. Thus, [3] can be eliminated. [4] is incorrect: although the author mentions in the last sentence of the fourth paragraph that cyberspace has both personal and economic implications, this is not the main point of the passage. Hence, [2].
369. The passage does not assume more than a passing familiarity with the workings of the cyber-world, which suggests that it is not aimed at an audience immersed in that world, as the readers of a cyber-magazine would be. So [1] can be negated. [2] is incorrect as the passage mentions certain examples related to the U.S. but it does not give any strengths or drawbacks of using this method or its current status vis-a-vis the U.S. [3] is correct as the author intends this information to reach a larger audience and has written this article in a simple and lucid manner to present his views of cyber-aggression. If it was taken from the lecture of a defence strategist, he would be more involved with the military aspects and use of cyber-aggression rather than thinking in broader terms about what would happen if cyber-content is lost. Thus, [4] can also be eliminated. Hence, [3].
370. According to the seventh paragraph, the current laws regarding cyber-aggression are inadequate according to some people. Hence, this statement is probably true (though not definitely true, as all people do not necessarily feel the same way). Hence, [1].
371. The first sentence mentions that ideologues argued about the use of targeted missions as the next step in

- engaging wars. However, it cannot be inferred that this technology was used during the First Gulf War or that this was the first war in which it was used. Thus, [1] can be negated. The fifth and sixth paragraphs try to explain that though there would be no loss of life and property due to cyber-aggression, there would be loss of content which would have financial and emotional effects in the lives of the common people. Thus, [2] correctly claims that though there would be moral and legal implications in using cyber-aggression, they would not be the same as the effects of the old method of warfare. Though the second paragraph mentions an instance in which cyber-aggression was used to derail the Iranian nuclear programme, [3] cannot be inferred for certain, as a nuclear programme does not necessarily involve nuclear weaponry. [4] is incorrect as it contradicts the main point of the entire passage, which is that wars can be fought in cyber space with hardly any damage to physical property. Hence, [2].
372. According to the last two paragraphs, a moral hazard affects individuals' decisions to undertake activities that may change the likelihood of incurring losses in the particular area they are insured in. Thus, options [1] and [3] are clear examples of responses to moral hazards: the persons who have bought car insurance and fire insurance are now treating their car and house more carelessly, as they themselves will not have to bear the monetary cost if anything happens to the car or house. In case of [2], the carelessness is not so blatant, but it is still present: by exercising less, the person is taking less care of his health. But in [4], there is no connection between the type of insurance purchased and the kind of risk taken - investing in risky stocks does not endanger one's life. So it is not an example of a moral hazard. Hence, [4].
373. Option [1] can be dismissed at once, since it mentions a contrast referred to only in the first sentence of the passage. Both [3] and [4] are incomplete answers: paragraph 3 is about risk reduction, and paragraphs 4 and 5 are about moral hazards. The passage as a whole is about the informational asymmetries that characterize the market for insurance, of which informational asymmetries related to moral hazards are a particular example. Hence, [2].
374. [1] is incorrect as Murat has not used her book to list the various mental illnesses in France during the revolution. [2] gives a correct summary of the passage. [3] is incorrect as it fails to mention the change in the definition of madness overtime. [4] is incorrect, as Murat is not talking about the history of French revolutions but taking these revolutions as a starting point to show how they affected the incidence of mental illnesses. Hence, [2].
375. [1] is only partly right as the first paragraph mentions that people with sick, unhealthy and indifferent constitutions benefited greatly during revolutions. However, [1] wrongly generalizes this to refer to all people. [2] is incorrect, as the second paragraph mentions that mental illness is rarely encountered in these cultures, not that it does not occur at all. [3] can be inferred from the second sentence of the third paragraph. [4] is incorrect as Esquirol had mentioned that he could give a history of the French revolution based on certain insane persons whose insanity was connected with the events that occurred in the revolution. [4] wrongly mentions that insanity was connected to the general events in a person's life. Hence, [3].
376. [1] is not true as the penultimate sentence of the second paragraph mentions that insanity was found more amongst those individuals who were stressed to become self-fashioned, and not among those who tried to emulate the 'new man' mentioned by Rousseau. [2] is true according to the third and fourth sentences of the last paragraph. [3] is true according to the fifth paragraph. [4] is correct, as it is mentioned in the third paragraph. Hence, [1].
377. Though the passage primarily talks about madness, its main point is to show how Laure Murat uses the records of mental asylums in France in her study. It also mentions how the study can be used to track the redefinition of madness and its effect on various asylums. Thus, the author could be a book reviewer, as he simply reports on Murat's work rather than conducting any on his own. The author does not talk about the effects of revolution on the profession of psychiatry. Neither does he use psychiatric terminologies. Thus, he cannot be a psychiatrist. He is not a historian since he does not delve deeply into the historical context outside that of the French revolutions. Hence, [3].
378. According to the sixth paragraph, psychotherapy could provide meaning to the patient's life and cure them of their fears. Thus, [3] is the closest answer to the 'soul of psychotherapy'. [1] does not refer to the 'soul' of psychotherapy. It only explains how psychotherapy cures patients without using medications. Thus, [1] can be eliminated. The passage does not talk about using spirituality to restore faith. Instead it mentions that psychotherapy was used to nurture souls. Thus, [2] can also be eliminated. [4] is incorrect, as the author is suspicious of the dependence on medications in psychotherapy. Hence, [3].
379. [1] is incorrect, as it only an example of how psychotherapy helps people with mental health problems. According to the third paragraph ('...yet another nail in psychotherapy's coffin'), medications were never a vital part of psychotherapy. Thus, [2] can also be eliminated. [3] is true according to the fourth paragraph. [4]

is incorrect; even though the passage talks about psychotherapy being a psychological and spiritual venture, it does not mention patients' needs to accept their spiritual heritage. Hence, [3].

380. The last sentence of the first paragraph mentions that a combination of psychotherapy and medication is most effective for depression and some mental disorders. However, [1] wrongly mentions that it benefits all patients. Thus, [1] can be eliminated. [2] is true according to the phrase 'transmutes them into helpful spiritual allies' mentioned in the penultimate paragraph. [3] is incorrect, as the passage mentions that there is a growing movement to grant psychologists the right to prescribe psychiatric medications, but the implication is that the American Psychological Association has not yet granted this right. [4] is wrong, as only after exorcising their inner demons can patients lead their lives peacefully. Hence, [2].
381. [1] can be inferred from the last paragraph as it mentions that psychotherapy cannot be used as a cookbook recipe. [2] can be inferred from the third paragraph. [3] can be inferred from the fifth paragraph. However, [4] incorrectly states that priests, rabbis or shamans were looked upon as psychotherapists. The last paragraph mentions that psychotherapists could act like spiritual advisors who could infuse meaning in their patients' lives by removing their inner demons just as priests and rabbis did. Hence, [4].
382. The author is just being rhetorical in asking if it was time for psychotherapy's demise. Thus, the title cannot be about its 'death'. Hence, [1] can be eliminated. Nowhere does the passage consider psychotherapy an 'art', so [2] can also be eliminated. [3] is also incorrect, as the author himself is not sure of whether psychotherapy will survive. [4] is the most suitable title, as the passage is about the problems inherent in the current practice of psychotherapy and the need to renew and reinvigorate it by adding a spiritual dimension to it. Hence, [4].
383. [1] is incorrect: though the author says that the economy can be computed, he does not claim that it is computerized. [2] is correct as the author wants to show the link between the economy and computation in the passage. [3] forms only a small part of the passage, i.e. the seventh and eighth paragraphs. Thus, [3] can also be negated. In the first sentence of the fourth paragraph, the author states that all economic activities are based on processing information. However, [4] wrongly implies that economy means processing information. Hence, [2].
384. [1] can be negated from the first paragraph, as the third sentence clearly states that information means the state and order of a system and not that of a message. Though

the last paragraph states that with the help of machines, humans were able to process information faster, it cannot be inferred that humans progressed because machines could process 'more information'. Thus, [2] can be negated. The fourth paragraph states that any activity which uses energy to produce order can be termed as economic activity. Thus, [3] can be inferred. Hence, [3].

385. The ninth paragraph states that historical factors affect the computational capacity of economies, which in turn affects the economies. Thus, [1] is not true according to the passage. [2] is true according to the fourth sentence of the tenth paragraph ('The physical order ... in objects'). [3] is true according to the first sentence of the third paragraph. [4] is true according to the last sentence of the fifth paragraph ('The most obvious ... computational capacity'). Hence, [1].
386. [1] can be answered by the first paragraph. [2] is answered by the fifth paragraph, which explains how the computational capacity of a country can be measured. [3] can be answered by the fifth and seventh paragraphs of the passage. Hence, [4].
387. 'Palimpsest' literally means a document on which existing text has been erased to make room for new text to be written. Figuratively, it can refer to something in which newer items or structures have been added onto older similar items or structures. So in the context of the first paragraph, we can infer that Chartres Cathedral is not a palimpsest in the sense that it has not been altered substantially through the ages - a reading supported by the reference to its 'miraculous' state of preservation. There is no evidence to support the idea that the reason for the preservation is the lack of use (as in [3]); the author does not give a clue to whether [1] is true; and [4] has nothing to do with the 'palimpsest' idea. Hence, [2].
388. Based on the description in the second paragraph, it is fairly certain that the author has visited Chartres Cathedral himself, so the latter half of [1] is wrong. [2] is an exaggeration: in the last paragraph, the author calls Chartres Cathedral one of 'these greatest of the medieval works of art', not the sole greatest one. While both [3] and [4] are essentially correct, [4] is incomplete, as it focuses only on the historical significance of Chartres Cathedral, and does not mention the author's aesthetic admiration of it, as seen in the first three paragraphs and the last one. Hence, [3].
389. This passage is clearly not a full article, as in the last sentence, the author states what he intends to show further on. So [1] is incorrect. While the passage does delve into medieval European history (but not specifically French history), the main focus is on architecture (specifically Gothic architecture), and the historical information is meant to explain why medieval churches

such as Chartres Cathedral were built the way they were. So neither [2] nor [3] is correct, and [4] is the most likely source. Hence, [4].

390. This passage is a review and summary of the main thesis of Julian Jaynes's book, which is about the evolution of consciousness, going from the unconscious 'bicameral mind' of people from more than 3,000 years ago to the more conscious mind of recent times. So [1] is a suitable title. [2] is only partly true, as the 'slow death' of the bicameral mind is not elaborated upon, and is thus not the main topic of the passage. [3] refers only to the last paragraph and not the whole passage. The passage is not about how men reason but rather about consciousness - and the lack of it. Thus, [4] is also incorrect. Hence, [1].
391. [1] can be inferred to be true based on the last sentence of the second paragraph. We become aware of the chair pressing our back once our attention is drawn towards it. [2] does not have any basis in the passage. [3] is also incorrect as it does not mention how it would affect the person once he/she is made aware of the war. Hence, [1].
392. According to the last paragraph, the bicameral mind was a feature of the past, and broke down around 3,000 years ago. So [2] is incorrect. While the passage does suggest that creativity is instinctual (see paragraph 4), it does not compare the relative usefulness of consciousness and instinct for creativity. So [3] cannot be inferred. There is no comparison of humans with any other kind of living beings, so there is no basis for [4] in the passage. Only [1] is true as per this passage, as it is stated in paragraph 3, and forms a major point of this passage as a whole. Hence, [1].
393. [1] is a misunderstanding of what is stated in paragraph 6, which only states that the characters in The Iliad take no initiative on their own, not that they cannot speak at all. While the first half of [3] is correct, the second half is not: according to the last paragraph, the characters of The Odyssey 'long for direction from a higher power'; they do not rebel against the higher powers. The whole point of the last three paragraphs is to show the difference in the behaviour of the characters of The Iliad and The Odyssey (and thereby generalize about the minds of people of the times when these two were written), so [4], which states that there is no difference, is wrong. Only [2] correctly points out the difference: the characters of The Iliad apparently lack consciousness and are puppets of the gods, while those of The Odyssey are capable of interior thought and making their own decisions. Hence, [2].
394. [1] is the correct summary of the passage. [2] fails to mention the vital point that literature helps us under-

stand other cultures. [3] contradicts the passage with its claim that the empathy learnt through literature cannot be applied to real life. [4] is incorrect, as there is no mention in the passage that reading literature will help us to understand the workings of democracies. Hence, [1].

395. In the last three paragraphs, the author mentions how students can get the most out of literature by immersing themselves in the novel. However, it cannot be inferred that they are forced to accept the teacher's viewpoint and not express their own. Thus, [1] can be eliminated. [2] can be inferred from the last sentence of the second paragraph. [3] is incorrect, as literature only helps us to broaden our understanding of other cultures and not the political correctness of world leaders. [4] also cannot be inferred from the passage as the author only talks about different perspectives provided by books (including older ones) and not about the issues not mentioned in older books. Hence, [2].
396. Throughout the passage the author mentions the various ways in which literature can help us to broaden our views about other cultures and also help us to look at things from other perspectives. Thus, [1] is answered in the passage. The author says that the students should learn from the empathy that can be learnt through novels. The fifth paragraph shows how students can do that. Thus, [2] can also be answered. Though the second paragraph says that democracy depends on diverse points of views, it does not say that it depends on literature. Thus, [3] cannot be answered by the passage. [4] can be answered by the fourth and fifth paragraphs. Hence, [3].
397. In the passage, the author seems to be instructing people about the ways in which literature can help students broaden their viewpoints. Thus, his tone can best be considered 'didactic', which means 'instructive' or 'intending to teach'. While the author does speak with an air of authority, his tone cannot quite be called 'authoritative', which means 'dictatorial'. 'Pejorative' means 'having a derogatory or belittling effect', and is incorrect, as the author is only pointing out the advantages of reading literature. 'Circumspect' is also incorrect as the author is not 'cautious or prudent' in his outlook, but wholeheartedly supports the subject of literature. Hence, [1].
398. [1] correctly summarizes the gist of the passage. [2] is incorrect, as it talks about measuring effective altruism which is not mentioned at all in the passage. [3] is incorrect, as it focuses on a comparison between effective altruism with altruism, which the latter being painted in a negative light, which is a misinterpretation of the passage. [4] is incorrect, as it states that effective altruists donate small amounts of money, which cannot be verified from the passage. Hence, [1].

399. [1] is the most suitable title for the passage, as the passage is essentially a short introduction to the concept of effective altruism. [2] is incorrect, as the author does not explain how effective altruism works but rather how it helps the world become a better place. [3] is incorrect, as the author has not given any statistics or examples to show how effective effective altruism really is. [4] focuses on a minor aspect of the passage, specifically that effective altruism helps the giver by bringing him satisfaction and helps the needy by giving them something that he does not have. Hence, [1].
400. [1] is incorrect, as the second paragraph states that effective altruists do not waste time in feeling guilty. [2] is incorrect, as fact that effective altruists choose a career in which they can earn most is not the same as being 'obsessed with earning more money'. [3] can be inferred from the penultimate sentence of the third paragraph. [4] is incorrect, as there is no suggestion in the passage that effective altruists have an 'innate' (i.e. inborn) need to look beyond their own interests. Hence, [3].

