

# VERBAL ABILITY

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RC -100



# **READING COMPREHENSION**

## **100 RC File**

Tathagat

# **CHAPTER-1**

## **Two Questions Passage**

**Directions for Passages 1-5:** The passages given below are followed by a set of two questions.

Choose the most appropriate answer to each question.

### **Passage 1**

Michael Romanov was the Tsar of Russia from 1613 to 1645 and founder of the Romanov dynasty, which ruled Russia until 1917. He was the son of Fedor Nikitich Romanov and was related to the last tsar of the Rurik dynasty, Fedor I. The Romanovs are descendents of a Muscovite boyar, Audrey Ivanovich Kobyla. They acquired their name, Romanov, from Roman Yuriev, whose daughter was Anastasiya Romanova, the first wife of Ivan IV the Terrible. When the zemskii sobor (assembly of the land) met in 1613 to elect a new tsar after the Time of Troubles, (a period of chaotic internal disorders, foreign invasions, and a rapid succession of rulers following the death of Fedor I) it chose Michael I Romanov as tsar of Russia.

The Times of Trouble (1598-1613) started when the boyars assassinated the "False Dmitry" and replaced him with a powerful nobleman, Vasily Shuysky. The wealthy merchants and the boyars supported Shuysky. However, he had to face many rebellions, such as one led by a former serf, Ivan Isayevich Bolotnikov. The Muscovites were disappointed with Shuysky. In 1610, Sigismund continued the Polish invasion of Russia. Nevertheless, in 1612, Prince Dmitry Mikhaylovich Pozharsky led an army of landowners, Cossacks and merchants against the invader and defeated them.

In 1612, Prince Dmitrii Pozharskii defeated Poland. It gave the Russian people a new outlook of hope. They wanted their country to do better, and to achieve this, they came to a conclusion that they must have a great leader. The quest for a new czar began, with letters being sent throughout the land for elected representatives. From farmland to noble estates, these deputies came to Moscow to select the new czar. This was a moment of religious influence in Russia, so when they arrived, they spent three days in fasting and prayer before making their final decisions.

It was decided that 16 year old Michael Romanov was the best choice for czar. His ancestor had been the wife of another czar, and both his parents had been very influential until Boris

Godunov sent them to the monasteries to break their power. The only dilemma was that Michael was nowhere to be found. He was finally found in the same monastery where his mother was hiding. Messengers were sent to tell him of the decision made in Moscow.

Michael was definitely aware of the hardships of being czar of Russia, especially at this time with all the problems Russia had. He told the messengers that he did not want to become czar. He was reminded that if he did not become czar, Moscow and the whole country would fall apart by the struggle for power. Michael's love and allegiance for his country made him agree return to the capital.

1. Which of the following does not find mention in the passage?
  1. Anastasiya Romanova was the daughter of Roman Yuriev.
  2. Vasily Shuysky, a nobleman, helped assassinate the "False Dmitry".
  3. zemski sobor met in 1613 to elect a new tsar after the chaotic period in Russia.
  4. Michael Romanov was the Tsar of Russia for more than 30 years.
2. According to the passage, the deputies came to Moscow to
  1. observe a three day fast.
  2. elect a new czar.
  3. find Michael Romanov.
  4. elect Michael as the new czar.

## Passage 2

The case for evolution does not depend, even for a minute, upon a claim that living organisms are not complex or intricate. One case in point is a structure often cited as a perfect example of intelligent design: the human eye.

The eye, like a top-of-the-line modern camera, contains a self-adjusting aperture, an automatic focus system, and an inner surface that minimises the scattering of stray light. But the sensitivity range of the eye, which gives us excellent vision in both sunlight and moonlight, far surpasses that of any film. Its neural circuitry enables the eye to automatically enhance contrast. And its colour analysis system enables it to quickly adjust to lighting conditions (incandescent, fluorescent, or sunlight) that would require a photographer to change filters and films.

The proponents of intelligent design assert that the combination of nerves, sensory cells, muscles, and lens tissue in the eye could only have been "designed" from scratch. After all,

how could evolution, acting on one gene at a time, start with a sightless organism and produce an eye with so many independent parts, such as a retina, which would itself be useless without a lens, or a lens, which would be useless without a retina?

In a Darwinian world, the exquisite adaptations and specialisations of living organisms are the products of natural selection, a process whereby the genetic variations -- such as size, shape, and coloration -- that give individuals the best chance to survive and reproduce are passed on to subsequent generations.

The pathway by which evolution can produce complex structures has been brilliantly explained in *The Blind Watchmaker* by Richard Dawkins, a biologist at Oxford University. The essence of Dawkins's explanation is simple. Given enough time (thousands of years) and material (millions of individuals in a species), many genetic changes will occur that result in slight improvements in a system or structure such as the eye. However slight that improvement, as long as it is genuine, natural selection will favour its spread throughout the species over several generations.

Little by little, one improvement at a time, the system becomes more and more complex, eventually resulting in the fully functioning, well-adapted organ that we call the eye. The retina and the lens did not have to evolve separately because they evolved together.

Evolution can be used as an explanation for complex structures if we can imagine a series of small, intermediate steps leading from the simple to the complex. Further, because natural selection will act on every one of those intermediate steps, no single one can be justified on the basis of the final structure toward which it may be leading. Each step must stand on its own as an improvement that confers an advantage on the organism that possesses it.

1. Which of the following examples best captures the evolution of complex structures as mentioned in the passage?
  1. Development of a software programme which adapts itself to each situation that presents itself anew.
  2. Development of a machine where each component has been pre-determined and develops accordingly.
  3. Development of a soldier into a fighting machine that can withstand the toughest of challenges.
  4. Development of a report (divided in several chapters) that details every step that has been taken in the process of a programme.

2. According to the passage,
  1. the specialisations of living organisms are the products of adaptation.
  2. Richard Dawkins is a botanist at Oxford University.
  3. the eye has a surface that minimises the range of the scattering of stray light.
  4. all living organisms are complex or intricate.

### Passage 3

What role does blind chance play in reason? Sentiments that can be otherwise or not, as in feelings that follow from what is thought to be right, have a power. To simply deny sentiments their power, as Hume does, is to see those who stand by religion, democracy, environmental and any other contemporary issues, as irrational and irrelevant. By Hume's reckoning, choices are based upon suppositions which cannot be identified by their speculative value.

What is necessary, possible or contingent for the choices that can be made, if chances are merely the appearance of what can be otherwise? We don't have to agree that it is necessary that one of two opposed ways of thinking can make no difference, or that what is possible is determined by someone's opinion. It could be the custom that the chances are determined by the proportion of properties, like those of cards in a deck, but given the influences that can affect an outcome are external to the deck, what is determined, is what is true for the combination of the cards as an event which is possible. By denying certain combinations are possible, the understanding can place limits on what can be experienced and in so doing, can make errors. So when Hume asserts that 'Necessity is regular and certain.', while 'human conduct is irregular and uncertain', what can be said of human conduct is assumed to be necessary and certain, so one claim does proceed from the other! Yet Hume insists that it doesn't.

That we agree with a proposition, is explicit in making a claim. Belief in the truth of a proposition must be implicit if science is to have any moral standing. Many scientists to be sure, do believe all that can be done is to run trials and tests, so what is thought to be true for a hypothesis as a scientific claim can always be falsified in the light of new evidence. Clearly Newton's Laws as formulae, work for bodies on the supposition that their motion is regular and certain, but do not work when their motion is irregular and uncertain. Counting such an understanding of hypotheses for the theories where it does work, is not proof that it is true for all of them. By such a reasoning, exceptions cannot be eliminated.

With this notion of falsification, it would appear that a belief in any claim can be true sometimes and false others; the opposition between two different ways of thinking can never

be settled with any certainty. In mathematics, there is plenty of certainty, so why should there be none for science if its hypotheses depend on what is true for mathematical relations? What is necessary, possible and contingent for mathematical formula presents a big problem for the morality of this hypothetical thinking. At this point, it seems the public are left in the dark between different ways of thinking that are in opposition. Knowledge of these it is claimed, requires a special training within a language designed for an analysis that would be foreign to them. Not so, if the difference between making decisions which are efficient and effective can be compared with those that are not.

1. By the second last statement of the 2nd paragraph, "So when Hume asserts that 'Necessity is regular.... for all of them.'", the author wants to
  1. Show the paradoxical fallacy of Hume's reasoning.
  2. imply that two different things cannot be settled.
  3. imply that the deck of cards cannot affect an outcome on its own.
  4. say that we should not place limits on understanding.
2. Which of the following has not been explicitly mentioned in the passage?
  1. The opposition between different ways of thinking cannot be settled with certainty.
  2. Hume believes that choices cannot have a definite speculative value.
  3. In science it is necessary to have faith in a proposition.
  4. Newton's laws are workable in certain cases but not in all cases.

#### Passage 4

The best things in an artist's work are so much a matter of intuition, that there is much to be said for the point of view that would altogether discourage intellectual inquiry into artistic phenomena on the part of the artist. Intuitions are shy things and apt to disappear if looked into too closely. And there is undoubtedly a danger that too much knowledge and training may supplant the natural intuitive feeling of a student, leaving only a cold knowledge of the means of expression in its place. For the artist, if he has the right stuff in him, has a consciousness, in doing his best work, of something, as Ruskin has said, "not in him but through him." He has been, as it were, but the agent through which it has found expression.

Talent can be described as "that which we have," and Genius as "that which has us." Now, although we may have little control over this power that "has us," and although it may be as well to abandon oneself unreservedly to its influence, there can be little doubt as to its being



the business of the artist to see to it that his talent be so developed, that he may prove a fit instrument for the expression of whatever it may be given him to express; while it must be left to his individual temperament to decide how far it is advisable to pursue any intellectual analysis of the elusive things that are the true matter of art.

Provided the student realises this, and that art training can only deal with the perfecting of a means of expression and that the real matter of art lies above this and is beyond the scope of teaching, he cannot have too much of it. For although he must ever be a child before the influence that moves him, if it is not with the knowledge of the grown man that he takes off his coat and approaches the craft of painting or drawing, he will be poorly equipped to make them a means of conveying to others in adequate form the things he may wish to express. Great things are done in art only when the creative instinct of the artist has a well-organised executive faculty at its disposal.

1. By quoting Ruskin –“not in him but through him”- the author is referring to the
  1. inspiration of the artist.
  2. talent of the artist.
  3. knowledge of the artist’s expression.
  4. feelings of the artist.
  5. intuition of the artist.
2. According to the passage,
  1. talent is what ‘has us’.
  2. great things lie in true matter of the art.
  3. too much scrutiny can kill the intuition.
  4. it is advisable to pursue the real matter of art.
  5. a grown man comes out to be a better painter.

### Passage 5

It is natural that mankind should take great pride in the steady advance of its knowledge. The joy we feel in the contemplation of scientific progress is fully justified. One problem after another is solved by science; and the success of the past gives us ample reason for our hope that this process will go on, perhaps even at a quicker pace. But will it, can it, go on indefinitely? It seems a little ridiculous to suppose a day might come when all imaginable problems would be solved, so that there would be no questions left for which the human

mind would crave an answer. We feel sure that our curiosity will never be completely satisfied and that the progress of knowledge will not come to a stop when it has reached its last goal.

It is commonly assumed that there are other imperative reasons why scientific advance cannot go on forever. Most people believe in the existence of barriers that cannot be scaled by human reason and by human experience. The final and perhaps the most important truths are thought to be permanently hidden from our eyes; the key to the Riddle of the Universe is believed to be buried in depths the access to which is barred to all mortals by the very nature of the Universe. According to this common belief, there are many questions which we can formulate, and whose meaning we can grasp completely, though it is definitely impossible to know their answer which is beyond the nature and necessary boundary of all knowledge. In regard to these questions a final *ignorabimus* is pronounced. Nature, it is said, does not wish her deepest secrets to be revealed; God has set a limit of knowledge which shall not be passed by his creatures, and beyond which faith must take the place of curiosity.

It is easy to understand how such a view originated, but it is not so clear why it should be considered to be a particularly pious or reverent attitude. Why should Nature seem more wonderful to us if she cannot be known completely? Surely she does not wish to conceal anything on purpose, for she has no secrets, nothing to be ashamed of. On the contrary, the more we know of the world the more we shall marvel at it; and if we should know its ultimate principles and its most general laws, our feeling of wonder and reverence would pass all bounds. Nothing is gained by picturing God as jealously hiding from his creatures the innermost structure of his creation; indeed, a worthier conception of a Supreme Being should imply that no ultimate boundary should be set to the knowledge of beings to whom an infinite desire of knowledge has been given. The existence of an absolute *ignorabimus* would form an exceedingly vexing problem to a philosophical mind. It would be a great step forward in philosophy, if the burden of this bewildering problem could be thrown off.

This, one may argue, is evidently impossible, for without doubt there are unanswerable questions. It is very easy to ask questions the answers to which, we have the strongest reasons to believe, will never be known to any Human being. What did Plato do at eight o'clock in the morning of his fiftieth birthday? How much did Homer weigh when he wrote the first line of the Iliad? Is there a piece of silver to be found on the other side of the moon, three inches long and shaped like a fish? Obviously, men will never know the answers to these questions, however hard they may try. But at the same time, we know that they would never try very hard. These problems, they will say, are of no importance, no philosopher would worry about them, and no historian or naturalist would care whether he knew the answers or not.

1. The closest interpretation of the word “ignorabimus”, as used in the passage, can be:
  1. All knowledge is irrelevant.
  2. We do not know and will not know.
  3. Curiosity can be dangerous.
  4. We have powers to know and will know.
  5. We cannot know, but that should not stop us from trying.
2. It can be inferred from the passage that
  1. the author is sceptical about the approach of science towards answering questions.
  2. the author believes in the certainty of answering all possible questions that arise in the human mind.
  3. the author believes mankind has reached a substantial milestone in terms of achieving knowledge.
  4. the author believes that scientific advances cannot go on forever.
  5. the author believes that nature does not wish her deepest secrets to be revealed.

## CHAPTER-1

### ANSWER KEY

<b>Passage 2</b>	1.2	2.4
<b>Passage 3</b>	1.2	2.2
<b>Passage 4</b>	1.5	2.3
<b>Passage 5</b>	1.2	2.3

## **CHAPTER-1**

### **DETAILED SOLUTIONS**

#### **Passage 1**

1. 2

Option 2 does not find mention in the passage. Refer to the beginning of the 2nd para.

2. 2

Refer to the 3rd paragraph. Hence 2.

#### **Passage 3**

2. 2

Refer to the last sentence of the 1st paragraph. It states that "choices are based upon suppositions which cannot be identified by their speculative value", not that choices themselves do not have a speculative value. Hence 2.

#### **Passage 4**

1. 5

Refer para 1st. The passage begins with a discussion of artist's intuition. Ruskin is referring to the same intuition that passes through in the work of an artist, where the artist himself is merely the medium or the agent.

2. 3

Refer para 1st, line 3rd. 'Intuitions are.....apt to disappear if looked in to too closely.'

#### **Passage 5**

1. 2

Refer to the 2nd para "God has set a limit of knowledge which shall not be passed by his creatures, and beyond which faith must take the place of curiosity."

2. 3

Refer to the first line of the passage. Paragraphs 1 and 3 amply prove option 1, 2, 4 and 5 to be incorrect. 1

## **CHAPTER-2**

### **Three Question Passages**

**Directions for Passages 1-53:** The passage given below is followed by a set of three questions.

Choose the most appropriate answer to each question.

#### **Passage 1**

The notion that exchange stimulated innovation by bringing together different ideas has a close parallel in biological evolution. The Darwinian process by which creatures change depends crucially on sexual reproduction, which brings together mutations from different lineages. Without sex, the best mutations defeat the second best, which then get lost to posterity. With sex, they come together and join the same team. So, sex makes evolution a collective and cumulative process in which any individual can draw on the gene pool of the whole species. And when it comes to gene pools, the species with gene lakes generally do better than the ones with gene ponds—hence the vulnerability of island species to competition with continental ones.

It is precisely the same in cultural evolution. Trade is to culture as sex is to biology. Exchange makes cultural change collective and cumulative. It becomes possible to draw upon inventions made throughout society, not just in your neighborhood. The rate of cultural and economic progress depends on the rate at which ideas are having sex.

Dense populations don't produce innovation in other species. They only do so in human beings, because only human beings indulge in regular exchange of different items among unrelated, unmet individuals and even among strangers. So here is the answer to the puzzle of human takeoff. It was caused by the invention of a collective brain itself made possible by the invention of exchange.

Once human beings started swapping things and thoughts, they stumbled upon divisions of labor, in which specialization led to mutually beneficial collective knowledge. Specialization is the means by which exchange encourages innovation: In getting better at making your product or delivering your service, you come up with new tools. The story of the human race has been a gradual spread of specialization and exchange ever since: Prosperity consists of getting more and more narrow in what you make and more and more diverse in what you buy. Self-sufficiency—subsistence—is poverty.

This theory neatly explains why some parts of the world lagged behind in their rate of cultural evolution after the Upper Paleolithic takeoff. Australia, though it was colonized by modern people 20,000 years earlier than most of Europe, saw comparatively slow change in technology and never experienced the transition to farming. This might have been because its dry and erratic climate never allowed hunter-gatherers to reach high enough densities of interaction to indulge in more than a little specialization.

Where population falls or is fragmented, cultural evolution may actually regress. A telling example comes from Tasmania, where people who had been making bone tools, clothing and fishing equipment for 25,000 years gradually gave these up after being isolated by rising sea levels 10,000 years ago. Joe Henrich of the University of British Columbia argues that the population of 4,000 Tasmanians on the island constituted too small a collective brain to sustain, let alone improve, the existing technology.

Tierra del Fuego, in a similar climatic and demographic position, experienced no such technological regress because its people remained in trading contact with the mainland of South America across a much narrower strait throughout the prehistoric period. In effect, they had access to a continental collective brain.

Further proof that exchange and collective intelligence are the key to human progress comes from Neanderthal remains. Almost all Neanderthal tools are found close to their likely site of origin: they did not trade. In the southern Caucasus, argues Daniel Adler of the University of Connecticut, it is the "development and maintenance of larger social networks, rather than technological innovations or increased hunting prowess, that distinguish modern humans from Neanderthals."

1. What does the author suggest when he says "the species with gene lakes generally do better than the ones with gene ponds"?
  1. The greater the span of the genetic pool, the higher the probability of survival in species.
  2. The greater the span of the genetic pool, the higher the probability of good mutations and collective survival.
  3. Aquatic animals are better adapted at survival compared to terrestrial animals as ponds, pools and lakes decrease mutation.
  4. When humans choose partners from as wide a net as possible, the chances of the survival of the offspring increase.

2. The author cites the example of Neanderthal man to
  1. strengthen his argument that despite possessing sophisticated weapons, they could not survive due to lack of trading skills.
  2. drive home the point that to survive species need to be a part of a larger network which can lead to greater cooperation and hunting prowess.
  3. to further bolster his argument that trade enhances cooperation and results in greater spread of the genetic pool and thus enhances survival.
  4. replenish his basic tenet that in evolution, trade has played a major role; thus, free trade should be allowed among nations.
3. Based on the passage it would be reasonable to conclude that,
  1. the author is a Free Trade advocate who is citing select anthropological evidence linking trade as a necessary condition for human survival.
  2. the author is an anthropologist who seems to be exploring the complex relation between trades as a factor in human survival.
  3. the author, though not neutral, is presenting enough evidence to show that trade was a sine qua non for human survival.
  4. all human beings including scientists suffer from biases.

## Passage 2

For two thousand years, moralities have rested upon a traditional metaphysical dichotomy, that between virtue and vice. But what generally is vice? It is a linguistic sign, comprising three basic semantic structures for each of its three possible embodiments.

The first. Vice is a passion, a natural love for something that a human-being corporally and psychologically cannot live without: fame, money, wine, women etc. It is a separate passion that makes people blind, that hypertrophies itself and that usurps the place of the whole, disrupting the normal harmony of different inner necessities and interests. These passions and objects of longings are socially quite normal in themselves. In this case vice expresses the growing gap between strongly expressed natural inclinations and public norms. Passions turn into vices, a human-being symbiosis of corporal orders, psychological habits and states of consciousness.

Consider the cases of a weak resistance to the appeal of alcohol, or peculiarities of the metabolism, sexual constitution or temperament. Self-interest, hungering for drugs, ambition, voluptuousness – in Russian, all these words include the notion 'love'. This is the passion of nature, it is irrational and we understand that, feeling sorry for its victims,



muttering only 'never make promises you cannot keep'. The second kind of sign represented is Vice as a defect, a psychological lack, a consequence of the absence of culture, or of self-consciousness, or lack of work of the self-consciousness on oneself (laziness, apathy of soul, its dissoluteness). Cowardice, recklessness, anger, ruthlessness, shamelessness, irresponsibility, prodigality, callousness, lack of will et cetera. Other people's attitude to these 'defects' is less tolerant than in the first case. They feel the failure to counteract them on the part of their carriers is also 'irrational' yet here reason should have had more say.

The third sign. This interprets vice as an unequivocal and chronic departure not only from social norms, but also from anthropological ones, which are always wider and more tolerant. Thus we have vice as perversion, hatred, ill-intention, gloating, malice, criminality, debauchery, dissipation. Both the enslavement of the man by passion and the enlarging of the crack of defect into a deep sincere break, becoming an obscenity.

The first two senses of the word 'vice' are within the framework of social norms, that is, society tolerates them. Not so the third.

1. According to the author, passion makes people
  1. beg others in an alcoholic state.
  2. hanker after their own pleasures
  3. less tolerant of other's opinions.
  4. blind and ruthless towards others.
2. The word "hypertrophies", as used in the 2nd paragraph can best be replaced by
  1. duplicates
  2. ventilates
  3. exasperates
  4. exaggerates
3. Based on the information presented in the passage, it can safely be concluded that the author
  1. firmly believes that social injustice has its root cause innate in the human nature.
  2. has used revolutionary means to prove how vice cannot be controlled by nature.
  3. is more likely to view the third interpretation of vice as least socially acceptable.
  4. views 'vices' as problems that will continue to lead to cowardice and debauchery.

### Passage 3

Plate tectonic theory had its beginnings in 1915 when Alfred Wegener proposed his theory of "continental drift." Wegener proposed that the continents plowed through crust of ocean basins, which would explain why the outlines of many coastlines look like they fit together like a puzzle. Wegener was not the first to notice this puzzle-like fit of the continents, but he was one of the first to realize that the Earth's surface has changed through time, and that continents that are separated now may have been joined together at one point in the past.

Paleontologists had also found that there were fossils of similar species found on continents that are now separated by great geographic distance. Paleoclimate studies, which concerns examining the climate in Earth's past, conducted by Professor Donald Wesley revealed that glaciers covered large areas of the world which also are now separated by great geographic distances. These observations seemed to indicate that the Earth's lithosphere had been moving over geologic time.

Wegener's ideas were very controversial because he didn't have an explanation for why the continents moved, just that there was observational evidence that they had. At the time, many geologists believed that the features of the Earth were the result of the Earth going through cycles of heating and cooling, which causes expansion and contraction of the land masses. People who believed this were called the anti-mobilists. The mobilists were in the opposite camp and supported Wegener's ideas, since many of them had seen evidence for continental motion, especially in the Alps.

Although Wegener's "continental drift" theory was later disproved, it was one of the first times that the idea of crustal movement had been introduced to the scientific community; and it laid the groundwork for the development of modern plate tectonics. As years passed, more and more evidence was uncovered to support the idea that the plates move constantly over geologic time.

Paleomagnetic studies, which examine the Earth's past magnetic field, showed that the magnetic north pole seemingly wandered all over the globe. This meant that either the plates were moving, or else the North Pole was. Since the North Pole is essentially fixed, except during periods of magnetic reversals, this piece of evidence strongly supports the idea of plate tectonics.

Following World War II, even more evidence was uncovered which supports the theory of plate tectonics. In the 1960's a world-wide array of seismometers were installed to monitor nuclear testing, and these instruments revealed a startling geological phenomenon. It showed that earthquakes, volcanoes, and other active geologic features for the most part aligned along distinct belts around the world, and those belts defined the edges of tectonic

plates. In addition, further paleomagnetic studies revealed a striped pattern of magnetic reversals in the crust of the ocean basins. Basalt contains a fair amount of magnetic minerals called magnetite. When the lava from spreading centers in the oceans forms and cools, these minerals align to the North Pole. The Earth has undergone several magnetic reversals in the past, in which the north and south poles are reversed. When geologists and geophysicists discovered that the crust in the ocean recorded these reversals, it was even more positive proof that the lithosphere had to be in motion, otherwise there would be no "stripes" of normal and reversed polarity crust.

These were some of the final pieces of the puzzle that led to the development of modern plate tectonic theory. Since its emergence in the 1960's, plate tectonic theory has gained wide-spread acceptance as the model of Earth processes.

1. Which of the following, as per the passage, is true about magnetic reversals?
  1. The North Pole becomes the South Pole and the South Pole becomes the North Pole for a fixed period of time.
  2. The North Pole becomes the South Pole and the South Pole becomes the North Pole for that century in which the reversal takes place.
  3. The North Pole becomes the South Pole and the South Pole becomes the North Pole irreversibly.
  4. The North Pole becomes the South Pole and the South Pole becomes the North Pole.
2. Use the information given in the passage to match the terms/people in box 1 with their definition/description in box 2.

A. Paleoclimate studies	E. Proposed the theory of continental drift.
B. Alfred Wegener	F. Examine the Earth's past magnetic field.
C. Anti-mobilists	G. Examine the climate in Earth's past.
D. Paleomagnetic studies	H. Believe that expansion and contraction of the land masses occurs due to cycles of heating and cooling.

1.

A	G
B	H
C	E
D	F

A	E
B	G
C	F
D	H

A	2. F
4. B	E
C	H
D	G

A	3. G
B	E
C	H
D	F

3. Which of the following is true as per the passage?
1. Wegner was an anti-mobilist.
  2. The plate tectonic theory was proposed by Alfred Wegener.
  3. Professor Donald Wesley was the first to realize that the Earth's surface has changed through time.
  4. Paleomagnetic studies proved that the tectonic plates were moving

#### Passage 4

Suddenly, everyone in India is talking about executions. Grim hangings are a topic of animated conversation at water coolers, cocktail parties and chat shows. Everyone seems to favour them, the quicker the better. Just weeks ago, Mohammad Ajmal Kasab, the Pakistani gunman convicted in the 2008 Mumbai attacks, was sentenced to 'death by hanging'.

Everywhere in Mumbai, where 166 people were gunned down by Kasab and his accomplices, people cheered and fought to express their joy to newspapers and TV channels. But Kasab, who has the right to appeal his sentence at a higher court, is in queue. Ahead of him is Afzal Guru, who was convicted in the 2001 attack on the Indian parliament. Guru had filed a mercy petition, which is doing the rounds between ministries in Delhi. Everyone, it seems, wants him hanged quickly so Kasab can be hanged quickly. Except Farooq Abdullah, the minister for renewable energy and a lone dissenting political voice, who believes that hanging Guru would make a hero of him for generations to come.

That is the argument being made in some quarters against death for Kasab as well. More than two-thirds of the countries in the world have abolished the death penalty in practice, according to Amnesty International. China tops the list in terms of numbers executed, well above 1,000 in 2009, Amnesty says. At number five was the United States, where one can still opt for the gas chamber or the firing squad in some states. The death penalty in India is only handed down in the "rarest of rare" cases. Those that are convicted have the option to appeal to a higher court, going up to the Supreme Court and also file a mercy petition with the President.

That is not enough, say human rights activists who want to do away with the death penalty altogether. The state should not have the right over someone's life and India's criminal justice system cannot be trusted to be fair, they say. The world's largest democracy ought to show humane leadership, they argue. Sentencing someone to life – that is, for as long as they live – is just as severe a punishment, they say. The families of victims disagree. Punishment

must be equal to the crime and only the death penalty would dissuade potential militants and other criminals, they say.

In the 21st century, we are finding new ways to create life and prolong life. But we still can't make up our minds about whether it is right, ethical or good to take someone's life, even when it is dignified by a court of law.

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

- A. Farooq Abdullah believes that Afzal Guru is innocent and hence he is against Guru's execution.
- B. The author of the passage is in favour of retaining capital punishment.
- C. Over 60% countries have abolished death sentence.
- D. Death sentence handed out by any court in India is final and cannot be appealed against.

1. Only C                      2. B, C and D                      3. A, C and D                      4. B and C

2. The word 'amnesty', as used in the passage, means

- 1. Happiness
- 2. Forgiveness
- 3. Help
- 4. Brotherhood

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

- A. Human right activists and families of victims have opposing views on whether or not should there be death punishment.
- B. In India, a person sentenced to death has the option to choose between gas chamber and the firing squad.
- C. It takes at least 10 years in India to hang a person sentenced to death.
- D. Death sentence in India is pronounced only in the rarest of rare cases.

1. A and C                      2. A and D                      3. A and B                      4. B and C

## Passage 5

The object of study in game theory is the game, which is a formal model of an interactive situation. It typically involves several players; a game with only one player is usually called a decision problem. The formal definition lays out the players, their preferences, their information, the strategic actions available to them, and how these influence the outcome.

Games can be described formally at various levels of detail. A coalitional (or cooperative) game is a high-level description, specifying only what payoffs each potential group, or coalition, can obtain by the cooperation of its members. What is not made explicit is the process by which the coalition forms. As an example, the players may be several parties in parliament. Each party has a different strength, based upon the number of seats occupied by party members. The game describes which coalitions of parties can form a majority, but does not delineate, for example, the negotiation process through which an agreement to vote **en bloc** is achieved.

Cooperative game theory investigates such coalitional games with respect to the relative amounts of power held by various players, or how a successful coalition should divide its proceeds. This is most naturally applied to situations arising in political science or international relations, where concepts like power are most important. For example, Nash proposed a solution for the division of gains from agreement in a bargaining problem which depends solely on the relative strengths of the two parties' bargaining position. The amount of power a side has is determined by the usually inefficient outcome that results when negotiations break down. Nash's model fits within the cooperative framework in that it does not delineate a specific timeline of offers and counteroffers, but rather focuses solely on the outcome of the bargaining process.

In contrast, non-cooperative game theory is concerned with the analysis of strategic choices. The paradigm of non-cooperative game theory is that the details of the ordering and timing of players' choices are crucial to determining the outcome of a game. In contrast to Nash's cooperative model, a non-cooperative model of bargaining would posit a specific process in which it is pre-specified who gets to make an offer at a given time. The term "non-cooperative" means this branch of game theory explicitly models the process of players making choices out of their own interest. Cooperation can, and often does, arise in non-cooperative models of games, when players find it in their own best interests.

1. The phrase “en bloc” (in the second paragraph) can best be replaced by
  1. as a whole
  2. for a vote
  3. as a party
  4. as an example
2. The cooperative game theory, as mentioned in the passage, can be applied to which of the following situations?
  1. Two nations at war with each other
  2. A football club appointing a coach
  3. Two blocks of nations negotiating on oil prices
  4. Five chess players competing in a chess tournament
3. According to the passage
  1. Non-cooperative game theory brings an analysis of strategic results into account.
  2. Nash gave a model that details a specific timeline of offers and counteroffers.
  3. Decision problems require several players whereas a game requires only one player.
  4. It is not possible for players to cooperate in a non-cooperative game theory situation.

## Passage 6

The film ‘The Social Network’ tracks the rise and rise of Facebook, Mark Zuckerberg’s online social network, but it also says something philosophically interesting about human relationships and our need for social recognition. It’s easy to find yourself wondering what motivates Zuckerberg, particularly when you watch him wreck so many personal relationships. His relationships deteriorate so comprehensively that he ends up in court twice, once with his former best friend and again with the Winklevoss twins, who accuse him of poaching their ideas.

One thing is clear: Zuckerberg isn’t in it for the money. His character says this again and again in the film, and makes potentially profitable software freely available. When he shows any interest in making money, it’s with a view to expanding his online network rather than profiting from it. If not money, is he after power? This doesn’t capture it either. Zuckerberg doesn’t **toady to** those who can help him acquire powerful connections. He rejects, for example, the overtures of the Winklevoss twins who offer to bring him into the privileged circle of the Porcellian final club.

But he does seem to care about a certain sort of social recognition. It’s easy to wonder about the psychology of someone who strives for social connections but ends up wrecking most of them while building a huge artificial social network online. But there’s much of philosophical interest here too. Political philosophers such as Axel Honneth and Iris Marion Young argue

for the importance of mutual recognition as a kind of social and political good. On Honneth's view, self-respect and self-esteem are essential to a flourishing life. But these attitudes are possible only in relationships characterised by mutual recognition – one is respected by others whom one in turn respects.

Certainly the lack of social recognition can be a kind of harm. In *Justice and the Politics of Difference*, Young discusses the marginalisation that occurs when social groups are recognised in only limited ways. This experience, she writes, can involve being stereotyped and rendered socially invisible, and this in turn undermines the value one places on one's own practices and oneself. The result is the internalisation of the culturally dominant perspective: "whilst the subject desires recognition as human, capable of activity ... she receives from the dominant culture only the judgement that she is different, marked or inferior." On this view the recognition of one's social identity and undertakings matters to everyone, but it is particularly important to those who are in danger of being rendered socially marginal or invisible. "Computer geeks" are sometimes marginalised in this way on college campuses, and perhaps Zuckerberg is motivated by the desire for recognition denied to him in campus life.

1. In the context of the passage, the phrase 'toady to' (second paragraph) can best be synonymised with
  1. jump at
  2. leap-frog at
  3. Flatter
  4. cajole
2. According to the author,
  1. self-respect and self-esteem are essential to a successful life.
  2. Zuckerberg wrecked most of his relationship because of low self esteem.
  3. mutual recognition is important for social and political wellness.
  4. Zuckerberg gives importance to social recognition, not pecuniary health.
3. The central idea of the passage is to
  1. analyse the film 'The Social Network' and Mark Zuckerberg's chaotic relationships.
  2. find reasons for Mark Zuckerberg's social collapse and the film's impact on his peers.
  3. portray the film's central character's personal life and find flaws with his character.
  4. discuss Mark Zuckerberg's actions in the film and to find possible reasons for the same.



## Passage 7

I hope you will be ready to own publicly, whenever you shall be called to it, that by your great and frequent urgency you prevailed on me to publish a very loose and uncorrect account of my travels, with directions to hire some young gentleman of either university to put them in order, and correct the style, as my cousin Dampier did, by my advice, in his book called "A Voyage Round The World." But I do not remember I gave you power to consent that any thing should be omitted, and much less that any thing should be inserted; therefore, as to the latter, I do here renounce every thing of that kind; particularly a paragraph about her majesty Queen Anne, of most pious and glorious memory; although I did reverence and esteem her more than any of human species. But you, or your interpolator, ought to have considered, that it was not my inclination, so was it not decent to praise any animal of our composition before my master Houyhnhnm: And besides, the fact was altogether false; for to my knowledge, being in England during some part of her majesty's reign, she did govern by a chief minister; nay even by two successively, the first whereof was the lord of Godolphin, and the second the lord of Oxford; so that you have made me say the thing that was not. Likewise in the account of the academy of projectors, and several passages of my discourse to my master Houyhnhnm, you have either omitted some material circumstances, or minced or changed them in such a manner, that I do hardly know my own work. When I formerly hinted to you something of this in a letter, you were pleased to answer that you were afraid of giving offence; that people in power were very watchful over the press, and apt not only to interpret, but to punish every thing which looked like an innuendo (as I think you call it). But, pray how could that which I spoke so many years ago, and at about five thousand leagues distance, in another reign, be applied to any of the Yahoos, who now are said to govern the herd; especially at a time when I little thought, or feared, the unhappiness of living under them? Have not I the most reason to complain, when I see these very Yahoos carried by Houyhnhnms in a vehicle, as if they were brutes, and those the rational creatures? And indeed to avoid so monstrous and detestable a sight was one principal motive of my retirement hither.

Thus much I thought proper to tell you in relation to yourself, and to the trust I reposed in you.

1. The tone of the author of the passage can best be described as
  1. Heretic
  2. Eulogising
  3. Pedantic
  4. Angry

2. Which of the following statements is the author most likely to agree with?
  1. The Houyhnhnms are superior to Yahoos.
  2. The Yahoos are superior to the Houyhnhnms.
  3. The Houyhnhnms and Yahoos have different domains.
  4. The Yahoos are a detestable sight to the author.
3. Which of the following statements does not find support in the passage?
  1. The author did not agree to any insertions in his travel account.
  2. The people in power are very watchful over the press.
  3. The author has high opinion of her majesty Queen Anne.
  4. The author helped his cousin by suggesting him to take external help.

### Passage 8

With man, as with every other species, the primary aim of thought and action is to satisfy his needs and to preserve his life. Unless the conditions of life are excessively unfavourable, there remains a surplus force; and this is true even of animals. Even with animals, this surplus manifests itself in play: an animal when playing is conscious of the fact that its activity is not directed towards any aim or towards the satisfaction of the needs of life. A ball of wool interests and amuses the kitten, but it does not hope to find any hidden dainty within. The dog continues to roll the beslavered stone and his eyes implore us to throw it again: "Put an aim before me; I have none and would like to have one." With man the same surplus of force produces an intellectual play by the side of the physical play or sport. Instances of such intellectual play are games in the ordinary sense, like card games, board games, dominoes, or tiddles, and I should also count among them every kind of intellectual activity as well as Science and if not the whole of Science, at any rate the advance guard of Science, by which I mean research work proper.

Play, art and science are the spheres of human activity where action and aim are not as a rule determined by the aims imposed by the necessities of life; and even in the exceptional instances where this is the case, the creative artist or the investigating scientist soon forgets this fact as indeed they must forget it if their work is to prosper. Generally, however, the aims are chosen freely by the artist or student himself, and are superfluous; it would cause no immediate harm if these aims were not pursued. What is operating here is a surplus force remaining at our disposal beyond the bare struggle for existence: art and science are thus luxuries like sport and play, a view more acceptable to the beliefs of former centuries than to the present age. It was a privilege of princes and flourishing republics to draw artists and

scientists within their sphere, and to give them a living in exchange for an activity which yielded nothing save entertainment, interest and repute for the prince or the city. In every age such procedure has been regarded as a manifestation, of internal strength and health, and the rulers and peoples have been envied who could afford to indulge in this noble luxury, this source of pure and lofty pleasure.

If this view is accepted we are compelled to see the chief and lofty aim of science today as in every other age, in the fact that it enhances the general joy of living. It is the duty of a teacher of science to impart to his listeners knowledge which will prove useful in their professions; but it should also be his intense desire to do so in such a way as to cause them pleasure.

1. According to the author, the 'aim' of science, play and art
  1. is governed by the general joy of living that it provides.
  2. should be to cause pleasure to the learners and teachers.
  3. is not necessarily governed by the express needs of life.
  4. is to generate surplus force so as to advance science.
2. According to the passage,
  1. surplus energy in humans gives birth to noble luxury and pleasure for rulers & peoples.
  2. ancient princes drew artists and scientists to give them a living in exchange for their arts.
  3. animals have no aim of their own towards the satisfaction of the basic needs of their lives.
  4. once the basic needs of humans are taken care of they pursue objects of other interests.
3. A suitable title for the passage could be
  1. Science, Art and Play
  2. Aims of Mankind
  3. The Surplus Force
  4. Aim of Science

## Passage 9

The last few years have seen substantial growth in the number of television programs claiming to contain paranormal phenomena. Viewers are now routinely offered the opportunity to accompany teams of “ghost-hunters” wandering through allegedly haunted buildings armed with little more than EMF meters, voice recorders, and high hopes of a second season. Alternatively, they can play the role of sick voyeur and watch mediums stand before groups of recently bereaved people and pretend to channel their deceased loved ones. (“I am hearing the voice of a woman. She’s in her mid-thirties and couldn’t care less about any of you. Oh, I’m sorry, that’s the producer.”)

It would be nice to think that viewers are canny enough to realize that such shows contain considerably more fiction than fact and that they might use their precognitive powers to hit the “off” button on their TV controllers before the programs begin. Unfortunately, research suggests that a significant percentage of the public really does believe that such programming depicts genuine paranormal events and thus comes away more convinced than ever about the existence of such phenomena. Perhaps because of this, various official bodies and pressure groups have urged those producing such shows to act responsibly. The Committee for Skeptical Inquiry’s Council for Media Integrity has suggested that certain paranormal programming should carry “entertainment” or “fiction” labels. Likewise, the British media regulatory body Ofcom notes that any demonstrations of paranormal phenomena “... that purport to be real (as opposed to entertainment) must be treated with due objectivity” and that if a demonstration is for entertainment purposes, “this must be made clear to viewers.”

Program creators and broadcasters usually attempt to comply with such guidelines by presenting onscreen “disclaimers,” essentially informing viewers that such shows may not be exactly as they appear and thus should only be taken seriously by the hard of thinking. However, such messages are often shown for a very short period of time and tend to contain long and rather tortuously worded messages displayed in a relatively small font. Although such disclaimers may satisfy legal and regulatory guidelines, we wondered whether they had any real psychological impact on viewers. We hypothesized that if people genuinely believed that a program containing seemingly impossible phenomena was developed to entertain rather than inform, then they should be less likely to believe that the phenomena shown constitute evidence for the paranormal. But do the types of disclaimers typically used actually affect the way people view the evidential nature of the phenomena shown?

1. What could, according to the author, be the real aim of program broadcasters showing “tortuously worded messages”?
  1. to comply with the legal requirements of displaying such messages before Reality Shows.
  2. to both hoodwink and comply with the legal requirements of displaying such messages before Reality Shows.
  3. to comply with the legal requirements and yet make the messages innocuous and unreadable.
  4. to make the messages innocuous and unreadable thereby complying with the legal requirements.
2. “It would be nice to think that viewers are canny enough” .The author uses this expression
  1. to regret the fact that TV viewers of paranormal shows are a shrewd lot with precognitive abilities.
  2. to lament the fact that TV viewers of paranormal shows are gullible with little precognitive abilities.
  3. to bemoan the fact that TV viewers of paranormal shows are gullible and are easily taken for a ride despite their precognitive abilities.
  4. to rue the fact that TV viewers of paranormal shows, though gullible, are not easily taken for a ride because of their precognitive abilities.
3. What could be the purported aim of The Committee for Skeptical Inquiry’s Council for Media Integrity advice to carry “entertainment” or “fiction” label before paranormal shows?
  1. To warn the public at large that there is nothing called paranormal, but such TV programs are entertaining.
  2. Till such time that paranormal is proved the public should enjoy all TV programs.
  3. To caution the viewer that what TV producers are showing as Paranormal may not exist.
  4. To caution the viewer that what TV producers are showing as Paranormal does not exist.

## Passage 10

Science has many other theories besides evolution. The heliocentric theory says that the earth revolves around the sun rather than vice versa. The atomic theory says that all matter is made up of atoms. And astronomy teaches us that the galaxies expand in space and that stars and planets form over time. Scientists agree that the evolutionary origin of plants and animals is a scientific conclusion beyond reasonable doubt. They place it beside such established notions as the roundness of the earth, its revolution around the sun and the atomic composition of matter. That evolution has occurred is, in ordinary language, a fact, not just a theory.

Many Biblical scholars have rejected a literal interpretation of the Bible as untenable because it contains mutually incompatible statements, if they are taken as scientific. The beginning of Genesis presents two different creation stories. Extending through chapter one and the first verses of chapter two is the six-day narrative, in which God creates human beings — both "male and female" — in His own image on the sixth day, after creating light, earth, firmament, fish, fowl and cattle. In Genesis 2:4, a different narrative starts: God first creates a male human, then plants a garden and creates the animals and only then proceeds to take a rib from the man to make a woman. Which one of the two narratives is correct and which one is in error? Neither contradicts the other, if we understand the two narratives as conveying the same message, that the world was created by God and that humans are His creatures.

There are numerous inconsistencies and contradictions in the Bible. For example, in the description of the return from Egypt to the Promised Land by the chosen people of Israel, not to mention erroneous factual statements about the sun circling the earth and the like. Is the Bible "wrong"? Biblical scholars hold that the Bible is inerrant regarding religious truth, not in matters that are of no significance to salvation. St Augustine, one of the greatest Christian authors of all time, wrote: "In the matter of the shape of heaven, the sacred writers did not wish to teach men facts that could be of no avail to their salvation."

He is saying that Genesis is not a book of astronomy. He also noted that in Genesis's narrative of creation, God created light on the first day but did not create the sun until the fourth day, concluding that "light" and "days" in Genesis made no literal sense. The Bible is about religion. It isn't the purpose of its authors to settle scientific questions.

Other religious scholars and authorities have made similar statements. In 1981, Pope John Paul II asserted that the Bible "speaks to us of the origins of the universe and its make-up, not in order to provide us with a scientific treatise but in order to state the correct relationships of man with God and with the universe. Sacred Scripture wishes simply to

declare that the world was created by God. Any other teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how heaven was made but how one goes to heaven." If evolution is true, it does not follow that humans were not created by God. Science and faith speak about different aspects of reality. An individual human develops from a single cell in the mother's womb, is born, grows into an adult and eventually dies. A person of faith can accept these natural processes and still believe a human to be a creature of God.

1. Based on the passage it would be reasonable to assume that the author
  1. is a staunch scientist but also believes that there is no contradiction between science and religion and both can co-exist peacefully.
  2. is a pious Christian who believes that both science and religion have to reconcile each-other's differences for a better tomorrow.
  3. takes a dispassionate stand between science and religion and believes that there need not be any contradiction, as is made out to be, between the two.
  4. is particularly harsh on all religions and particularly the Christian saints for being anti scientific, despite the fact that God is one.
2. The author cites the Genesis about the creation of women
  1. to prove his point that they originated from men and that God wanted women to play a subservient role to men.
  2. as an example that one should avoid the literal interpretation of a religious text as they also may have inherent contradiction.
  3. to prove how primitive earlier thinkers were about origin of the universe and how modern science has proved them wrong.
  4. to warn us that if taken literally it would make women feel inferior to men, and the Bible does not intend that.
3. What does the author mean by, "Biblical scholars hold that the Bible is inerrant regarding religious truth, not in matters that are of no significance to salvation"?
  1. That the truthfulness of the Bible cannot be questioned on matters that have to do with faith but is open to interpretation on other matters.
  2. That Biblical scholars assert that as a religious document the Bible is supreme and that it should not be taken to be a scientific journal.
  3. That Biblical scholars assert that as a religious document the Bible is flawless, but may not be so on inconsequential matters.
  4. That Biblical scholars assert that as a religious document the Bible is supreme, as it shows the way to salvation which science cannot.



## Passage 11

"No fair" must rank among the loudest and most readily evoked complaints. Nor is the din of inequity limited to children. Consider the widespread anger generated by the Wall Street and AIG bailouts: Regardless of whether they were justified as national policy, those and other departures from perceived even-handedness have a long history of rousing departures from citizen complacency, and even from civility. Ditto for outrage over executives getting outsized bonuses and golden parachutes while the rest of us are left to soldier on as best we can. In evolutionary terms, what's going on here?

Another way of asking that question is to turn it around. Why do we feel so violated? Lixing Sun, a professor of biology at Central Washington University, thinks we have a "fairness instinct." And he may be right. He maintains that high on the roster of human propensities is a "Robin Hood mentality" that characterizes our species and qualifies as one of those "mental modules" that evolutionary psychologists consider part of our likely biological inheritance. If so, our fairness instinct goes far beyond the pleasure we take in romantic tales of medieval Merry Men adventuring in Sherwood Forest. Sun believes that despite the fact of our species' wide social and economic disparities—perhaps in part because of them—human beings are endowed (or burdened) with an acute sensitivity to "who is getting how much," in particular a deft attunement to whether anyone else is getting more or less than one's self.

In a much-noted laboratory experiment several years ago, described in the report "Monkeys Reject Unequal Pay," the primatologists Sarah F. Brosnan and Frans B.M. de Waal trained capuchin monkeys to perform a certain task for which they received cucumber slices. The monkeys performed just fine, until they were permitted to see others being rewarded with grapes, a higher-value payment. Previously acquiescent, many of the cucumber-receivers promptly stopped participating, sometimes even throwing those measly, unfair cucumber payments out of their cage. Aversion of that sort is well established among *Homo sapiens* as well—even though, at first blush, it appears irrational and, thus, paradigm-busting for economists trained in the *Homo economicus* model whereby people are considered to be "rational and utility-maximizing" creatures. Behavioural economists call it "inequity aversion"—the tendency to turn down a perfectly good offer if others are getting a better deal.

In the "Ultimatum Game," a laboratory setup favoured by social psychologists and behavioural economists, human beings insist upon fairness, even at the apparent cost of their immediate best interest. In this simple game, one individual is given some money—say \$10—and then is instructed to propose a take-it-or-leave-it division with another individual.



Thus, Player 1 may propose an equal split (\$5 for each), or \$9.99 for herself and one cent for Player 2, and so forth, whereupon the other player accepts or rejects the ultimatum; no second chances. Logically, Player 2 should accept any offer, regardless of its seeming equity, since even a penny is better than nothing. There is considerable cross-cultural variation in the actual responses of individuals on the receiving end of such ultimatums, and yet to the surprise of many scientists, there is a widespread tendency to reject offers in which the recipient gets less than about 30 percent of the total. Most people would prefer to abandon the whole deal, so that no one gets anything, rather than be on the receiving end of an unfair distribution.

1. The author uses the 'Ultimate Game' analogy to further his point that:
  1. a majority of humans are instinctively honest and feel hurt when they are cheated.
  2. the fairness instinct is present in all humans and prevents unfair distribution.
  3. a majority of humans have a 'fairness instinct' which helps them perceive glaring injustice and react accordingly.
  4. a majority of humans and animals are inherently unfair yet the fairness instinct helps them to be reasonably fair in public life.
2. No part of the "widespread anger generated by the Wall Street and AIG bailouts" is attributed by the author to
  1. the perceived even-handedness of the State in dealing with economic crises of corporations vis-à-vis common citizens.
  2. the dubious nature of national policy relating to bailouts of big corporations which is perceived as unfair by common people.
  3. senior executives getting the fat bonuses and golden parachutes while the rest of the citizenry is left to fend for itself.
  4. the obvious inequity in the treatment, during crises, of large corporations and common citizenry by the government

3. Based on the author's overall treatment of the sense of fairness and equity it would be safe to infer that
  1. though humans and animals alike are endowed with fairness instinct, it alone is no assurance that they (would) behave equitably.
  2. equity and fairness in animals are a necessity for survival while in humans it serves no obvious survival function.
  3. happiness and satisfactions are relative emotions dependent upon how people evaluate the rewards they receive.
  4. much of the bizarre behaviour of humans and animals can be traced to their sense of grudge.

## Passage 12

In the 1970s, first in an article in *The New York Review of Books*, and then in *Animal Liberation: A New Ethics for Our Treatment of Animals*, the philosopher Peter Singer seeded the dark clouds of the debate over human versus animal consciousness and the morality of eating meat. Singer wrote his book, he said in the revised second edition in 1990, "for all of you who have changed your lives in order to bring Animal Liberation closer." Singer does not call himself a vegan, that is, a person who goes beyond mere vegetarianism to eschewing any and all products derived from animals. But more and more people do, and precipitation from the debate continues to this day in scholarly circles and beyond.

Since Singer's 1973 shot heard round the world, environmental and Darwinian sciences have become two of the leading intellectual formulations of 21st-century culture. Organic growing of vegetables and animals and Darwin-inspired evolutionary biology and neuroscience have produced conflicting thoughts about the killing and eating of animals. Although restaurants increasingly have vegetarian sections on their menus, the philosophic issue—whether all consciousness, human and animal, is equal—has hardly been resolved. And Singer himself, in the persona of the protagonist of a short story he wrote in a 1999 response to J.M. Coetzee's *The Lives of Animals*, concluded: "The value that is lost when something is emptied depends on what was there when it was full, and there is more to human existence than there is to bat existence," a reference to the philosopher Thomas Nagel's famous article on the inaccessible subjectivity of any consciousness other than our own.

In "Animal, Vegetable, Miserable," an op-ed piece in *The New York Times* last fall, Gary Steiner, a philosophy professor at Bucknell University, made a miserably weak case for living the life of a vegan. He criticized meat-eaters as "a self-righteous bunch" and pilloried those who satisfy their consciences by abstaining from consuming all but humanely raised animals

for fooling themselves. Our uses of animals, Steiner wrote, are "so institutionalized, so normalized, in our society that it is difficult to find the critical distance needed to see them as the horrors that they are: so many forms of subjection, servitude and—in the case of killing animals for human consumption and other purposes—outright murder."

Steiner provided samples of everyday products derived from animals, but a "complete" list would extend far beyond gelatin, leather shoes, and Band-Aids, into infinity. Reading the insightful letters that the Times ran in reply, I was struck more by what was missing in this controversy than what was actually said. The unspoken concept behind the debate over vegans is "biocentrism." Nobody, including the sainted Aldo Leopold (for all his stellar virtues as a conservationist) can even in theory turn out to be anything other than an anthropocentrist. We care about the planet because we are made from its materials. The planet, c'est moi! That deludes some people into thinking they can be disinterestedly "biocentric," having the interests of the planet (and nonhuman animals) as much at heart as those of human beings. But because the so-called environment is the same substance as ourselves, our concern for it is just a disguised case of looking out for No. 1. Biocentrism is little more than a type of self-congratulating anthropocentrism. If we all perished from global warming, the planet would continue to exist quite well without us. But not vice versa.

Our survival came about through evolution, a process of drastic environmental changes in which periods of vast destruction eradicated most complex life forms. When life started again from the survivors in the new ecosystem, those most attuned ("adapted" is the word) to the new environment produced offspring that could survive. Those survivors could themselves be victimized by other predatory survivors in the struggle for resources in changing ecosystems. Refined as some of our moral sensibilities may now be, there's nothing we can do to outwit this fact: To be alive is to be a murderer. Or to be murdered.

1. "To be alive is to be a murderer. Or to be murdered". Based on the passage the author comes to subscribe to this viewpoint..
  1. out of the conviction that we live in a world incessantly involved in a struggle for survival. If we don't eat the animals they will eat us.
  2. after carefully analysing meat eaters and vegetarians and finally realizing that either way one ended up killing one form of life or the other in order to survive.
  3. out of the fact that we are alive because we have survived in the evolutionary cycle and it would be foolhardy to give it up to veganism.
  4. because it's still undecided who is superior animals, plants or humans as none can read each other's consciousness and therefore none has a superior claim to survival.

2. In the debate about the relative superiority amongst Veganism, meat-eating and vegetarianism the author,
  1. lashes out at the Vegans as there was no scientific evidence to prove that killing of plants is less cruel than killing of animals.
  2. mocks the 'biocentric' approach and points out that it's nothing more than a veiled 'anthropocentric' focused stand as in the end it's all about the humans' survival.
  3. asserts that as animals eat other animals for survival, it cannot be said that humans are any less immoral than animals if they do the same.
  4. says that till it could be proved that human consciousness is superior to animal / plant consciousness each could eat the other for survival.
3. Based on the author's argument it would be reasonably safe to assume that the author
  1. is on the side of the indiscriminate eaters as he finds no moral superiority of one class of eaters over the other.
  2. believes that survival is more important than food habits as we are all part of the food chain.
  3. thinks that Vegetarians and vegans are just misinformed zealots as all forms of food have life and thus involve killing.
  4. takes no stand of his own, but merely states the inherent contradictions of the various viewpoints.

### Passage 13

Not long ago, I watched half a dozen people get their teeth whitened in the middle of a shopping mall. I was riveted by the spectacle of these men and women in repose on their clinical white lounge chairs. Their faces were in a sort of dental rictus, with oversized trays of peroxide solution crammed in their mouths and little blue paper bibs draped around their necks to catch their drool. Official looking "technicians" (that is, untrained minimum-wage workers who simply handed the customers their bleaching trays) bustled around in white coats, readjusting the LED lights that were pointed at patrons' teeth. It was like happening upon a car wreck; I couldn't look away. I wondered who would be confident or crazy enough to get a cosmetic dental procedure performed in public. It turns out that kiosk-style teeth whitening franchises are a nationwide business. With names like "iBrite Express," "Bright Smiles Express," and "WOW Smile XPress," these peddlers of perfect smiles promise whiter teeth in a mere fifteen minutes - with results that they claim will last for years.

It is not only public grooming that you'll see more of these days; public displays of affection have become more frequent (and more amorous) as well. As one young Manhattan resident recently complained in the New York Times, "Everywhere I go, people are fondling each other as if the entire city were a cheap motel room." At work, over-sharing is becoming as vexing an office problem as gossip. Wall Street Journal reporter Elizabeth Bernstein wrote recently of the challenge of erasing from her mind the image of a colleague who, in pursuit of his bicycling hobby, described "shaving his entire body to reduce aerodynamic drag." We have even devised an acronym - TMI, or "Too Much Information" - to capture the uncomfortable experience of listening to people natter on about their personal problems.

What ever happened to embarrassment? Why are an increasing number of us comfortable bringing our private activities - from personal hygiene to intimate conversation - into public view? Bernstein and others place some of the blame on the desensitization wrought by reality television and social networking sites like Facebook, both of which traffic in personal revelation. To be sure, television and Internet video sites such as YouTube have made all of us more comfortable in the role of everyday voyeurs. We watch others cook, work, shop, argue, sing, dance, stumble, and fall - all from a safe remove. The motley denizens of reality television regularly put themselves into questionable and embarrassing situations so that they can later discuss, for our viewing enjoyment, how questionable and embarrassing their conduct was. If we are less easily embarrassed, it must be in part from vicariously experiencing so much manufactured embarrassment on the screen.

Many people see the decline of embarrassment as a good thing. "Why shouldn't I be able to do X?" people often say after having done something outrageous or transgressive. But this misunderstands the distinction between embarrassment - a mild but necessary correction of inappropriate behavior - and shame, which is a stronger emotional response usually involving feelings of guilt about more serious breaches of conduct.

Today, what used to cause embarrassment now elicits little more than a collective shrug. In our eagerness to broadcast our authentic experiences and have our individuality endorsed, we reject embarrassment as if it were some fusty trapping of a bygone age. But we haven't eliminated embarrassment; we have only upped the ante. "Your slip is showing" used to be the most embarrassing sartorial faux pas a lady could commit. Now we regularly witness "nip slip" from female celebrities whose shirts mysteriously migrate south during public appearances - or during Super Bowl halftime shows. As the boundary between public and private has dissolved, so too has our ability to distinguish between embarrassing and appropriate public behavior. The result is a society often bewildered by attempts to impose any standards at all. Unlike many other emotions, embarrassment must be learned. Infants know nothing of this emotion.

1. The author uses the expression “as if the entire city were a cheap motel room”,
  1. to convey his anger that the public display of personal emotions which were once fit for hotels is now being done all over the city.
  2. to convey his anguish that people’s threshold of embarrassment has gone up and they are increasingly getting amorously physical in public.
  3. to convey his surprise that people are no longer able to make the judgement about what should be expressed in public and what at home.
  4. to state that cheap hotels have over the years earned the reputation for propagating immoral behavior, and which is now coming out in the open.
2. Internet sites like Facebook and YouTube have, for Bernstein,
  1. cleverly exploited, largely for monetary benefits, peoples natural need for sharing and revealing, and also in the process made people less embarrassed about shameful actions
  2. by making personal revelations and manufactured embarrassments so commonplace, actually make us feel less embarrassed when we see real embarrassing happenings.
  3. along with reality TV, propagated that people need not be privately embarrassed as these mediums now offer, for money, to air all your embarrassments and take away any feeling of shame.
  4. served a long felt social function of giving to the new generation a platform for sharing with the larger world their feelings and embarrassments and not feel guilty in private.
3. For the author “embarrassment is a kind of barometer for a society's notions of civility”. Based upon this it would be reasonable to infer:
  1. that if a one wishes to study whether a society is civilized or savage, a good starting point would be to see what are taken to be embarrassments for its citizenry.
  2. that as it is learned behavior, it is possible to similarly teach and learn more civil behaviour and thus make a more civilized nation.
  3. that “embarrassment” can serve as a window to know more about a society’s sense of acceptance of various social and public behaviour.
  4. that the concept of embarrassment can tell us more about what’s wrong with a society and thus help us make the necessary therapeutic interventions.

## Passage 14

On the existential view, to understand what a human being is it is not enough to know all the truths that natural science—including the science of psychology—could tell us. The dualist who holds that human beings are composed of independent substances—“mind” and “body”—is no better off in this regard than is the physicalist, who holds that human existence can be adequately explained in terms of the fundamental physical constituents of the universe. Existentialism does not deny the validity of the basic categories of physics, biology, psychology, and the other sciences (categories such as matter, causality, force, function, organism, development, motivation, and so on). It claims only that human beings cannot be fully understood in terms of them. Nor can such an understanding be gained by supplementing our scientific picture with a moral one. Categories of moral theory such as intention, blame, responsibility, character, duty, virtue, and the like do capture important aspects of the human condition, but neither moral thinking (governed by the norms of the good and the right) nor scientific thinking (governed by the norm of truth) suffices.

“Existentialism”, therefore, may be defined as the philosophical theory which holds that a further set of categories, governed by the norm of authenticity, is necessary to grasp human existence. To approach existentialism in this categorial way may seem to conceal what is often taken to be its “heart” namely, its character as a gesture of protest against academic philosophy, its anti-system sensibility, its flight from the “iron cage” of reason. But while it is true that the major existential philosophers wrote with a passion and urgency rather uncommon in our own time, and while the idea that philosophy cannot be practised in the disinterested manner of an objective science is indeed central to existentialism, it is equally true that all the themes popularly associated with existentialism—dread, boredom, alienation, the absurd, freedom, commitment, nothingness, and so on—find their philosophical significance in the context of the search for a new categorial framework, together with its governing norm.

### 1. According to the passage

1. the physicalist presents a better explanation of ‘being’ than does the dualist.
2. the dualist presents a better explanation of ‘being’ than does the physicalist.
3. neither the dualist nor the physicalist presents a complete picture of ‘being’.
4. both the physicalist and the dualist propose a complementary explanation of ‘being’



2. According to the passage, existentialism
  1. is against the normal systems that govern us.
  2. reasons with an 'iron cage' mentality.
  3. cannot be practised in an uninterested manner.
  4. protests against all academic philosophy.
3. A suitable title to the passage could be
  1. Roads to Existentialism
  2. Understanding Existentialism
  3. Myths of Existentialism
  4. Existentialism: The Noblest of Philosophical Thoughts

### Passage 15

The canonised writers of the past have a tendency to assume a fixed expression in their readers' imaginations. Dostoevsky always appears in the same aura of morbidly enthralling hysteria; Proust in the same velvety atmosphere of hyper-attuned sensory receptiveness. To think of Tolstoy is to conjure, at once, the note of impassive grandeur, as of creation being set out in glittering ranks for inspection.

Anton Chekhov, whose short career was as momentous as any of these, has his own distinct tone and manner, but the impression it leaves is curiously elusive, offering reticence and hesitation in place of "personality", and a series of moods rather than a discernible attitude to life, even the attitude of uncertainty.

This elusiveness – a feature of both the life and the work – is a large part of what gives him his enduring fascination, as well as his striking modernity. In Chekhov, literature seems to break its wand like Prospero, renouncing the magic of artifice, ceremony and idealisation, and facing us, for the first time, with a reflection of ourselves in our unadorned ordinariness as well as our unfathomable strangeness.

Ordinariness – the social fabric at its most drably functional – was to some extent his birthright. He was born in 1860, in Taganrog, a provincial town on the Sea of Azov. Said to be the shallowest sea on the planet, this minor appendage to the Black Sea shows up a muddy grey on satellite pictures, in contrast to the deep azure of the Black Sea itself. Whether this influenced the muted shading of Chekhov's prose – described by Nabokov as "a tint between the colour of an old fence and that of a low cloud" – history doesn't relate, but the city itself clearly became a key element in his imagination, forming the template for the



stultifying provincial backdrops against which so many of his characters act out their dramas of ill-fated defiance or sullen resignation.

His grandfather was a serf who bought his family's freedom. His father, Paul, ran a grocery-cumgeneral store where Taganrog society congregated to purchase rice, coffee, paraffin, mousetraps, ammonia, penknives and vodka, and were duly cheated by the proprietor. Family lore records an occasion where a drowned rat was found in a cask of cooking oil. Instead of throwing out the oil, Paul had it "sanctified" by a priest, and continued selling it – an un-Chekhovian episode, complete with a climax that is at once a non-event (business going on as usual), and a pitiless illumination of the father's character. A bullying, fanatically religious man as well as a total failure (he went bankrupt in 1876 and fled to Moscow with the rest of the family, leaving the 16-year-old Anton to fend for himself in Taganrog), the father too becomes a major generative element in his son's imagination. His presence can be felt in Chekhov's stories in the tyrannical father figures of "My Life" and "Three Years" as well as Jacob, the benighted zealot in "The Murder". In a more general sense, his spirit becomes absorbed into what might be called the negative pole in Chekhov's vision of reality: the force of oppression, petty-mindedness and outright cruelty that periodically discharges itself into the stories, sweeping over the characters as a sudden mood of melancholy or pure blackness (like the28 hallucinated Black Monk in the story of that title), or an impulse of vicious brutality, as in the notorious baby-killing episode of "In the Hollow".

1. Based on the passage it would be safe to conclude that
  1. the author finds it more problematic to form an exact opinion of Chekhov compared to other masters.
  2. the author idolised authors of the past from stereotypical images in the minds of their critics.
  3. Chekhov is definitely enthralling and grand compared to the morbid looking Tolstoy.
  4. each has his own greatness for the reader and it would be unjust to compare them.
2. One of the influences on Chekhov was his father,
  1. whom he painted as a tyrant and a cheat who left his family to fend for itself in trying times.
  2. whom he forgave in his personal life but painted a cruel picture of in many of his short stories.
  3. whom Chekhov never quite forgave and whose character he used to brilliant effect in his most touching stories.
  4. whose brutal character left an indelible mark in many of Chekhov's writings.

3. According to the author, one of the reasons of Chekhov's enduring mystique
  1. is the reticent and hesitant prose which is at once ordinary and brilliantly illuminating.
  2. in life and letters is the stark ordinariness with which he makes us confront ourselves.
  3. is the childhood deprivations that he faced and which he has so brilliantly incorporated in his work.
  4. is that unlike Tolstoy and Dostoevsky it is virtually impossible to put him in a straight jacket.

## Passage 16

"There is no secret ingredient or hidden formula responsible for the success of the best Japanese companies," said Morita. "We all learn by imitating, as children, as students, as novices in the world of business. And then we grow up and learn to blend our innate abilities with the rules or principles we have learned."

Whether it was his innate abilities or the rules he had learned, Morita was able to translate that into not only his own success, but also Japan's. He helped put his country back on the map, while building his own reputation across the world. Indeed, in 1998, a Harris survey revealed that Sony was ranked the number one brand name by American consumers, ahead of Coca-Cola and General Electric. How did he do it?

Observation: Morita hated market research. Instead, he believed in the power of simple observation. What were people out on the streets doing? What were they wearing? What were they listening to? How could Sony create something that would improve their experience? That was how Morita came up with his creative and innovative product ideas, from practical inspection and intuition.

Marketing: Morita wanted his company to be a player on the global stage, and he marketed it accordingly. From creating a business name that would be easy to remember in every language, to ensuring his products had consistent names across the board, Morita strove to create a strong global corporation.

Management: "The key factor in industry is creativity," said Morita. "There are three creativities: creativity in technology, in product planning, and in marketing. To have any one of these without the others is self defeating in business." According to Morita, it was management's main responsibility to inspire this creativity. He did this by treating his staff as equals, providing challenging work, and creating a familial and safe working environment.

**Fearless:** When it came to both his home and work lives, Morita flew in the face of thousands of years of Japanese tradition. He risked everything on a small startup with a friend. He even dared to challenge the global superpower, America. When it came to his beliefs, Morita was never afraid to speak his mind.

**Innovation:** At Sony, roughly six percent of sales has always been invested back into research and development. Morita wanted his company to always be at the cutting edge of the industry. Even where that meant a market had not yet been established, Morita was willing to take the risk that the demand was out there, and that he would find it.

When Morita was in his 60s, he took up wind surfing and scuba diving in the summer, and skiing in the winter. Even as he approached the end of his career, Morita proved to be as vibrant as ever. It was by maintaining this high level of energy and curiosity that Morita was able to create one of the most dominant corporate superpowers in the world today.

1. In the expression 'we all learn by imitating,' 'we' refers to:
  1. Successful people.
  2. The best Japanese companies.
  3. Students.
  4. Novices in the world of business.
2. According to Morita success can be achieved:
  1. through no secret ingredient.
  2. by behaving like children, students and novices.
  3. by combining our innate abilities with the principles or rules that we have learnt through our experiences.
  4. by learning from observation rather than depending on market research.
3. In the expression, 'It was management's main responsibility to inspire this creativity,' the term 'this creativity' refers to:
  1. market research.
  2. treating all the staff as equal.
  3. a familial and safe working environment.
  4. morita's three pronged approach of composite creativity.

## Passage 17

Inaccessibility is the measure of charm. Separation and concealment of the Divinity from all, that is, immanent, kept all the existence enthralled for ever. Art always fascinated man and provided him with a way to the realization of spirituality for the same reason of innate concealment and abstraction in its presentation. This basic feature is intrinsically present in all the forms of art: music, painting, sculpturing, construction, etc.

All existence is conceptualized in terms of time, space and causality. Spiritual consummation is when these three coordinates become zero or absolute. Every artist in one way or the other plays with one or more of these coordinates. A musician plays with the time to bring Unity out of diversity. The distinction between 'Unity' and 'diversity' corresponds to 'spiritual' and 'temporal' respectively. Music is the most cherished art, because it does not occupy any 'space' and the listener hardly bothers about its 'causality' while enjoying it. Music is such a powerful expression of art that it drives the listener. Like, "RaagBahari" takes you into the lap of a universal swing; "RaagDarbari" keeps a Sufi touch and affects the listener duly; same is the case with other genres of music. So, the music manages the intensity of the 'coordinates of existence' to evade its causality from the listener and add to the element of abstraction in it, so that, it becomes fascinating.

Similarly, an artist in his/her painting makes a particular instance of 'time' absolute. A portrayed instance, 'concealing' the context, leaves the observer speculating for ever. This is why Mona Lisa's bewitching smile is something eternal.

1. Which of the following inferences can't be drawn from the passage?
  1. Easy access spoils charm.
  2. Divinity is kept ever intriguing by mysticism.
  3. An element of innate concealment is pervasive to all forms of art.
  4. Time is a symbol of the absolute.
2. Which of the following inference can be drawn from the first paragraph of the passage?
  1. Charm and inaccessibility are inversely proportionate to one another.
  2. Divinity is eternal by nature.
  3. The fabric of innate concealment is common to both art and spirituality.
  4. A number of basic features are 'intrinsically present' in all forms of art.

3. Music is considered to be the most enjoyable form of art as:
  1. It generates a perfect harmony among the three coordinates; time space and causality and intensifies their effect.
  2. It is a very powerful expression and drives the listener.
  3. Music brings 'unity in diversity.'
  4. The listener hardly bothers about its causality while listening to it.

## Passage 18

Why do we remember the past, but not the future? Why don't we meet people who grow younger as they age? Why do things, left by themselves, tend to become messier and more chaotic? What would Maxwell's Demon say to Boltzmann Brain?

The answers can be traced to the moment of the Big Bang ... or possibly before.

Time pervades our lives --- we keep track of it, lament its loss, put it to good use. The rhythms of our clocks and our bodies let us measure the passage of time, as a ruler lets us measure the distance between two objects. But unlike distances, time has direction, pointing from past to future. From Eternity to Here examines this arrow of time, which is deeply ingrained in the universe around us. The early universe --- the hot, dense, Big Bang --- was very different from the late universe --- cool, empty, expanding space --- and that difference is felt in all the workings of Nature, from the melting of ice cubes to the evolution of species.

The arrow of time is easy to perceive, much harder to understand. Physicists appeal to the idea of entropy, the disorderliness of a system, which tends to increase according to the celebrated Second Law of Thermodynamics. But why was entropy ever small in the first place? That's question that has been tackled by thinkers such as Ludwig Boltzmann, Stephen Hawking, Richard Feynman, Roger Penrose, and Alan Guth, all the way back to Lucretius in ancient Rome. But the answer remains elusive.

The only way to understand the origin of entropy is to understand the origin of the universe -- by asking what happened at the Big Bang, and even before. From Eternity to Here discusses how entropy relates to black holes, cosmology, information theory, and the existence of life. The book tells a story that starts in the kitchen, where we can turn eggs into omelets but never the other way around, and takes us to the edges of the universe. Modern discoveries in cosmology -- dark energy and the accelerating universe -- and quantum gravity -- the possibility of time before the Big Bang -- come together to suggest a picture of a multiverse in which the arrow of time emerges naturally from the laws of physics.

1. The author uses an analogy between time and eggs as:
  1. The origins of both are paradoxical.
  2. both are having deceptive outer shell.
  3. both are connected to life.
  4. both can be concerted to moments and future time in an irreversible manner.
2. In the expression 'but the answer remains elusive' the word 'answer' signifies:
  1. the disorderliness of a system.
  2. second law of thermodynamics.
  3. the arrow of time.
  4. genesis of entropy.
3. As per the passage the expression 'arrow of time' signifies:
  1. the process of perception.
  2. elusiveness.
  3. the direction of past to future which is pointed at by time.
  4. the fruit of time borne to future from the past.

### Passage 19

To me it seems that telepathy alone affords very strong evidence of immortality. Of its existence there is today no question. It is, as we know, appealed to in explanation of phenomena that were once denounced as fraudulent or superstitious by the very persons who at that time placed the idea of telepathy in the second of those categories. The proof collected by the Society for Psychical Research is overwhelming, and I shall take telepathy to be a matter of fact without more ado.

However I wish it to be understood that, in my view, telepathy has little in common with the popular notion of thought-transference. Thoughts are not things, like parcels to be wrapped, sealed, and dispatched. Telepathy is not a kind of pigeon post. I agree more with Whately Carrington of this society that "telepathy comes about, not by transmission of ideas, but by community of consciousness; not by the transference of a thought, by identity of the thinkers". It is in this sense that I regard telepathy as evidence of continued existence.

This view carries with it the suggestion, not of full fledged and sharply outlined "thoughts" arriving and departing like passengers at an airport, but of co-disposition and direction of mind, simultaneity of mental impulse (words are difficult of choice) arising from some kind of psychic correspondence. It is not that thoughts leave one mind for another, but that some

identical cause of thinking to that extent identical identity as it were, operates concurrently. How this comes about is the problem. While we must think in terms of common sense because we cannot think otherwise in common language, scientists are the first to tell us that ordinary conceptions of space, time and "stuff" are inadequate.

In so far as it can be done it is "workable" to think of some kind of continuous medium, taking refuge from mechanical difficulties in the word "mental." After all, there are the physical analogies of the magnetic field, light, or perhaps space-time which has substance enough to exhibit curvature and seems to have taken the place of the imponderable ether which science has discarded because of its "monstrous" structure. In the words of a certain philosopher-statesman about matters of empire, "I am a child in these things". But we are all daily witnesses of luminous transmission. We speak of aeroplanes at no more than the speed of sound as "annihilating distance". One would think that if we are expected to swallow the fusion of physics and geometry in the relativity theories we might as well add another hyphen and postulate space-time mind to cheat our unfortunate ignorance.

1. The last (italicised) line of the passage can be interpreted as-
  1. Since we know everything, let us pretend that we can communicate everything as well.
  2. Since we know little, let us pretend that we understand this analogy too.
  3. Since we know everything, let us pretend that we do not understand anything.
  4. Let us use grammar to explain complicated things to our minds.
2. In paragraph 3, the author uses the parenthesised expression "words are difficult of choice" to
  1. highlight the fact that she cannot use established expressions to explain the phenomenon.
  2. emphasise the fact that sometimes parenthesis plays a vital role in explaining abstruse phenomena.
  3. showcase a classic example of 'simultaneity of mental impulse' and similar terms.
  4. underscore a well intended point for a well-educated audience.
3. According to the passage, telepathy
  1. is a natural and recurring phenomenon.
  2. affords very strong evidence of immortality.
  3. does not merely mean transference of thoughts.
  4. leads two persons to duplicate their actions.

## Passage 20

With a chorus of howls and yips wild enough to fill a vast night sky, the coyote has ignited the imagination of one culture after another. In many American Indian mythologies, it is celebrated as the Trickster, a figure by turns godlike, idiotic and astoundingly sexually perverse. In the Navajo tradition the coyote is revered as God's dog. When European colonists encountered the species, they were of two minds, \_\_\_\_\_ it as an icon of the expansive West and vilifying it as the ultimate varmint, the bloodthirsty bane of sheep and cattle ranchers.

Mark Twain was so struck when he first saw that "long, slim, sick and sorry-looking skeleton, with a grey wolfskin stretched over it" that he called it "a living, breathing allegory of Want." And Twain's description itself was so vivid, it inspired the animator Chuck Jones to create that perennial failure known to cartoon-loving children everywhere, Wile E. Coyote of Road Runner-hating fame.

Yet as familiar as the coyote seems, these animals remain remarkably poorly understood. They have remained elusive despite fantastic ecological success that has been described as "a story of unparalleled range expansion," as they have moved over the last century from the constrictions of their prairie haunts to colonize every habitat from wild to urban, from coast to coast. And they have retained their mystery even as interest has intensified with increasing coyote-human interactions — including incidents of coyotes dragging off small dogs and cats, and even (extremely rarely) attacks on people, from Los Angeles to the northern suburbs of New York City, where four children were attacked in separate incidents.

Coyotes have managed to elude much serious scrutiny by being exquisitely wary, so much so that even dedicated coyote scientists can struggle to find ways to lay eyes on them, not to mention hands.

1. In terms of Twain's description of the coyote it can be concluded that
  1. he loved animals that were unique and rare.
  2. coyotes were rare and unimaginable animals.
  3. he was behind the origin of the idea of a popular animation.
  4. no allegories had been made about animals before he had seen a coyote.
2. According to the passage, which of the following statement/s is/are true?
  1. Coyotes are sexually perverse.
  2. Coyotes are blood thirsty bane of sheep and cattle ranchers.
  3. Coyotes have remained poorly understood.
  4. All of the above



3. The blank in the first paragraph can most appropriately be filled by
1. tarnishing
  2. repudiating
  3. transcending
  4. heralding

## Passage 21

It is always difficult to analyse the intellectual and moral tendencies of one's own time. What seems all important at the moment of its happening may prove, when viewed in the truer perspective of history, to have been an ephemeral incident: while on the other hand the beginnings of some movement, destined to revolutionize the world of thought, may have been so slight or subtle as to have escaped contemporary attention altogether.

Probably no period has been without its idealists who beheld visions of a Golden Age yet to be attained. Probably no period has been without its mournful forth-tellers of doom who could see in impending change nothing but catastrophe. Probably no period has been entirely bereft of the 'sanctified common sense' which avoids extremes and tries 'to see life steadily and see it whole.'

We need to be reminded that if the past is indeed strewn with the wreckage wrought by man's selfishness and lack of imagination, we have no guarantee that the children's children of the wreckers will be capable of any greater appreciation of values. By the same token we should take heart of grace and refrain from the sprinkling of ashes and the putting on of sackcloth when some cherished phase of 'the old order changeth giving place to new.' Cosmos has been evolved from chaos. But there were doubtless periods in the transition so picturesque that any change in the kaleidoscope seemed as if it must inevitably be a change for the worse. Yet changes came, and unsuspected beauties were revealed.

Such is the gospel of the idealists. But it is also true that cosmos has sometimes degenerated into chaos. It is futile to rush with a fire brand through the priceless architecture of an ancient civilization chanting 'Excelsior' as each tower topples and each temple is destroyed. The mere efflux of time is not synonymous with progress: alteration is not necessarily repair; change may as easily connote decay as its opposite.

Perhaps nothing worthy would ever have been accomplished in this little world of ours if there had been no enthusiasts. The pity is that the enthusiast was so often the victim of an obsession, and so seldom had any sympathy with the other enthusiasts whose obsession took forms different from his own. So the game of 'in' and 'out' has been continued in Politics,

in Religion, in Art, in Science. The Tory by his immobility has goaded moderate men into Radicalism. The Radical by his arrogant destructiveness has driven them back into Toryism. Art fluctuates between a photographic slavishness that paints its portraits 'warts and all,' and an 'impressionism' which leaves the plain man with only the impression of a blur. Science, as taught by its second-rate exponents at any rate, is in one generation a self-satisfied dogmatist and in the next its chief aim seems to be the dissemination of philosophic doubt.

1. The expression “we should take heart of grace and refrain from the sprinkling of ashes and the putting on of sackcloth when some cherished phase of 'the old order changeth giving place to new'” can best be rephrased as
  1. We should not mourn if some old values collapse giving way to new ones.
  2. Cosmos always evolves when some old beliefs die and produce new ones.
  3. Our posterity will not necessarily not destroy old values.
  4. It is the old things that give birth to new ones and not vice – versa.
2. The expression “It is futile to rush with a fire brand through the priceless architecture of an ancient civilization chanting 'Excelsior' as each tower topples and each temple is destroyed.” Can best be rephrased as
  1. The mere efflux of time is not synonymous with progress.
  2. The demise of old things may not necessarily symbolise better things for future.
  3. The future is always uncertain, and hence, cheering ‘Excelsior’ may not auger well.
  4. The architecture of ancient civilisations is worth preserving and caring for.
3. The chief aim of the last paragraph of the passage is to
  1. highlight a moral dilemma of the age.
  2. showcase an unsolvable problem of cosmos.
  3. underscore an unfortunate truth of society.
  4. accentuate the author’s earlier contentions.

## Passage 22

The wealth of those societies in which the capitalist mode of production prevails, presents itself as “an immense accumulation of commodities,” its unit being a single commodity. Our investigation must therefore begin with the analysis of a commodity.

A commodity is, in the first place, an object outside us, a thing that by its properties satisfies human wants of some sort or another. The nature of such wants, whether, for instance, they spring from the stomach or from fancy, makes no difference. Neither are we here concerned to know how the object satisfies these wants, whether directly as means of subsistence, or indirectly as means of production.

Every useful thing, as iron, paper, &c., may be looked at from the two points of view of quality and quantity. It is an assemblage of many properties, and may therefore be of use in various ways. To discover the various uses of things is the work of history. So also is the establishment of socially recognized standards of measure for the quantities of these useful objects. The diversity of these measures has its origin partly in the diverse nature of the objects to be measured, partly in convention.

The utility of a thing makes it a use value. But this utility is not a thing of air. Being limited by the physical properties of the commodity, it has no existence apart from that commodity. A commodity, such as iron, corn, or a diamond, is therefore, so far as it is a material thing, a use value, something useful. This property of a commodity is independent of the amount of labour required to appropriate its useful qualities. When treating of use value, we always assume to be dealing with definite quantities, such as dozens of watches, yards of linen, or tons of iron. The use values of commodities furnish the material for a special study, that of the commercial knowledge of commodities. Use values become a reality only by use or consumption: they also constitute the substance of all wealth, whatever may be the social form of that wealth. In the form of society we are about to consider, they are, in addition, the material depositories of exchange value.

Exchange value, at first sight, presents itself as a quantitative relation, as the proportion in which values in use of one sort are exchanged for those of another sort, a relation constantly changing with time and place. Hence exchange value appears to be something accidental and purely relative, and consequently an intrinsic value, i.e., an exchange value that is inseparably connected with, inherent in commodities, seems a contradiction in terms. Let us consider the matter a little more closely.

A given commodity, e.g., a quarter of wheat is exchanged for x blacking, y silk, or z gold, &c. – in short, for other commodities in the most different proportions. Instead of one

exchange value, the wheat has, therefore, a great many. But since x blacking, y silk, or z gold &c., each represents the exchange value of one quarter of wheat, x blacking, y silk, z gold, &c., must, as exchange values, be replaceable by each other, or equal to each other. Therefore, first: the valid exchange values of a given commodity express something equal; secondly, exchange value, generally, is only the mode of expression, the phenomenal form, of something contained in it, yet distinguishable from it.

1. According to the passage, the use value of a commodity is determined by
  1. the commodity's exchange value.
  2. the commodity's definite quantity
  3. the commercial knowledge of the commodity
  4. None of the above.
2. According to the passage, if one quarter of wheat is exchanged for x blacking, y silk, or z gold, then
  1. the exchange values of x blacking, y silk, and z gold would be equal.
  2. the exchange values of x blacking, y silk, and z gold would be differently proportional.
  3. the mode of expression for x blacking, y silk, and z gold would be the same.
  4. the intrinsic value of x blacking, y silk, and z gold would be disproportionate.
3. Which of the following would be an appropriate title for the passage?
  1. Commodity & its Use Value
  2. Commodity & its Exchange Value
  3. Commodity & its Intrinsic Value
  4. Commodity & its Utility

### Passage 23

Smith's basic idea was that business owners seeking to lure customers away from rivals have powerful incentives to introduce improved product designs and cost-saving innovations. These moves bolster innovators' profits in the short term. But rivals respond by adopting the same innovations, and the resulting competition gradually drives down prices and profits. In the end, Smith argued, consumers reap all the gains.

The central theme of Darwin's narrative was that competition favors traits and behavior according to how they affect the success of individuals, not species or other groups. As in

Smith's account, traits that enhance individual fitness sometimes promote group interests. For example, a mutation for keener eyesight in hawks benefits not only any individual hawk that bears it, but also makes hawks more likely to prosper as a species.

In other cases, however, traits that help individuals are harmful to larger groups. For instance, a mutation for larger antlers served the reproductive interests of an individual male elk, because it helped him prevail in battles with other males for access to mates. But as this mutation spread, it started an arms race that made life more hazardous for male elk over all. The antlers of male elk can now span five feet or more. And despite their utility in battle, they often become a fatal handicap when predators pursue males into dense woods.

In Darwin's framework, then, Adam Smith's invisible hand survives as an interesting special case. Competition, to be sure, sometimes guides individual behavior in ways that benefit society as a whole. But not always.

Individual and group interests are almost always in conflict when rewards to individuals depend on relative performance, as in the antlers arms race. In the marketplace, such reward structures are the rule, not the exception. The income of investment managers, for example, depends mainly on the amount of money they manage, which in turn depends largely on their funds' relative performance. Relative performance affects many other rewards in contemporary life. For example, it determines which parents can send their children to good public schools. Because such schools are typically in more expensive neighborhoods, parents who want to send their children to them must outbid others for houses in those neighborhoods.

In cases like these, relative incentive structures undermine the invisible hand. To make their funds more attractive to investors, money managers create complex securities that impose serious, if often well-camouflaged, risks on society. But when all managers take such steps, they are mutually offsetting. No one benefits, yet the risk of financial crises rises sharply.

Similarly, to earn extra money for houses in better school districts, parents often work longer hours or accept jobs entailing greater safety risks. Such steps may seem compelling to an individual family, but when all families take them, they serve only to bid up housing prices. As before, only half of all children will attend top-half schools.

It's the same with athletes who take anabolic steroids. Individual athletes who take them may perform better in absolute terms. But these drugs also entail serious long-term health risks, and when everyone takes them, no one gains an edge.

If male elk could vote to scale back their antlers by half, they would have compelling reasons for doing so, because only relative antler size matters. Of course, they have no means to enact such regulations.

But humans can and do. By calling our attention to the conflict between individual and group interest, Darwin has identified the rationale for much of the regulation we observe in modern societies — including steroid bans in sports, safety and hours regulation in the workplace, product safety standards and the myriad restrictions typically imposed on the financial sector.

Ideas have consequences. The uncritical celebration of the invisible hand by Smith's disciples has undermined regulatory efforts to reconcile conflicts between individual and collective interests in recent decades, causing considerable harm to us all. If, as Darwin suggested, many important aspects of life are graded on the curve, his insights may help us avoid stumbling down that grim path once again.

The competitive forces that mold business behavior are like the forces of natural selection that molded elk. In each case, we see instances of socially benign conduct. But in neither can we safely presume that individual and social interests coincide.

1. The main idea of the above passage is that
  1. during competition, individual benefits play more defining roles than group benefits do.
  2. relative performance of an individual determines his success in contemporary life.
  3. Darwin's theory of economics produces better results than that of Smith.
  4. contrary to Smith's theory, individual benefits are not always favorable to groups during competition.
2. The author mentions male elks wanting to scale back their antlers in order to
  1. showcase relative size of competitions.
  2. introduce the merits of regulation.
  3. point the superiority of Darwin's theory.
  4. differentiate between humans and animals.
3. The tone of the author of the passage can said to be
  1. critical
  2. rhetorical
  3. analytical
  4. factual

## Passage 24

HAVE you ever experienced that eerie feeling of a thought popping into your head as if from nowhere, with no clue as to why you had that particular idea at that particular time? You may think that such fleeting thoughts, however random they seem, must be the product of predictable and rational processes. After all, the brain cannot be random, can it? Surely it processes information using ordered, logical operations, like a powerful computer?

Actually, no. In reality, your brain operates on the edge of chaos. Though much of the time it runs in an orderly and stable way, every now and again it suddenly and unpredictably lurches into a blizzard of noise.

Neuroscientists have long suspected as much. Only recently, however, have they come up with proof that brains work this way. Now they are trying to work out why. Some believe that near-chaotic states may be crucial to memory, and could explain why some people are smarter than others.

In technical terms, systems on the edge of chaos are said to be in a state of "self-organised criticality". These systems are right on the boundary between stable, orderly behaviour - such as a swinging pendulum - and the unpredictable world of chaos, as exemplified by turbulence.

The quintessential example of self-organised criticality is a growing sand pile. As grains build up, the pile grows in a predictable way until, suddenly and without warning, it hits a critical point and collapses. These "sand avalanches" occur spontaneously and are almost impossible to predict, so the system is said to be both critical and self-organising. Earthquakes, avalanches and wildfires are also thought to behave like this, with periods of stability followed by catastrophic periods of instability that rearrange the system into a new, temporarily stable state.

Self-organised criticality has another defining feature: even though individual sand avalanches are impossible to predict, their overall distribution is regular. The avalanches are "scale invariant", which means that avalanches of all possible sizes occur. They also follow a "power law" distribution, which means bigger avalanches happen less often than smaller avalanches, according to a strict mathematical ratio. Earthquakes offer the best real-world example. Quakes of magnitude 5.0 on the Richter scale happen 10 times as often as quakes of magnitude 6.0, and 100 times as often as quakes of magnitude 7.0.

These are purely physical systems, but the brain has much in common with them. Networks of brain cells alternate between periods of calm and periods of instability - "avalanches" of



electrical activity that cascade through the neurons. Like real avalanches, exactly how these cascades occur and the resulting state of the brain are unpredictable.

It might seem precarious to have a brain that plunges randomly into periods of instability, but the disorder is actually essential to the brain's ability to transmit information and solve problems. "Lying at the critical point allows the brain to rapidly adapt to new circumstances," says Andreas MeyerLindenberg from the Central Institute of Mental Health in Mannheim, Germany.

The idea that the brain might be fundamentally disordered in some way first emerged in the late 1980s, when physicists working on chaos theory - then a relatively new branch of science - suggested it might help explain how the brain works.

The focus at that time was something called deterministic chaos, in which a small perturbation can lead to a huge change in the system - the famous "butterfly effect". That would make the brain unpredictable but not actually random, because the butterfly effect is a phenomenon of physical laws that do not depend on chance. Researchers built elaborate computational models to test the idea, but unfortunately they did not behave like real brains. "Although the results were beautiful and elegant, models based on deterministic chaos just didn't seem applicable when looking at the human brain," says Karl Friston, a neuroscientist at University College London. In the 1990s, it emerged that the brain generates random noise, and hence cannot be described by deterministic chaos. When neuroscientists incorporated this randomness into their models, they found that it created systems on the border between order and disorder - self-organised criticality.

More recently, experiments have confirmed that these models accurately describe what real brain tissue does. They build on the observation that when a single neuron fires, it can trigger its neighbours to fire too, causing a cascade or avalanche of activity that can propagate across small networks of brain cells. This results in alternating periods of quiescence and activity - remarkably like the build-up and collapse of a sand pile.

1. A suitable title for the passage would be
  1. Anomalies in thoughts- a Hobson's choice?
  2. Deterministic chaos- a cognitive phenomenon?
  3. Collapse of thoughts- a natural process?
  4. Predicting thoughts- breakthrough in Physics.
  5. Randomness, a predictable occurrence.



2. According to the passage calmness in the brain can be achieved by
  1. eliminating perturbation to the brain.
  2. regulating self organized criticality.
  3. predicting the chaos at regular intervals.
  4. eliminating external cause of stimulation.
  5. None of the above.
3. On the basis of the passage, we can say that the absence of 'self organized criticality' in our brain will
  1. render us sluggish to changing circumstances.
  2. make the noise in the brain more pronounced.
  3. result in accumulation of thoughts day by day.
  4. reduce the numbers of neurons present in the brain.
  5. cause none of the above.

## Passage 25

Enthusiasm is building among scientists for a quite different view—that religion emerged not to serve a purpose but by accident.

This is not a value judgment. Many of the good things in life are, from an evolutionary perspective, accidents. People sometimes give money, time, and even blood to help unknown strangers in faraway countries whom they will never see. From the perspective of one's genes this is disastrous—the suicidal squandering of resources for no benefit. But its origin is not magical; long-distance altruism is most likely a by-product of other, more adaptive traits, such as empathy and abstract reasoning. Similarly, there is no reproductive advantage to the pleasure we get from paintings or movies. It just so happens that our eyes and brains, which evolved to react to three-dimensional objects in the real world, can respond to two-dimensional projections on a canvas or a screen.

Supernatural beliefs might be explained in a similar way. This is the religion-as-accident theory that emerges from my work and the work of cognitive scientists such as Scott Atran, Pascal Boyer, Justin Barrett, and Deborah Kelemen. One version of this theory begins with the notion that a distinction between the physical and the psychological is fundamental to human thought. Purely physical things, such as rocks and trees, are subject to the pitiless laws of Newton. Throw a rock, and it will fly through space on a certain path; if you put a branch on the ground, it will not disappear, scamper away, or fly into space. Psychological things, such as people, possess minds, intentions, beliefs, goals, and desires. They move

unexpectedly, according to volition and whim; they can chase or run away. There is a moral difference as well: a rock cannot be evil or kind; a person can.

Where does the distinction between the physical and the psychological come from? Is it something we learn through experience, or is it somehow pre-wired into our brains? One way to find out is to study babies. It is notoriously difficult to know what babies are thinking, given that they can't speak and have little control over their bodies. (They are harder to test than rats or pigeons, because they cannot run mazes or peck levers.) But recently investigators have used the technique of showing them different events and recording how long they look at them, exploiting the fact that babies, like the rest of us, tend to look longer at something they find unusual or bizarre.

This has led to a series of striking discoveries. Six-month-olds understand that physical objects obey gravity. If you put an object on a table and then remove the table, and the object just stays there (held by a hidden wire), babies are surprised; they expect the object to fall. They expect objects to be solid, and contrary to what is still being taught in some psychology classes, they understand that objects persist over time even if hidden. (Show a baby an object and then put it behind a screen. Wait a little while and then remove the screen. If the object is gone, the baby is surprised.) Fivemonth-olds can even do simple math, appreciating that if first one object and then another is placed behind a screen, when the screen drops there should be two objects, not one or three. Other experiments find the same numerical understanding in nonhuman primates, including macaques and tamarins, and in dogs.

Similarly precocious capacities show up in infants' understanding of the social world. Newborns prefer to look at faces over anything else, and the sounds they most like to hear are human voices— preferably their mothers'. They quickly come to recognize different emotions, such as anger, fear, and happiness, and respond appropriately to them. Before they are a year old they can determine the target of an adult's gaze, and can learn by attending to the emotions of others; if a baby is crawling toward an area that might be dangerous and an adult makes a horrified or disgusted face, the baby usually knows enough to stay away.

A skeptic might argue that these social capacities can be explained as a set of primitive responses, but there is some evidence that they reflect a deeper understanding. For instance, when twelvemonth-olds see one object chasing another, they seem to understand that it really is chasing, with the goal of catching; they expect the chaser to continue its pursuit along the most direct path, and are surprised when it does otherwise. In some work we found that when babies see one character in a movie help an individual and a different character

hurt that individual, they later expect the individual to approach the character that helped it and to avoid the one that hurt it.

Understanding of the physical world and understanding of the social world can be seen as akin to two distinct computers in a baby's brain, running separate programs and performing separate tasks. The understandings develop at different rates: the social one emerges somewhat later than the physical one. They evolved at different points in our prehistory; our physical understanding is shared by many species, whereas our social understanding is a relatively recent adaptation, and in some regards might be uniquely human.

That these two systems are distinct is especially apparent in autism, a developmental disorder whose dominant feature is a lack of social understanding. Children with autism typically show impairments in communication (about a third do not speak at all), in imagination (they tend not to engage in imaginative play), and most of all in socialization. They do not seem to enjoy the company of others; they don't hug; they are hard to reach out to. In the most extreme cases children with autism see people as nothing more than objects—objects that move in unpredictable ways and make unexpected noises and are therefore frightening. Their understanding of other minds is impaired, though their understanding of material objects is fully intact.

At this point the religion-as-accident theory says nothing about supernatural beliefs. Babies have two systems that work in a cold-bloodedly rational way to help them anticipate and understand—and, when they get older, to manipulate—physical and social entities. In other words, both these systems are biological adaptations that give human beings a badly needed head start in dealing with objects and people. But these systems go awry in two important ways that are the foundations of religion. First, we perceive the world of objects as essentially separate from the world of minds, making it possible for us to envision soulless bodies and bodiless souls. This helps explain why we believe in gods and an afterlife. Second, as we will see, our system of social understanding overshoots, inferring goals and desires where none exist. This makes us animists and creationists.

1. According to the passage, the word 'accident,' in relation to development of religion, means
  1. an unforeseen outcome of development of physical and social systems in humans.
  2. a byproduct of imposing a physical phenomenon on a social one in human brains.
  3. a natural development that is an integral part of human development.
  4. a primitive response that is hardwired into human brains.
  5. an unexplained occurrence in the social development theory.

2. According to the passage, a baby suffering from autism
  1. has understanding of the social phenomenon developing earlier than that of a physical one.
  2. will still feel surprised if a ball does not fall towards the earth because of gravity.
  3. will react to social bonding in the same way as the other babies in his group.
  4. is going to act neutral if an object placed behind a screen disappears when the screen is removed.
  5. is going to have his mental faculties extra developed because of lack of the social ones.
3. According to the author, scientists took to studying babies because
  1. they are completely new to physical phenomena and hence provide undiluted response.
  2. their studies are a challenge over that of rats and pigeons.
  3. their studies provide a definite answer to a skeptic's argument of primitive response.
  4. it can decide if the distinction between physical and psychological is experiential or congenital.
  5. none of the above.

## Passage 26

Think of what happens when you put a new food into your mouth. You don't have to decide if it's disgusting. You just know. You don't have to decide if a landscape is beautiful. You just know.

Moral judgments are like that. They are rapid intuitive decisions and involve the emotion-processing parts of the brain. Most of us make snap moral judgments about what feels fair or not, or what feels good or not. We start doing this when we are babies, before we have language. And even as adults, we often can't explain to ourselves why something feels wrong. In other words, reasoning comes later and is often guided by the emotions that preceded it. Or as Jonathan Haidt of the University of Virginia memorably wrote, "The emotions are, in fact, in charge of the temple of morality, and ... moral reasoning is really just a servant masquerading as a high priest."

The question then becomes: What shapes moral emotions in the first place? The answer has long been evolution, but in recent years there's an increasing appreciation that evolution isn't just about competition. It's also about cooperation within groups. Like bees, humans have long lived or died based on their ability to divide labor, help each other and stand together

in the face of common threats. Many of our moral emotions and intuitions reflect that history. We don't just care about our individual rights, or even the rights of other individuals. We also care about loyalty, respect, traditions, religions. We are all the descendents of successful cooperators.

The first nice thing about this evolutionary approach to morality is that it emphasizes the social nature of moral intuition. People are not discrete units coolly formulating moral arguments. They link themselves together into communities and networks of mutual influence.

The second nice thing is that it entails a warmer view of human nature. Evolution is always about competition, but for humans, as Darwin speculated, competition among groups has turned us into pretty cooperative, empathetic and altruistic creatures — at least within our families, groups and sometimes nations.

The third nice thing is that it explains the haphazard way most of us lead our lives without destroying dignity and choice. Moral intuitions have primacy, Haidt argues, but they are not dictators. There are times, often the most important moments in our lives, when in fact we do use reason to override moral intuitions, and often those reasons — along with new intuitions — come from our friends.

The rise and now dominance of this emotional approach to morality is an epochal change. It challenges all sorts of traditions. It challenges the bookish way philosophy is conceived by most people. It challenges the Talmudic tradition, with its hyper-rational scrutiny of texts. It challenges the new atheists, who see themselves involved in a war of reason against faith and who have an unwarranted faith in the power of pure reason and in the purity of their own reasoning.

Finally, it should also challenge the very scientists who study morality. They're good at explaining how people make judgments about harm and fairness, but they still struggle to explain the feelings of awe, transcendence, patriotism, joy and self-sacrifice, which are not ancillary to most people's moral experiences, but central. The evolutionary approach also leads many scientists to neglect the concept of individual responsibility and makes it hard for them to appreciate that most people struggle toward goodness, not as a means, but as an end in itself.

1. The author quotes Jonathan Haidt- "The emotions are .....a high priest."-in order to prove that
  1. the importance of emotions is greater than that of moral reasoning.
  2. with regard to moral judgements, emotions are superior to morality.
  3. moral reasoning does not play an effective role in moral judgements.
  4. the evolutionary approach has proved the superiority of emotions to reasoning.
  5. in moral judgements, moral reasoning plays a less important role than emotions.
2. Base on the information given in the passage, it can be concluded that in times of crises, humans are more likely to
  1. resort to reflex actions and pragmatism.
  2. give precedence to moral judgements.
  3. act with a benefit-loss analysis of the problem.
  4. consult with their friends about what needs to be done.
  5. act first and think about the consequences later.
3. The word 'Talmudic' in the 8th paragraph is closest in meaning to
  1. archaic
  2. dogmatic
  3. philosophical
  4. complicated
  5. reasonable

### Passage 27

Has classical music suddenly become a follower, or even a victim, of fashion? The very word "classical" implies something old and immutable, far removed from passing fads and fancies as if it has always been there. Just look at the temples of performance-culture – London's Royal Opera House, Boston's Symphony Hall, the Vienna Musikverein, even the relatively modern Metropolitan Opera in New York – and you can't mistake the message: these are museums of music, pillars of continuity, guardians of a repertoire that seems fixed and above fashion.

That's true, up to a point. The ultimate judge of this or that symphony's quality is not a weekly pop chart or a Classic FM playlist, but posterity. Great music rises above fads and fashions. It may have been written in a style that was fashionable at the time of composition

(even Mozart and Wagner built on the stylistic precepts of their age) but it is music that people have wanted to play and listen to ever since.

That is a popular assumption. It is not the whole truth. Looking around the world's opera houses and concert halls today, you could easily assume Handel and Mahler have always been popular. You might also assume, from the scant recognition accorded Haydn in this anniversary year (200 years since his death), that he has always lagged behind the elite. You would be wrong.

There is no such thing as a repertoire fixed in stone. Classical music may not be subject to the "here today, gone tomorrow" fashions in clothing or pop; its timelines are decades-long, rather than weekly or yearly but it is just as prone to cultural shifts and trends. Taste in classical music is a highly complex reaction involving what audiences hear and respond to, what orchestras, conductors and soloists enjoy playing, and what happens to be available. A century ago people only heard the live music of the day. They listened in the concert hall or bought a piano score and played it at home. There was a single tradition, which was subject to accretions that were rejected or developed, and which then moved on. It was like a corridor with a few rooms off to the side. Today we live in a house of many floors, accessible to everyone. Thanks to the internet revolution, you can click on any type of music from the past eight centuries within 30 seconds.

"We've been slow to recognise what a radical departure this is," says Sir Nicholas Kenyon, managing director of London's Barbican Centre. "What people are choosing from is far more random and wideranging than in the past. The sheer availability of it all makes people insecure because they no longer turn to a single source to dictate their taste." One positive result of this trend is that music with no connection to the long-familiar classical tradition can enjoy a new success, as the 12th-century composer Hildegard of Bingen has done. But there's also a flash-in-the-pan effect, through the internet and television, that can turn any kind of music into a sudden hit. It has included an amateur opera singer winning the first Britain's Got Talent competition, a blind soprano securing a recording contract on the back of her success in Operatunity and a comedian conducting a professional orchestra at the Proms, as Sue Perkins did last year after winning Maestro, another television talent contest.

Exactly how this sort of overnight exposure will impact on classical music in the long term is anyone's guess. Fashion is a reflection of what excites a majority at any one time. It thrives on herd instinct, born of a fear of making individual judgments that could be exposed as "wrong". By definition it is fickle. It's easy to be taken in by the noise, as the classical world was when record companies, on the cusp of the CD revolution and The Three Tenors, tried to market opera singers and classical instrumentalists like pop stars. For a while it succeeded,



but we have since seen a return to the primacy of the live event. Classical music's longevity gives it an advantage over popular culture: it has had time to winnow out fashions that didn't last and turn those that did into long-term movements.

But it is as open as any other cultural activity to changing taste. Musical history is littered with it, the concert format being one example. Unlike today's concert-goers, who expect to be in their seats for no longer than about two hours, audiences a century ago were accustomed to four or five-hour marathons. For much of the post-war era programming was dominated by the overture-concerto symphony format. That's now old hat. Half a century ago no self-respecting conductor would have dreamt of speaking to the audience, or introducing the music by way of explanation. Styles of performance have also changed.

1. The author gives examples of Handel and Mahler in order to
  1. stress the changing popularity of classical music with time
  2. emphasize the immutability and longevity of classical music.
  3. compare the trend timelines of popular and classical music.
  4. elucidate the difference between appearance and reality.
  5. Underscore the dilution in quality of classical music.
2. In the context of the passage, the word repertoire would most probably mean a
  1. fad
  2. taste
  3. collection
  4. rule
  5. popularity rating
3. It can be inferred from the passage that
  1. FM play lists do not play classical music
  2. classical composers have changed their style for fear of being left out.
  3. classical composers of the past explained their themes to audience
  4. the musical celebrities of the past all had their roots in classical music.
  5. Popular music is appreciated because of herd mentality in people.



## Passage 28

Imagine that you have a computer with three useful abilities: it has a large number of memory slots in which you can store numbers; you can tell it to move existing numbers from one slot to another; and it can compare the numbers in any two slots, telling you which is greater. You can give the computer a sequential list of instructions to execute, some examples of which could be, “Store the number ‘25’ in slot 93,” “Copy the number from slot 76 into slot 41,” “Tell me whether the numbers in slots 17 and 58 are equal,” and “If the last two numbers compared were equal, jump back four instructions, otherwise keep going.” Could you use such instructions to perform a book-sorting task?

To do so, you must be able to represent the problem in terms that the computer can understand— but the computer only knows what numbers and memory slots are, not titles or shelves. The solution is to recognize that there is a correspondence between the objects that the computer understands and the relevant properties of the objects involved in the algorithm: for example, numbers and titles both have a definite order. You can use the concepts that the computer understands to symbolize the concepts of your problem: assign each letter to a number so that they will sort in the same way (1 for A, 26 for Z), and write a title as a list of letters represented by numbers; the shelf is in turn represented by a list of titles. You can then reduce the steps of your sorting job into steps at the level of simplicity of the computer’s basic operations. If you do this correctly, the computer can execute your algorithm by performing a series of arithmetical operations. (Of course, getting the computer to physically move your boss’s books is another matter, but it can give you a list ordered the way your boss wanted.)

This is why the computer is sometimes called a “symbol-manipulation machine”: what the computer does is manipulate symbols (numbers) according to instructions that we give it. The physical computer can thus solve problems in the limited sense that we imbue what it does with a meaning that represents our problem. It is worth dwelling for a moment on the dualistic nature of this symbolism. Symbolic systems have two sides: the abstract concepts of the symbols themselves, and an instantiation of those symbols in a physical object. This dualism means that symbolic systems and their physical instantiations are separable in two important (and mirrored) ways. First, a physical object is independent of the symbols it represents: Any object that represents one set of symbols can also represent countless other symbols. A physical object and a symbolic system are only meaningfully related to each other through a particular encoding scheme. Thus it is only partially correct to say that a computer performs arithmetic calculations. As a physical object, the computer does no such thing—no more than a ball performs physics calculations when you drop it. It is only when we consider

the computer through the symbolic system of arithmetic, and the way we have encoded it in the computer, that we can say it performs arithmetic.

Second, a symbolic system is independent of its representation, so it can be encoded in many different ways. Again, this means not just that it is independent of any particular representation, but of any particular method of representation—much as an audio recording can exist in any number of formats (LP, CD, MP3, etc.). The same is true for programs, in which higher-level concepts may be represented in any number of different ways. This is a crucial property of algorithms and programs—another way of stating that an algorithm specifies what should be done, but not necessarily how to do it. This separation of what and how allows for a division of knowledge and labor that is essential to modern computing. Computer users know that most popular programs (say, Microsoft Word or Mozilla Firefox) work the same way no matter what computer they're running on. You, as a user, don't need to know that the instructions a Windows machine uses to run the program are entirely different from those used by an Apple machine. This view of the interaction between user and program is known to software engineers as a "black box," because the user can see everything on the outside of the box—what it does—but nothing on the inside—how it does it.

1. According to the passage, in order to enable a computer comprehend a problem involving a physical object we will have to
  1. represent the algorithm of the problem in machine symbols.
  2. instantiate the correspondence between the object and numbers.
  3. establish a coding scheme to demarcate different objects.
  4. provide the instructions for the interaction between user and program.
  5. do none of the above.
2. That a physical instantiation of a symbol is independent of the symbol can be explained by the fact that
  1. there can be different roads leading to the same destination
  2. all of the popular computer programs run the same way
  3. the word 'chair' can represent different types of seats.
  4. a building can have many floors identical to each other.
  5. different languages use different words to define a seat.

3. In the context of the passage, an algorithm is represented by the term
1. symbols
  2. manipulation of symbols
  3. instantiation of symbols
  4. encoding scheme
  5. none of the above

## Passage 29

Grit, the overcoming of serious obstacles through determined effort, is most impressively on public display on the battlefield, in athletics, in every sort of comeback in the larger game of life, with its all-too-frequent peripeteias. To watch someone showing grit, winning through against impressive odds, is always a grand, exhilarating experience.

Where grit must always be hidden, though, is in art. Art is by nature about hiding the struggle: the wrestle with words for the writer, with time and sound for the composer and performer, with the stubborn materials in the hands of the visual artist. Art is about emerging from that struggle victorious and showing not the least sign of strain, which is to say grit, for having done so. The artist in effect says, Look, Ma — you, too, World, look! — No hands! Art is about making things seem effortless, or so at the least is the art I most enjoy.

Do my two previous paragraphs seem effortless to you? Do you suppose I revised and reworked them several times, or did they just roll out, like the barrel in the famous barroom song? And whence did that roll-out-the-barrel simile derive? Did it come from the same place where notes of music go, or was it the result of deep struggle, emerging only after bullets of sweat formed on my forehead, allowing me to force it into life? If I may say so, it's none of your damn business.

Some writers like to make a show of their struggle, thereby demonstrating just how great their own grit is. Perhaps the most famous among them was Gustave Flaubert, who wrote letter after letter to his mistress Louise Colet, groaning about the difficulties he encountered in composition: struggling all day over a paragraph, achieving no more than a single page after a full week at his desk. Would, one wonders, a wife have put up with so much complaining?

What Flaubert is doing here is making it look hard, which for him it truly was. In doing so he has earned his place as one of the founders of the Sturm und Drang school of literary production. The S & D school holds that there is no good writing without vast internal storm and stress. To a somewhat lesser extent, Hemingway and F. Scott Fitzgerald were of the S

& D school, always dramatizing the wretched difficulties entailed in producing their art. That both were drinking men couldn't have made the job easier.

My own preference is for those artists who try to make it all look easy. Maurice Ravel, who said that he got more for his art out of a few hours of joy than out of a month of suffering, is exemplary in this regard. William Faulkner was one of the few serious writers who worked in Hollywood — strictly for the money, which, having to support two families, his brother's and his own, he much needed — without ever complaining about its vulgarity, the wrench on his integrity, and the rest of it. Grit must have been involved on Faulkner's part not in the work but in keeping dignifiedly quiet about it.

I recently wrote a book about Fred Astaire, than whom no one worked harder at his craft. Astaire was a perfectionist, which is to say a great worrier. His only difficulty with the studios for which he worked was his constant demand for more and yet more rehearsal time before his dance numbers were finally filmed. He wanted everything he did to look effortless, which on film it indubitably does, and so he put in the maximum effort to ensure that it did. For Astaire all grit entailed was properly left in the studio rehearsal halls; the seemingly effortless, lilting, unforgettable beauty went into the movie.

I have never liked to suggest that writing is grinding, let alone brave work. H. L. Mencken used to say that any scribbler who found writing too arduous ought to take a week off to work on an assembly line, where he will discover what work is really like. The old boy, as they say, got that right. To be able to sit home and put words together in what one hopes are charming or otherwise striking sentences is, no matter how much tussle may be involved, lucky work, a privileged job. The only true grit connected with it ought to arrive when, thinking to complain about how hard it is to write, one is smart enough to shut up and silently grit one's teeth.

1. The author's purpose in asking if his writing seems effortless to the readers is to
  1. prove that writing is not as tough a task as it is made out to be
  2. emphasize that many writers, like him, can write easily without showing off.
  3. make a point that contemplation about writer's effort is unnecessary.
  4. highlight the contrast between the writers such as Flaubert and him.
  5. demonstrate his grit in not complaining about his writing.

2. To which of the following would the author of the above passage most probably agree while comparing Gustave Flaubert and Maurice Ravel?
  1. Grit was needed in the art of the former but not in that of the latter.
  2. Grit was needed in the art of the latter but not in that of the former.
  3. Grit was needed in the art of both the writers.
  4. Grit was not needed in either of the writer's arts.
  5. None of the above
3. In the context of the passage, Sturm und Drang most probably stand for
  1. vocal agonizing over one's task
  2. writing about life's struggles
  3. internal tumult of an author
  4. writer's block
  5. difficulties inherent in writing

### Passage 30

Two of the AI pioneers, Herbert Simon and Allen Newell, claimed in a 1958 paper that "there are now in the world machines that think, that learn, and that create." The claim of creativity was based on experiments with computer programs – primitive by today's standards – that were capable of "discovering" simple mathematical proofs. Later programs were able to devise more complicated proofs, and by the 1970s, AI researcher Douglas Lenat had developed for his Ph.D. thesis a program that sought to generate new mathematical concepts instead of just proving existing theorems. The program did some interesting work – it seemed to formulate several well-known mathematical theorems – but ultimately was "not able to discover any 'new-to-mankind' mathematics purely on its own," as Lenat put it. He moved on to making computer programs that were better at creatively solving problems, including one that repeatedly won a naval war-gaming contest. But Lenat became dissatisfied with these programs, describing their creative capabilities as "extraordinarily meager" when "compared with human capabilities."

In fact, no computer program has ever managed to come up with an important new mathematical theorem. "In the early 1980s the computer scientist and entrepreneur Edward Fredkin sought to revive the flagging interest in artificial mathematics by creating what came to be known as the Leibniz Prize ... for the first computer program to devise a theorem that has a 'profound effect' on mathematics," according to science writer John Horgan. When

Horgan asked one of the judges, mathematician David Mumford, when the \$100,000 prize was likely to be claimed, Mumford replied, “Not now, not a hundred years from now.”

Many AI researchers who don't want to wait that long have become intrigued in the last decade or so by the prospect of making machines creative by imitating the creative force of biological evolution. Some AI programs use so-called genetic algorithms – programs that include rules analogous to resources, reproduction, competition, and mutation. In their most basic form, these programs can produce interesting patterns and show the “evolution” of simple systems, with each iteration of the program showing another “generation.” For example, Oxford zoologist Richard Dawkins, in his 1986 book *The Blind Watchmaker*, describes his fascination with “biomorphs” – simple computerized twodimensional branching patterns that seem to evolve right in front of his eyes. “When I wrote the program, I never thought that it would evolve anything more than a variety of tree-like shapes,” Dawkins writes. “I had hoped for weeping willows, cedars of Lebanon, Lombardy poplars, seaweeds, perhaps deer antlers. Nothing in my biologist's intuition, nothing in my 20 years' experience of programming computers, and nothing in my wildest dreams, prepared me for what actually emerged on the screen”: shapes that look like “fairy shrimps, Aztec temples, Gothic church windows, aboriginal drawings of kangaroos,” and more.

More advanced evolutionary programs can be used for problem solving by proposing different solutions that must compete with one another – a sort of electronic “survival of the fittest.” Thus, in the 1990s, Karl Sims, who had studied both life sciences and computer graphics at MIT, developed a program for “virtual creatures” that evolved in accordance with simple rules. Looking somewhat like bizarre snakes and amphibians, these computerized “creatures” were made of basic building-block shapes. They existed in a virtual world with a few basic rules, and they competed to crawl the fastest on virtual land and swim the fastest in virtual water. Over several generations, the virtual creatures – nicknamed “Blockies” – evolved in ways better adapted for their environment, growing different joints, limbs, tails or flippers. By the late 1990s, such evolutionary design programs moved from the virtual world to the real world: Researchers at Brandeis University's Pentagon-funded “Golem Project” used rapid-prototyping technology to fabricate real “Blockies” out of plastic.

Today, high-tech companies are eagerly finding business applications for different kinds of genetic algorithms and evolutionary programs, even though such programs have a number of shortcomings: They can be painfully slow, their results can be ungainly, and the rules that control the evolution must be devised with the utmost care, since so much depends upon them. Programs that incorporate evolution-like elements routinely produce results that their human designers could not anticipate or intuit; they can even seem to be, as a 2003 *Discover*

magazine article explained, “genuinely creative, capable of imaginative leaps and subtle connections” that elude human minds. True, the results they produce may be surprising, but they are surely only the result of a mere partial creativity – a creativity constrained by the rules that govern the program’s evolution, and ultimately incapable of the full and rich complexity that true biological evolution entails.

1. A suitable title for the above passage would be
  1. Creativity in machines- a distant dream.
  2. Developments in Artificial Intelligence.
  3. Modeling in Artificial Intelligence- reality constructed?
  4. Machine development- biological evolution to the rescue?
  5. Can robots think like humans?
2. In the context of the passage, the opinion expressed by David Mumford
  1. seems unjustified in view of the latest developments.
  2. stands vindicated seen from the author’s point of view.
  3. is proved wrong by the biological scientists eventually.
  4. is shared by the majority of Artificial Intelligence community.
  5. is a standing taken by a layman ignorant of AI.
3. Which of the following statements, according to the passage, is not true?
  1. High-tech companies are using business applications for different kinds of genetic algorithms.
  2. Plastic “Blockies” use rapid-prototyping technology.
  3. Lenat made a computer program that won a naval war-gaming contest.
  4. Sims had studied both life sciences and computer graphics.
  5. Dawkins wrote a program that yielded results beyond his anticipation.

### Passage 31

I will not now speak of the word in its metaphysical sense, but will rather take it as a working philosophy - a practical view of life. There was a famous American who said that England had no weather, only samples. That is true today of modern views about life. They are scrappy. Now what is excellent as regards weather is not excellent as regards the things of the mind. Modern England has no thinking, only thoughts. Thoughts can be brilliant and suggestive - journalism, literature and fiction are full of random thoughts on human life - but



thinking is something different and it is extraordinarily rare. Some people, especially those who do not think, imagine that thinking is a painful process, but to my mind it is the best game in the world, and connected thinking of some kind - knowing what you mean and not following catchwords - is necessary for us all.

To summarise, what began as free thought has now developed into freedom from thought. All through history, there have been broad conceptions of the aims of life, tests of morality which masses of men have held and applied with certainty; but in the modern world these various systems have been abandoned and what is left of them is nothing but debris - a collection of broken bits, the ruins of past philosophies. There are some, like myself, who hold a mystical philosophy, a belief that behind human experience there are realities, powers of good and evil, and the final test for things is their influence for good or evil. The good power intends us to be happy and we are justified in being happy, but the real question is not whether we are happy, but whether, behind the things wherein we seek our happiness lies the, power of good. Are they parts of the good or of the evil?

To take a typical case: that of Nero. It is possible to condemn him on merely social and practical grounds- burning people is a disintegrating element. Here is a good case for a utilitarian test. Nero was a nuisance. But there is the other point of view which holds that he was possessed with a positive passion for hurting people and that was not only an evil on account of what it produced, but was an evil in itself. It was not relative, not negative, but a positive poisonous thing in the soul of man that was in itself wholly evil. You may insist, in the Language of modern popular science that Nero was mad - what some of us would rather call possessed with a devil- but to say that such a state of mind is madness does not decide the issue. The ego in man in that condition, is evil in itself. It is akin to demonology. It is incidentally bad because it corrupts society but the harm done from that point of view is only a symbol, for it is really bad because it is related to evil realities that exist behind our life. It is not true to say that cruelty is bad because it destroys a community, it is rather true to say that it destroys because it is bad.

Fragments of this philosophy remain in our minds and will not be expelled. We are surprised to find we do believe in the devil and that this is one of those philosophies that still lurk within us and have not yet been thrust out.

1. When the author says, 'Nero was a nuisance', he means that
  1. Nero was an outcast in the literal sense of the word.
  2. Nero was thoroughly evil, and nothing could be said in his defense.
  3. Nero was a personification of evil and not a mad person.
  4. Nero epitomised evil and was not just a representation of evil.
  5. Nero was a representation of what modern science calls 'mad'.



2. The author mentions the example of English weather in order to
  1. show that Modern England has no thinking.
  2. show the range of human thoughts in different spheres.
  3. show the connectedness between real thinking and thoughts.
  4. differentiate between the sporadicity of thoughts and real thinking.
  5. highlight that just like the English weather, thinking is unpredictable.
3. According to the author,
  1. freedom from thought is an outcome of free thought.
  2. it will be difficult for us to let go of some conventional beliefs.
  3. thinking is different from thoughts and can be exercised easily.
  4. cruelty is bad because it destroys a community.
  5. evil realities destroy a community because they are bad.

### Passage 32

In its challenge to historical narratives and Hollywood norms, *Buck and the Preacher* could not simply reverse racial roles, making white men the villains and people of color the heroes. Blacks and Indians cannot so easily assume the heroic roles reserved for whites in western lore, largely because the virtues imputed to whites in these films depend upon the denigration or demonization of people of color. We learn how poorly the conventional western fares in representing these realities in a dramatic scene, when the wagon master (Sidney Poitier as Buck) speaks through an interpreter and asks for aid from the chief of an Indian tribe whose land the settlers must traverse in their flight to freedom. After paying a sum of money to guarantee safe passage and to compensate for the game they will kill on their journey, Buck tells the chief his group needs guns to win their freedom. But the Indian leader refuses. Buck attempts to assert a bond between blacks and Indians, pointing out that this fellow blacks cannot return to Louisiana and will have to fight their way to freedom. Buck claims that they have the same enemies, but the chief reminds him that black soldiers fought for the United States Army against his people. "Tell him I ain't in the army no more," Buck tells the translator, but she just turns away and says, "He knows, Buck."

The scene has few parallels within the western genre. It also makes an uncanny connection to events off-screen. In the midst of the Vietnam War, the film challenges black soldiers to question how their inclusion in the U.S. nation-state through participation in the military might make them complicit in a war for the very white supremacy that oppresses them at home. Although Buck eventually leads the wagon train to freedom, we know that neither the

blacks nor the Indians are really safe, that the broken promises of the Reconstruction era that send the wagon train west in the film persist in the present through the broken promises of the civil rights era. By challenging the integrity of the frontier myth and showing the internal and external contradictions of nineteenth-century U.S. society, Buck and the Preacher destabilizes the western itself, under-cutting its status as a foundational story about origins in order to expose the contradictions it has always served to conceal. There can be no uninterrogated heroism in Buck and the Preacher because the heroism of the frontier always depends upon genocide.

1. The Chief's refusal to provide guns to Buck,
  1. shows that the real intent of the chief was to hinder Buck's journey.
  2. highlights the chief's inherent mistrust of whites.
  3. shows that the chief is not sure whether or not Buck's still in the army.
  4. shows the chief's apparent indifference for Buck's cause.
  5. highlights the chief's ill-will towards Buck.
2. By the last statement of the passage- "There can be no uninterrogated....always depends upon genocide.", the author means that
  1. genocide is a prerequisite for 'heroism of the frontier', and Buck and the Preacher fails to provide that.
  2. the elements of the film are not easy to accept, and the components therein warrant a deeper analysis.
  3. Buck and the Preacher presents a classic model where the apparent contradictions hide the truer motifs.
  4. Buck and the Preacher tries to highlight the contradictions which the westerns usually conceal.
  5. while most of the westerns rely on genocide to depict heroism, Buck and the Preacher fails to do that.
3. According to the author,
  1. blacks and Indians cannot easily assume heroic roles.
  2. neither the blacks nor the Indians are really safe.
  3. conventional western fares poorly in depicting contradictory realities.
  4. Buck and the Preacher is very different from the conventional western.
  5. Vietnam War is a classic example of the inherent contradictions of western policies.

### Passage 33

The Tinguian has been taught by his elders that he is surrounded by a great body of spirits, some good, some malevolent. The folk-tales handed down from ancient times add their authority to the teachings of older generations, while the individual himself has seen the bodies of the mediums possessed by the superior beings; he has communicated with them direct, has seen them cure the sick and predict coming events. At many a funeral, he has seen the medium squat before the corpse, chanting a weird song, and then suddenly become possessed by the spirit of the deceased; and, finally, he or some of his friends or townspeople are confident that they have seen and talked to ghosts of the recently departed. All these beings are real to him; he is so certain of their existence that he seldom speculates about them or their acts.

Some of these spirits are always near; and a part of them, at least, take more than an ordinary interest in human affairs. Thanks to the teachings of the elders, the Tinguian knows how to propitiate them; and, if necessary, he may even compel friendly action on the part of many. Toward the less powerful of the evilly disposed beings, he shows indifference or insolence; he may make fun of, or lie to, and cheat them during the day, but he is careful to guard himself at night against their machinations. To the more powerful he shows the utmost respect; he offers them gifts of food, drink, and material objects; and conducts ceremonies in the manner demanded by them. Having done these things, he feels that he is a party to a bargain; and the spirits must, on their part, repay by granting the benefits desired. Not entirely content with these precautions, he performs certain magical acts which prevent evil spirits from doing harm to an individual or a community, and by the same means he is able to control storms, the rise of streams, and the growth of crops. It is doubtful if the Tinguian has ever speculated in regard to this magical force, yet he clearly separates it from the power resident in the spirit world. It appears to be a great undifferentiated force to which spirits, nature, and men are subject alike.

If a troublesome question arises, or an evident inconsistency in his beliefs is called to his attention, he disposes of it by the simple statement that it is the kadauyan, and hence is not subject to question.

1. An apt title for the passage can be-
  1. The Unbelievable World of The Tinguian
  2. Spirits and Magic Amidst The Tinguian
  3. Religion and The Tinguian
  4. Spirit and Magic: The Essence of Life
  5. Spirits, Nature, Men and The Tinguian.

2. The word 'kadauyan', as used in the last line of the passage can be best replaced by
  1. custom
  2. magic
  3. prediction
  4. rhetoric
  5. foresight
3. According to the passage,
  1. the Tinguian are highly mistaken about their beliefs.
  2. the Tinguian have a greater preference for magic than they have for logic.
  3. the Tinguian are a bunch of irrational people.
  4. for the Tinguian, magical force is different from the power resident in the spirit world.
  5. the Tinguian show indifference or insolence towards the evilly disposed beings.

### Passage 34

The Australian history that Kate Grenville learned as a schoolgirl in the 1960s was that of the explorers — “the Aboriginal people were mostly an adjunct,” she has written; “between the lines was the message that they had more or less disappeared.”

Grenville makes that observation in a “writing memoir” about her novel “The Secret River,” loosely based on the life of one of her own ancestors, a convict settler shipped to Australia in 1806. That book, which won a Commonwealth Writers’ Prize in 2006, was Grenville’s attempt to use fiction to grapple with Australia’s past in all its wretchedness and glory. Like the history she studied at school, Grenville’s novel also leaves the Aborigines obscured, and deliberately so. Their “inside story,” she explained, was for someone else to tell — she would simply “create a hollow in the book, a space of difference that would be more eloquent than any words I might invent to explain it.”

Grenville’s new novel, “The Lieutenant,” has much in common with “The Secret River.” It, too, is inspired by fact: the lieutenant of the title, Daniel Rooke, is modeled after Lt. William Dawes, a British marine, and the book tells of his experience as a member of the so-called First Fleet of convict-laden ships that reached Australia early in 1788. The Aborigines, as seen through Rooke’s eyes, are again baffling, although thanks to Dawes’s notebook entries, which Grenville weaves through her text, their story has more depth this time.

As with many of Grenville’s characters, Rooke is an outsider, an awkward child genius who grows into an awkward man. A whiz at math, astronomy and languages, he plays a big part

in Britain's battle against the American revolutionaries before joining the expedition to Australia. There, he manages to isolate himself from the rest of the colony in a makeshift observatory where he contemplates the Southern constellations and gets to know members of the indigenous Cadigal clan. One of them is a young girl who, just as in Dawes's story, helps Rooke take a few faltering steps into an alien culture.

Grenville is right about the "hollow" — it is indeed eloquent in revealing the hopeless void that lay between the Aborigines and the Berewalgal, as the newcomers are called. When a prisoner is caught stealing potatoes, the governor decides that 200 lashes can serve two purposes: punishing the offender and educating the Aborigines. "There was British civilization, in the form of china plates and toasts to the king, and there was British justice." A local man named Warungin is the chosen observer, and as he watches the flogging, Rooke watches him. "Warungin was not thinking punishment, justice, impartial," Rooke thinks. "All he could see was that the Berewalgal had gathered in their best clothes to inflict pain beyond imagining on one of their own."

That secondhand view of the Aborigines puts a lot on Rooke's shoulders and sometimes turns him into a kind of caped Enlightenment Man figure on a mission to expose the cruel truths about "civilized" society.

When Rooke is ordered to join a punitive expedition to capture six Aborigines, he objects. "It was the simplest thing in the world. If an action was wrong, it did not matter whether it succeeded or not," Rooke realizes. "If you were part of such an act, you were part of its wrong."

For Rooke, as well as his non-fictional counterpart Dawes, that principled insubordination helps ensure banishment from the colony, and both men end up in Antigua, committed to the cause of abolition. "The Lieutenant" is less a story of colonial struggle and encounter than "The Secret River," and more the richly imagined portrait of a deeply introspective, and quite remarkable, man.

1. The tone of the author can best be categorized as
  1. derogatory
  2. cynical
  3. sycophantic
  4. objective
  5. ribald

2. It can be inferred from the passage that Grenville obscured the Aborigines because
  1. she was not sure whether the Aborigines would like the depiction or not.
  2. she intended to highlight their plight.
  3. she wanted to leave the unexplored unwritten.
  4. she was aware of the intricacies of the Aborigines.
  5. she wanted to highlight the pain suffered by them by creating a hollow.
3. According to the passage,
  1. Grenville was strongly opposed to the idea of civic liberty.
  2. "The Lieutenant" is a better book than is "The Secret River".
  3. there existed a great distance between the Aborigines and the immigrants.
  4. Rooke was good at astrology.
  5. the Aboriginal people were mostly an adjunct.

### Passage 35

There are two ways to approach the study of terrorism. One may adopt a literal approach, taking the topic seriously, or a propagandistic approach, construing the concept of terrorism as a weapon to be exploited in the service of some system of power. In each case it is clear how to proceed. Pursuing the literal approach, we begin by determining what constitutes terrorism, the answer to which is invariably "to achieve any end—political, cultural, social, economic -- by the unrestrained and indiscriminate use of force, especially against unarmed populace". We then seek instances of the phenomenon and try to determine causes and remedies. The propagandistic approach dictates a different course. We begin with the thesis that terrorism is the responsibility of some officially designated enemy. We then designate terrorist acts as "terrorist" just in the cases where they can be attributed (whether plausibly or not) to the required source; otherwise they are to be ignored, suppressed, or termed "retaliation" or "self-defence."

It comes as no surprise that the propagandistic approach is generally adopted by governments, and by their instruments in totalitarian states. We must recognize that by convention great power use and the threat of the use of force is normally described as coercive diplomacy and not as a form of terrorism, though it commonly involves the threat and often the use of violence for what would be described as terroristic purposes were it not great powers who were pursuing the very same tactic. Only one qualification must be added: the term "great powers" must be restricted to favored states; in the Western conventions

under discussion, the Soviet Union is granted no such rhetorical license, and indeed can be charged and convicted on the flimsiest of evidence.

Terrorism became a major public issue in the 1980s. The Reagan administration took office announcing its dedication to stamping out what the president called "the evil scourge of terrorism," a plague spread by "depraved opponents of civilization itself" in "a return to barbarism in the modern age". The campaign focused on a particularly virulent form of the plague: state-directed international terrorism. The central thesis attributed responsibility to a Soviet-based "worldwide terror network aimed at the destabilization of Western democratic society," in the words of Claire Sterling, whose highly-praised book *The Terror Network* became the Bible of the administration and the founding document of the new discipline of terrorology. It was taken to have provided "ample evidence" that terrorism occurs "almost exclusively in democratic or relatively democratic societies" leaving little doubt about the origins of the plague.

By the mid-1980s, concern over international terrorism reached the level of virtual frenzy. MiddleEast/Mediterranean terrorism was selected by editors as the lead story of 1985 in an AP poll, and a year later the tourism industry in Europe was badly hit as Americans stayed away in fear of Arab terrorists infesting European cities. The plague then subsided, the monster having been tamed by the cool courage of the cowboy.

There are many terrorist states in the world, but the United States is unusual in that it is officially

committed to international terrorism, and on a scale that puts its rivals to shame. Thus Iran is surely a terrorist state, as Western governments and media rightly proclaim. Its major known contribution to international terrorism was revealed during the Iran-Contra inquiries: namely, Iran's perhaps inadvertent involvement in the US proxy war against Nicaragua. This fact is unacceptable, therefore unnoticed, though the Iranian connection in US-directed international terrorism was exposed at a time of impassioned denunciation of Iranian terrorism. The same inquiries revealed that under the Reagan Doctrine, the US had forged new paths in international terrorism. In the Reagan years, the US not only constructed a semi-private international terrorist network but also an array of client and mercenary states -- Taiwan, South Korea, Israel, Saudi Arabia, and others -- to finance and implement its terrorist operations. This advance in international terrorism was revealed during the period of maximal anguish over the plague, but did not enter into the discussion and debate.

The US commitment to international terrorism reaches to fine detail. Thus the proxy forces attacking Nicaragua were directed by their CIA and Pentagon commanders to attack "soft targets," that is, barely defended civilian targets. The State Department specifically



authorized attacks on agricultural cooperatives -- exactly what we denounce with horror when the agent is Abu Nidal. Media doves expressed thoughtful approval of this stand. New Republic editor Michael Kinsley, at the liberal extreme of mainstream commentary, argued that we should not be too quick to dismiss State Department justifications for terrorist attacks on farming cooperatives: a "sensible policy" must "meet the test of cost-benefit analysis," an analysis of "the amount of blood and misery that will be poured in, and the likelihood that democracy will emerge at the other end." It is understood that USelites have the right to conduct the analysis and pursue the project if it passes their tests. The message is clear: no one has the right of self-defense against US terrorist attack. The US is a terrorist state by right. That is unchallengeable doctrine.

1. The purpose of the passage is to
  1. understand a phenomenon by employing various methods.
  2. expose the hidden side of a phenomenon and its main perpetrator.
  3. explain the implications of a phenomenon on international peace.
  4. report events related to a phenomenon and attack a commonly held belief.
  5. report two theories related to a phenomenon and examine one of them.
2. Which of the following statements can be inferred from the above passage?
  1. Favoured states are involved in coercive diplomacy.
  2. The United States administration provided evidence for Claire Sterling's book.
  3. The US media vehemently criticized US government for proxy war against Nicaragua.
  4. From the literal approach point of view, there is more terrorism than is generally perceived.
  5. In the 1980s, the Soviet Union was engaged in state-directed international terrorism.
3. By "The plague then subsided, the monster having been tamed by the cool courage of the cowboy", the author
  1. implies that had it not been for the intervention of the US, terrorism could never have been tamed.
  2. makes a mocking remark on the US's affected role vis-à-vis terrorism.
  3. moralises that where negotiations fail, one has to use muscle.
  4. intends to say that the timely intervention of the US led to the taming down of the 'terrorism plague'.
  5. eulogises the US's exceptional cool headedness in the face of rising terrorism.



## Passage 36

As the wear and tear of use and abuse strains at the seams, Lahore's institutions and indeed for that matter, countrywide, academia appears to be reinventing itself. To state things with Aristotelian dryness, the core purpose of a university is to assimilate and transmit knowledge. A daily erosion of any commitment to scholarship, research, the creation of an intellectual community is overtly visible and being overtaken by a hunger for a 'market-driven' culture which reinforces the desire for immediate gratification in terms of the salary waiting at the other end of the rainbow. My reality check forces me to the conclusion that as opposed to the Enlightenment, this is the Age of Money.

Everything and everyone is caught up in a fierce wind which hurtles us towards the final objective, which is to make money. With that as our prime motivator the function of learning has become limited to staying on course towards a Mammon city. The student has become the 'consumer' and a new vocabulary with its corresponding semantics has transformed what universities considered their historic mission into a banality of consumerism. The tyranny of professional essentials and shifting consumer priorities now dictate subject offerings, curriculum design and specialisations. The immediate and covert effect of which is visible in the expansion of the ideal university's size. This 'massification' is responsible for what is recognised as one of the prime factors responsible for what may be described as 'the demoralization of intellectual life.' Damaging as the statement is, it is a sad fact that universities have changed beyond recognition. Partly because the culture of inquiry-based, independent learning is no longer the norm and partly because governments are playing subterranean games on campus. The recent furore over a bill passed unanimously by the US House of Representatives which, and which has become a law requiring international studies departments at universities to show more support for American policy or else risk their federal funding, is a classic example of the growing intrusion of governmental constraints. A right-wing think tank member at the Hoover Institution testified that the Title VI (as they are known) funded programmes in Middle Eastern Studies tended to pursue an extreme and one-sided view of American foreign policy. Rashid Khalidi, recently appointed to the Edward Said Chair of Arab Studies at Columbia University, ascribes this potentially dangerous move to the zealotry of the neoconservative lobby dominating the corridors of power in Washington. With the House having approved the bill and already put in force the legislation, the academic wars appear to be in full swing.

History repeats itself and the rumblings are more than thinly reminiscent of the McCarthyism that the US witnessed during an earlier period which most thinking Americans would like to forget ever happened. At present, there are 17 Middle Eastern study-centres in the US; most

of them are sited at the nation's top schools. The late Edward Said's legacy of intellectual brilliance, a plea for international amity and a humanitarian ideology has begun to be read as a selective, post-colonial apology for the Arab world which deliberately overlooks crucial issues of terrorism and the rise of fundamentalism. The world in general and academia in particular must protest this reinterpretation of the work of one of the foremost intellectuals of our times.

As a student in the US, I was amused by the insularity and oblivious lack of awareness about the rest of the world that was exhibited by peer group. They could be forgiven their surprise at the fact that I wore a wristwatch, spoke the Queen's English and played tennis as well as they did. But the conservatism marking their attitude towards one of their own who appeared to have 'strayed' was appalling. The teacher for Contemporary Problems suspected of being 'red' and outspokenly critical of US overseas policy was the object of hate-mail, jeers and social ostracism. It mattered little that he was one of the finest teachers the institution had, that his classes were immensely popular and that he brought an intensity and insightful maturity to issues of adolescent psychology. He lived alone, was never invited anywhere and stood splendidly isolated at school functions.

Historically speaking, the university has played a large part in American policy making. This is amply illustrated by the quality of research pioneered at Johns Hopkins post-contact between American scholars and Germany in the decades following the Civil War, to be closely emulated by Stanford and the University of Southern California in the following decades. For a long time in academia, the measure of the academic was the quality of his discourse rather than the intensity of his patriotism.

That things have changed dramatically is illustrated by the readiness to condemn scholars for their dissenting views. A right-wing vigilante, David Horowitz has spent much of his career fighting what he claims is left-wing fascism masquerading as Middle Eastern area studies. Lumping countries together, he scathingly refers to them as 'Islamofascist'. Martin Kramer's 'Ivory Towers on Sand' is the latest in a series of studies which place the veracity of scholarship many notches below the paramount idea that the United States plays an essentially beneficent role in the world. Neoconservative paranoia stresses that if American Middle East policy is perceived as flawed, the onus rests squarely on the shoulders of the expert rather than with the policy itself. It is a tragedy of immense proportions that a country built on the strength of individual enterprise should view the maverick spirit with unease and suspicion.

1. Which of the following, according to the author, would be responsible for the changes taking place in universities?
  1. Universities have expanded to be larger than their ideal sizes owing to influx of overseas students (mostly Middle East students who are eligible for various scholarships).
  2. Unprecedented changes in the global political scenario (rise of extremism etc.) have caused the powers that be to rethink on their hitherto liberal views.
  3. The scholastic spirit has been increasingly replaced by a more consumerist outlook and undue political interferences from corresponding governments.
  4. Policy-making is no longer affected by academic trends, which are invariably set by university trends, as it used to be in the past.
  5. Universities have never been influenced so much by socio-political problems from which they had managed to remain insulated so far, as they have been now.
2. Which of the following would the author agree with as the most probable explanation behind the passing of the Bill (regarding article VI) in the US House of Representatives?
  - I. The Bill has become a necessity in light of the fact that many students (mostly from the MiddleEast) who are funded through this program tend to pursue one-sided criticism of US policies.
  - II. The Bill is simply a reflection of the zealous ideology of the Neoconservative group which is at the power-centre in US politics.
  - III. The bill is meant to counter disruptive elements within the academia which are probably sponsored by the forces that work against the government.
  - IV. The government simply wants to redirect funds towards promotion of its own ideology ratherthan waste it.
  1. I only
  2. II only
  3. III only
  4. both I & II
  5. both II & III

3. What could be the reason behind the author's citing the example of Edward Said?
  1. To point out how political powers have partly managed to twist academic ideology slightly in their favour, if not totally snub them out.
  2. To point out a result of the general lack of awareness about other countries and cultures on the part of the average American.
  3. To point out how even the most well-meaning of efforts can go awry if not backed with proper research.
  4. To point out how a difficult-to-understand writer like Edward Said always runs the risk of being misinterpreted.

### Passage 37

"Right Livelihood" is one of the requirements of the Buddha's Noble Eightfold Path. It is clear, therefore, that there must be such a thing as Buddhist economics. Buddhist countries have often stated that they wish to remain faithful to their heritage and grow at the same time. So Burma sees no conflict between religious values and economic progress. Spiritual health and material well-being are not enemies: they are natural allies. All the same, this country invariably assumes that she can model her economic development plans in accordance with modern economics, and she calls upon modern economists from so-called advanced countries to advise her, to formulate the policies to be pursued, and to construct the grand design for development, the Five-Year Plan or whatever it may be called. Modern Economists themselves, like most specialists, normally suffer from a kind of metaphysical blindness, assuming that theirs is a science of absolute and invariable truths, without any presuppositions. Some go as far as to claim that economic laws are as free from "metaphysics" or "values" as the law of gravitation. We need not, however, get involved in arguments of methodology. Instead, let us take some fundamentals and see what they look like when viewed by a modern economist and a Buddhist economist.

There is universal agreement that a fundamental source of wealth is human labour. Now, the modern economist has been brought up to consider "labour" or work as little more than a necessary evil. From the point of view of the employer, it is in any case simply an item of cost, to be reduced to a minimum if it cannot be eliminated altogether, say, by automation. From the point of view of the workman, it is a "disutility"; to work is to make a sacrifice of one's leisure and comfort, and wages are a kind of compensation for the sacrifice. Hence the ideal from the point of view of the employer is to have output without employees, and the ideal from the point of view of the employee is to have income without employment.

The consequences of these attitudes both in theory and in practice are, of course, extremely far-reaching. If the ideal with regard to work is to get rid of it, every method that "reduces the work load" is a good thing. The most potent method, short of automation, is the so-called "division of labour" and the classical example is the pin factory eulogised in Adam Smith's *Wealth of Nations*. Here it is not a matter of ordinary specialisation, which mankind has practised from time immemorial, but of dividing up every complete process of production into minute parts, so that the final product can be produced at great speed without anyone's having had to contribute more than a totally insignificant and, in most cases, unskilled movement of his limbs.

The Buddhist point of view takes the function of work to be at least threefold: to give man a chance to utilise and develop his faculties; to enable him to overcome his ego-centredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence. Again, the consequences that flow from this view are endless. To organise work in such a manner that it becomes meaningless, boring, stultifying, or nerve-racking for the worker would be little short of criminal; it would indicate a greater concern with goods than with people, an evil lack of compassion and a soul-destroying degree of attachment to the most primitive side of this worldly existence. Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truths of human existence, namely that work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure.

From the Buddhist point of view, there are therefore two types of mechanisation which must be clearly distinguished: one that enhances a man's skill and power and one that turns the work of man over to a mechanical slave, leaving man in a position of having to serve the slave. How to tell the one from the other? "The craftsman himself," says Ananda Coomaraswamy, a man equally competent to talk about the modern West as the ancient East, "can always, if allowed to, draw the delicate distinction between the machine and the tool. The carpet loom is a tool, a contrivance for holding warp threads at a stretch for the pile to be woven round them by the craftsmen's fingers; but the power loom is a machine, and its significance as a destroyer of culture lies in the fact that it does the essentially human part of the work." It is clear, therefore, that Buddhist economics must be very different from the economics of modern materialism, since the Buddhist sees the essence of civilisation not in a multiplication of wants but in the purification of human character.

1. Which of the following would a typical Buddhist Economist agree with?
  - I. If a man has no chance of obtaining work he is in a desperate position simply because he has no means to financially support himself or his dependants.
  - II. If the nature of work is properly appreciated and applied, it will stand in the same relation to the higher faculties as food is to the physical body.
  - III. Work directs man's free will along the proper course and disciplines the animal in him into progressive channels.
  - IV. Work is a sacrifice that one makes of one's leisure to be able to meet the basic requirements of a comfortable life.
  1. II only
  2. II & III
  3. II & IV
  4. I, II & III
  5. II, III & IV
2. What disagreement is a Buddhist Economist likely to have with the idea of 'division of labour'?
  1. It speeds up the production process so much that man acquires a lot of powers and becomes self- centred and egoistic.
  2. The effort required to produce something is substantially reduced and hence man ends up with more energy left for evil pursuits.
  3. The increased ease and speed at which things are produced means man would have less regard for work itself.
  4. The process of production is reduced to a mere mechanical process, where goods are prioritised over humans themselves.
  5. This process would lead to a situation where man is pitted against an invincible opponent viz. machines in the process of production.

3. Why would the author object to the idea of Burma inviting economists from advanced countries to help formulate development plans?
  1. It is impossible to achieve progress and development and at the same time stick to traditional Buddhist principles.
  2. Material economics is based on a fundamentally different way of life than is the Buddhist economics.
  3. Religion, on which Burmese society is based, does not allow any scope for materialistic development.
  4. Burma should instead focus on utilizing local talent which they are not short of.
  5. Countries like Burma tend to blindly ape developed countries and accept even their follies as wonderful innovations.

### Passage 38

Like most purveyors of media, music labels are flailing about for a new business model even as their old one is quickly becoming outmoded. One proposed solution — giving music away online, supported by advertising — was the subject of a panel discussion this week at the South by Southwest music conference in Austin, Tex. “Of course a panel on online music-business models was going to degenerate into a food fight,” wrote Joseph Weisenthal of paidcontent.org.

The stew boiled over when Ted Mico, the head of digital strategy at Interscope/Geffen/A&M records, declared, “I need more marketing and promotion on the Internet like I need a root canal without anesthetic.” He was responding to his fellow panelist, Peter Rojas, the founder of a new music blog, RCRD LBL (pronounced record label.) Mr. Rojas is one of many advocates of the idea that music shouldn’t really be “sold,” but rather used to promote other things, like advertised goods, with a portion of revenue going to artists. On RCRD LBL, artists offer their music free, without restrictive digital rights management software. In return, the artists get a portion of the site’s ad revenue. Such blogs, he said, are “a huge force in music right now and in some ways more important than the labels because that is where bands are being broken.”

Mr. Mico disagreed. “Different people want different forms of access,” he allowed, but giving away music on blogs isn’t the answer. Several people in the audience sided, loudly, with Mr. Mico, with some going so far as to accuse Mr. Rojas of ripping off the artists on his site. They had to be reminded that the artists are there by choice.



Mr. Mico said he believed that subscription services like Rhapsody may yet catch on. "It is clear that somebody at some point will crack the subscription nut," he said. A subscription service, he said, "allows people to discover music without having to pay extra for it." It also tends to keep labels in control of the music-distribution chain. But even Mr. Mico had to admit that when it comes to subscription services, "the trouble is, nobody that hasn't experienced it wants to experience it."

Record labels were making terrible missteps long before the advent of the digital age. Blender.com offers a list of what it considers the 20 worst. They include MCA Records' decision in 1989 to pass on a Seattle upstart band called Nirvana while also betting big on "Leather Boyz With Electric Toyz," the debut album of a hair-metal band called Pretty Boy Floyd. The worst record-label mistake ever, according to Blender, was the labels' decision to sue Napster out of existence. "Napster's users didn't just disappear," the site reminds us. "They scattered to hundreds of alternative systems — and new technology has stayed three steps ahead of the music business ever since."

1. Mico implies, when he says "I need more ..... without anesthetic", that
  1. one must always try looking at the broader problem rather than take care of the narrower one.
  2. use of music as a promotion-tool would hamper an already suffering industry.
  3. use of music as a promotion-tool would be similar to a situation where a patient is being treated for root canal without being administered an anesthetic.
  4. the current problem would be aggravated by implementing suggestions such as those given by Peter Rojas.
  5. the pain of treatment would be greater than the intended relief.
2. It can be properly inferred from the passage that
  1. Peter Rojas does not allot a "fair" share of revenues to artists working with RCRD LBL.
  2. Peter Rojas founded a music blog where artists offer free music.
  3. Ted Mico does not believe in the plausibility of subscription services.
  4. Destroying a firm is easier than destroying a concept, as proven by the case of Napster.
  5. Music labels can find new businesses on net at a surprisingly fast pace.



3. The passage tries to highlight the
  1. problems faced by the music industry.
  2. importance of “subscription services” as a possible yet troublesome alternative.
  3. mistakes committed by the record labels.
  4. proceedings of the panel discussion that took place in a conference.
  5. points of view of different people on the topic of ‘giving away music online supported by advertising’.

## Passage 39

### Passage I

Video games are enormously popular, and most of them contain some form of violence. It has been well established that playing violent video games increases aggression in players. But what exactly is the connection? Do the games raise aggression through violent thoughts, violent feelings (hostility), or simply through heightened arousal? Is there a difference in behavior when violence is rewarded in a video game (e.g., by praise or through a higher score) versus when violence is punished?

New research by Iowa State University researchers Nicholas L. Carnagey and Craig A. Anderson shows that rewarded violence in video games increases hostility and aggressive thinking and behavior. Violent behavior punished in the context of a video game increases hostility to the same degree, but affects aggressive thoughts and behavior less.

The researchers conducted a series of experiments measuring video-game effects on different aggression-related variables (feelings of hostility, aggressive thoughts, and aggressive behavior). In each experiment, participants played one of three versions of a race-car video game: (a) a version in which all violence was rewarded, (b) a version in which all violence was punished, and (c) a nonviolent version.

Participants who played either the violence-rewarding game or the violence-punishing game were found to be higher in feelings of hostility than participants who played the nonviolent video game. But the findings were somewhat different for aggressive thoughts and behavior. Participants who played the violence-rewarding game displayed significantly more aggressive thoughts and aggressive behavior than those who played the violence-punishing game or nonviolent video game. There was no significant difference in either aggressive thoughts or aggressive behavior between participants who played the violence-punishing game and the nonviolent game. The reason for increased aggressive thoughts in the players of violence rewarding videogames is obvious by the term “violence rewarding itself”. It is no surprise

that the videogame players implement their “violence is rewarded” psyche out of the game as well.

Their studies confirm that rewarded violence in a video game increases feelings of hostility, aggressive thoughts, and aggressive behavior. But the similar results between the aggressivebehavior study and the aggressive-thought study suggest that violent video games increase aggressive behavior primarily by making aggressive thoughts (as opposed to feelings) more available in the player. A possible reason that aggressive thoughts and aggressive behavior were similar for the violence-punished game and the nonviolent game is that violence-punished participants engaged in relatively few violent gameplay acts.

## Passage II

The sports culture surrounding football and wrestling may be fueling aggressive and violent behavior not only among teen male players but also among their male friends and peers on and off the field, according to a Penn State study.

"Sports such as football, basketball, and baseball provide players with a certain status in society," said Derek Kreager, assistant professor of sociology in the Crime, Law, and Justice program. "But football and wrestling are associated with violent behavior because both sports involve some physical domination of the opponent, which is rewarded by the fans, coaches and other players." The researcher found that, compared with non-athletes like chess players for example, football players and wrestlers face higher risks of getting into a serious fight by over 40 per cent. Highcontact sports that are associated with aggression and masculinity increase the risk of violence, he concluded.

"Players are encouraged to be violent outside the sport because they are rewarded for being violent inside it," Kreager said.

"My results suggest that high-contact sports fail to protect males from interpersonal violence," Kreager said. "Players might be getting cues from parents, peers, coaches, and the local community, who support violence as a way of attaining 'battlefield' victories, becoming more popular, and asserting 'warrior' identities."

1. It can be concluded from the passage that
  1. High-contact sports are non-violence punishing.
  2. Forty percent of wrestlers are more aggressive than forty percent of chess players.
  3. Videogame players are less aggressive than football players outside their game.
  4. High-contact sports associated with masculinity lead to hostility.
  5. Aggressive behaviour is an outcome of aggression inducing catalysts.

2. One flaw in the argumentation of the passages is that
  1. It fails to distinguish 'hostility' from 'aggressive thoughts and behaviours'.
  2. It fails to establish the link between aggressively 'proclaimed' behaviour and aggressively 'demonstrated' behaviour.
  3. It fails to establish a link between video games and physical sports such as football and wrestling.
  4. It renders rewards as the remedial mechanism for curbing aggression.
  5. It begins with an unfounded hypothesis.
3. According to the passage, what is the common vein running through both Violence Rewarding Videogames and High Contact sports that is the biggest culprit for inducing heightened aggressive behaviour in the player's lives outside of the games?
  1. The eulogy of violent acts through virtual rewards and social acceptance respectively in the minds of the players.
  2. The heightened sense of arousal experienced by the players while committing violent acts.
  3. The players are often not able to perform acts of aggression to a satisfactory level in the videogames or sports, and thus try to make up for that by being overtly aggressive outside.
  4. The fact that in both of the cases, it becomes necessary to commit acts of a violent nature to achieve rewards.
  5. The irresponsible attitudes of the Videogame makers and Sport Coaches respectively, that results in acts of violence by the players.

#### Passage 40

Che Guevara, who did so much (or was it so little?) to destroy capitalism, is now a quintessential capitalist brand. His likeness adorns mugs, hoodies, lighters, key chains, wallets, baseball caps, toques, bandannas, tank tops, club shirts, couture bags, denim jeans, herbal tea, and of course those omnipresent T-shirts with the photograph, taken by Alberto Korda, of the socialist heartthrob in his beret during the early years of the revolution, as Che happened to walk into the photographer's viewfinder—and into the image that, thirty-eight years after his death, is still the logo of revolutionary (or is it capitalist?) chic. Sean O'Hagan claimed in The Observer that there is even a soap powder with the slogan "Che washes whiter."

The metamorphosis of Che Guevara into a capitalist brand is not new, but the brand has been enjoying a revival of late—an especially remarkable revival, since it comes years after the political and ideological collapse of all that Guevara represented. This windfall is owed substantially to *The Motorcycle Diaries*, the film produced by Robert Redford and directed by Walter Salles. Beautifully shot against landscapes that have clearly eluded the eroding effects of polluting capitalism, the film shows the young man on a voyage of self-discovery as his budding social conscience encounters social and economic exploitation—supposedly based on excerpts from the diaries the Che so methodically maintained while eschewing those excerpts which provided insight into Che’s gory ideological thoughts and acts to follow with time—thus laying the ground for a New Wave re-invention of the man whom Jean Paul Sartre once called the most complete human being of our era.

It is customary for followers of a cult not to know the real life story of their hero, the historical truth. (Many Rastafarians would renounce Haile Selassie if they had any notion of who he really was.) It is not surprising that Guevara’s contemporary followers, his new post-communist admirers, also delude themselves by clinging to a myth—except the young Argentines who have come up with an expression that rhymes perfectly in Spanish: “Tengounaremera del Che y no séporqué,” or “I have a Che T-shirt and I don’t know why.”

Consider some of the people who have recently brandished or invoked Guevara’s likeness as a beacon of justice and rebellion against the abuse of power. In Lebanon, demonstrators protesting against carried Che’s image. Thierry Henry, a French soccer player who plays for Arsenal, in England, showed up at a major gala organized by FIFA, the world’s soccer body, wearing a red and black Che T-shirt. In a recent review in *The New York Times* of George A. Romero’s *Land of the Dead*, Manohla Dargis noted that “the greatest shock here may be the transformation of a black zombie into a righteous revolutionary leader,” and added, “I guess Che really does live, after all. In Stavropol, in southern Russia, protesters denouncing cash payments of welfare concessions took to the central square with Che flags. And most famously, at this year’s Academy Awards ceremony Carlos Santana and Antonio Banderas performed the theme song from *The Motorcycle Diaries*, and Santana showed up wearing a Che T-shirt and a crucifix.

Now, it really wouldn’t be surprising to see a Human Rights procession carrying Che Guevara Flags.

The manifestations of the new cult of Che are everywhere. Once again the myth is firing up people whose causes for the most part represent the exact opposite of what Guevara was.

Of course, no man is without some redeeming qualities. In the case of Che Guevara, those qualities may help us to measure the gulf that separates reality from myth. His honesty meant that he left written testimony of his abominable actions, including the really ugly, though not the ugliest, stuff. His courage—what Castro described as “his way, in every difficult and dangerous moment, of doing the most difficult and dangerous thing”—meant that he did not live to take full responsibility for Cuba’s hell. Myth can tell you as much about an era as truth. And so it is that thanks to Che’s own testimonials to his thoughts and his deeds, and thanks also to his premature departure, we may know exactly how deluded so many of our contemporaries are about so much.

Guevara might have been enamored of his own death, but he was much more enamored of other people’s deaths. In April 1967, speaking from experience, he summed up his idea of justice in his “Message to the Tricontinental”: “hatred as an element of struggle; unbending hatred for the enemy, which pushes a human being beyond his natural limitations, making him into an effective, violent, selective, and cold-blooded killing machine.” This mentality had been reinforced by his conviction that Arbenz had lost power because he had failed to execute his potential enemies. The mass executions in Cuba under the auspices of Che stand as morbid testimony to the ability of Che to translate his thoughts into action. His earlier writings are also peppered with this rhetorical and ideological violence. At other times the young bohemian seemed unable to distinguish between the levity of death as a spectacle and the tragedy of a revolution’s victims. In a letter to his mother in 1954, written in Guatemala, where he witnessed the overthrow of the revolutionary government of Jacobo Arbenz, he wrote: “It was all a lot of fun, what with the bombs, speeches, and other distractions to break the monotony I was living in.”

1. According to the passage, what can be inferred to be the author’s biggest grudge regarding the contemporary Che Guevara cult?
  1. The transformation of Che into a quintessential capitalist brand.
  2. The glorification of Che as an icon of the things that he doesn’t even remotely symbolize by the people unaware of his acts and who he really was.
  3. The Exclusion of crucial excerpts from Che’s diaries in the movie “The Motorcycle Diaries”.
  4. The use of Che’s name on such things as a soap powder, which demean Che and what he symbolized.
  5. That the people mentioned by the author who invoked Che as a symbol for what they stood for are trying to defraud people by infringing on Che’s popularity.

2. What does the author want to put across when he quotes the letter written by Che to his mother?
  1. To display that the environment surrounding Che was plagued by traumatising ideological violence.
  2. To highlight Che's great sensitivity for human loss.
  3. To show that Che seemed to treat the great human tragedies going on around him with ominous lightness and aloofness.
  4. To show that Bombs and speeches were ironically a welcome reprieve to the people caught in the midst of the Revolution.
  5. To give another example of Che's complete honesty.
3. Why does the author say "it really wouldn't be surprising to see a Human Rights procession carrying Che Guevara Flags"?
  1. To highlight the glorious revival of Che Guevara.
  2. To show that Che Guevara's popularity transcends any borders and even pervades organisations such as Human Rights.
  3. To use sarcasm to highlight the irony that people who would renounce Che Guevara if they knew more about him callously use him to symbolise their purposes.<sup>62</sup>
  4. To show that the protestors in Russia denouncing cash payments of welfare concessions are linked to the Human Rights.
  5. To highlight how Che has become a legendary symbol for everybody who believes in fighting for their precious rights.

### Passage 41

A sign 'refers to' something 'out there in the real world'. It supposes that words are labels attached to things much as labels might be stuck to jars in a Chemistry lab, signifying the chemical content of the jars. This holds true for simple words which only denote things directly. But as soon as we get on to words like 'culture', this simple sign- thing relationship starts to fall apart. As Wittgenstein puts it 'the idea that the individual words in language name objects surrounds the workings of language with a haze which makes clear vision impossible.'

Saussure tried to get around this problem by saying that 'the linguistic sign does not unite a thing and a name, but a concept and a sound image'. If we consider printed language, then we could say that a sign consists of the printed form of a word and a concept; if we consider a black and white photograph, then the sign consists of a particular set of shapes/shades

and a concept. In other words, the thing referred to (the referent) is taken out of the sign--thing relationship and is replaced by 'concept'. Clearly, the rigidity of this relation is reduced to some extent as "concept" covers more area than 'things'. Saussure actually saw the division of the sign into sound image and concept as a bit ambiguous. So he refined the idea by saying it might make things clearer if we referred to the concept as the signified and the sound image as the signifier. This distinction between sound image (signifier) and concept (signified) doesn't get us very far forward in trying to figure out what we mean by 'meaning'. Some words do have meanings, which are relatively easy to conceptualise, but we certainly do not have neat visual images corresponding to every word we say. Nor is there any guarantee that a concept which might come to mind when one uses a word is going to be the same as the one which comes to someone else's mind when the same word is used. While that's quite correct, the fact remains that it also explains why Saussure's ideas took things forward. His notion of the sign places the emphasis on our individual 'concepts' corresponding to the sound images. Your mental picture of a rat, which is not only a mental picture, but also a mental smell, mental noise, will not be the same as mine, for a variety of reasons. Saussure thus improved upon the notion that there is some kind of 'real world' out there to which we all refer in words, which mean the same to all of us. Fairly obviously, we in our language community have much of this real world in common, otherwise we couldn't communicate, but, for various reasons, the 'real world', which we articulate through our signs, will be different for every one of us.

When we say something is 'arbitrary', we mean that there's no good reason for it. If you make an 'arbitrary choice' between two things, then you choose for no good reason; you probably don't care which one you choose. By saying that signs are arbitrary, Saussure was saying that there is no good reason why we use the sequence of sounds 'sister' to mean a female sibling except a cultural one. We could just as well use 'fuhrer', 'twister' etc. There is also no reason why we cannot use the sound sequence 'mister' for the same! Of course, as he pointed out, we don't have any choice in the matter. If we want to talk about female siblings in the English language, we can talk about 'female siblings' or 'sisters' - and that's all; there are no more options; If there were, we would have known and they would have been accepted terms to represent the same. Saussure saw language as being an ordered system of signs whose meanings are arrived at arbitrarily by a cultural convention.



1. The central idea of the passage is
  1. that relationship of words with their meanings is surrounded in a haze which makes clear vision impossible.
  2. that language is an ordered system of signs whose meanings are arrived at arbitrarily by a cultural convention.
  3. to understand the relationship between signs and things in the real world.
  4. to describe the ideas of Saussure about linguistic semantics.<sup>63</sup>
  5. to describe Saussure's attempts to demystify the rigidity of relationship between a word and its meaning.
2. According to Saussure, in the word 'acrobatics,'
  1. the concept would be 'something associated with the movement of a gymnast.'
  2. the sound image would be 'something associated with the movement of a gymnast.'
  3. the concept would be 'a gymnast.'
  4. both the sound image and the concept are hazy.
  5. the sound image is hazy but the concept is clearly defined.
3. According to the author, Saussure's attempts at 'getting around the problem'
  1. made understanding of relation between a word and its meaning difficult.
  2. merely replaced old terminology with a new one without making any progress.
  3. dispelled the notion of a unified common meaning of a word for everyone.
  4. helped understand the meaning of a word such as 'culture.'
  5. only bolstered Wittgenstein comments about haziness of language.

## Passage 42

Nietzsche hypothesized moral systems developed from within a society. The societal systems, and their cultures, were examined in *Genealogy of Morals*, published in 1887. In this book, Nietzsche discussed the Master Morality of aristocratic cultures, such as the Roman Empire, and the Slave Morality of Jewish communities. Nietzsche recognized that the two cultures were actually components of one greater society / culture, but the moral systems were markedly different.

The aristocratic class, or ruling class, became leaders through their naturally superior abilities and stronger aggressive instincts, according to Nietzsche. This has improperly led to a belief that Nietzsche thought a race could be naturally superior; his only claim was the individuals can be born superior. As proof, slaves could become citizens and even senators in Rome.



These natural leaders, according to Nietzsche, would highly value sexuality based upon Darwin's theories that the strong wish to procreate and continue their power.

Another mark of the ruling class would be an acceptance of aggression and the use of force. As these rulers express power openly, they view the pursuit of power and the defense of self as honorable. For this reason, Nietzsche speculated that these leaders would not hold a grudge against enemies. In fact, they would not view competitors for power as enemies, but rather as opponents in a great game of human ability. These rulers welcome competition, believing that it builds character and teaches valuable lessons. After a battle, they study their failures and openly admit the strengths of others. Nietzsche wrote that such leaders do not see a right and wrong, only a superior and inferior combatant.

In stark contrast to the ruling class, the subservient populations embrace a moral code based upon a mythical equality of individuals. Knowing this, the aristocrats claim to acknowledge this equality in various empty manners -- such as equality under the law, which applies seldom in reality. The subservient, slave class eventually realizes that life cannot be equal, so a religion is developed promising that they are actually superior to those in power on earth.

Nietzsche hypothesized the slave class embraced democracy and the principle of equality in order to bring the naturally superior class down to their own level. Sin and evil are artificial constructs, created by the slaves and adopted by the leaders of this class, who often become leaders in the aristocratic class -- proving they do not believe in this religious myth. The slaves demean sex, human desire, and teach humility instead of respect for power and authority. Nietzsche believed this was a repression of resentments. A minority of religious leaders are either true believers or individuals seeking power, but unable to admit this due to their own repressed natures.

1. The phrase 'repression of resentments', as used in the passage would most likely correspond with which of the following?
  1. Forced, yet active selection of 'the desired over the inevitable'.
  2. Forced, yet active selection of 'the inevitable over the desired'.
  3. Forced, yet active selection of 'the doable over the undoable'.
  4. Forced, yet active selection of 'the undoable over the doable'.
  5. Forced, yet active selection of 'the doable over the inevitable'.

2. According to Nietzsche the ruling class would be
  1. more likely to avenge a long standing feud, than pardon it.
  2. less likely to avenge a long standing feud, than pardon it.
  3. unwilling to allow the arising of a dominant competitor.
  4. more open to the use of quasi-placebo mechanisms.
  5. an apparent prpogator of sexuality.
3. What is the thematic highlight of this passage?
  1. To show the ruling class's stronger contention to ascendancy than tha of the subservient class.
  2. To present Nietzsche's viewpoints concerning the development of moral systems.
  3. To highlight the inherent differences between the viewpoints of the ruling class and the subservient class.
  4. To establish a causal relationship between the ascendancy of the ruling class and their superior birth.
  5. To seek to discover the reasons behind the development of moral systems in a society.

### Passage 43

Even thinkers who explicitly set out to reinstate the Other can relapse into traditional individualistic ways of thinking. Søren Overgaard, for example, in his article in Inquiry, 'Rethinking Other Minds: Wittgenstein and Levinas on Expression', criticises Cartesian philosophers for ignoring 'a crucial distinction between degree of certainty, evidence etc. and kind of access' that we have to the mental lives of others. But his attempted correction of the position retains the Cartesian assumption that fundamentally we, as subjects, are thinkers or inquirers. He writes 'It is quite possible to achieve as high a degree of certainty concerning another's mental states as about anything else in life, but clearly the kind of access remains different. I could not possibly occupy the other's perspective on the world, for then it would be my perspective. What I can (often) do, however, is to see through her expressions, that she is feeling good, planning mischief, or whatever'.

This suggests that we are observers but with (broadly speaking) two modes of accessing the world: one that delivers up objects that lie 'passively open to view'; the other that enables us to see subjects as 'the dynamic source' of expressions. This seems an unsustainable position. It requires that something, perhaps expression or certain behaviour interpreted as criteria, be seen as the appearance of the subject in the world.

He says this because he is trying to avoid claiming either too much for our knowledge of each other or too little. He wants to exclude scepticism. But he also thinks that further strengthening the claim to know other minds must result in claiming to occupy the perspective of the other, i.e. to be the other, what he calls a 'higher form of solipsism'. That would outrage the 'strange inaccessibility' of the other.

Overgaard aims to defend our ability to know the thoughts and feelings of others and to provide a basis for it in terms of the personal nature of expression. But he still talks as if expression were a special sort of data, a sort of super-evidence which normally it makes no sense to challenge. There is a similar worry about Wittgenstein's famous remark, 'My attitude towards him is an attitude towards a soul. I am not of the opinion that he has a soul'. He is making a categorical difference between the way we relate to other people and how we relate to everything else. But it still seems to be mysterious. What is the difference between an attitude and an opinion? How do they relate? Pressing questions when you face a sceptic who suspects that an 'attitude' is an 'opinion' which you cannot justify. The real issue is whether there is an encounter between ourselves and others which cannot be captured in terms of observer and object - however wonderfully suffused with the personal.

We like to think of ourselves in terms of activity, autonomy, initiative. But this emphasis hides the fact that we are characterised by our passivities just as much as by our activities. Stones cannot form judgements nor make choices, but neither can they be insulted amused, encouraged, or distracted. We don't see others as 'the dynamic source' of expressions. Minds meet. We experience each other's dynamism. We are addressed by them, questioned, amused, challenged, resented, treated affectionately or cruelly. Being subject to these interactions is as important to personhood as activity and autonomy. We shape each other's minds.

1. The author's attitude towards the thinkers mentioned in the passage can be best described as
  1. Demeaning
  2. Reprimanding
  3. Sceptical
  4. Reverent
  5. Condescending

2. According to the author,
  1. attitude is an opinion which one cannot justify.
  2. fundamentally, as subjects, we are thinkers or enquirers.
  3. it is possible to exist being passive and active simultaneously.
  4. when subjected to scrutiny, Overgaard's claims fall apart miserably.
  5. our authority on attributing dimensions to others' opinions is limited.
3. According to the passage,
  1. Overgaard's hesitation is a result of his desire to remain decisively away from being polarised.
  2. traditionally ways of thinking are prone to being misinterpreted.
  3. one cannot possibly occupy the other's perspective on the world, for fear of being cyclic in argumentation.
  4. the shaping of each other's minds is a dynamic and autonomous process.
  5. perceptions are an outcome of the level of 'access' to the other person's mind.

#### Passage 44

Miss Julie is a modern character - not because the half-woman, man-hater, has not existed throughout the ages, but because she has now been discovered, she has emerged and has caused a stir. She is the victim of a false belief (which has seized hold of even stronger brains), namely that woman - this stunted form of human being compared to man, the lord of creation, the creator of civilization - is equal to man or might become so. Embracing this absurd ambition leads to her downfall. Absurd because a stunted form, governed by the laws of genetics, will always be stunted and can never catch up with the one that is ahead according to the formula: A(man) and B(woman) start from the same point C; A with a speed of, let us say, 100 and B with a speed of 60. Question: when will B catch up with A? - Answer: Never! Not by means of equal education, not through equal voting rights, not after disarmament, not even if men stopped drinking, no more than two parallel lines will ever intersect each other. The half-woman is a type who thrusts herself forward, sells herself today for power, decorations, honours, diplomas, as she previously did for money. The breed is degenerate and unhealthy. They don't last. They do however, unfortunately, propagate their like through the misery they cause. Degenerate men appear to choose them unconsciously, so that they multiply and produce offspring of indeterminate sex who lead tortured lives but fortunately go under, either because they are out of touch with reality, because their suppressed instincts erupt uncontrollably, or because their hopes of being able

to catch up with man are shattered. It is a tragic type, continuously fighting a losing battle against nature. Tragic also in the Romantic sense, the way they are desperately looking for success, not realizing that success of course belongs to the strong and healthy breeds.

But Miss Julie is also a relic of the old warrior nobility that is now giving way to the new neurotic intellectual nobility. She is a victim of the chaos created in this family by a mother's 'crime'. She is the victim of the delusion of an age, of the circumstances of her own defective constitution, all of which amount to the same as the old-fashioned Fate or Law of the universe. Guilt and God have been eliminated by the naturalist, but the consequences of her action: punishment, prison, or the fear of them, cannot be eliminated for the simple reason that they remain, whether the naturalist approves of them or not. The injured fellow beings are not as indulgent as the untouched onlookers can afford to be. Even if her father feels obliged to postpone his revenge, the daughter will inflict vengeance on herself, as she does here, out of that innate or acquired sense of honour, which the upper class inherit.

From where? From barbarism, from their Aryan forefathers, from medieval chivalry, which is most impressive but fatal for the survival of the species. It is the nobleman's hara-kiri, the inner law of conscience of the Japanese, which commands him to cut open his own stomach when another has insulted him. This law lives on in a modified form in the duel, the privilege of the nobility. This is why the servant Jean lives and Miss Julie dies. She can't live without honour. It is the slave's advantage over his master that he lacks this fatal conscience. In all of us Aryans there is a little of the nobleman or Don Quixote, which makes us sympathise with someone who kills himself because he has committed a dishonourable act. We are noble enough to feel sadness when we see a mighty one fallen, sprawled out like a corpse, yes, even if that fallen one should make atonement by an honourable action.

The servant Jean is the founder of a new species. He is the son of a farm labourer working his way up to becoming a gentleman. He is a quick learner, with finely developed senses (smell, taste, sight) and a feeling for beauty. He has already advanced socially and is strong enough not to worry about using other people. He has already broken with his background, which he despises as the life he has left behind. He fears that world though and avoids it because the people who inhabit it know his secrets, are aware of his intentions, observe his rise with envy and anticipate his downfall with glee. This is why his character is so ambivalent and undefined. He wavers between sympathizing with the upper classes and hatred for them. He tells he is an aristocrat, he has learned the secrets of good society, he is polished on the outside but coarse underneath. He wears the frock coat with style but his body is probably unwashed.

He respects Miss Julie, but is afraid of Christine because she knows his dangerous secrets; he is callous enough not to let the events of the night have any disturbing effect on his plans for the future. With the brutality of a slave and the insensitivity of a tyrant he can see blood without feeling faint and brush aside misfortune with one swipe. He therefore emerges unscathed from the conflict and will very likely end up as a hotel keeper, and even if he does not become a Romanian count, his son will probably go to university and perhaps even reach a position of power.

1. Which of the following, according to the author, is/are not true?
  - A. The choice of degenerate men leads to the creation of an offspring of indeterminate sex.
  - B. An upper-class man would not find much pride in sacrificing his life for preserving his honour.
  - C. The feeble can catch up with the strong ONLY if they are given an opportunity to do so.
  - D. The servant Jean has a unique and unidirectional character.
  - E. Miss Julie believes wrongly that her sex's strength can match that of men's.
  1. A and B
  2. (2) B, C and D
  3. (3) A and E
  4. (4) B and C
  5. (5) B and D67
2. It can be inferred from the passage that
  1. The author has done a lot of research on human behaviour.
  2. The author has an established belief system about women.
  3. The upper classes shall always be in conflict with the lower classes.
  4. The author approves of Miss Julie's behaviour.
  5. The author is a misogynist.

3. According to the author

1. Servant Jean is irredeemable.
2. The lower classes have an indomitable will to resist the pressures of the upper classes.
3. Don Quixote and his like provide a pseudo-historical premise for the upper classes behaviour.
4. In the struggle between the weak and strong, the weak need to adapt, as Jean did, to win the battle.
5. The roots of tragedy lie in Romanticism.

**Passage 45**

Nothing is more usual and more natural for those, who pretend to discover anything new to the world in philosophy and the sciences, than to insinuate the praises of their own systems, by decrying all those, which have been advanced before them. And indeed were they content with lamenting that ignorance, which still lies under in the most important questions, which can come before the tribunal of human reason, there are few, who have an acquaintance with the sciences that would not readily agree with them. It is easy for one of judgment and learning, to perceive the weak foundation even of those systems, which have obtained the greatest credit, and have carried their pretensions highest to accurate and profound reasoning. Principles taken upon trust, consequences lamely deduced from them, want of coherence in the parts, and of evidence in the whole, these are everywhere to be met with in the systems of the most eminent philosophers, and seem to have drawn disgrace upon philosophy itself.

Nor is there required such profound knowledge to discover the present imperfect condition of the sciences, but even the rabble without doors may judge from the noise and clamor, which they hear, that all goes not well within. There is nothing which is not the subject of debate, and in which men of learning are not of contrary opinions. The most trivial question escapes not our controversy, and in the most momentous we are not able to give any certain decision. Disputes are multiplied, as if everything was uncertain; and these disputes are managed with the greatest warmth, as if everything was certain. Amidst all this bustle it is not reason, which carries the prize, but eloquence; and no man needs ever despair of gaining proselytes to the most extravagant hypothesis, who has art enough to represent it in any favorable colors. The victory is not gained by the men at arms, who manage the pike and the sword, but by the trumpeters, drummers, and musicians of the army.

1. The essence of the first paragraph is essentially:
  1. To decry the value system, which has been used by the various philosophers at various points of time, and identify a possible alternate to the peculiar situation that has arisen.
  2. To point out the inherent flaws in works of the some of the greatest philosophers, who have used insinuations, sleight of speech and disguised pretences to convince the general audience at large of the authenticity of their work.
  3. To paraphrase the various tenets of falsehood of philosophy upon which some of the greatest works are based.
  4. To convince the reader of the biases that exist even within the world of philosophy and how to evade the.
  5. To show that there have been instances in the world of philosophy, where means which cannot be termed as ethical, have been used to convince the audience at large of their veracity and that these false perpetrations can be uncovered by few, who have the requisite skill and knowledge.
2. The contentions made by the author above would be best suited to which one of the following examples?
  1. A political leader wins an election with the help of an agenda which is essentially caste-based but he claims to the contrary.
  2. A neurological scientist fails to invent the vaccine he has been working on for years, but in order to gain publicity and further funding, he claims that he has been successful.
  3. A superintendent of police lays claim to the peaceful dissolution of a tense situation, extolling that it was his leadership that was primarily responsible for the success and that the efforts of the constables were insignificant.
  4. A theologian has created a body of work, in which he parallels each of the religions of the world. Though this work is unique in its nature, it is based on gross inaccuracies and therefore prone to error. But the theologian claims it to be the best ever written treatise, with the ones written before standing no chance in comparison.
  5. A famous musician has succeeded in creating a new form of instrumental rhapsody and claims that it is the most superior form of instrumental music ever created.



3. If a suitable title has to be given to the passage above, keeping in mind all the points made by the author, it would be
  1. The inherent deceit of human nature in matters of thought.
  2. The effects of reasoning on man.
  3. The journey of philosophy and its associated pitfalls.
  4. The vulnerability of the believer to the caprices of a few.
  5. The two faced reality of the processes of thought.

### Passage 46

Although I'm sure many disagree, I wholeheartedly believe that some music is – in ways that can be more-or-less universally and objectively considered – good or bad. There is precedence for this in nature – some smells, for example, almost universally are considered bad and others good. And while the middle ground may be occupied by an array of differences that allow for preferences and disagreement, there still seem to be tendencies for widespread agreement in such things. And Anthropologists are discovering that there is broad similarity across many cultures and ethnicities, about what is considered physical beauty or handsomeness among we humans. That doesn't mean, of course, that the same is necessarily true when it comes to artifacts or objects of art created by humans. But music consists of sound, and certainly there are some sounds that are almost universally disliked – a crying baby, for example, or the sound of fingernails being scraped across a blackboard. So since our sensitivity to sound seems to be subject to some universality when it comes to what is considered good or bad, it follows that music should also be subject – at least to some degree – to universal standards.

There is a widespread notion these days, fostered in our current social climate that disdains value judgements, that all music is good and differences are just matters of cultural bias or personal preference. But, critical evaluation is different from personal taste and preference. Many things in life are this way: We may be quite fond of someone, yet recognize their faults, faults that are universally acknowledged as undesirable – extreme rudeness, for example; someone may treat us well, but be unacceptably discourteous to others. We are conflicted in such cases, so we distinguish our intellectual, judgmental awareness from our personal feelings, feelings that may not be entirely influenced by intellect. And in a similar way, sometimes we are attracted to music for a variety of emotional reasons: nostalgia for the past, perhaps an association some music has with a personally significant time or place, while recognizing that the music – apart from the unique meaning it has for us – has comparatively little value, or at least less value, to others. We all are subject to such influences and most

of us are able to distinguish these two distinct ways of responding to music. Many people do not, however. Many listeners are concerned only with what they like and do not question the why of it, and couldn't be less concerned with what might be objectively considered good or bad. All that matters is that they like it. And that's fine and understandable. The troublesome thing is when what one likes, based entirely on personal, individual attraction, preference, predisposition, . . . whatever, is considered what is "good" in the objective. And this is exactly how many people approach music. We all have experienced this, understand it, accept it – may even approve of it. But if we were to acknowledge, or at least concede purely for purposes of discussion, that there can be some objective criteria applied to music to justify – on bases other than our personal preferences - that some is better and some worse, what should they be? John Winsor's ideas were quite well thought-out and compelling. But I suspect they may not be easily grasped by some of the very people who most commonly confuse personal taste with qualitative judgement.

1. It can be inferred from the passage that
  1. the author would agree with the fact that all music can be categorised as solely either good or bad.
  2. the author would disagree with the fact that all music can be categorised as solely either good or bad.
  3. the author would strongly question the fact that all music can be categorised as solely either good or bad.
  4. the author would be indecisive about the fact that all music can be categorised as solely either good or bad.
  5. the author would criticise the fact that all music can be categorised as solely either good or bad.
2. According to the author,
  1. music is a function of human beings' exposure to various cultures and value systems.
  2. one requires an established assumption to begin a discussion.
  3. differences in opinions over good music are an outcome of people's cultural bias or personal preference.
  4. what one perceives to be "good" can never be what is "good" in the objective.
  5. the theory that there is broad similarity across many cultures and ethnicities, cannot be applied to music.

3. Which of the following statements would the author of the passage most agree with?
1. A dilettante in music would be eager to experiment with different genres of music.
  2. Most people view music through subjective eyes alone.
  3. In music, what may be disliked by others, may still have a lot of value for us.
  4. People's faults should not be a hindrance for our liking them.
  5. A virtuoso in music is least likely to experiment with another virtuoso's style.

### Passage 47

Belgium and the Netherlands are the first countries in the world that have legalized euthanasia and assisted suicide. Since September 23, 2002, Belgian physicians can perform an act of euthanasia without at the same time performing a criminal act. In the Netherlands, the act on euthanasia went into force already on April 1, 2002. This special issue of Ethical Perspectives on 'Euthanasia in the Low Countries' offers a forum for critical dialogue on the different aspects of this new legal situation in Belgium and the Netherlands.

First, the legal situation will be introduced. In his contribution, Herman Nys makes a careful comparison of both laws. In spite of the fact that Belgium and the Netherlands are the first countries in the world that legalized euthanasia, the differences between the Belgian and Dutch law are fundamental. As Nys indicates, the scope of the Dutch law is more specified since it explicitly includes physician-assisted suicide while it remains unclear whether the Belgian act is also applicable in cases of assisted suicide. There are also fundamental differences regarding the persons regulated by the law, the health condition of the patient, the obligations of the physician with respect to the request and the health status of the patient, and the notification procedure.

However, not only are there fundamental differences between Belgium and the Netherlands on the level of the law, also the public debate and the values underlying the debate show dissimilarities. In the Netherlands this debate took more than twenty years and the subsequent law on euthanasia reflected an existing medical practice. In Belgium, on the contrary, the parliament came to vote on the euthanasia law after only half a decade of debate. In our contribution, we identify the right to autonomy understood as 'self-possession' as the central value in the Belgian debate. Guy Widdershoven asserts that the moral basis of euthanasia in the Netherlands is different. He argues that the Dutch debate — and by now Dutch practice — cannot be reduced to the "principlist canon of autonomy and beneficence". Instead, the values of responsibility, deliberation and care are claimed to be central to Dutch euthanasia practice.

In his contribution, Daniel Sulmasy offers an exhaustive analysis of the notion of dignity that constantly arises in the debate on euthanasia. For Christian churches and Catholic healthcare institutions, the recent legalization of euthanasia and assisted suicide is at least challenging. Jan Jans describes the way in which the main Christian churches in Belgium and the Netherlands engaged in the debate and reacted to the eventual legalization. Chris Gastmans presents the view of the Flemish Association of Catholic Healthcare Institutions.

Law-making with respect to euthanasia is one thing. Bringing the law into practice is somewhat different. The question arises to what extent the new legal situation will bear upon the medical practice. Particularly, the responses of physicians are difficult to assess in advance. Physicians face the dilemma to report or not to report. They can take up their responsibility and report their practices of euthanasia, thereby exposing themselves to critical examination and possibly criminal prosecution. On the other hand, the physician can opt for safety and decide not to report his involvement in one of his patients' euthanasia. In the latter case, the introduction of new legislation would have missed the mark. To this day, the only available data with regard to physicians' reactions to an established legal framework wherein euthanasia is legalized come from the Netherlands. In his contribution, Albert Klijn presents the reactions of Dutch physicians to the new legal situation in their country and, particularly, the performance of their duty to report cases of euthanasia. Since the vote on the law in 2000 and the establishment of 'regional review committees for termination of life on request and assisted suicide' in 2001, the reports of euthanasia have declined. Klijn considers two possible explanations. On the one hand, there is insecurity about how the newly established regional review committees will evaluate physician' reports. On the other hand, the increased investment in research on palliative care and the availability of palliative sedation are held responsible for the drop in reported cases.

1. The difference between the Dutch and the Belgium form of practice of Euthanasia in terms of values can be described as:
  1. A difference arising due to divergent perceptions of the nature of the principle subject matter.
  2. A difference in understanding in terms of fallout of the said actions.
  3. A difference arising out of the different socio-economic conditions of the two countries.
  4. A difference born of the different legal framework adopted by the two countries.
  5. A difference in the inherent values of the debate with the two focusing on altogether different aspects of morality.

2. The passage can be said to be organised in which one of the following guiding frameworks?
  1. A summary of a series of answers to questions which would have been posed to numerous experts of the field.
  2. A descriptive essay which provides the views of numerous authorities on the subject of Euthanasia.
  3. An abstract of a detailed report, providing all the details of the matters which shall follow in a categorical and methodical fashion.
  4. A structured article which takes the help of numerous experts on the subject (including the author) to discuss the implications of the subject.
  5. A preliminary investigation of the author, wherein she mentions all the issues she shall take up in her final investigation.
3. The inference which can be drawn from the reference made to the Churches can be which one of the following in the given context?
  1. It brings to fore the fact that the Catholic churches are opposed to Euthanasia.
  2. It brings out the fact that the Churches were never consulted before the decisions.
  3. It points to the effects, that the decision would have, on churches.
  4. It gives an idea of the fact that there are problems with regard to the acceptance of Euthanasia from the church's side.
  5. No particular inference can be drawn other than that the topic is under discussion in the catholic quarters.

### **Passage 48**

Among analytic philosophers, it is widely assumed that people embrace moral objectivism, the view that true moral claims are nonrelativistically true. Both philosophers who defend moral objectivism and philosophers who oppose moral objectivism, maintain that moral objectivism is absolutely central to folk metaethics. Researchers on moral judgment in children maintain that even young children accept moral objectivism. Here, we will consider this question of childhood objectivism directly. We will argue that the available evidence neglects to explore whether children distinguish moral properties from manifestly nonobjective properties that depend on the responses of a population. Two experiments are presented that show that children do distinguish moral properties from response-dependent properties, thus supporting the claim that children are indeed moral objectivists.

Before we continue, we need a somewhat sharper characterization of commonsense moral objectivism. J.L. Mackie's widely influential treatment will work nicely for a start: "The ordinary user of moral language means to say something about whatever it is that he characterizes morally, for example a possible action, as it is in itself, or would be if it were realized, and not about, or even simply expressive of, his, or anyone else's relation to it.". Thus, to claim that an action is objectively immoral is to claim that the action is wrong "as it is in itself" and not in relation to other subjects. There are various quibbles that might be made over this characterization, but the underlying idea is familiar. According to the objectivist, if a particular action is morally wrong, then it is wrong simpliciter. So, morally wrong actions are not merely wrong relative to certain populations. To get some purchase on this, it is easiest to focus on a particular example. Let's say that a teenage boy, Bill, intentionally kicks a small dog. It cannot turn out, according to the objectivist, that Bill's kicking the dog was morally wrong for some populations but not for other populations. If the action is morally wrong, it is wrong- full stop. Thus, moral objectivism is committed to the view that (i) true moral judgments are nonrelativistically true and (ii) some moral judgments are true.

In developmental psychology, perhaps the most important work on moral judgment over the last two decades has explored the capacity to distinguish moral violations from conventional. From a young age, children distinguish moral violations (e.g. pulling someone's hair) from conventional violations (e.g. talking out of turn) on a number of dimensions. This work on the moral/conventional distinction has been entered as evidence that children are moral objectivists. For instance, Larry Nucci writes: "Preschool-aged children...understand that it is objectively wrong to hurt others". Nucci adduces two key findings as evidence that children are moral objectivists:

- (i) Children regard moral violations as less authority contingent than conventional violations.
- (ii) Children regard moral violations as more generalisably wrong than conventional violations.

So, for instance, children will say that even if the teacher says it is okay to pull hair, it is not okay to do that. By contrast, children are much more likely to allow that it is okay to talk out of turn if the teacher says it is okay. On the other dimension, children are likely to say that pulling hair is not okay in other places, at other times, in other countries, and so forth. They are more likely to allow that talking out of turn is okay in other places

1. Which one of the following situations with regard to children is concurrent with the views ascribed to Nucci?
  1. Children would regard jumping out of the queue to drink water as morally incorrect.
  2. Children would regard 'just making fun of a girl's pigtails' as morally correct but not 'touching them or to hurting the girl'.
  3. Children would regard everything the teacher says with complete obedience.
  4. Children would regard slapping the back of another child as morally incorrect, even if the teacher regarded this as part of the recreation and fun for the children.
  5. Teachers are generally bound to the precept of conventional violations and judge all forms of moral violations the same standards.
2. What does the author mean by the statement: 'According to the objectivist, if a particular action is morally wrong, then it is wrong simpliciter.'?
  1. A morally wrong action shall remain wrong under specified conditions.
  2. A morally wrong action carried out by a certain population at a given time shall remain its moral obligation only.
  3. The conditions of a person make his/her actions morally correct or incorrect.
  4. Once an action is taken to be morally wrong, it shall simply remain so.
  5. The actions which are regarded as morally wrong shall be regarded so at all given points irrespective of the situations.
3. A suitable title for the passage could be:
  1. Are children moral objectivists?
  2. The concept of moral objectivism.
  3. Introduction of moral objectivism to children.
  4. The morals behind moral objectivism.
  5. Moral objectivism as viewed by children.

### Passage 49

One of the things I love the most about archives is the way they allow us to connect directly with the past. When I come across something interesting, I feel as though I've discovered a piece of hidden truth or insight that has been left just for me. However, as fortunate as we are to have records and documents from previous eras at our fingertips, we only have as much or as little as someone decided to leave behind. As we become more aware of the lifetimes that have preceded us and begin to recognize our own potential legacies, we have gotten more involved in influencing what future generations discover about us and therefore



we show them our legacies in various ways. The issue clearly mattered to a man named Thornwell Jacobs who, 75 years ago, published an article proposing the creation of a time capsule that would preserve a record of civilization in 1936.

Jacobs was a professor, clergyman and writer, and refounded Oglethorpe University in Atlanta in 1915 after it had been laid to waste by the Civil War. While researching and teaching about ancient cultures, Jacobs was struck with the lack of available information on past civilizations. This led him to the idea of creating a running record of civilization and everyday life, lessening the struggles of future historians. Jacobs did not want to rely on “happy circumstance,” such as the extreme dryness of Egypt, which helped preserve artifacts there, to enable our civilization to be studied by future generations. He believed it was our “archaeological duty to the future” to produce a record of daily life. Thus, the “Crypt of Civilization” was born.

The purpose of the project was to “make available to some civilization now unthought of, and still far in the future, the running story of life, manners, and customs of the present civilization.” The site proposed for the preservation project was in the basement of Phoebe Hearst Hall at Oglethorpe University. After conferring with the U.S. Bureau of Standards, Jacobs decided the best way to preserve items would be to place them in steel receptacles with glass linings, filled with inert gas of nitrogen to prevent oxidation and aging. The foundation of the building rests on granite bedrock of the Appalachian Mountains, which, Jacobs felt, would stand the test of time. After 4 years of preparation, the crypt was officially sealed on May 28, 1940.

Jacobs appointed photographer and inventor Thomas Kimmwood Peters “archivist of the crypt” in 1937. From 1937 to 1940, Peters and a team of students undertook a project to create a microfilm of over 640,000 pages from more than 800 works on the arts and sciences, and to gather various motion picture and voice recordings, including speeches by Hitler, Stalin, Roosevelt, and Chamberlain, as well as the voices of Popeye the Sailor and a champion hog caller.

Electronic machines, microreaders, and projectors were placed in the crypt, as well as a windpowered electrical generator and a seven-power magnifier if the machines stopped functioning. At the very entrance of the crypt was placed a machine that aided the learning of the English language. Other interesting items included recordings of bird songs; a container of beer; a plastic beetle ornament; a vanity make-up mirror with light; a set of Lincoln Logs; a set of male and female mannequins; a package containing six miniature panties, five miniature shirts, and three drawers; five television tubes; a fly swatter; a piece of sheet music; a potato masher; a sample of soap in the shape of a bull; six Artie Shaw



recordings; and a sample of gold mesh. If you think anything from this list sounds strange or outdated and wonder what it has to do with civilization, just remember that the crypt has only been sealed for 71 of its proposed 6,177 years.

It remains to be seen how accurately we will ever be able to portray our own civilization. In an article about time capsules in the November 1999 American Heritage, Lester Reingold wrote, "If nostalgia is a process of recalling the past selectively, emphasizing some memories to the exclusion of others, then time capsules are a kind of nostalgia in reverse." Therefore, time capsules seem less like an authentic way to represent our actual selves to the future than Jacobs had possibly thought. But which is better—to leave our legacy in the hands of "happy circumstances" or to bury it underground for safekeeping?

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

1. Future historians and future civilizations like to know about past civilizations therefore the intention of leaving behind a record has manifested itself in several ways—one of which is the creation of time capsules.
2. Inert gas of Nitrogen, which is a colorless, odorless and tasteless gas, is used to shield potentially reactive materials from contact with oxygen thereby preserving artifacts from oxidation and ageing.
3. Present civilization can say it with certainty and consider itself fortunate that it has all the records and documents related to past civilizations on its fingertips.
4. Time capsules seem like a falsified way to represent our actual selves to the future civilizations than Jacobs had possibly thought.

2. Which of the following mean closest to the word 'Archivist'?

1. An expert in history
2. a person responsible for preserving, organizing, or servicing valuable records.
3. the scientific study of prehistoric peoples and their cultures by analysis of their artifacts, inscriptions, monuments, etc.
4. a person who writes or studies history, esp one who is an authority on it

3. Which of the following statements can be said about Thomwell Jacobs?
1. Thomwell Jacobs opined that an artifact is the reservoir of one or the other hidden truth that would give some insight to the present civilization about the previous civilization.
  2. Thomas Jacobs did not want to rely on “happy circumstance” that only preserved artifacts and did not contribute to the lessening of the struggles of future historians.
  3. The crypt, which is prepared by Jacobs, includes approximately 800 works on art and sciences and motion pictures, voices of Popeye the sailor, electronic machines, microradars, five male shirts, a vanity make-up mirror with light, among other things.
  4. Thomas Jacobs, a professor, faced problems pertaining to the lack of data available on past civilizations and believed it was his duty to produce a record of daily life that would lessen the struggles of future historians.

### Passage 50

The story of Baudelaire's Poe infatuation is probably the most extreme case of hero-worship in the history of western literature. By the end of his life, Baudelaire, a French poet, was actually praying to Poe's spirit as an intercessor with the Almighty. “To pray every morning to God, the source of all power and all justice... and to Poe...” This adulation seems all the stranger when one reflects that Baudelaire is perhaps the greatest French poet of the 19th century, while Poe is, well, Poe. Thanks mainly to Baudelaire, Poe's reputation in France, and then in other European nations, took on a grandeur that would have astonished the few American contemporaries who paid him any attention at all. What on earth did Baudelaire see in the American? Why on earth did Baudelaire's successors come to regard Poe as a titan of Shakespearian dimensions rather than a poor, overworked hack?

Most of the people who comment on the matter note that Baudelaire's grasp of English was not all that good when he first read Poe, and that he saw marble Bernini sculptures where Anglophone readers saw shoddy plasterwork. True enough; but Baudelaire, though plagued with neurotic idleness, worked immensely hard at improving his English simply so that he could read Poe properly. Others have suggested that it was a strange kind of projected narcissism: in idolising Poe, Baudelaire was idolising himself as he would have liked to have been. The most satisfying account of the Poe/Baudelaire case to date can be found in *Histoire Extraordinaire* by the French novelist Michel Butor. This unusually deft and subtle piece of psychoanalytic criticism concedes that projected narcissism did play a large part in Baudelaire's literary crush, and cites a well-known letter in which the French poet said that when he first read Poe, “I found... believe it or not, poems and tales which I myself had

vaguely thought of writing, and which Poe had been able to work out to perfection.” As the years went by, Baudelaire retold the story in stronger terms.

Butor goes on to show how Poe came to be a kind of saviour for Baudelaire—a figure who helped him clarify, analyse and then briefly overcome all of his many emotional and intellectual pains. Before he learned the harsh truths about Poe’s life—his poverty, loneliness, failure and early death—Baudelaire had imagined the American as a rich, carefree young blood, effortlessly dashing off works of genius in the intervals between cotillions, hunts and lavish dinners. When Baudelaire found out that Poe’s circumstances were much like his own—poverty and tatters—he was all the more inspired. Baudelaire was not the only French writer to translate Poe, nor even the earliest, but his translations became bestsellers—the only publications which ever brought him a modest steady income. In the wake of Baudelaire’s advocacy, Poe became a kind of honorary French classic author. The rollcall continues. After that Symbolist trio, the fans and analysts are legion. The renegade psychoanalyst Jacques Lacan delivered a celebrated lecture on “The Purloined Letter”; Jean-Luc Godard incorporated “The Oval Portrait” into his film *Vivre Sa Vie*; and if you look at Magritte’s famous painting of a man, seen from behind, looking into a mirror which shows not the front but the back of his head, you will note that the book on the shelf is a work by Poe.

There is plainly more going on here than a chance over-estimation by non-Americans of a minor American talent. One of the gifts Poe had was the creation of small, imperishable images that have wormed their way into our collective psyche. Just as there are millions of people who know something about *Oliver Twist* and Fagin without having read a word of Dickens, so there are millions who have at least some memory of a sinister raven, a man buried prematurely, a dead heart that will not stop beating, a pit and a pendulum, a house owned by the Ushers that falls. Poe does have something of Dickens’s capacity for the creation of enduring mini-myths. And to that degree, the poor, vain, self-destructive fellow really was some kind of genius.

1. Which of the following are true as per the passage?
  1. Poe was treated with a hint of condescension and a splash of pity before Baudelaire's advocacy of Poe.
  2. Baudelaire's advocacy of Poe was just an over estimation because Baudelaire's grasp of English was poor and hence his infatuation was just a reflection of his own illusions.
  3. American Contemporaries of Poe considered him as a poor, overworked hack rather than as a titan of Shakespearian dimensions.
  4. Poe, due to Baudelaire's advocacy, came to be known as an honorary Classic author in France rather than a poor, vain, and a self-destructive fellow.
  
2. What was the true reason/s behind Baudelaire's infatuation with Poe?
  - i. Baudelaire was not an adept in English Language and hence he could not see poor quality of or inferior workmanship in Poe's work, which was seen by others.
  - ii. Baudelaire saw in Poe's work written with perfection what Baudelaire himself wanted to write. So his infatuation was a kind of projected narcissism.
  - iii. Poe acted as a savior to Baudelaire and helped Baudelaire come out of his emotional and intellectual pains and his vexed relationship with his mother.
  1. Statements (i) and (iii) are true
  2. Statements (ii) and (iii) are true
  3. Statements (i) and (ii) are true
  4. All statements are true
  
3. What does the term 'rollcall' refers to in the passage?
  1. The way Poe came to be a savior for Baudelaire, Poe became a figure to help other authors like Mallarme, Godard, etc. out of their intellectual and emotional pains.
  2. The transition in Poe's image from a poor, vain, and self-destructive fellow to a genius and classic writer.
  3. Baudelaire as well as other French authors' considering Poe as a titan of Shakespearian dimensions and carrying the baton of Poe's advocacy.
  4. Poe continuing to be a poor and an over-worked hack while creating small, imperishable things worming their way into humans' collective psyche.

## Passage 51

Science is one of the most powerful and pervasive features of modern human cultures. We can all agree with that statement, even if it is hard, when pressed, to specify just what we mean by 'science'. Yet most of us various images and ideas in common when pressed on the question of what science is: shining laboratories, colorful molecules, particle colliders, and the like.

Some these images and ideas enjoy rich histories, whilst others are quite new, but certainly those grasping for a definition of science have a rich resource to appeal to and much to go on. Some will cite theories, like those of evolution, or laws, like those of gravitation and thermodynamics. Others will prefer to talk about the institutional and disciplinary structures of science, pointing to distinctions between natural and social science, or theoretical and applied science. Yet others will gesture to the fact that ours is a 'scientific culture', one shaped and, perhaps, defined by the presence of scientific knowledge, practices, and institutions. Such diverse possibilities will not, of course, provide us with a neat definition of science - as a body of knowledge, a particular method, or a 'way of life' - but the very fact of such a diversity of answers does indicate one useful fact: science informs much of contemporary human life, has done for some time and, one supposes, will continue to do so into the future.

There seems to be a strong presumption that, barring catastrophe, the sciences will remain central and valued features of human cultures into the future. Often this presumption is implied, rather than explicitly stated. For instance, authors who write stories set in the future inevitably envision that future as a scientific one, even if some of those stories, such as H.G. Wells' *The Time Machine*, depict a rather grim outcome of contemporary science and technology. This presumption seems to reflect the power of the sciences over our imagination. Few people could really take seriously the idea that in the year 2453, say, human cultures might not be 'scientific' in any sense we would recognise. Or if they turn out not to be, then something, somewhere down the line, must have gone very wrong -

perhaps a meteorite impacted the Earth and brought an end to civilisation, taking science and everything else with it. That is a dramatic scenario, but it indicates just how influential the presumption of a scientific future is. One can understand why people are naturally keen to ensure the persistence of science after all, it is, at present, the best resource we have for understanding and manipulating the material world. But is it possible that, sometime in the future whether in decades or centuries human beings might cease to be engaged in science?

Today, many groups are rightly cautious or critical of science, in regard to issues about, for instance, the environment or safe energy sources. Such environmental and other worries are not new, of course, but science as an institution and as a body of knowledge has become

entrenched within our life. Even if certain policies, like animal cloning, are objected to on moral grounds, and even if other projects, like manned space flight, are criticised on financial ones, there is no real sense that science might cease to be a central and valued feature of our culture. For sure, there may be changes in the particular projects we pursue. But that science might cease to be a significant feature of human life seems so remote a possibility as to be practically inconceivable.

1. Which of the following statement/s is/are true as per the passage?
  1. Science has information about all of contemporary human life.
  2. The sciences will remain central and valued features of human cultures into the future is often an implied presumption.
  3. Science is the most powerful and pervasive features of modern human cultures.
  4. Today, a majority of the groups are rightly cautious or critical of science issues in regard to the issues about environment or safe energy sources.
2. Which of the following tells about the power of science over our imagination?
  1. Authors, envision the future has a scientific one even if some of those stories depict a rather grim outcome of contemporary science and technology.
  2. Only few people could really take seriously the idea that in future, human cultures might not be 'scientific'.
  3. Some of the images we get when told to think about science may enjoy rich histories, whilst others may be quite new, but tells that science has a rich resource to appeal to.
  4. Sciences will remain central and valued features of human cultures into the future.
3. Which of the following tells about the author's agreement on science being a significant feature of human life?
  - i. There seems to be a strong presumption that, barring catastrophe, the sciences will remain central and valued features of human cultures into the future.
  - ii. Science is one of the most powerful and pervasive features of modern human cultures.
  - iii. Science informs much of contemporary human life, has done for some time and, one supposes, will continue to do so into the future.
  - iv. Science might cease to be a significant feature of human life seems so remote a possibility as to be practically inconceivable.

1. Only ii.
2. i., ii., and 1v.
3. i. and iv.
4. All of the above77

## Passage 52

Yet, there are very many ways in which this could happen. An important point to start with is that science is not automatically valued by human beings. No-one simply 'does' science, period. Instead, we do science because we imagine that it will fulfil our needs and satisfy our interests. These interests can be intellectual ones (focused on curiosity and learning), practical ones (to improve health and the environment), or economic and political ones (to produce new materials and technologies for profit or to impress one's rivals). Other interests are available too, and doubtless new ones may emerge in the future. But the point here is that the value of science depends upon its capacity, whether real or imagined, to satisfy our needs and interests. In today's world, science is highly valued because we value curiosity and inquiry and see technology as an essential means of coping with certain features of our world. However, there are plenty of examples of cultures and communities which do not, or did not, value science in the way that we do.

Examples might include the Amish, who value activities only insofar as they contribute to one's moral improvement. The Amish often report their puzzlement at the time and energy we spend on science because, to their minds, scientific research and development does not make one a better person. In a similar vein, Wittgenstein invited us to imagine a culture dominated by belief in a Last Judgement. The members of that culture, he suggested, would be quite justified in their disinterest in science, because it is hardly obvious that a deep knowledge of the structure of matter, or the behaviour of chemicals, will help one to save one's soul. And there are many people for whom knowledge for its own sake is not valuable; they prefer moral improvement, artistic activities, or committed religious practice. If, in the future, these sorts of moral, artistic, and religious concerns become dominant within human societies, the significance assigned to science will change. It might become the case that science passes away as a feature of those societies, for the good reason that such knowledge becomes a matter of indifference to people it would not relate to anything they cared about.

One can also imagine cultures and communities which, far from being indifferent to science, view it as a source of corruption. The French philosopher Jean-Jacques Rousseau warned that science 'owed its birth' to two key human vices, 'sloth' and 'vanity'. Human beings, lazy and vain as they are, suppose that through science they can understand how the world works



and therefore manipulate it, satisfying their sloth and their vanity. Later philosophers shared Rousseau's worry. That melancholy Dane, Søren Kierkegaard, warned that 'in the end, all corruption will come from the natural sciences' because they present us with a new ideal for life one of inquiry and knowledge rather than embracing what Kierkegaard saw as the true goal of life, the Christian faith. In more recent times, there are many environmentalist, feminist, and pacifist critics who see science as a source or reflection of a disturbing human desire to dominate and control. For these critics, anthropogenic climate change, gender inequalities in the scientific ranks, and the deep complicities between science and the military are all good reasons to reassess the privilege we give to science.

Perhaps over the coming centuries, we will return to deep moral and religious concerns, so that an understanding of the fine structure of matter, or the properties of chemicals, no longer seems to be what really matters. Or maybe ongoing environmental ills will prompt us to regard science as a source of moral and intellectual corruption one whose legacy is a desolate biosphere. I cannot say how likely these scenarios are. No-one can know the future; however, my point is simply that, despite the power and presence of science in the modern world, such scenarios are possible.

1. What is the central idea of the passage?
  1. Whether or not science fulfils our needs and satisfies our interests?
  2. Will science cease to be a valuable function of our future?
  3. Whether or not science helps one in moral improvement, and in saving of one's soul?
  4. Should we return to deep moral and religious concerns from our deep knowledge of the structure of matter or the behavior of chemicals?
2. Which of the following can be the possible reason/s for deteriorating the value of science?
  - i. People cease to value curiosity and inquiry and cease to see technology as an essential means of coping with certain features of the world.
  - ii. Moral, artistic, and religious concerns become dominant within human societies.
  - iii. Anthropogenic climate change, gender inequalities in the scientific ranks, and the deep complicities between science and the military are good reasons to reassess the privilege we give to science.



1. Only iii.
2. Both i. and iii.
3. Both i. and ii.
4. All of the above

3. Does author value science?

1. Yes
2. No
3. May be
4. Cannot be determined

### Passage 53

Many animals have mastered the trick of gliding through the forest canopy. Flying frogs stretch the webbing between the toes of their enlarged feet. Some lizards spread elongated ribs covered in flaps of skin. And the colugo, a strange South-East Asian mammal, can travel as much as 70 meters (230 feet) between trees by spreading a membrane of skin that connects its limbs. Despite a lack of obvious body parts that can double up as a decent pair of wings, some snakes, too, can glide for remarkable distances.

To discover how snakes manage it Jake Socha of Virginia Tech and his colleagues conducted a series of test flights with paradise tree snakes, a mildly venomous variety found in parts of Asia. They launched the snakes from the top of a 15-metre tower and used four video cameras to construct 3-D images of the animals' trajectories. The results, just published in *Bioinspiration and Biomimetics*, show not only that flying snakes are surprisingly good aviators but also that they employ some complex aerodynamic tricks. A paradise tree snake flattens its body into an aerofoil-like shape that can provide a degree of lift before it takes off from a branch by jumping upwards. It then falls at a steep angle and starts undulating from side to side. As it gains speed its glide path becomes shallower, allowing it to cover a greater distance. The researchers found some snakes could glide for 24 metres.

The 3-D analysis showed the snakes take up a staggered posture when gliding, with their bodies angled upwards at about 25° to the oncoming air and their heads slightly higher than their tails. Dr Socha says this orientation seems to provide the creatures with an aerodynamic advantage. As a result of it, the wake of air forced backwards by one segment of the snake's undulating body may provide extra lift to the segment behind in the side winding glide. Flying fish rely on a similar flow of accelerated air from their pectoral fins to provide lift to their

smaller pelvic fins. Indeed, it is possible that the effect works both ways, and that rearward segments provide lift to those in front.

The snakes are also surprisingly maneuverable and have been seen to turn in mid-air. To find out if this might be deliberate, DrSocha limited their view from the tower so that they could see only straight ahead when they launched themselves. Once airborne, and thus able to observe trees to the side of their glide-paths, some of the snakes turned towards them.

DrSocha, who studies the relationship between form and function in animals, was partly funded in his snake research by America's Defence Advanced Research Projects Agency, which said it was interested in the science but obviously wonders about military applications.

DrSocha does not expect to see snakelike drones in the skies soon. However, the ability to slither through holes, to swim and to climb trees and rocks, as well as to glide between elevated features of the landscape, is an attractive mixture for designers of robotic vehicles. The staggered-wing effect, in which the front of the body helps to provide lift for the back, may also be of interest to aircraft engineers. In the long term, then, the world's battlefields may see machines that resemble some people's worst nightmares, slithering as they do towards the enemy both on the ground and through the air.

1. Which of the following could be an apt title for the passage above?

1. If Snakes Could Fly!
2. The Flying Snake
3. Slithering Through The Air
4. The Aerodynamic Body of Snakes

2. Which of the following is true as per the passage?

1. The flying fish have been known to maneuver their bodies while flying towards their prey, in order to have a high level of accuracy.
2. Some frogs and lizards apply the same flying techniques as the paradise tree snakes apply.
3. The aerodynamics orientation of the flying snakes to generate a glide is significantly different from the one employed by the frogs and lizards.
4. Snakes can flatten their bodies to generate the thrust required for a flight.

3. Which of the following can be inferred from the passage?
1. Defense funding for the Science projects is made with a motive to further the cause of science and technology.
  2. Flying snakes are a recent discovery and to properly understand the aerodynamics employed by them, further studies need to be done.
  3. Some projects which do not have a proven military application get a funding which is substantially lower than the projects which make significant contributions.
  4. Defense spending in the scientific projects often yield applications that could be employed to gain tactical advantages in the warfare.

## Chapter 2

### Answer Key

<b>Passage 1</b>	1. 2 2. 3 3. 2	<b>Passage 13</b>	1. 2 2. 2 3. 3	<b>Passage 25</b>	1. 1 2. 2 3. 4
<b>Passage 2</b>	1. 2 2. 4 3. 3	<b>Passage 14</b>	1. 3 2. 1 3. 2	<b>Passage 26</b>	1. 1 2. 3 3. 3
<b>Passage 3</b>	1. 4 2. 4 3. 4	<b>Passage 15</b>	1. 1 2. 4 3. 2	<b>Passage 27</b>	1. 3 2. 3 3. 4
<b>Passage 4</b>	1. 1 2. 2 3. 4	<b>Passage 16</b>	1. 2 2. 3 3. 4	<b>Passage 28</b>	1. 2 2. 5 3. 5
<b>Passage 5</b>	1. 1 2. 3 3. 1	<b>Passage 17</b>	1. 4 2. 4 3. 1	<b>Passage 29</b>	1. 3 2. 4 3. 1
<b>Passage 6</b>	1. 3 2. 4 3. 4	<b>Passage 18</b>	1. 4 2. 4 3. 3	<b>Passage 30</b>	1. 1 2. 2 3. 2
<b>Passage 7</b>	1. 4 2. 1 3. 2	<b>Passage 19</b>	1. 2 2. 1 3. 3	<b>Passage 31</b>	1. 3 2. 4 3. 2
<b>Passage 8</b>	1. 3 2. 4 3. 1	<b>Passage 20</b>	1. 3 2. 3 3. 4	<b>Passage 32</b>	1. 2 2. 2 3. 4
<b>Passage 9</b>	1. 3 2. 3 3. 4	<b>Passage 21</b>	1. 1 2. 2 3. 3	<b>Passage 33</b>	1. 2 2. 1 3. 4
<b>Passage 10</b>	1. 3 2. 2 3. 3	<b>Passage 22</b>	1. 4 2. 1 3. 1	<b>Passage 34</b>	1. 4 2. 3 3. 3
<b>Passage 11</b>	1. 3 2. 1 3. 3	<b>Passage 23</b>	1. 4 2. 2 3. 3	<b>Passage 35</b>	1. 2 2. 1 3. 2
<b>Passage 12</b>	1. 2 2. 2 3. 4	<b>Passage 24</b>	1. 1 2. 5 3. 1	<b>Passage 36</b>	1. 3 2. 2 3. 1

<b>Passage 37</b>	1. 2 2. 4 3. 2	<b>Passage 48</b>	1. 4 2. 5 3. 1
<b>Passage 38</b>	1. 5 2. 3 3. 5	<b>Passage 49</b>	1. 1 2. 2 3. 4
<b>Passage 39</b>	1. 5 2. 1 3. 1	<b>Passage 50</b>	1. 4 2. 3 3. 3
<b>Passage 40</b>	1. 2 2. 3 3. 3	<b>Passage 51</b>	1. 2 2. 4 3. 3
<b>Passage 41</b>	1. 5 2. 1 3. 3	<b>Passage 52</b>	1. 2 2. 4 3. 1
<b>Passage 42</b>	1. 3 2. 4 3. 2	<b>Passage 53</b>	1. 3 2. 3 3. 4
<b>Passage 43</b>	1. 3 2. 3 3. 1		
<b>Passage 44</b>	1. 2 2. 2 3. 3		
<b>Passage 45</b>	1. 5 2. 4 3. 5		
<b>Passage 46</b>	1. 3 2. 2 3. 3		
<b>Passage 47</b>	1. 5 2. 3 3. 4		

## Chapter 2

### DETAILED SOLUTIONS

#### Passage 1

1. 2

Refer to the first paragraph of the passage. It clearly indicates the importance of collective mutation and collective survival. Hence, the right answer is choice (2).

2. 3

Refer to the last paragraph of the passage. In this paragraph the author emphasizes the importance of social networks by showing a sharp contrast between the Neanderthal and modern men. Hence, the right answer is choice (3).

3. 2

The entire passage reflects the relationship between trades and evolution of human beings through ages. Hence, the right answer is choice (2).

#### Passage 2

1. 2

Refer to the 2nd line of the fourth paragraph, which mentions "self-interest". Hence 2. Option 1 can be safely ruled out. Option 3 has no mention in the context of vice's first interpretation. The same is true for the second part of the 4th option: ruthlessness has been associated with the 2<sup>nd</sup> interpretation of vice, not as its first interpretation as 'passion'.

2. 4

The word hypertrophy means- abnormal enlargement or excessive growth. Hence 4. The answer could have been arrived at by eliminating options as well. Also, in the given context, what follows the word is "that usurps the place of the whole..." Therefore, the word suggests that it is going to 'oust' something from its place, implying that it must be bigger/stronger etc.

3. 3

Option 1 can be ruled out since the author has, throughout the passage, tried to 'define' vice, and not 'social injustice'. The author has used mere interpretations of different kinds, and

any 'revolutionary' means. Hence 2 is ruled out as well. Again, the author has never made any predictions about whether vice 'will continue to lead to' anything at all. Refer to the last line of the passage. It clearly indicates what option 3 has stated. Hence 3.

### Passage 3

1. 4

4 is true and has been mentioned in the second last paragraph. The passage does not mention the duration for which the poles remain in the reversed state and hence options 1 and 2 can be ruled out. The passage also states that the Earth has undergone magnetic reversals several times. Hence 3 cannot be true either.

2. 4

Terms and people have been clearly mentioned in the passage.

3. 4

The last line of the third paragraph makes it clear that Wegner was a mobilist. The first line of the paragraph makes it clear that though Alfred Wegener's theory is considered an important in the development of modern plate tectonics, he did not propose the plate tectonic theory. 3 has not been mentioned in the passage. 4 is correct and has been mentioned in the fifth paragraph.

### Passage 4

1. 1

The passage does not say that Farooq believes Guru to be innocent. Farooq's reason for taking a stand against hanging Guru has been mentioned to be different. The author has maintained a neutral stand and has simply put forth the views of various concerned parties. The passage clearly states that more than two-thirds of the countries in the world have abolished the death penalty. The passage mentions various options a convict has after being sentenced to death by a court.

3. 4

The views of Human right activists and families of victims have been mentioned separately and are contradictory. The option to choose the way to choose death sentence is available in USA, not India. It is an observation that Guru has not been hanged even 10 years after he

was awarded death sentence, but this cannot be generalized into a rule. D has been mentioned to be true.

### Passage 5

1. 1

Options 2 and 4 can be ruled out straightaway. Option 3 offers 'as a party', which can, again, be ruled out since several parties would not be voting as 'one' party. Hence 1.

2. 3

Option 1 can be ruled out, since it talks about two countries 'at war'. If the option had offered something on the lines of negotiating on how to 'end' the war peacefully we could have gone for it.

Options 2 and 4 talk about sports, where as in the context of cooperative game theory the passage clearly states that "This is most naturally applied to situations arising in political science or international relations, where concepts like power are most important". Hence 3.

3. 1

Option 1 can be found at the beginning of the last paragraph. Option 2, 3 and 4 are opposites of what has been mentioned in the passage.

### Passage 6

1. 3

Refer to the next statement which provides an example for this statement, "He rejects... the overtures of the...". Hence 3.

2. 4

Options 1 and 3 are not the author's views but of other thinkers. Option 2 has not been presented/suggested anywhere. By combining the information given in the second para and the first line of the third para, option 4 can be derived. Hence, 4.

3. 4

Option 1 can be ruled out since Zuckerberg's wrecked relationships find mention only in the first paragraph. Option 2 talk's about the film's 'impact' on Zuckerberg's peers, something not mentioned anywhere in the passage. Option 3 can also be ruled out since the author



never uses any 'excusatory' words for Zuckerberg's character, nor picks 'flaws' in it. Now, refer to the first line of the passage. "The film 'The Social Network' tracks the rise and rise of Facebook, Mark Zuckerberg's online social network, but it also says something philosophically interesting about human relationships and our need for social recognition." Option 4 correctly summarises the entire passage. Hence 4.

## Passage 7

1. 4

The ability to attempt this question depends largely on familiarity with the words mentioned in the passage. A word of caution though- these are extremely frequently used words as far as the CAT 'Vocab' is concerned. Here's the explanation. The meaning of 'Heretic' is : a professed believer who maintains religious opinions contrary to those accepted by his or her church or rejects doctrines prescribed by that church OR anyone who does not conform to an established attitude, doctrine, or principle. Hence, ruled out. Eulogise = Praise someone. Again, ruled out. Pedantic = ostentatious in one's learning. Throughout the passage the author has shown concern over the omissions and insertions which had not either consented to or approved of and not tried to impress by rhetoric or exaggerated learning. Hence ruled out. As mentioned earlier, the author has shown extreme dissatisfaction at the unapproved liberty taken by the publisher, and has frequently expressed his anger over the same. Hence 4.

2. 1

Solution. Refer to the lines "especially at a time when I little thought, or feared, the unhappiness of living under them? Have not I the most reason to complain, when I see these very Yahoos carried by Houyhnhnms in a vehicle, as if they were brutes, and those the rational creatures? And indeed to avoid so monstrous and detestable a sight was one principal motive of my retirement hither." This helps us zero in on option 1, since the author goes on repeating that it is absolutely odious for him to see such an occurrence. Also, throughout the passage, there are repeated sentiments showing the author's proclivity towards the Houyhnhnms. Hence 1. Option 4 might appear confusing, but if we look at the last line carefully, it says that the sight of Houyhnhnms "being governed by" Yahoos is a detestable sight for him, and NOT what option 4 suggests.

3. 2

Option 2 may appear to be true according to the passage, but it is not. Firstly, the passage says 'were', whereas the option makes it 'are', thereby creating a generalisation and hence an error. And secondly, it is the opinion of the author's publisher, and that too for the time that has been referenced in the passage, not for EVER. Rest of the options can easily be located in the passage.

### Passage 8

1. 3

Refer to the first line of the second paragraph, "Play, art and science are the spheres of human activity where.....the necessities of life". Hence 3.

2. 4

Refer to the first two lines of the passage, "With man, as with every other species...there remains a surplus force". This implies that only after these basic needs have been catered, can people afford to look beyond and do something with this 'surplus force'. Hence 4.

3. 1

Option 2 can be ruled out as the passage doesn't harp upon the aims of mankind, but rather deals with what goes within with regard to the creation of activities that are not necessarily guided by necessities of mankind. Option 3, if chosen, would give the idea that the fuel for the aforementioned activities will be the key-note in the entire passage. However, although this force is an important feature to help us comprehend how activities of science, art and play germinate, it is NOT the central theme of the passage. Option 4 is too narrow. Option 1 correctly summarises what has been discussed throughout the passage, i.e. in all the three paragraphs.

### Passage 9

1. 3

Refer to the third paragraph of the passage. It deals with, how broadcasters cunningly befool the viewers and abide by the legal provisions simultaneity. Hence, the right answer is choice (3).

2. 3

Refer to the second paragraph of the passage. It clearly states that despite their precognitive powers the viewers are easily misled. Hence, the right answer is choice (3).

3. 4

Refer to the last part of the second paragraph. It indicates that the viewers should be made aware that 'paranormal programmes' are not for real and thus they must carry a tag of 'entertainment' or 'fiction, before them. Therefore the right answer is choice (4).

### Passage 10

1. 3

The passage explores the scientific and religious phenomenon and finally tries to conclude that science and religion are not necessarily at loggerheads. Hence, choice (3) is the right answer.

2. 2

The third paragraph indicates that even the religious texts are not free from contradiction. Hence, choice (2) is the right answer.

3. 3

The fifth paragraph of the passage explains that though Bible is otherwise flawless; it is not so in inconsequential matters. Hence, choice (3) is the right answer.

### Passage 11

1. 3

The right answer is choice (3). The "ultimate game" reflects that human beings are driven by their fairness instincts and are quick to locate and reject injustice.

2. 1

According to the first paragraph of the passage discrimination between wall street and AIG and ordinary individuals has angered the people.

3. 3

According to the passage human beings make a comparison between their own share(s) of things vis a vis share of other people. If they feel that they are getting a fair share, it makes them happy and they accept the deal. If they feel that they are getting a raw deal they feel insulted and reject the deal. Therefore, the right answer is 3.

### Passage 12

1. 2

“To be .....to be murdered” is the final conclusion the author has drawn from the passage. The author has explored both options of staying away from and indulging in killing of animals and has finally reached the conclusion that in order to survive and thrive in the unforgiving environment one has to face the choice “kill or get killed”. Therefore the right answer is: Choice (2)

2. 2

In the fifth paragraph of the passage the author comes to the conclusion that Biocentrism is nothing more than a type of self congratulating anthropocentrism. Hence, the right answer is: Choice (2)

3. 4

Through the entire passage the author explores the options of vegetarianism and meat eating and ultimately reaches a conclusion Nowhere in the entire passage has he supported either of the options. Hence the right answer is :Choice (4)

### Passage 13

1. 2

The expression ‘cheap motel room’ is used in the passage to indicate inappropriate public behaviour, which indicates that the bar has been raised in the field embarrassment. Hence, the right answer is: Choice (2)

2. 2

According to the author ‘face-book’ and ‘you tube’ has made us more insensitive towards real life embarrassment by repeatedly exposing us to manufactured embarrassments. Hence, the right answer is: Choice (2)

3. 3

The passage portrays embarrassment as an yardstick to measure the level of our acceptance of various social and public behaviour. Hence, the right answer:Choice (3)

### Passage 19

1. 2

The last sentence is actually a bit mocking in its tone. And hence, without understanding the tone of the author, it would be slightly difficult to understand its meaning. But, as has been stated a billion87 times by now, one should never look at the options in the verbal section without having understood the meaning of the question, and having predicted the answer to a reasonable distance. Having understood the tone of the author it is easy to refute the options. Option 1 states just the opposite of what has been intended, i.e. we are, in our current state, not capable of understanding everything with lucid clarity- the hint words are 'swallow', 'cheat' and 'ignorance'. Option 3 can be ruled out on similar grounds. Option 4 is completely absurd. Option 2 correctly represents the mood and tone of the author, wherein it can be seen in logical conjunction with what the author has been stating throughout the passage- i.e. it is hard to explain everything about telepathy with the known words and terms that we use. Hence 2.

2. 1

The term 'of choice' here, means 'deliberately'. The author implies, subtly, that she has deliberately chosen difficult expressions, since what she is trying to explain is somewhat hard to imagine for the reader- suggesting that it is as difficult for her to explain the phenomenon using common expressions. Hence 1.

3. 3

Options 1 and 4 can be ruled out since they have not been mentioned in the passage anywhere. Option 2 could be confused as the correct answer, since something similar has been mentioned in the 1st line of the 1st para. But please understand that the 1st line of the author is that he wants to PROVE that immortality provides a strong evidence, not that it ALREADY IS! Option 3 can be found in the 2nd para- "not by the transference of a thought, by identity of the thinkers". Hence 3.

## Passage 20

1. 3

This is a sitter. Refer to paragraph 2. Hence 3.

2. 3

A slightly tricky question. Although options 1 and 2 can be found in the passage, they are not in the context of the passage per se, but rather in the context of the perception of some tribes and groups of people. The passage agrees with only the 3rd option. Refer to the 1st line of the penultimate para. Hence 3.

3. 4

Options 1 and 2 can be ruled out as they are negative in meaning. We need the opposite of 'vilifying' (which means 'defaming') here. 'Transcend' means 'to go beyond', hence it is of no value in this context. 'Herald' means 'to welcome' or 'to announce', providing an apt antonym for 'vilifying'. Hence 4.

## Passage 21

1. 1

The expressions 'sprinkling ashes' and 'wearing sackcloth' imply 'mourning'. Hence 1.

2. 2

The author begins the paragraph by saying that the 'cosmos has sometimes degenerated into chaos', implying that change may not necessarily lead to a better outcome. Hence 2.

3.3

The author begins his second statement by using the words "The pity..." , implying that his further examples are of an 'unfortunately true' nature. Hence 3.

## Passage 22

1. 4

Although the passage defines the term 'use value', nowhere does it mention as to how the value is calculated. Hence 4.

2. 1

Refer to the 3rd line of the last paragraph: "But since x blacking, y silk, or z gold &c., each represents the exchange value of one quarter of wheat, x blacking, y silk, z gold, &c., must, as exchange values, be replaceable by each other, or equal to each other." Hence 1.

3.1

The passage begins by defining 'commodity' and goes on to talk about its 'use value'. Use value is further elaborated through terms like 'exchange value/intrinsic value'. Exchange value & Intrinsic value, thus, become subsets of Use Value itself. Hence the most suitable title from among the given choices is 1- Commodity & its Use Value.

### Passage 23

1. 4

Option 1 is contrary to the idea presented in the passage. Refer to the 4th para- last line. Option 2 talks about success in contemporary life- again an idea not discussed in the passage. Option 3 can be ruled out, as the author hasn't sided with either Smith or Darwin. Option 4 clearly states what the author has mentioned at the outset of the passage, i.e. Smith's theory of individual benefit is not 'always' favourable to groups.

2. 2

Option 1 can be ruled out, because the author does not harp upon the 'size' of competition at all. Option 3, is a factual error, as the author merely states that Smith's theory does not work in all cases, but does not say that Darwin's theory is superior. Option 4 talks about the difference between animals and humans, whereas the author gives the example of animals to present the evolutionary theory in its totality by giving examples from different kinds of groups and changes therein.

3. 3

Options 2 and 4 can be safely ruled out, as both are extremes. The author is not 'mocking' anywhere. Nor has he used bombastic language. Nor can the author's tone be described as critical, for he never derides any of the theories presented, but merely draws the limitations of each. Also, the author's tone cannot be categorized as merely factual, since she not only takes facts into accounts, but also analyses them to come to a conclusion.

### Passage 24

1. 1

2. 5

The passage does not provide any information about how to find 'calm'.

3. 1

Refer to the 8th para.

### Passage 25

2. 2

Refer to the last line of the penultimate para.

3. 4

Refer to the first two lines of the 4th para, and the first line of the 5th.

### Passage 26

1. 1

Refer para 3. It says emotions are in charge of the temple while moral reasoning is just a servant or less important..Also it is not about importance or superiority but about the role. Thirdly the issue here is "moral judgements"

2. 3

Refer para 7. In important moments or crises we use reason which can include cost-benefit analysis.<sup>89</sup>

3. 3

Refer para 8. Sentence 3rd talks about bookish philosophy. This can give you a hint. Moreover the word Talmud means a collection of ancient writings on Jewish laws.



### Passage 27

1. 3

Refer para 3. The example is not about the popularity of the classical music, but about the timeline of trends within classical music

2. 3

This is a knowledge based question. Repertoire means a collection.

3. 4

This is an inference based question. Refer para 5th and last para.

### Passage 28

1. 2

Refer para 4th, line 2nd.

2. 5

Refer para 5th, line 3rd.

3. 5

None of the four choices are an explanation of the term an algorithm. It means a group of instructions. Refer para 2nd –“execute your algorithm”.

### Passage 29

1. 3

refer para 3rd, line 5. “..it’s none of your damn business.”

2. 4

refer para 4th, line 1. The writer does not think that writing is grinding at all.

3. 1

refer para 3rd.

### Passage 30

1. 1

refer first and last para. Creativity is the main issue.

2. 2

refer last sentence of the passage.

3. 2

refer para 3, last sentence.

### Passage 31

1. 3

Refer para 3rd line 5,6,7. The author says 'you may insist.... that nero was mad- what some of us would rather call.....' Choice (3)

2. 4

Refer para 1st, line 4. :Choice (4)

3. 2

Refer last para. :Choice (2)90

### Passage 32

1. 2

Refer to the opening lines of the 2nd para, where the author goes on, in detail, to provide an analogous instance from 'off-screen'. By citing the Vietnam War's example, the author draws parallels of the situation of black soldiers and the Indians. Just as Blacks were unsure of relief from oppression back home, despite their participation in the US's War, the Indians could not be sure of Buck's intentions. Hence 2.

2. 2

The key lies in the interpretation of the first clause of the sentence, which clearly states that the elements of heroism in Buck and the Preacher require interrogation, because it is a film that does not use the conventional ways for depicting heroism. Hence a deep interrogation/analysis is required to comprehend what the movie presents as 'heroism'. Hence 2.

3. 4

Statement 1 is in the context of westerns alone. 2 is in the context of the film. 3 talks about 'contradictory realities'. 5 talks about 'western policies'. 4 is the only statement that serves as author's basic point of view as well as conclusion. Hence 4.

### Passage 33

1. 2

The passage is about Spirits and Magic among the Tinguian People. : Choice (2)

2. 1

Refer last para. The inconsistencies are justified in the name of 'custom' which is unquestionable: Choice (1)

3. 4

Refer para 2, second last line. :Choice (4)

### Passage 34

1. 4

All the options, except 4, are extreme in their meaning. Hence 4.

2. 3

Refer to the 2nd paragraph. Options 1, 2, 4, and 5 have no bearing with the question. Option 3 is almost a direct representation of what has been stated towards the end of the 2nd paragraph. Hence 3.

3. 3

Refer to the 5th paragraph, 1st line. Hence 3.

### Passage 39

1. 5

1 and 2 have not been stated in the passage. 3 and 4 are generalizations. Hence 5.

2. 1

The passage does not differentiate what does 'hostility' and 'aggressive behaviour' constitute. It is not clear how violence punishing game increases hostility but does not increase aggressive behavior. That is the assumption the whole argument rests upon.

3. 1

It is clearly mentioned that the most significant factor for the heightened aggressive behaviour of the players is the fact that violent behaviour in the game is rewarded outside of the game. In passage 1 it is stated "players implement their "violence is rewarded" psyche out of the game as well" and in passage 2 it is stated: "...sports involve some physical domination of the opponent, which is rewarded by the fans, coaches and other players...". This clearly makes option 1 the answer. One of the other options can be inferred from the given passages.<sup>91</sup>

#### Passage 40

1. 2

During the whole passage, the constant complain of the author has been that Che has been converted into an icon, where as he does not deserve to be so because of the fact that people are actually not aware of true acts and his followers (including the ones who have participated in the revival of his popularity) have chosen to disregard his true self. The closest to this point of view is option 2. Option 1 and 3 are specific facts which the author provides in support of the above thought. Option 4 is a trivial answer. Option 5 is something which falls out of the purview of the given question.

2. 3

This is a easy question and the answer to it can be directly drawn from the line above the mentioned line in the question: "At other times the young bohemian seemed unable to distinguish between the levity of death as a spectacle and the tragedy of a revolution's victims." This clearly points out that option 3 is the answer.

3. 3

The author says the statement in order to highlight the irony that people who tout Che Guevara as their icon are also clueless that their icon contradicts whatever they stand for. The closest to this meaning of the statement is option 3. None of the other options can justify the meaning of the statement.

### Passage 41

19. 5

1 and 2 are small parts of the passage. 3 and 4 are generalizations. Hence 5.

20. 1

Read from the first line of the second paragraph- "thing = concept, name = sound image". Also from the next line, "sign = printed form + concept → printed form = sound image." Hence 1.

21. 3

Read the second paragraph: "His notion of the sign...will not be same as mine, for a variety of reasons." Hence 3.

### Passage 42

1. 3

The 'slaves' choose what they 'can' do over what they 'cant'.

2. 4

Refer to the 4th para "the aristocrats claim to acknowledge this equality in various empty manners -- such as equality"

3. 2

The other options are too broad and generalized.

### Passage 43

1. 3

Throughout the passage the author has tried to find out flaws in various thinkers' views.

2. 3

Refer to the last para.... "We like to think of ourselves in terms of activity, .....we are characterised by our passivities just as much as by our activities."

3. 1

Refer to the 3rd para, opening statement.

### Passage 44

1. 2

A is true- refer to the 14th line of the first para. E is true- refer to the earlier part of the first para.

2. 2

Refer to the example of 'race' in the first para, and the author's conclusion regarding the same. One can be tempted to go for option 5 also, but nowhere in the passage does the author show hatred for women.

3. 3

Refer to the latter half of the 2nd para.

### Passage 46

1. 3

Refer to the first line of the passage "I wholeheartedly believe that some music is...good or bad". Also, the author speaks nothing about the rest being either within categorization or without it; rather he explores the possibilities of subjectivities within the passage, all the while trying to question the belief of absolute categorization.

2. 2

Refer to the 5th last line of the passage "But if we were to acknowledge...discussion".

3. 3

Refer to the second para "sometimes we are attracted to music for a variety of emotional reasons...has comparatively little value, or at least less value, to others".

### Passage 51

1. 2

As per Para (3), only this statement is true. 1 is wrong because science does not have information about everything. It is nowhere mentioned. What is mentioned is it informs much of contemporary life as per para. 3. Similarly as per para 1 Science is not 'the most', it is one of the most powerful features. Same way, as per para 4, it is many groups, not a majority.

2. 4

This power is told by a presumption and that presumption is clearly stated in Para 3. Rest all others are the examples except option 3 which is irrelevant in this context.

3. 3

Only statements i and iv presents author's agreement.

## **Passage 52**

1. 2

Opening paragraph gives a clear hint that in what way this could happen that 'no one simply does science'. This shows that paragraph is all about discontinuance of science.

2. 4

All the above statements are explicitly stated in the passage. Statements i., ii, and iii. are stated in Para. 1, 2, and 3 respectively.

3. 1

Last line of Para. 1 gives the answer

## CHAPTER-3

### Four Question Passages

**Directions for Passages 1 to 34-:** Each passage given below is followed by a set of four questions.

Choose the most appropriate answer to each question.

#### Passage 1

“There was once a salesman, who because of his predisposition to be authoritative hated his job, as he had to be continually subservient to customers, which revolted against his primary nature. After he opted for a career switch and became a policeman, all his complaints vanished because in the new occupation, he was calling the shots.

“Research has revealed that our emotions, more than anything else, make us tired and cause serious health problems. Daniel Goleman, in his book working with Emotional Intelligence, says ‘Great work starts with great feeling.’

“Psychologists use the word “temperament” to describe the emotional aspect, which can be a reflection of the person’s personality. Type A personalities by their very nature strive for achievement and personal recognition, and are aggressive, hasty, impatient, explosive and loud in speech. They should be careful because they are prone to stress and heart disease.” Since the title and thrust of the article is emotional intelligence and life purpose, it is preferable to focus on this part. In my personal opinion, if the person concerned is struggling hard with himself like the example of the salesman above, any further analysis or expecting emotional intelligence out of that person is useless unless one gets to the root of the problem and solves that first, which in this example was to a drastic change in profession. Emotional intelligence and life’s purpose inevitably form a virtuous circle in the sense that if you are engaged in your life purpose for a majority of waking hours, you are in a better position to be emotionally intelligent, which in turn can rebound and result in high quality work or fulfillment of your life purpose.

Daniel Goleman’s book is virtually considered a Bible on emotional intelligence. “Except for the financially desperate, people do not work for money alone.. What also fuels their passion for work is a larger sense of purpose or passion. Given the opportunity, people gravitate to what gives them meaning, to what engages to their fullest commitment, talent, energy and skill. That can mean changing jobs to get a better fit with what matters to us” “Flow blossoms



when our skills are fully engaged... by work that stretches us in new and challenging ways. The challenge absorbs us so much that we lose ourselves in our work, becoming so totally concentrated that we may feel out of time. In this state, we seem to handle everything effortlessly, nimbly adapting to shifting demands. Flow itself is a pleasure. Flow is the ultimate motivator. Activities we love draw us in because we get into flow as we pursue them. When we work in flow, the motivation is built in — work is a delight in itself. Though there are rewards in terms of salaries, bonuses and stock options, the most powerful motivators are internal, not external. It feels better to do what we have passion for, even if the rewards are greater elsewhere.”

1. According to the passage the relation between a drastic change in profession and emotional intelligence is:
  1. one is inversely proportionate to the other.
  2. there is an absolute absence of any relationship whatsoever.
  3. a combination of both these elements has to be applied in each case.
  4. there is no room for emotional intelligence where a drastic change in profession is required.
2. Type A personalities are prone to stress and heart diseases as:
  1. they are the least understood ones.<sup>94</sup>
  2. they strive for excellence and are therefore over worked.
  3. they are unable to form the virtuous circle.
  4. they remain highly charged emotionally.
3. In the light of the passage it can be said that:
  1. money is but a poor motivator.
  2. motivation is multi pronged.
  3. people can be motivated only when they are aware of their life's purpose.
  4. money can be included among the various motivating factors.
5. Which of the following inferences cannot be drawn from the given passage?
  1. Money is the sole motivator for a select minority.
  2. Type A personalities are sentimental.
  3. Most of the time, People change jobs in order to do what they love to do.
  4. Daniel Goldman is an authority on emotional intelligence.

## Passage 2

In the dictionary the word deception means to deceive, to cause another to believe what is not true. To mislead. At face value, this is quite immoral. Generally, we would say it would be highly improper to mislead anyone to believe something that is not true. Yet Sun Tzu endorsed this practice in his Art of War. Like many concepts in life (and as you might expect), nothing is as simple as it seems.

We will present two examples to fully examine the morality of deception. The first example is about the idea of stealing. We all tend to believe theft is wrong. In almost all cases, taking someone's property without payment is extremely inappropriate. However, would it be immoral for a penniless parent to break into a drugstore to get medicine for his sick infant? Some would believe not in this instance. Why? Although this is still considered stealing, it's overshadowed by something good: caring for a helpless child. This first example is to show how even a disagreeable idea can be made proper under the right circumstances.

Our second example is a story about a determined monk. He vowed to never tell a lie, to never deceive, i.e., to never use deception. This monk is obviously someone committed to staying moral. One day, while meditating under an oak tree, he was interrupted by a young boy. The boy said people are after him, but he claimed innocent to any wrongdoing. The youth further stated that he will now climb up the oak tree and urged the monk not to tell anybody where he's hiding. The monk believed him and promised to not say a word.

When a group of angry people came and questioned the monk if he knew whether a young boy had passed his way, the monk thought hard about the inquiry. If he tells them where the boy is, then he would break his promise. If he tells them no, then he would be lying. Finally the monk had the solution: he simply pointed up -- in the direction of the youth. The boy was then dragged down and subsequently punished. Needless to say, the monk was relieved he had kept his unbroken record of never telling a lie. Nevertheless, he had placed his ideals above bringing harm to someone innocent. This act is cruel and hardly moral. The second example is to show how an agreeable idea can be made improper under some circumstances.

The question still remains: is deception wrong? To Sun Tzu, it is the Way of warfare; it must be applied. For him, deception increases the chances of a quick victory. With it come reduced hardships and the sparing of soldiers' lives. In fact, if the general can successfully deceive the enemy, he will likely achieve the highest accomplishment in warfare -- victory without fighting.

Implied throughout The Art of War, Sun Tzu preferred using implements of psychology (such as deception and diversion) over direct attacks by military force. It's apparent which results

in the least amount of loss. He knew that psychological damage can be returned to normal over time but a "destroyed nation cannot exist again, the dead cannot be brought back to life."

Therefore, one can only conclude that deception is amoral; the degree of its morality would depend on the situation, and of course, the observer's perception. Note that from the perspective of a hardened warrior and strategist like Sun Tzu, deceiving someone is simply a duty that must be done...like brushing ones teeth. You brush your teeth so you can keep them clean. This promotes a healthy body. Likewise, he uses deception so he can achieve military victory. This promotes a secure nation. In these particular instances, both acts are neither sinful nor pious, and have little to do with morality.

1. The expression 'morality of deception' reflects
  1. that nothing is as simple as it seems.
  2. the way of the warrior.
  3. victory without fighting.
  4. ethical skullduggery
2. By adopting which of the following techniques did Sun Tzu devise a plan to minimize casualties?
  1. The question, 'is deception wrong?'
  2. Using deception and diversion.
  3. Reducing hardships.
  4. By applying the way of the warrior.
3. Sun Tzu preferred psychological war over real war as:
  1. the former was less expensive than the latter.
  2. he wanted to minimize casualties.
  3. real war causes irreversible damage.
  4. it is impossible to bring back the dead into the land living.

4. In which of the following way has the author drawn an analogy between 'using deception for military victory' and 'brushing our teeth'?
1. Both of them clean. Brushing cleans our teeth whereas using deception for military purpose cleans our enemy.
2. Both are necessities and thus not attached to morality.
3. Both render benefit. 'Brushing' benefits our teeth whereas using deception for military victory, benefits our motion.
4. Both are routine jobs and are done without fuss.

### Passage 3

A epistemological **paradigm** shift was called a scientific revolution by epistemologist Thomas Kuhn.

A scientific revolution occurs, according to Kuhn, when scientists encounter anomalies which cannot be explained by the universally accepted paradigm within which scientific progress has hitherto been made. Once new discoveries are made that cannot be reconciled with a current paradigm and these results are independently confirmed by other scientists, then the scientific community is forced to create a new paradigm in line with the evidence. This is a key difference between sciences (and generally to science and other belief systems); adherents of the scientific method are generally forced to change their beliefs when new facts and compelling logic are presented.

A common misinterpretation of Kuhnian paradigms is the belief that the discovery of paradigm shifts and the dynamic nature of science is a case for relativism: the view that all kinds of belief systems are equal, such that magic, religious concepts or pseudoscience would be of equal working value to true science. Kuhn vehemently denies this interpretation and states that when a scientific paradigm is replaced by a new one, albeit through a complex social process, the new one is always better, not just different. These claims of relativism are, however, tied to another claim that Kuhn does at least somewhat endorse: that the language and theories of different paradigms cannot be translated into one another or rationally evaluated against one another — that they are incommensurable. This gave rise to much talk of different peoples and cultures having radically different worldviews or conceptual schemes — so different that whether or not one was better, they could not be understood by one another. However, the philosopher Donald Davidson published a highly-regarded essay in 1974, "On the Very Idea of a Conceptual Scheme," arguing that the notion that any languages or theories could be incommensurable with one another was itself

incoherent. If this is correct, Kuhn's claims must be taken in a weaker sense than they often are.

1. What are the major differences between science and other belief systems according to the passage :
  1. The results are independently continued by other scientists only in case of new discoveries in the field of science.
  2. Only the scientific community is forced to create a new paradigm.
  3. Only in the field of science it can be observed that some anomalies cannot be explained by universally accepted paradigm.
  4. In the field of science, paradigms change only when it can't be explained with the help of old paradigms; in other belief systems it is not so.
2. Which of the following inferences cannot be drawn from the passage:
  1. All kinds of belief systems are equal.
  2. When a previous scientific paradigm is replaced by a new one the new one is always better than the previous paradigm.
  3. The language and theories of different paradigms cannot be translated into one another.
  4. If Donald Davidson's claims are correct Kuhn's claims must be taken in weaker sense than they often are.
3. Donald Davidson argues that
  1. Languages and theories are incommensurable
  2. Radically different people and cultures cannot be understood by each other.
  3. All languages or theories are commensurable with one another.
  4. The notion that all languages and theories are in commensurable to one another is a false assumption in itself.
4. It can be concluded from the passage:
  1. Kuhn's views hold supreme.
  2. Paradigm shift is pervasive function.
  3. New paradigm is always better than old ones.
  4. Kuhn's views are pretty strong but they may not be as strong as they seem to be.

## Passage 4

Most questions of whether and how language shapes thought start with the simple observation that languages differ from one another. And a lot! Let's take a (very) hypothetical example. Suppose you want to say, "Bush read Chomsky's latest book." Let's focus on just the verb, "read." To say this sentence in English, we have to mark the verb for tense; in this case, we have to pronounce it like "red" and not like "reed." In Indonesian you need not (in fact, you can't) alter the verb to mark tense. In Russian you would have to alter the verb to indicate tense and gender. So if it was Laura Bush who did the reading, you'd use a different form of the verb than if it was George. In Russian you'd also have to include in the verb information about completion. If George read only part of the book, you'd use a different form of the verb than if he'd diligently plowed through the whole thing. In Turkish you'd have to include in the verb how you acquired this information: if you had witnessed this unlikely event with your own two eyes, you'd use one verb form, but if you had simply read or heard about it, or inferred it from something Bush said, you'd use a different verb form.

Clearly, languages require different things of their speakers. Does this mean that the speakers think differently about the world? Do English, Indonesian, Russian, and Turkish speakers end up attending to, partitioning, and remembering their experiences differently just because they speak different languages? For some scholars, the answer to these questions has been an obvious yes. Just look at the way people talk, they might say. Certainly, speakers of different languages must attend to and encode strikingly different aspects of the world just so they can use their language properly.

Scholars on the other side of the debate don't find the differences in how people talk convincing. All our linguistic utterances are sparse, encoding only a small part of the information we have available. Just because English speakers don't include the same information in their verbs that Russian and Turkish speakers do doesn't mean that English speakers aren't paying attention to the same things; all it means is that they're not talking about them. It's possible that everyone thinks the same way, notices the same things, but just talks differently. Believers in cross-linguistic differences counter that everyone does not pay attention to the same things: if everyone did, one might think it would be easy to learn to speak other languages. Unfortunately, learning a new language (especially one not closely related to those you know) is never easy; it seems to require paying attention to a new set of distinctions. Whether it's distinguishing modes of being in Spanish, evidentiality in Turkish, or aspect in Russian, learning to speak these languages requires something more than just learning vocabulary: it requires paying attention to the right things in the world so that you have the correct information to include in what you say.

1. Based on the information given in the passage, which of the following statements can be regarded as a correct inference?
  1. The author believes that the language we use shapes our thought process.
  2. The author cannot decide whether the language we speak shapes our thoughts or not.
  3. The author believes that both schools of thought have equal merits.
  4. The author refrains from opining on the veracity of either of the schools of thought.
  5. The author believes that the language we use does not shape our thought process.
  
2. By citing the example of a sentence in the first paragraph the author wants to
  1. show the poverty of English language.
  2. highlight that different languages require different syntaxes.
  3. show that Russian is a more comprehensive language than English.
  4. show that out of the three languages mentioned, Turkish is the most complicated.
  5. highlight that the complexity of different languages depends on verbs.
  
3. Based on the information given in the passages, which of the following statements is likely to garner support from the believers of cross-linguistic differences?
  1. Cricket is popular in both England and India, because India was under British rule for a very long period.
  2. The Japanese will savour sea-food more than the Pakistanis, because of Japan's proximity to sea.
  3. Da Vinci's Mona Lisa will get a different review from a Chinese art critic, than from a Russian art critic.
  4. India and Pakistan will fight over Kashmir because both look at it from the same perspective.
  5. People of all the countries will value honesty if it were commonly proven to be the greatest virtue.
  
4. The primary purpose of the passage is to
  1. present a commonplace idea and its inaccuracies.
  2. describe a situation and its potential drawbacks.
  3. explore the implications of a finding.
  4. open a debate on a frequent source of disagreement.
  5. propose a temporary solution to a problem.



## Passage 5

In calm water, one may feel the power of one's paddle, propelling a boat from bank to bank, under low shady trees and over shallow rocks where tadpoles nest. When life is calm, one feels in control. This type of control is known as "primary control." This type of control is embraced most strongly by Western values. These are the same values that drove Watson, Skinner and the other American Behaviorists to develop technologies of behavior modification that have lessened so many areas of human suffering, from bed wetting to panic attacks. Primary control is the mentality of the American Frontier, where people grab their bulls by their horns. Of course this is the best way to enjoy the doldrums of a calm river, in between rapids. Put your paddle in the water, engage your will and attention, and go where you want so long as you keep heading downstream.

In the turbulence of rapids, life demands a different strategy. What would happen if you actually grabbed a bull by its horns? Not such a good idea after all. Here one is better served by "secondary control" strategies. Secondary control is embraced by indigenous and Eastern cultures. This is the control of the Tao, where a river becomes stronger than rock, as the former flows around the latter. When approaching whitewater, one opens one's awareness, gazing downstream, and building a holistic map of the various possible paths ahead. An open and flexible gaze is the key. If one's gaze is too fixed, opportunities may be missed. If one plunges ahead too quickly, then one may run smack into a "stopper." A stopper is a rigid washing machine-like dynamic that can capsize you and hold you against the bottom of the river for hours or even days (or so told the British training videos we showed our campers before we took on the mighty Peshtigo!).

Just as important as an open and flexible gaze is an open and flexible connection to the river. When entering rapids, one should maintain contact between one's paddle and the river. If you pull your paddle out of the water, you may lose your balance and tip. If you dig too deeply into the water, your paddle may hit a rock and launch you into the rapids. Rather - one stays balanced and poised for action, aware and connected with the rushing water, neither dominant over it, nor fused with it. One's evaluations also stay flexible. If you miss a path, you flow with it, into the next path. It is rarely an efficient strategy to fight against the current. In turbulence - the best strategy is to maintain light contact and awareness, to seek "oneness" with the river and its complex flows.

This great paradox is one of the most difficult for humans to grasp and live by, to put our usual instincts aside and to willfully release from ourselves our agendas in times of great chaos. Nowhere is this truer than when one is in the grip of the dreaded "stopper," which holds us down in our most dire of circumstances. The only way out of a stopper is to give



ones self over to it. Struggle depletes oxygen and pulls one down. If one relaxes, a stopper is more likely to spit you back out into the water. When it does, it also pays to remember to keep one's head upstream - feet make better springboards than heads do.

1. In the context of the passage, the word 'doldrums' in the first paragraph can be best replaced by
  1. stimulation
  2. inactivity
  3. opportunity
  4. control
  5. situation
2. Which of the following statements is the author least likely to agree with?
  - A. Eastern countries are likely to fare better in a crisis.
  - B. Western countries are likely to fare better in a crisis.
  - C. Eastern countries are more likely to avoid unnecessary conflicts.
  - D. Western countries are likely to have an up-front approach to problems.
  - E. Eastern countries are likely to recognise opportunities better.
  1. A and C
  2. Only B
  3. B and C
  4. D and E
  5. B and E
4. By stating that 'feet make better springboards than heads do.' the author wants to
  1. highlight the humorous side of the situation.
  2. insist on the importance of keeping the head above water.
  3. say that in the event of a collision, feet will be able to take the hit better.
  4. show that even in a crisis, it is important to keep one's cool and act with wisdom.
  5. point to the paradox of putting our usual instincts aside and to act with prudence.
5. A suitable title for the passage could be
  1. Turbulent Waters of Life.
  2. Primary and Secondary Control.
  3. Control and Chaos in Everyday Life.
  4. Chaos theory and life.
  5. Western vs Eastern Values.

## Passage 6

For Plato and Aristotle an essence had been both what causes a thing to be, and what causes a thing to be of a specific kind or species. For Plato the essence of a tree was the other-worldly form or *eidos*. This other-worldly form was the cause of the tree in that the trees of this world were mere shadows of that essential tree in the other world, but that essence or *eidos* was also what all trees shared and thus made them all members of the same species. Similarly, with Aristotle the essential form of a thing was what caused it both to be, and to be of the specific kind that it was.

The modern era, however, and the advent of a mechanical philosophy of nature, began to change the way we thought about 'essence'. According to corpuscularians, like Isaac Newton, Robert Boyle, and John Locke (just to mention a few), what we observe as the sense qualities of material objects are the product of tiny insensible corpuscles. Since the arrangement and motion of these insensible corpuscles produced what we observe on the level of everyday experience, such corpuscular structures were thought to be the real essence or cause of a thing.

Since, however, these corpuscles were insensible and unknown to the seventeenth century, they could not serve to denominate species. They may be what causes a thing to be, and even to be the kind of thing it is, but from the perspective of our denomination of species such unknown corpuscular structures were of no use. So in spite of this new belief in the corpuscular structures that underlie and cause the material world to be as it is, our understanding of the world still had to be denominated according to ideas of kinds or species that were very much like those of Plato and Aristotle. That is, they were ideas or concepts based upon what we see on the level of everyday experience rather than what exists on the microscopic level.

Thus, with this new corpuscular philosophy, which would eventually evolve into modern atomic chemistry, we are presented with the new idea that what causes a thing to be and what causes it to be of a specific kind (at least from our perspective) are two different things. According to John Locke, since these microscopic structures, which are the real essence of a thing, are unknown, the essences that we use to group things into species are quite different from those internal microscopic structures that are the cause of a thing. In Book III of *An Essay Concerning Human Understanding*, John Locke explains these two distinctive notions of the idea of essence:

"Firstly, Essence may be taken for the very being of anything, whereby it is, what it is. And thus the real internal, but generally in Substances, unknown Constitution of Things, whereon their discoverable Qualities depend, may be called their Essence. This is the proper original

signification of the Word, as is evident from the formation of it; *Essentia*: in its primary notation signifying properly Being. And in this sense it is still used, when we speak of the Essence of particular things, without giving them any Name.

Secondly, the Learning and Disputes of the Schools having been much busied about Genus and Species, the Word Essence has almost lost its primary signification; and instead of the real Constitution of Things, has been almost wholly applied to the artificial Constitution of Genus and Species. 'Tis true, there is ordinarily supposed a real Constitution of the sorts of Things; and 'tis past doubt, there must be some real Constitution, on which any Collection of simple Ideas co-existing, must depend. But it being evident, that Things are ranked under Names into sorts or Species, only as they agree to certain abstract Ideas, to which we have annexed those Names, the Essence of each Genus, or Sort, comes to be nothing but that abstract Idea.... And this we shall find to be that, which the Word Essence imports, in its most familiar use. These two sorts of Essences, I suppose, may not unfitly be termed, the one the Real, the other the Nominal Essence."

1. According to Locke

1. the real internal, unknown composition of things is their Essence.
2. the discoverable qualities of things depend on their constitution.
3. Essence of things is nothing but abstract ideas.
4. Essence of classification of things depends on abstract ideas.
5. Essence depends on a collection of simple co-existing ideas.

2. According to the passage what was the primary reason for the failure of corpuscularians?

1. They could not prove that the ideas of Plato and Aristotle were flawed.
2. The proposed corpuscles were microscopic in size and hence could not be seen.
3. The proposed corpuscles were a novel and imperceptible phenomenon to that era.
4. Corpuscularians ultimately had to fall back to the definitions of Plato and Aristotle.
5. Corpuscularians used abstract ideas for denomination of things into species.

3. The 'real' and 'nominal' essences are primarily different in their

1. definition and abstraction.
2. perception and definition.
3. formation and abstraction.
4. origin and perception.
5. origin and abstraction.

4. Which of the following statement/s, according to the passage, is/are true?
- A. Plato and Aristotle had similar views about essence.
  - B. Locke challenged the views of Plato and Aristotle.
  - C. Corpuscularians arrived at a conclusion different from the one arrived at by Plato.
  - D. Corpuscular philosophy evolved into modern atomic theory.
  - E. Abstract ideas were the bases for denomination of species.
- 
- 1. All of the above
  - 2. A, C and D
  - 3. A and E
  - 4. B, C and D
  - 5. A, C and E.

### Passage 7

The Commons problem starts at its base as a more sophisticated version of the prisoner's dilemma, an exercise that has been used to model everything from littering to nuclear proliferation. As we know from these exercises in which convicts stay mum or rat out their partners to cut a deal on their sentence, both inmates do better collectively over the long term by cooperating with each other and staying silent. But in any one-shot game, there will be no trust between the two of them and so they will both rat out one another. People often think negotiations about the global commons aren't dominated by the nasty and brutish forces one normally associates with international power politics (or our nation's prisons). After all, goes the argument, the commons involves "softer" security issues and sits so low on the foreign-policy-priority food chain that different tools and techniques are required. But this is not the case. Every one of the psychological strategies for approaching international talks is built on the idea of "cooperating" or "defecting." And whether one is dealing with hard or soft stakes, iterative and cooperative negotiations with clear costs and incentives are the most successful. At all levels of the international-negotiating spectrum, there are situations in which cooperation is possible even though people are vulnerable in the short run to exploitation.

Research has taught us that for cooperation to emerge, games must have multiple moves and the future has to matter. The logic is straightforward: if you are out to win a one-move game, defection is the dominant strategy (like the tyranny of small decisions in the commons problem). But defection will lose its dominance if what you do on your turn will affect what the other player does on his next. Thus, in attempting to produce cooperation among states

to conserve the global commons, we should seek to create multiple-move negotiations in which the future matters. Make a trade agreement conditional on a greenhouse-gas treaty. Make opening one's borders to imports conditional on refraining from overfishing. This is an argument, in short, for ongoing international entanglements. It is a way to avoid the anarchy of a global environment where no one governing body enforces all laws.

Research also shows that even if there is no way to enforce agreements, people (and governments) who talk about the dilemma are more likely to work together than those who do not. So one major aim of the Obama administration's Major Economies Forum on Energy and Climate is to avoid the failures of the Kyoto Protocol discussions. As Andrew Revkin writes in the New York Times, "While a grand if loosely outlined accord was forged in Japan in December of [1997], subsequent negotiations over details left the pact emasculated, by many accounts, and also without United States' support." The Kyoto treaty, sweeping and lacking in specifics, didn't necessitate much follow-through or give-and-take among its signatories. As such, it was rejected by the Senate and later wholly jettisoned by the Bush administration. The Kyoto fiasco goes to show that if parties aren't in it for the long haul and don't succeed in setting common terms, defection is likely. So conversation in addition to the threat of retaliation seems to foster cooperation.

And chances of success are further increased if you "start out nice." That is, cooperating. True, cooperators are vulnerable to exploitation, but they open the possibility of a virtuous cycle of mutual cooperation. Defectors are doomed to a vicious cycle of defection. Political scientist Robert Axelrod showed some years ago that the simple strategy of "tit-for-tat"—start out cooperating and from then on, do whatever your partner did on the previous turn—bested all comers in a prisoner's dilemma "tournament." (Actually, it bested all comers but "tit-for-two-tats," an even nicer, more forgiving strategy.) And this was in a situation in which the aim was to win, not to cooperate. The point is that cooperation does work and can be incentivized so it becomes the preferable strategy. This is not a blindly optimistic set of recommendations, simply relying on all states' better natures. As key in negotiations is the need to punish defection. What Axelrod found is that overly cooperative strategies were vulnerable to exploitation by defectors. And once a defection in tit-for-tat reciprocation begins, it is hard to avoid a vicious cycle.

1. The term 'global commons' as inferred from the passage can not be said to include—
  1. the overharvesting of trees by lumbar companies.
  2. the overplanting of land by farmers.
  3. the overproduction of a particular crop.
  4. the overdevelopment of suburban communities.
  5. the extraction of petroleum from a common pool by oil companies.
2. According to the passage, with regard to Kyoto protocol
  1. the Bush administration was more likely to solve the dilemma than the Obama administration.
  2. the Obama administration is more likely to seek co-operation over the dilemma.
  3. the Obama administration will succeed in coming to an agreed upon solution over the dilemma.
  4. the Obama administration is less likely to co-operate with other countries over the dilemma.
  5. the Bush administration failed to resolve the dilemma largely because the parties involved were unwilling.
3. According to the passage,
  1. people are more likely to show co-operation if the involvement is of greater duration.
  2. people are less likely to show co-operation if the involvement is of greater duration.
  3. people generally show co-operation when the stakes are hard.
  4. people generally show co-operation when the stakes are soft.
  5. people are more likely to exploit the 'tit-for-tat' strategy for a short term involvement.
4. According to the passage,
  1. people are mistaken about their notions of international power politics.
  2. a way to avoid the anarchy of a global environment is to endorse co-operation.
  3. cooperative negotiations are the most successful when the stakes are hard.
  4. the parties willing to co-operate are prone to being taken advantage of.
  5. a 'tit-for-tat' strategy is the best in a prisoner's dilemma "tournament."

## Passage 8

The question is: How does it come that in a day when the material means of happiness are much greater and more accessible than ever before, humanity, as acknowledged on all sides, should be going through a period of greater and more widespread unhappiness than at any time in the past? The recent vast progress in invention and in the development and perfection of mechanism and technique has led to man's almost complete mastery of his physical environment and of the material resources necessary to maintain life, and it has ushered in a day in which by even the most conservative estimate there can be abundance for all. How then should man be the unhappier for such an unquestionable advance? It will not do to say that the unhappiness is caused by the fact that great numbers are still denied access to the world's abundance for not only is this modern unhappiness a marked characteristic of those social grades in which there is no lack, but it is incontrovertible that the state of even the most depressed classes at the present day is materially in many respects higher than that of the most favoured classes of other times. How then are we to explain the growth of unhappiness and spiritual unrest, side by side with so great a progress in the material side of life, accompanied as it has been by a great development of medical and all other social services?

The difficulty takes us back to a distinction between the individual and the person which was very clearly made in Scholastic and has been for all practical purposes ignored or forgotten since.

On this distinction between the individual and the person, Professor Maritain says: Christian philosophy tells us that the person is a complete individual substance, intellectual in nature and master of its actions, 'sui juris' in the authentic sense of the word. And so the word person is reserved for substances which possess that divine thing, the spirit, and are in consequence, each, by itself, a world above the whole bodily order, a spiritual and moral world which, strictly speaking, is not a part of this universe, and whose secret is hidden even from the perception of the angels. The word person is reserved for substances which, choosing their end, are capable of themselves deciding on the means, and of introducing series of new events into the universe by their liberty, for substances which can say after their kind, 'fiat,' and it is so. And what makes that dignity, what makes their personality, is just exactly the subsistence of the spiritual and immortal soul and its supreme independence in regard to all fleeting imagery and all the machinery of sensible phenomena.

"The word individual, on the contrary, is common to man and beast, to plant, microbe, and atom. And, while personality rests on the subsistence of the human soul, individuality as such is based on the peculiar needs of matter which is the principle of individuation because

it is the principle of division, because it requires to occupy a position and have a quantity, by which that which is here will differ from what is there. So that in so far as we are individuals we are only a fragment of matter, a part of this universe, distinct, no doubt, but a part, a point of that immense network of forces and influences physical and cosmic, vegetative and animal, ethnic, atavistic, hereditary, economic and historic, to whose laws we are subject. As individuals we are subject to the stars. As persons, we rule them.

1. A suitable title for the passage could be
  1. Modern Civilisation and the Human Spirit.
  2. Man- a Slave to His Own Growth.
  3. The Contrasting Sides of Human Spirit.
  4. Mankind-The Individual vs. The Person.
  5. Material Gains- Are They Really Evil?
2. In the context of the passage, the phrase 'sui, juris' can best be replaced by
  1. supreme
  2. omnipotent
  3. legal
  4. omniscient
  5. autonomous
3. According to the passage,
  1. a boy who can prepare his own breakfast will qualify as a 'person'.
  2. a leader who motivates people for a good cause is an 'individual'.
  3. an 'individual' is more likely to be transient in nature than a 'person'.
  4. a 'person' is more dynamic than an 'individual' is.
  5. a 'person' is more likely to be supernatural than an 'individual' is.
4. By saying that individuality is based on the peculiar needs of the matter, the author means that
  1. individuality is devoid of anything spiritual.
  2. individuals are distinguished through occupying different spaces.
  3. individuals can be divided further but the persons cannot.
  4. individuals comprise of a discrete structure which is unique.
  5. individuals cannot display mastery of the objects around themselves.



## Passage 9

There is nothing more common than inconsistency and confusion over the imperative not to tell a lie. While “liar” is universally a term of opprobrium, almost everyone accepts that the social world would cease turning without a good scattering of white lies, half-truths and evasions.

In his new book *Born Liars: Why We Can't Live Without Deceit* (Quercus), Ian Leslie is the latest writer to try to work out some of what might follow from the simple realisation that lying is not always wrong. The key is to recognise that lying is a problem because of what it is not: telling the truth. And if lying is a complex matter that is because truth is too. So once we get to the truth about lying, we're already in a dizzying tangle of ideas. To give one example, I could promise right now to tell the truth, the whole truth and nothing but the truth. The problem is that sometimes telling the truth is not the point, telling the whole truth is impossible, and there may be things other than the truth that matter too. So even if I went on without a single further lie, the promise itself would have been one.

The problem with telling “the truth” starts with the definite article, because there is always more than one way to give a true account or description. If you and I were to each describe the view of Lake Buttermere, for example, our accounts might be different but both contain nothing but true statements. You might coldly describe the topography and list the vegetation while I might paint more of a verbal picture. That is not to say there is more than one truth in some hand-washing, relativistic sense. If you were to start talking about the cluster of high-rise apartment blocks on the southern shore, you wouldn't be describing “what's true for you,” you'd be lying or hallucinating.

So while it is not possible to give “the truth” about Lake Buttermere, it is possible to offer any number of accounts that only contain true statements. To do that, however, is not enough to achieve what people want from truth. It is rather a prescription for what we might call “estate agent truth.” The art of describing a home for sale or let is only to say true things, while leaving out the crucial additional information that would put the truth in its ugly context. In other words, no “false statement made with the intention to deceive”—St Augustine's still unbeatable definition of a lie—but plenty of economy with the truth.

This is also the truth of many lawyers, who always instruct their clients to say only true things, but to leave out anything that might incriminate them. This exposes the difference between a truly moral way of thinking and a kind of legalistic surrogate. We think more of our entitlements, rights and strict legal obligations and less of what is required to be a good person.

1. The statement “almost everyone accepts that the social world would cease turning without a good scattering of white lies, half-truths and evasions.”, can best be paraphrased as-
  1. The social order will collapse unless people recognise that lies are as integral to society as earth’s rotation.
  2. People understand that an absolute adherence to truth will decidedly create a turmoil in the society.
  3. People overestimate the value of truth and need to understand the importance of lies as well.
  4. Society needs to value truth only as much as it needs to value white lies, half-truths and evasions.
2. The author uses the statement “The problem with telling “the truth” starts with the definite article...” to imply that
  1. the usage of ‘the’ creates a notion that truth is absolute and defined.
  2. there is only one way to state an absolute and defined truth.
  3. ‘the’ misleads readers towards believing that truth is problematic.
  4. articles have a purpose and should not be used needlessly with ‘truth’.
3. According to the author,
  1. telling the truth is not the point.
  2. lawyers are liars.
  3. some things are more important than truth.
  4. people do not like the word ‘liar’.
4. A suitable title for the passage could be
  1. The Moral Aspect of Truth
  2. The Whole Truth
  3. The Truth and Law
  4. The Legality of Truth

## Passage 10

In the debate about the moral standing of human embryos, some defenders of embryo-destructive research have claimed that human embryos are not human beings until implantation (i.e., when the embryo attaches to the uterus, approximately six days after fertilization), and others have claimed that they are not human beings until gastrulation (i.e., when the possibility of twinning no longer exists and the primitive neural streak first appears, approximately 14 days after fertilization). These claims have been repeated by policymakers, scientists, and bioethicists alike, yet they fly in the face of the embryological evidence. Seeing why will put the embryo research debate on a more solid biological footing.

Over the past few years, Utah Senator Orrin Hatch has pushed aggressively for federal funding of embryo-destructive research. When it comes to abortion, Senator Hatch votes consistently pro-life; he believes we have a moral obligation to protect developing human beings. But he also believes that embryos produced outside of a woman's body, whether by cloning or in vitro fertilization, are not human beings unless or until they are implanted in a uterus. "At the core of my support for regenerative medicine research," he declared in 2002, "is my belief that human life requires and begins in a mother's nurturing womb." More recently, William Neaves, president of the Stowers Institute for Medical Research in Kansas City, has similarly claimed in public hearings that the embryo does not become a human being until implantation. According to Neaves, not until the embryo receives external, maternal signals at implantation is it able to establish the basic body plan of the human, and only then does it become a self-directing human organism. According to Neaves, these signaling factors somehow transform what was hitherto a mere bundle of cells into a unitary organism.

In reply to Hatch, Neaves, and others who make this argument, the first point to notice is that the standard embryology texts locate the beginning of the human individual at fertilization, not at implantation. Most people who point to implantation as the beginning of an individual human life— Senator Hatch is a prime example—offer not the slightest bit of evidence to support their claim, relying instead on an alleged intuition. But since such intuitions can be matched by contrary intuitions, and since the alleged intuitions of Hatch and others contradict the evidence supplied by embryological science, they have no evidential weight whatsoever.

Neaves does offer an actual argument, but it is severely flawed. He claims that at implantation maternal signaling factors transform a bundle of cells into a human organism. But there is much dispute about whether any such maternal signaling actually occurs. As Hans-Werner Denker observes, it was once assumed that in mammals, in contrast to

amphibians and birds, polarity in the early embryo depends upon some external signal, since no clear indications of bilateral symmetry had been found in oocytes, zygotes, or early blastocysts. But this view has been revised in light of emerging evidence: "Indications have been found that in mammals the axis of bilateral symmetry is indeed determined (although at first in a labile way) by sperm penetration, as in amphibians. Bilateral symmetry can already be detected in the early blastocyst and is not dependent on implantation."

1. Which of the following statements about the author of the passage are true?
  - A. He does not support the idea of aggressive federal funding on embryology.
  - B. He is critical of the idea of spending too much on developing more efficient contraceptive pills.
  - C. He is pro-life.
  - D. He believes that embryo needs external, maternal signals at implantation to transform into life.
  - E. He supports Orrin Hatch's view of beginning of human life.

1. A and E
2. B and C
3. C and D
4. Only C
5. C and E

2. Which of the following is/are true as per the passage?
  - A. Fertilization is the beginning of Human life.
  - B. William Neaves believes that before the stage of implantation an embryo is not human.
  - C. In amphibians and birds, polarity in the early embryo depends upon some external signal.
  - D. There is a consensus among researchers that human embryos are not human beings until the embryo attaches to the uterus.

1. Only B
2. B and C
3. C and D
4. Only C
5. A and B

3. Which of the following, if true, will nullify the argument that the author has made in the passage?
1. Embryos are not human until 15 days after fertilization.
  2. Embryos produced outside of a woman's body are also human.
  3. If Gastrulation occurs prior to implantation.
  4. Sperm penetration has been established to be the cause of determination of the axis of bilateral symmetry.
  5. There is a clear evidence that embryos do not necessarily need a womb to transform into a human life.
4. The tone of the passage is
1. Depressed
  2. Sardonic
  3. Argumentative
  4. Impartial

### Passage 11

Lizzie Collingham, a British historian who has previously written about curry and the Raj, argues that battles over food in the second world war matter now because there will be more such fights in the future. "The technological innovations of the green revolution", she writes, "have run their course, and there is little prospect of increasing yields as a result of new farming techniques." There may indeed one day be food conflicts, but this last point is nonsense. New farming techniques, such as genetic modification, that mean higher yields—possibly much higher yields—cannot be ruled out. Readers of MsCollingham's new book, "The Taste of War", are advised to ignore the book's selfproclaimed contemporary agenda and enjoy it for what it is: a well-researched history of a neglected aspect of the war.

War had a big impact on the world's food. In the late 1930s the farm economies of the great powers were in crisis. America's Midwest was a dust bowl. Farmers in depression-hit Britain and Japan were cutting back on fertilisers, reducing output. Around 3m Chinese peasants were dying of starvation each year.

The need to feed large armies transformed some countries. By 1946 America had become the world food provider of last resort. Japan, instead, adopted a policy of rapacious requisitioning, driving many farmers to give up. In 1941 Japanese farmers produced enough rice to give each head of population 336 grams of rice a day; by 1945 that had dropped to 234 grams. By insisting the conquered territories in South-East Asia become self-sufficient,

Japan also destroyed the region's food trade, and the farming system based on it: 1m-2m Vietnamese starved to death in 1944-45. War established the new science of nutrition on a firm footing. Japan even introduced curries and Western foods to boost the protein and fat content of soldiers' diets. And just as war had an impact on food, so food had an impact on war. The effectiveness of the Allied blockade of Germany—only a dozen food ships slipped through in 1941—was one reason for the Molotov-Ribbentrop pact, under which the Soviet Union agreed to supply Germany with soyabeans and vegetables. But Herbert Backe, an agronomist, persuaded Hitler that Germany had to be self-sufficient to win the war. The Reichsnährstand (Reich Food Corporation) estimated that, to feed itself, Germany needed another 7m-8m hectares of farmland. It also had to consolidate into larger, more efficient units its many handkerchief-sized farms, and therefore required new lands for displaced peasant farmers to cultivate. These considerations played a role in Hitler's decision to invade the Soviet Union.

The politics of food is frequently ignored, so it may seem carping to complain that the book overdoes its theme. It sometimes reads as if food explains the history of the Second World War, whereas in reality it can hardly be said to have determined the outcome. The Soviet Union utterly failed to feed its soldiers and civilians properly, yet did more than others to defeat Hitler. MsCollingham also gives short shrift to the cultural aspects of diet. She cites a British government decision to suppress a report on nutrition and the poor in 1936 as if publication would have changed dietary habits. Yet as George Orwell wrote at the time, the poor often chose to eat unhealthily: "the less money you have, the less inclined you feel to spend it on wholesome food. A millionaire may enjoy breakfasting off orange juice and Ryvita biscuits; an unemployed man does not." Still, these are minor flaws in an otherwise impressive history.

1. The author of the passage refutes MsCollingham's point of view that, there is little prospect of increasing yields as a result of new farming techniques." by,
  1. assuming that the premise on which Ms. Collingham bases her opinion is partially correct, and providing evidence to support it
  2. negating the premise on which MsCollingham's argument is based, with evidence that contradicts her assertion.
  3. contradicting MsCollingham's point of view, and suggesting evidences that there is no imminent danger lurking around.
  4. presupposing that MsCollingham is wrong and then providing evidences to support his point of view.

2. As per the passage, the contextual usage of the word 'carping' is-
1. cribbing
  2. critiquing
  3. reprimanding
  4. cajoling
3. Which of the following options best captures the attitude of the author towards MsCollingham's book?
1. Supportive yet mildly critical
  2. Concessional yet critical
  3. Neutral yet mildly critical
  4. Suggestive and supportive
5. Which of the following is/are true as per the passage?108
- I- MsCollingham's book is a well written account on the neglected aspects of war that played a decisive role in the winning or losing of the war.
- II- The need to balance the nutrition provided to the fighting , led many countries to accept that they need to channelize their focus on food procurement or generation.
- III- The massive drive undertaken by Japan to horde food grain, fell on its face as the final output was less than the previous years.
1. I & II
  2. Only I
  3. I & III
  4. II & III

## Passage 12

During the secession crisis, no Americans were more trapped between secession and Union, between slavery and emancipation, than middle-of-the-road Virginians. And no Virginia family was more torn than Thomas Jefferson's clan.

The Jeffersons, going back to the patriarch, embodied all the contradictions of Upper South slaveholders. The author of the Declaration of Independence was also a founding father of procrastination on slavery. At times Jefferson seemed a determined proponent of abolition. He termed slavery an "assemblage of horrors." He called "nothing ... more certainly written in the book of fate than that these people are to be freed." Otherwise, he feared that "his

people” would free themselves in a slave revolt. He thus winced that “if something is not done, and done soon, we shall be the murderers of our own children.”

But he found emancipating slaves without removing freed men from the country even more frightening than risking black insurrectionists. In his climactic proposal to effect safe emancipation, presented in 1824, Jefferson suggested a constitutional amendment authorizing the use of profits from federal land sales to free slaves born in the future — and then deport them. But he never urged this plan of delayed emancipation publicly, and he privately shuddered that “we have the wolf by the ears, and we can neither hold him, nor safely let him go.”

Five years after the patriarch’s death, the 1831 Nat Turner revolt impelled his executor and eldest grandson, Thomas Jefferson Randolph, to urge his grandfather’s allegedly safe alternative in the Virginia legislature. Randolph’s bill would have emancipated slaves born eight years hence, after they became adults, and then deported them. This racist species of antislavery would have left Virginia enslaved for at least 80 years. After spending two nervous weeks debating the compromised scheme and listening to non-slaveholders from western Virginia cheer for Randolph, the legislators voted 71- 54 against an even more watered-down antislavery proposal. (Yet the state had hardly united behind permanent slavery: forty-three percent of the delegates had voted to seek some sort of legislative end to slavery.)

But Thomas Jefferson Randolph wasn’t the family’s only scion to join the debate: In late 1860 and early 1861, after the Lower South had seceded, Jefferson’s youngest grandson, emerged as a vociferous sceptic of slavery — and, surprisingly, Unionism. During this latest and worst Virginia antebellum crisis, George Wythe Randolph, 26 years younger than Thomas Jefferson Randolph, scorned more than his eldest brother’s (and his grandfather’s) slavery apologetics and tremulous antislavery proposals. He also loathed the pointless debating that occupied the Virginia secession convention, which met for two months before reaching a consensus. During what seemed to him the convention’s interminable talk, George Wythe Randolph suffered through other delegates’ unending predictions, usually absurd to him, about where the spinning world might stop. Would Abraham Lincoln let the South secede? Would Lower South seceders return to the Union? It was useless, he said in a March 16 speech, to debate whether the Lower South should have seceded or not. The Confederacy now existed as a cold fact, good or bad, and the old Union was no more. “We are not assembled to consider,” he emphasized, “whether we will remain as we were,” in a Union with 15 slave states, “but whether we shall rest in the new and perilous” Union<sup>109</sup>



“in which we now find ourselves,” with only eight slave states. In other words, once the Lower South states had seceded, the only issue for the Upper South, which republic should we join? (Or, as the question evolved after Fort Sumter, whose soldiers should we kill?)

1. The primary context that this passage wishes to highlight is:
  1. the role and participation of the Jeffersons in America’s secession crises.
  2. the problems faced by the Jeffersons in America’s secession crises
  3. America’s secession crises and the minor role played by the Jeffersons in it.
  4. America’s secession crises and the key role played by the Jeffersons in it.
2. It is clear from the passage that Thomas Jefferson Randolph was:
  1. least interested in freeing up the slaves.
  2. vehement in his criticism of slavery.
  3. impassioned at the thoughts of freeing up the slaves.
  4. in agreement with his eldest brother’s and his grandfather’s proposal to end slavery.
3. According to the context provided in the passage, paraphrase the statement: ‘But he found emancipating slaves without removing freed men from the country even more frightening than risking black insurrectionists’.
  1. Thomas Jefferson was afraid of freeing slaves without removing them from the country as he found them even more dangerous than black insurrectionists.
  2. Thomas Jefferson found no sense in freeing slaves without removing them as well as black insurrectionists from the country.
  3. Thomas Jefferson was afraid of freeing up slaves and leaving them in the country, so he came up with the plan of delayed emancipation.
  4. Thomas Jefferson’s clan was split on the issue of slavery and this led to his being afraid of freeing up slaves without removing freed men from the country.
4. According to the passage, George Wythe Randolph and Thomas Jefferson Randolph:
  1. both supported their grandfather’s view with regard to slavery.
  2. had no connection in their thoughts with regard to slavery.
  3. were similar in their approach towards slavery.
  4. differed in their approach to abolition of slavery.

## Passage 13

Dollars are money, but money is not dollars. Gold is money, but money is not gold. How do I explain these apparent contradictions? Simple, there is a one-to-many relationship between money and things we use for money. Referring to dollars as a form of money is technically accurate, but referring to money as dollars is not sufficient to describe all the properties of money — it limits the definition to dollars. Money is a store of purchasing power. It's something people either want, or will accept, in exchange for their property or labor. Sometimes money is a physical object, sometimes not. Not all forms of money are equal.

People will always assign different values to different things. The price is not a numeric figure glued to a box, it's the difference in the perception of utility between that item and what you are prepared to sacrifice. The price is not measured in dollars, it's measured in desires, and it's different for everyone. Therefore, as long as people desire things they don't have, they will be willing to trade to acquire them. It doesn't even matter if their assessment is accurate or logical. It doesn't matter whether the item will yield any benefit or advantage whatsoever. Human desire is limitless. Econometrics is a failing science because human desire cannot be modelled, it is not rational. Producing an abundance of anything will create demand for anything else. Our desires are governed by our biology and our perceptions of utility, both of which are variable, non-quantifiable and often wildly out of touch with reality. If you deny this fact, then you deny humanity because you reject what differentiates us from our creations. We are flawed creatures, not machines. You can not quantify how much you like things in any consistent way. If you asked me to choose between an apple and an orange, I may choose the apple. If you then asked me to choose between an orange and a banana, I may choose the orange. If you then asked me to choose between an apple and a banana, would you call me a liar if I chose the banana? No, you would call me human. Repeat the same experiment tomorrow and it may turn out completely different.

If somebody were to ask whether you are completely satisfied with life, either you are, or you are not. If you are, you're not human. If you're not and somebody then asks you to list everything you want in life in order to be completely satisfied, either you will prepare a list or you won't. If you have no list there is no way any person or system can satisfy your desires because they would have no idea what to do. If you have a list, find out how many of those items are material and how many are not. If they are all material, you're either an idiot (because you didn't understand the question) or a liar. There is no person with a perfectly balanced existence (health, love, family, emotions, interests, friends, challenges, victories, safety, comfort, hope, skepticism, curiosity, memories, optimism, excitement, etc) because there is no definition of a perfect balance. Your own perceptions of balance are variable and

non-quantifiable. What is perfect in the current moment will be imperfect in the next, what is perfect today will be imperfect tomorrow. The interminable and unpredictable fluctuations of our imbalances and imperfections continually create and destroy desires until the day we die. Experience with these imbalances and fluctuations throughout life and events is what defines personality, goals, dreams and desires. There is no way any person or system can satisfy you completely without taking away these flaws that make you human. Thus, you will always be lacking something. It is immaterial whether it's real or just perceived, whether it's persistent or transient, whether it's acknowledged or subconscious. You will be willing to trade, you will offer money, for a price.

1. The primary purpose of the author of the passage is:
  1. to arrive at a statistical and mathematical tool to measure human desires and their relation to economic parameters.
  2. to illustrate how human desire cannot be quantified in objective terms and will always remain a function of individual vagaries.
  3. to show how the human mind will always be a victim of its sub-conscious and will give in to impulsive demands.
  4. to illustrate that human beings are susceptible to imbalances and fluctuations throughout life and prone to events which define personality, goals, dreams and desires.
2. In the 'one-to-many relationship' referred to by the author in the first paragraph of the passage, the 'one' stands for:
  1. Money
  2. Dollars
  3. Gold
  4. All of the above

3. What does the author of the passage mean when he says 'Econometrics is a failing science because human desire cannot be modelled, it is not rational'?
  1. He thinks that human beings are imperfect beings and there is no statistical model that can be aligned with the muddled thinking of human beings.
  2. He believes that the econometrics is a limited science that cannot be applied to the precincts of human thinking.
  3. He believes that human desires cannot be mapped with the help of any statistical science as they do not follow rational patterns.
  4. He believes that human thinking should not be measured and quantified with the help of mathematical and statistical tools.
4. The tone of the author can be best categorised as
  1. Condescending
  2. Ambitious
  3. Equivocal
  4. Judgemental

#### Passage 14

It is like the summer of 2008 all over again. Oil prices are surging, making the Bank of England fretful about inflation. Unemployment is rising at the same time as real incomes are being squeezed. Consumer confidence is weak. The second oil shock in two years has wrecked the government's plan for economic recovery, which is based loosely on the structural adjustment programmes (SAPs) imposed by the International Monetary Fund on developing countries. Under a formal SAP, a struggling poor country running a big trade deficit would offer fiscal austerity in return for favourable borrowing terms. Lower interest rates would lead to a lower exchange rate, boosting production and exports. The domestic part of the economy would be squeezed hard. Greece and Ireland have had modern versions of SAPs imposed on them in recent months; the UK has designed its own hair-shirt policy in which a four-year deficit reduction plan is meant to keep the financial markets sweet and allow Threadneedle Street to keep money cheap.

George Osborne is wrong to say that there is no alternative to the government's plan to eliminate the "structural" part of the budget deficit in this parliament, the bit that will not go away even when the economy has fully recovered from the effects of the 2008-09 recession. Nobody knows for sure how much of the deficit is structural and how much cyclical, and there is no law of economics that says the public finances have to be repaired within a specific time

period. As Ed Balls, the shadow chancellor, has noted, they are taking a much more measured approach to deficit reduction in the United States.

But the chancellor is right to argue that the problems of the UK economy pre-date the formation of the coalition last May. The importance of the financial services sector meant Britain was bound to have a particularly nasty recession when the banks started to go belly-up. Labour did nothing during its 13 years in power to counter the growing stranglehold over the economy exerted by the Big Banks since the Big Bang reforms of 1986.

Mervyn King warned at the weekend that another financial crisis is brewing. The financial sector remains unreformed, and many of the practices evident in the bubble years – such as speculation in high-yielding but risky investments – are back. Predictably, the Bank of England governor's comments were greeted with the usual riposte from the Big Banks: we are a centre of excellence for the UK but highly mobile. If you mess with us, we'll up sticks and leave the country.

At this point, ministers normally back off. They do a rapid audit of the British economy and note that there is not much to it apart from a booming financial services sector, a bloated housing market (currently in the doldrums), a large public sector about to be pared back and the residue of an industrial base in which only two sectors – pharma and defence – could remotely be considered global players. Taking action that may hinder the expansion of one of the country's few centres of excellence seems far too big a gamble. It will be a brave chancellor who heeds King's warnings and ensures that the banks are no longer "too big to fail".

1. Going by the context provided by the passage, paraphrase the line: the UK has designed its own hair-shirt policy.
  1. United Kingdom has created almost an exact copy of the SAP version adopted by Greece and Ireland.
  2. United Kingdom has created a vague copy of the SAP version adopted by Greece and Ireland.
  3. United Kingdom has managed to adapt a much watered down version of SAP for its own purposes.
  4. United Kingdom has also adopted an austere approach of its own, like the ones adopted by Ireland and Greece.

2. From the context provided in the passage, identify the meaning of the statement: If you mess with us, we'll up sticks and leave the country.
  1. The Big banks will not hesitate to pack their bags and leave the country if they are put under the hammer of reforms.
  2. The Big banks will catch their tail between their legs and run in case reforms are pursued by the Bank of England.
  3. The Big Banks will be forced into submission by the Bank of England and they would be forced to leave the country.
  4. The Big Banks will in all probability rue the new accountability rules of Bank of England and these would force them shut shop and run.
3. From the context provided in the passage, it can be inferred that the 'Threadneedle Street' would most probably be:
  1. The Conglomerate of Investment firms in the UK
  2. A Collection of commodity trading firms in the UK
  3. The financial regulator of the UK
  4. Stock markets of the UK
4. A suitable continuation for the passage to follow the last paragraph will be the statement:
  1. The challenge is to find such a chancellor who is mentally strong enough to question the hegemony of big banks and bring to end all the cycles of boom and bust that have plagued the country for long.
  2. A failure to do so will no longer act as an impediment for the economy, as it is going from strength to strength and no major changes are required in the operational processes of the economy.
  3. Yet a failure to act will mean that there will be no let-up in the boom-bust cycles that have bedevilled Britain for the past 40 years, and the deep structural problems in the economy will go unresolved.
  4. The question is not only whether banks are too big to fail but also whether we have the necessary personal to draw us out of any financial quagmire that we can so easily slip into.

## Passage 15

It is good to take notice of significant anniversaries of the great figures of the past. They don't need it; their positions are secure. But it is good for us to understand and acknowledge their contributions to everything that makes our life the way it is now. It keeps us connected with the richness of the culture we all live in, whether we know it or not.

David Hume is certainly one of the great men of our culture. He was born in Scotland in 1711, in a century filled with greatness. Adam Smith, Robertson, Rousseau, Voltaire, Johnson, Boswell, Smollett, Haydn, were all close to him in age. His older contemporaries Newton, Hutcheson, Butler and others had inspired Hume as a youth, just as Kant and Gibbon, younger than Hume, drew inspiration of different kinds from what they found in his work.

Hume left for posthumous publication a work that remains as important and as urgent today as when it was first written: *Dialogues Concerning Natural Religion*. It should be (but, alas, is not) read by anyone who even thinks of inferring from the remarkable order and arrangement of the observable world as we know it the presence of an intelligent design of a concerned creator of the universe.

Hume's basic and most powerful philosophical ideas are very much alive in one form or another in philosophy today; certainly in all philosophy that is conducted primarily in English. Those influential ideas do not of course belong to or derive from Hume alone. They are part of a long philosophical tradition from which he shaped and developed in new ways problems and ideas he had inherited and had seen the real force of. To say those ideas are alive today is not necessarily to say they are widely accepted in the form in which he defended them. That is not the best way to measure the value and influence of philosophical ideas. Hume's work is alive in current philosophical controversy, in its effects on the way philosophical problems are now formulated, and on what is thought to be the range of acceptable solutions to them. He presented in detail one of the first and clearest, and also one of the most provocative, descriptions of what it would be like to understand human beings and every aspect of human life as part of observable nature. It was something that had not been seriously tried before.

It is for Hume's sympathetic attention to the complexity of human nature, and for his trying to do justice to it at the deepest levels of philosophical reflection, that we should honour his memory. He was a great philosopher who made lasting contributions to a subject fundamental to the understanding of human life. But for all his philosophical greatness, he was also, as a philosopher, a great man, an admirable human being. And for this too he should be honoured today, as he was at the time of his death.

1. According to the passage,
  1. Hume drew inspiration from Newton and Gibson.
  2. Kant was David Hume's contemporary.
  3. Adam Smith drew inspiration from Hume.
  4. Butler was influential to David Hume.
2. The author respects David Hume primarily because according to the author,
  1. Hume was a great man whose philosophies continue to contribute even today.
  2. Hume was somebody who inspired philosophers of later generations.
  3. Hume tried to bring out the labyrinthine attributes of human nature.
  4. Hume made lasting contributions to the philosophical reflection of mankind.
3. Which of the following can be inferred from the passage?
  1. Hume, the author of Dialogues Concerning Natural Religion, is widely regarded as an important figure of culture, a philosopher, an economist, a great man, and an admirable human being.
  2. Hume was a Scottish philosopher of skepticism/theology who made lasting contributions to a subject fundamental to the understanding of human life.
  3. Adam Smith, Robertson, Rousseau, John Locke, Voltaire, Johnson, and Smollett were coeval with Hume, who was inspired by older contemporaries like Newton, Butler and others.
  4. The best way to measure the impact of a philosophical idea is by the number of people who lend their support to it and agree with it in its original form.
5. A suitable title to the passage could be
  1. The Philosophies of the Greats
  2. A comparative Study of Hume's Ideas
  3. David Hume's Pervading Philosophy
  4. David Hume: The Greatest Philosopher

## Passage 16

Today I want to advance the unusual idea that we'd be a great deal more cheerful if we learnt to be a little more pessimistic.

And, from a completely secular point of view, I'd like to suggest that in the passages before they go on to promise us salvation, religions are rather good at being pessimistic. For



example, Christianity has spent much of its history emphasising the darker side of earthly existence.

Yet even within this sombre tradition, the French philosopher Blaise Pascal stands out for the exceptionally merciless nature of his pessimism. In his book the *Pensees*, Pascal misses no opportunities to confront his readers with evidence of mankind's resolutely deviant, pitiful and unworthy nature. In seductive classical French, he informs us that happiness is an illusion. "Anyone who does not see the vanity of the world is very vain himself," he says. Misery is the norm, he states: "If our condition were truly happy we should not need to divert ourselves from thinking about it." And we have to face the desperate facts of our situation head on. "Man's greatness," he writes, "comes from knowing he is wretched."

Given the tone, it comes as something of a surprise to discover that reading Pascal is not at all the depressing experience one might have presumed. The work is consoling, heartwarming and even, at times, hilarious.

For those teetering on the verge of despair, there can paradoxically be no finer book to turn to than one which seeks to grind man's every last hope into the dust. The *Pensees* - far more than any saccharine volume touting inner beauty, positive thinking or the realisation of hidden potential - has the power to coax the suicidal off the ledge of a high parapet.

If Pascal's pessimism can effectively console us, it may be because we are usually cast into gloom not so much by negativity as by hope. It is hope - with regard to our careers, our love lives, our children, our politicians and our planet - that is primarily to blame for angering and embittering us.

The incompatibility between the grandeur of our aspirations and the mean reality of our condition generates the violent disappointments which rack our days and etch themselves in lines of acrimony across our faces. Hence the relief, which can explode into bursts of laughter, when we finally come across an author generous enough to confirm that our very worst insights, far from being unique, are part of the common, inevitable reality of mankind.

Our dread that we might be the only ones to feel anxious, bored, jealous, perverse and narcissistic turns out to be gloriously unfounded, opening up unexpected opportunities for communion around our dark realities.

We should honour Pascal, and the long line of pessimistic writers to which he belongs, for doing us the incalculably great favour of publicly and elegantly rehearsing the facts of our sinful and pitiful state. This is not a stance with which the modern world betrays much sympathy, for one of its dominant characteristics and - in my opinion - its greatest flaw is its optimism.

Despite occasional moments of panic, most often connected to market crises, wars or pandemics, the secular contemporary world maintains an all but irrational devotion to a narrative of improvement, based on a quasi-messianic faith in the three great drivers of change - science, technology and commerce.

1. Which of the following ideas does the author of the passage support?

- A. A depressed person should read Pascal's book 'The Pensees'.
- B. Reading 'The Pensees' would be a distressing experience.
- C. A pessimistic person is likely to be sane and satisfied.
- D. We should honour pessimistic writers.
- E. It is hope that is primarily to blame for angering and embittering us.

1. ACDE

2. ABC

3. ACD

4. ABCD

2. Which of the following would be the most suitable title for the above passage?

- 1. The paradox of Pensees
- 2. The advantages of Pessimism
- 3. The genetic code of humanity
- 4. Vision of an author

3. The word 'narcissistic', as used in the passage, would be closest in meaning to

- 1. Self-obsessed
- 2. Careerist
- 3. Depressed
- 4. Lazy

5. The tone of the passage can best be categorised as

- 1. Colloquial
- 2. Angry
- 3. Humorous
- 4. Analytical

## Passage 17

It begins with Chaos, a yawning nothingness. Out of the void emerged Eurynome, Gaia (the Earth) and some other primary divine beings: Eros (Love), the Abyss (the Tartarus), and the Erebus. Without male assistance, Gaia gave birth to Uranus (the Sky) who then fertilized her. From that union were born first the Titans—six males: Coeus, Crius, Cronus, Hyperion, Iapetus, and Oceanus; and six females: Mnemosyne, Phoebe, Rhea, Theia, Themis, and Tethys. They were followed by the one-eyed Cyclopes and the Hecatonchires or Hundred-Handed Ones. Cronus ("the wily, youngest and most terrible of Gaia's children") castrated his father and became the ruler of the gods with his sister-wife Rhea as his consort, and the other Titans became his court.

A motif of father-against-son conflict was repeated when Cronus was confronted by his son, Zeus. Because Cronus had betrayed his father, he feared that his offspring would do the same, and so each time Rhea gave birth, he snatched up the child and ate it. Rhea hated this and tricked him by hiding

Zeus and wrapping a stone in a baby's blanket, which Cronus ate. When Zeus was grown, he fed his father a drugged drink which caused Cronus to vomit, throwing up Rhea's other children and the stone, which had been sitting in Cronus' stomach all along. Zeus then challenged Cronus to war for the kingship of the gods. At last, with the help of the Cyclopes (whom Zeus freed from Tartarus),

Zeus and his siblings were victorious, while Cronus and the Titans were hurled down to imprisonment in Tartarus. Zeus was plagued by the same concern and, after a prophecy that the offspring of his first wife, Metis, would give birth to a god "greater than he"—Zeus swallowed her. She was already pregnant with Athena, however, and they made him miserable until Athena burst forth from his head—fullygrown and dressed for war.

The earliest Greek thought about poetry considered the Theogonies to be the prototypical poetic genre—the prototypical mythos—and imputed almost magical powers to it. Orpheus, the archetypal poet, also was the archetypal singer of Theogonies, which he uses to calm seas and storms in Apollonius' *Argonautica*, and to move the stony hearts of the underworld gods in his descent to Hades. When Hermes invents the lyre in the Homeric Hymn to Hermes, the first thing he does is sing about the birth of the gods. Hesiod's *Theogony* is not only the fullest surviving account of the gods, but also the fullest surviving account of the archaic poet's function, with its long preliminary invocation to the Muses. *Theogony* also was the subject of many lost poems, including those attributed to Orpheus, Musaeus, Epimenides, Abaris, and other legendary seers, which were used in private ritual purifications and mystery-rites. There are indications that Plato was familiar with some version of the Orphic

Theogony. A silence would have been expected about religious rites and beliefs, however, and that nature of the culture would not have been reported by members of the society while the beliefs were held. After they ceased to become religious beliefs, few would have known the rites and rituals. Allusions often existed, however, to aspects that were quite public.

1. The tone of the passage can be best categorised as
    1. Satirical
    2. Informative
    3. Critical
    4. Didactic
  2. The author of this passage is most likely to be a
    1. Historian
    2. Theologist
    3. Critique of Philosophy
    4. Poet
  3. Which of the following ideas do/does not find mention in the passage?
    1. Fantastical characters
    2. Repugnant actions to ascend to the throne
    3. Incest
    4. None of the above
  5. Which of the following statements, according to the passage, is/are true?
    - A. The popular narratives of the origin of gods often had an element of magic in it.
    - B. Zeus swallowed Metis, goddess of cleverness, to prevent birth of a god who would be 'greater than he'.
    - C. Many of the poems written by ancient poets and based on genesis of gods are now not available
    - D. Gods were a subject of fascination for the poets in the era mentioned in the passage.
    - E. Zeus defeated his father to become the king of Gods and conqueror of Mount Olympus.
1. ABCDE
  2. ABCD
  3. BCDE
  4. ACD

## Passage 18

Consider the 2000 Nasdaq crash. Thiel – the PayPal co-founder – was one of the few who saw it coming. There's a famous story about PayPal's March 2000 venture capital round. The offer was "only" at a \$500 million-or-so valuation. Nearly everyone on the board and the management team balked, except Thiel who calmly told the room that this was a bubble at its peak, and the company needed to take every dime it could right now. And after the crash, Thiel insisted there hadn't really been a crash: He argued the equity bubble had simply shifted onto the housing market. Thiel was so convinced of this thesis that until recently, he refused to buy property, despite his soaring personal net worth. And, again, he was right.

Not surprisingly, another Internet bubble seemed the farthest thing from his mind when I met him last week. But, he argued, America is under the spell of a bubble of a very different kind. The bubble that has taken the place of housing is the higher education bubble. "A true bubble is when something is overvalued and intensely believed," he says. "Education may be the only thing people still believe in in the United States. To question education is really dangerous. It's like telling the world there's no Santa Claus."

Like the housing bubble, the higher education, for most people who put in their parent's hard earned money or take up a loan, is about security and insurance against the future. The excesses of both were always excused by a core national belief that no matter what happens in the world, these were the best investments you could make. Like any good bubble, this belief– while rooted in truth– gets pushed to unhealthy levels. Thiel talks about consumption masquerading as investment during the housing bubble, as people would take out speculative interest-only loans to get a bigger house with a pool and tell themselves they were being frugal and saving for retirement. Similarly, the idea that attending Harvard is all about learning? Yeah. No one pays a quarter of a million dollars just to read Chaucer. The implicit promise is that you work hard to get there, and then your future is secure. It can lead to an unhealthy sense of entitlement. "It's what you've been told all your life, and it's how schools rationalize a quarter of a million dollars in debt," Thiel says. Thiel isn't totally alone in the first part of his education bubble assertion. It used to be a given that a college education was always worth the investment– even if you had to take out student loans to get one. But over the last year, as unemployment hovers around double digits, the cost of universities soars and kids graduate and move back home with their parents, the once-heretical question of whether education is worth the exorbitant price has started to be re-examined even by the most hard-core members of American intelligentsia.

But Thiel's issues with education run even deeper. He thinks it's fundamentally wrong for a society to pin people's best hope for a better life on something that is by definition

exclusionary. "If Harvard were really the best education, if it makes that much of a difference, why not franchise it so more people can attend? Why not create 100 Harvard affiliates?" he says. "It's something about the scarcity and the status. In education your value depends on other people failing. Whenever Darwinism is invoked it's usually a justification for doing something mean."

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

- A. Thiel believes that another internet bubble is in the offing.
- B. A graduation degree from Harvard is not worth the fortune that one spends over it.
- C. The ones who pay huge sums of money for higher education do so out of hope that it will insure their future.
- D. Thiel believes that buying a lavish house amounts to consumption, not investment.

1. B and C

2. B and C

3. A and D

4. C and D

2. The author tries to give credibility to Thiel's hypothesis of higher education being the next bubble by

- 1. presenting Thiel as a well educated person.
- 2. stating examples of how Thiel's earlier analysis and predictions have been correct.
- 3. highlighting Thiel's competence as a manager.
- 4. endorsing Thiel's views on the education system and pronouncing them to be accurate.

3. Which of the following is/are true as per the passage?

- A. The problem with the higher education, according to Thiel, is that it promotes elitism
- B. The housing bubble was mostly a middle-class phenomenon.
- C. Most US universities charge about a quarter of a million dollars as fees.
- D. Thiel is one of the co-founders of PayPal.

1. A,B and D

2. A,C and D

3. Only D

4. Only C

5. The author is likely to be a/an
1. Writer
  2. Economist
  3. Realtor
  4. Employee at Nasdaq

## Passage 19

If you are intelligent, why should you be in politics? It is for the stupid, for the mediocre. The intelligent person will have much more important things to do – he won't be interested in dominating others. His whole interest will be in knowing himself. To dominate the other is a way of escaping from one's own inner meaninglessness, inner emptiness, and hollowness. It is an escape from oneself. The intelligent person is not an escapist.

Politics is an escape, a great escape. It keeps you so occupied day in, day out that you cannot find even a few minutes for yourself. Even when you sleep you think politics; it continues in your dreams. To be a politician is a 24-hour job. You cannot relax because if you relax you will be left behind. It is pure violence.

Honesty does not pay in politics. And even if sometimes a politician is honest, he is honest only if it pays, not for honesty's sake. The proverb that 'honesty is the best policy' must have been invented by a politician. Even honesty becomes a policy! How can honesty be a policy?

Honesty is religion, not a policy. You are honest for the sheer joy of being honest. You are honest even if you have to lose everything; it is worth losing everything. Honesty can never be a policy, but politics makes everything a policy. An honest person in politics? Impossible!

A politician named Strange lay on his deathbed. His lawyer was summoned. "As an epitaph, on my tombstone," he gasped, "I only want to have the words, 'Here lies an honest politician'."

The lawyer protested, "How will people know who's buried under that stone?" The old man nodded wisely. "Don't worry," he advised. "Folks will take one look at those words and they'll all say, 'That's strange!'" And Strange was the name of the politician...

Honesty needs guts. The politician has to wear masks, he has to fulfill the expectations of people, so whatsoever you want he pretends to be that. Whatsoever you want, he is ready to promise it. He goes on promising contradictory things to different people; his promise means nothing. And the whole world complains about these politicians, but somehow man is

so stupid that if he gets out of the clutches of one politician, immediately he enters into the cage of another.

Man has to be freed from his stupid mind; only then will he be free of the politicians. Hence politicians don't want you to be intelligent. For thousands of years they did not allow people to be educated because that was dangerous. Now they allow people to be educated, but the education is such that it makes you less intelligent.

When the child enters the school he is far more intelligent than when he comes back from the university. Those 20 years will destroy much that was immensely valuable. He will carry just words, jargon, theories, knowledge. He will have sold his intelligence and he will have brought home just dead knowledge. The older generation tries to mould the mind of the new generation. The teacher is just an agent of the older generation.

1. The author of the passage would most likely agree with which of the following?

- A. In order to be honest, one needs to be courageous.
- B. Intelligent people should rather be a civil servant than a politician.
- C. No politician is genuinely honest.<sup>119</sup>
- D. The teacher wants to mould the mind of the new generation.

- 1. Only C
- 2. A and B
- 3. C and D
- 4. A and C

2. The author mentions the story of the politician named Strange to

- 1. Familiarize readers with the true story of the politician named Strange
- 2. Take a dig at politicians and make a point through humour.
- 3. Highlight the penchant that politicians may have for fancy epitaphs on their graves.
- 4. Bring to light the miserable death that politicians die.

3. Which of the following figures of speech has not been used in the passage?

- 1. Metaphor
- 2. Satire
- 3. Rhetorical question
- 4. Onomatopoeia



4. The tone of the author can be best described as
  1. Informative
  2. Factual
  3. Cynical
  4. Impartial

## Passage 20

On January 17, 2011, we, a group of like-minded citizens deeply concerned with the state of affairs of the nation, addressed an open letter to our leaders. The letter focused on four issues: one, growing governance deficit; two, galloping corruption; three, the need to distinguish between 'dissent' and 'disruption'; four, environmental challenges. As mentioned in the first open letter, the aim of the group is to develop specific actions regarding the above-mentioned issues and place these in the public domain from time to time. It is in this context that we put forward our letter.

We support the need for the urgent passage of a well-crafted Lokpal Bill by Parliament. This draft Lokpal Bill is intended to address episodic corruption, but is unlikely to have any significant impact on day-to-day corruption which is insidious and demeaning.

Almost every interface of the common man with public officials is impaired by corruption, especially in the most routine transactions, such as issuing of birth/death certificates, utility connections and availing of entitlements. Similar cases of continuous daily harassment are widely faced by small and medium scale enterprises and numerous services and manufacturing entities.

Several antiquated laws require urgent overhaul to reflect contemporary realities. Land, judicial, electoral and police reforms are needed. Key recommendations and draft legislation on most of these issues are already in the public domain.

It may be worth mentioning that the UK, in July 2011, enacted the 'The Bribery Act, 2010'. The Act makes it illegal to offer, receive and fail to prevent bribery, and extends culpability to the highest levels in an accused corporation. Only if timely and punitive action is taken against both, the giver as well as the receiver of the bribe, will the fight against ground-level corruption be won effectively. India has 10 judges per state compared to 50 in the UK and 107 in the US. The adage of justice delayed is justice denied is the key reason why the common man is unable to fight against corruption. It is imperative to increase the number of judges and other judicial officers, modernise infrastructure and implement judicial reforms such as creating additional fast-track, specialised courts.

While we appreciate and support the need for environmental protection, it should be recognised that there is an impasse on environmental clearances which continues to delay several investment proposals and hamper economic growth. Among other measures, it is worthwhile considering the introduction of an online auction process for allocation of natural resources which will provide muchneeded transparency and prevent discretionary and irregular practices.

India's focus must remain steadfast on economic reforms and growth in order to reduce poverty and ensure adequate job creation. These national challenges cannot be solved by urban protests and posturing.

We are working with a group of professionals specially commissioned by us to study issues of governance and public accountability. The results of this study, when completed, will be made available to parliamentary committees as may be appropriate when these issues are discussed. We wish to reiterate that through urgent and concerted action by the elected leaders of our country, positive transformation can begin to be achieved.

1. Which of the following cannot be inferred from the passage?
  - A. India has the least number of judges per million people among developed and developing nations.
  - B. The letter that forms the bulk of the above passage is in continuation to a previous letter written by the writers of this letter.
  - C. Lokpal Bill makes it illegal to offer, receive and fail to prevent bribery, and extends culpability to the highest levels in an accused corporation.
  - D. Anna Hazare has been righteous in his demand for a well-crafted Lokpal Bill.
1. Only B
2. A and B
3. C and D
4. B and D
2. The above letter proposes all except:
  1. Judicial and electoral reforms
  2. Punishment for the corrupt
  3. Setting up on an Independent investigating agency
  4. Online auction of natural resources.

3. The word 'antiquated', as used in the passage, can be best replaced by a form of which of the following words?
1. Archaic
  2. Antediluvian
  3. Obsolete
  4. Primitive
4. Which of the following statements, if true, would be a befitting counter-argument to the argument made by the writers when they compare the number of judges per state in India to that in other countries.
1. The average amount of money that a complainant spends in India is far less than that spent by a complainant in those countries.
  2. The population of all the states of the other countries mentioned in the passage is about ten times that of Indian states.
  3. The judicial system of those countries is more complex than that of India.
  4. The number of states in other countries is far less than that in India.

### Passage 21

A Bloomberg National Poll says that more than 7 in 10 Americans think that Congress can find major savings in the federal budget by slashing foreign aid. It's a new poll, but this is old news. Americans have always vastly overestimated how much they spend on foreign aid. A 2010 survey asked Americans what percentage of the federal budget went to foreign aid. The median response was 25 percent. Polls going back at least a decade show similar responses. In fact, foreign aid accounts for less than 1 percent of the federal budget.

If Americans are asked whether they want to help bring health, water, education and other crucial resources to poor people around the world, they say yes, by overwhelming majorities. But Americans are sceptical whether foreign aid accomplishes these things. The truth is, much of the foreign aid works. Hundreds of millions of people around the world are better off because wealthy countries pay to vaccinate children, dig wells, build roads and buy schoolbooks. But some foreign aid is wasted, stolen or spent on projects that don't really help people. The facts about foreign aid are crucial to drive home to the American public today, as the political debate over the budget has led many Republicans to single out foreign aid as a target for cuts. (Frank James, who writes a blog at NPR, suggests a novel way to spread the word, using Charlie Sheen's Twitter account.)

But let's talk about on-the-ground practical solutions. The Center for Global Development, a Washington think-tank led by Nancy Birdsall, has an intriguing idea that might help. The idea is called Cash on Delivery: instead of rich countries paying for all the little pieces that go into a poor country's program, they pay only when something good comes out. Aid would get transferred when there are measurable, provable results. Paying for results is nothing new in the world of business, of course. But that's not the way foreign aid has worked. Let's say that the United States and Malawi decided to help Malawi increase the number of children who finish primary school. Here's the current strategy: Aid officials would work with Malawi's government to decide on whether to build more schools, lower school fees or hire more teachers. Washington would put up the money up front. Monitoring would be very close; Malawi would have to do a lot of paperwork to get the money and constantly show it is being spent well along the way. As for the question of whether the program succeeds, we might find out later how many teachers were hired or schools built — or we might not.

But we would not attempt to measure whether our aid actually resulted in more children finishing school — in fact, it would likely be impossible to prove such a link. And if the money was squandered or stolen, the only possible penalty would be a cut-off of future aid.

How would this project work with Cash on Delivery (COD)? The United States and Malawi would draw up a five-year contract that specifies a set of payments and what Malawi must do to get them. These would be made public. The contract would set a baseline: perhaps the number of children expected to finish school next year. The year after that, and every year for five years, Malawi would receive \$20 for every child who finishes school up to the baseline number — and, as an incentive to do even better, \$200 for every child over that number. The results would have to be accurately measured by Malawi — since school records are often spotty, Malawi would administer a standardized test and count the number of students who took it, and make those results public by district or even school. Those numbers would be verified by independent auditors. There could be steep penalties for lying. Once the contract is signed, Washington would then step back and keep its hands off. No monitoring would happen until the audit. Malawi could do whatever it thought would use the money in the best way. If it squandered its efforts in waste or corruption and produced fewer graduates, it would get less money. By definition, then, donor money would not be wasted.

In certain situations COD might turn out to be a useful alternative to traditional aid. And its advantages may go beyond a more effective use of dollars: it might increase political support for foreign aid. Plus, paying for results is attractive. People don't have to worry that the money has gone into some government official's pocket, as taxpayers in wealthy countries won't be sending money unless there are results. "This focuses on a few simple outcomes

that people can understand,” says Birdsall. “You can say to the taxpayer: mortality fell by this amount.”

It could also help create more accountability in poor countries. In most aid-dependent countries, citizens have no idea how much governments are getting in aid and how they spend it. COD sets clear goals and requires that all information be public.

1. A suitable title for the passage above could be:
  1. Foreign Aid: A Liability As Much As An Asset
  2. Foreign Aid: Why Should It Be Curbed?
  3. How to Protect Foreign Aid? Improve It
  4. Foreign Aid: How to Expand Its Horizons?
2. In the given context of the passage, the author cites the example Frank James mentioning the use of Charlie Sheen’s twitter account because:
  1. Frank James regards Charlie Sheen as a cult figure and his popular twitter account can easily spread the word.
  2. the author regards Frank James opinion of immense consequence and sees the advantage in using a celebrity to spread the message.
  3. the author is simply concerned to spread the message, whether that comes through Charlie Sheen’s twitter account or Frank James’ blog.
  4. the author just wishes to highlight his point of spreading the message through the use of an example that is actually a sarcastic and witty remark.
3. According to the passage, each of the following is an advantage of the Cash on Delivery method except:
  1. Taxpayers can be assured of the fact that their money is not being wasted.
  2. The cycle of money will not disrupt irrespective of targets being achieved.
  3. Political support is easy to find when results are tangible.
  4. Cash on Delivery helps accountability processes by making all information public.
4. The author clearly regards aid as a/an:
  1. unwanted distraction
  2. essential instrument
  3. contentious mechanism
  4. fruitful experiment

## Passage 22

We are in a season traditionally devoted to goodwill among people and to the renewal of hope in the face of hard times. As we seek to realize these lofty ideals, one of our greatest challenges is to overcome bitterness and divisiveness. We all struggle with the wrongs others have done to us as well as those we have done to others, and we recoil at the vast extent of injury humankind seems determined to inflict on itself. How to keep hope alive? Without a constructive answer to toxic anger, addictive cycles of revenge, and immobilizing guilt, we seem doomed to despair about chances for renewal. One answer to this despair lies in forgiveness.

What is forgiveness? When is it appropriate? Why is it considered to be commendable? Some claim that forgiveness is merely about ridding oneself of vengeful anger; do that, and you have forgiven. But if you were able to banish anger from your soul simply by taking a pill, would the result really be forgiveness? The timing of forgiveness is also disputed. Some say that it should wait for the offender to take responsibility and suffer due punishment, others hold that the victim must first overcome anger altogether, and still others that forgiveness should be unilaterally bestowed at the earliest possible moment. But what if you have every good reason to be angry and even to take your sweet revenge as well? Is forgiveness then really to be commended? Some object that it lets the offender off the hook, confesses to one's own weakness and vulnerability, and papers over the legitimate demands of vengeful anger. And yet, legions praise forgiveness and think of it as an indispensable<sup>123</sup> virtue. Recall the title of Archbishop Desmond Tutu's book on the subject: "No Future Without Forgiveness."

These questions about the what, when, and why of forgiveness have led to a massive outpouring of books, pamphlets, documentaries, television shows, and radio interviews. The list grows by the hour. It includes hefty representation of religious and self-help perspectives, historical analysis, and increasingly, philosophical reflection as well. Yet there is little consensus about the answers. Indeed, the list of disputed questions is still longer. Consider: may forgiveness be demanded, or must it be a sort of freely bestowed gift? Does the concept of "the unforgivable" make sense? And what about the cultural context of forgiveness: does it matter? Has the concept of "forgiveness" evolved, even within religious traditions such as Christianity? Is it a fundamentally religious concept?

On almost all accounts, interpersonal forgiveness is closely tied to vengeful anger and revenge. This linkage was brought to the fore by Bishop Joseph Butler (1692-1752) in his insightful sermons on resentment (his word for what is often now called vengeful anger) and forgiveness. These sermons are the touchstone of modern philosophical discussions of the

topic. Butler is often interpreted as saying that forgiveness requires forswearing resentment, but what he actually says is that it requires tempering resentment and forswearing revenge. He is surely right that it requires at least that much. If you claim you've forgiven someone and then proceed to take revenge, then you are either dishonest or ignorant of the meaning of the term. Forgiveness comes with conditions, such as the giving up of revenge. What are other conditions?

If you seethe with vengeful thoughts and anger, or even simmer with them, can you be said to have forgiven fully? I would answer in the negative. That establishes another condition that successful forgiveness must meet. In the contemporary literature on forgiveness, the link between forgiveness and giving up vengefulness is so heavily emphasized that it is very often offered as the reason to forgive: forgive, so that you may live without toxic anger.

1. The approach adopted by the author of the passage can be labelled as:
  1. Synthesizing the essential points of a topic and making sure that anyone can understand the guiding rules that need to be adopted.
  2. Explaining the concerns with regard to a puzzling and abstract concept and raising questions that need to be answered to find a solution.
  3. Elucidating the trivial nature of the topic at hand and expounding on the questions that are relevant for the current discussion.
  4. Programming the response of the reader/listener by presenting a series of insightful questions and raising doubts in their minds.
2. In the given sentence from the passage, replace the italicized word with the most suitable option: 'Butler is often interpreted as saying that forgiveness requires forswearing resentment, but what he actually says is that it requires tempering resentment and forswearing revenge'.
  1. renouncing
  2. swearing
  3. canting
  4. loathing



3. Which, out of the following, agrees with Bishop Joseph Butler's viewpoint on forgiveness provided in the passage?
1. It basically involves the giving-up of vengeful anger and removing it completely from one's system.
  2. It involves controlling of the feeling of retribution that we feel towards the person and complete giving-up of the anger we feel towards that person.
  3. It involves the state of forgiving someone, though one may still harbour a certain degree of anger within oneself for that person.
  4. In involves controlling of the anger that we feel towards the person and complete giving-up of the feeling of retribution.
4. You are provided with a series of three statements/inferences. Identify the ones that find reflection in the passage and choose the correct option.
- I. The disputed questions with respect to forgiveness have managed to lead to merely more such questions.
  - II. The timing of when one should be forgiven also finds itself under debate with people having varying options on the same.
  - III. A vast multitude of men regard forgiveness as a requisite virtue.
1. I & II
  2. II & III
  3. I & III
  4. I, II & III

### Passage 23

Long known as the angels of agriculture, honey bees have received global attention due to losses attributed to a combination of factors: Colony Collapse Disorder, mites, deforestation and industrial agriculture. Honey bees provide pollination for crops, orchards and flowers; honey and wax for cosmetics, food and medicinal-religious objects; and inspiration to artists, architects and scientists.

Honey bees are eusocial. Adult bees are divided into a queen, female workers and male drones. The queen will leave the hive only once to mate with several drones, storing sperm in her spermatheca to last her lifetime. In order to rear and defend the eggs laid by the queen, worker bees develop stinging mechanisms, pollen baskets, dance languages and labor divisions. Tasks are divided according to age and colony needs. Younger worker bees tend



to the queen, and older worker bees forage, construct wax cells, convert nectar into honey, clean cells and guard the hive. Ideally, a healthy hive is a collection of overlapping generations.

Evolving from short-tongued, spheciform wasps, honey bees first appeared during the Cretaceous period about 130 million years ago. At that time, present-day continents such as Africa, India, South America, Australia and Antarctica formed a single landmass called Gondwana. Germinating in the warm dry Gondwanan climate, flowering plants called angiosperms developed colors and petal patterns to attract insects, which were more reliable than wind to transfer pollen. In addition to pollen, flowers eventually produced nectar, providing carbohydrates to their winged vectors. About 120 million years ago, the honey bee developed its morphologies specifically to collect pollen and nectar such as increased fuzziness, pollen baskets, longer tongues, and colonies to store supplies.

As Gondwana gradually broke apart and temperatures cooled dramatically during the OligoceneMiocene about 35-40 million years ago, European honey bees went extinct, while Indo-European honey bees survived and began to speciate. Open-nesting honey bees perhaps evolved before cavity-nesting bees, probably in India, but evidence is still lacking. In any event, a cavity-nesting honey bee spread east and north about six million years ago. During a Pleistocene warming about 2- 3 million years ago, this bee spread west into Europe and thence into Africa to become *Apis mellifera*.

Early civilizations quickly mastered honey hunting skills, shown in rock art in Africa, India and Spain. Egypt, Greece, Italy and Israel developed organized beekeeping centers until the Roman Empire dissolved in approximately 400 A.D. Christianity monasteries and convents then served as apiculture centers until Henry VIII closed them at the beginning of the Reformation. Science and technology provided the next insights into apiculture during the Enlightenment.

Honey bees expanded to North America with human-assisted migration during the 17th century. Many Europeans fleeing wars, poverty, land laws or religious persecution brought extensive beekeeping skills to the United States during the next two centuries. Meanwhile, English colonists took bees to New Zealand, Australia and Tasmania, completing human-assisted migration of *Apis mellifera* around the globe.<sup>125</sup>

Beekeeping became commercially viable during the 19th century with four inventions: the moveableframe hive, the smoker, the comb foundation maker, and the honey extractor. These inventions still support commercial apiculture. A fifth invention, a queen grafting tool, allows beekeepers to control genetic lines.

Honey bees are such efficient pollinators that industrialized countries developed specialized agriculture dependent upon migratory pollination and one race of honey bee, *Apis mellifera*. Alarmed at the damage tracheal mites were doing to honey bees in Europe, the United States Congress passed a Honey Bee Restriction Act in 1922, in effect protecting *Apis mellifera* until tracheal and varroa mites arrived in the 1980s. U.S. beekeepers lost 50-80 percent of their colonies. The ban was partially rescinded in 2004.

Rural economic development programs promote honey bees with mixed results. Honey and wax remain in high demand on global markets, and honey production tasks generate several lines of income. But different honey bee races can clash with pre-existing insect species. In the 1950s, the honey bee *Apis mellifera scutellata* (one type of African honey bee) was taken to Brazil via human assistance, creating ramifications for the endemic bee species in both South and North America. Similarly, *Apis mellifera* was introduced to India and China, but it competes with the smaller *Apis florae* for floral sources.

Honey bees can adapt to minor changes in global warming, but Colony Collapse Disorder is the most recent bittersweet reminder that human society threatens honey bee habitats and breeding patterns on a global scale. Promoting genetic diversity of honey bees and providing safe environments are crucial steps toward future sustainable agriculture.

1. An apt title for the passage can be-
  1. The Rise and Fall of the Honey Bee
  2. Honey Bee: A History
  3. The Commercialisation of Honey
  4. Gondwana: The Home of Honey Bees
  5. Global Warming and Honey Bees.
2. According to the passage, which of the following is not true?
  1. The queen bee leaves the hive once to mate.
  2. The queen bee mates with several drones.
  3. The queen bee is tended by younger worker bees.
  4. Older worker bees watch the hive for danger.
  5. Open-nesting honey bees evolved before cavity-nesting bees.

3. According to the passage, which of the following is true?
  1. English colonists helped the bees migrate successfully.
  2. Bees provide honey for crops, orchards and flowers.
  3. Bees divide tasks according to their social divisions.
  4. Rural economic development programs have had great outcomes.
  5. honey production tasks generate a limited income.
4. According to the passage,
  1. beekeeping skills reached the US through Asia and Africa.
  2. the Gondwana land provided enough humidity to allow the development of honey bees.
  3. human beings are a potential cause of honey bee's future-extinction.
  4. the demand for honey has slowed down over the years.
  5. honey bees have provided inspiration to botanists.

#### Passage 24

Apart from the peculiar tenets of individual thinkers, there is also in the world at large an increasing inclination to stretch unduly the powers of society over the individual, both by the force of opinion and even by that of legislation: and as the tendency of all the changes taking place in the world is to strengthen society, and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but, on the contrary, to grow more and more formidable. The disposition of mankind, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others, is so energetically supported by some of the best and by some of the worst feelings incident to human nature, that it is hardly ever kept under restraint by anything but want of power; and as the power is not declining, but growing, unless a strong barrier of moral conviction can be raised against the mischief, we must expect, in the present circumstances of the world, to see it increase.

It will be convenient for the argument, if, instead of at once entering upon the general thesis, we confine ourselves in the first instance to a single branch of it, on which the principle here stated is, if not fully, yet to a certain point, recognised by the current opinions. This one branch is the Liberty of Thought: from which it is impossible to separate the cognate liberty of speaking and of writing. Although these liberties, to some considerable amount, form part of the political morality of all countries which profess religious toleration and free institutions, the grounds, both philosophical and practical, on which they rest, are perhaps not so familiar

to the general mind, nor so thoroughly appreciated by many even of the leaders of opinion, as might have been expected. Those grounds, when rightly understood, are of much wider application than to only one division of the subject, and a thorough consideration of this part of the question will be found the best introduction to the remainder.

The time, it is to be hoped, is gone by, when any defence would be necessary of the "liberty of the press" as one of the securities against corrupt or tyrannical government. No argument, we may suppose, can now be needed, against permitting a legislature or an executive, not identified in interest with the people, to prescribe opinions to them, and determine what doctrines or what arguments they shall be allowed to hear. This aspect of the question, besides, has been so often and so triumphantly enforced by preceding writers, that it needs not be specially insisted on in this place. Though the law of England, on the subject of the press, is as servile to this day as it was in the time of the Tudors, there is little danger of its being actually put in force against political discussion, except during some temporary panic, when fear of insurrection drives ministers and judges from their propriety; and, speaking generally, it is not, in constitutional countries, to be apprehended, that the government, whether completely responsible to the people or not, will often attempt to control the expression of opinion, except when in doing so it makes itself the organ of the general intolerance of the public. Let us suppose, therefore, that the government is entirely at one with the people, and never thinks of exerting any power of coercion unless in agreement with what it conceives to be their voice. But I deny the right of the people to exercise such coercion, either by themselves or by their government. The power itself is illegitimate. The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it. If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. Were an opinion a personal possession of no value except to the owner; if to be obstructed in the enjoyment of it were simply a private injury, it would make some difference whether the injury was inflicted only on a few persons or on many. But the peculiar evil of silencing the expression of an opinion is that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.

1. Which of the following expresses the author's belief most accurately?
  1. Individual freedom can only be assured in a democracy as the collective society is a correct expression of an individual aspirations and opinions.
  2. As far as liberty of thought and expression goes democracy may be worse than dictatorship.
  3. There is a need to protect an individual's right to independent opinions and its expression irrespective of the society at large.
  4. Press plays an important role in giving a voice to differing individual opinions and that right needs to be protected well.
  5. It is the government and government alone which can guarantee the rights of the individual in a free, fair and just society.
2. Why, according to the author, is the liberty of press not under any serious threat anymore?
  1. The laws enacted are sufficient to protect any encroachment into their freedom.
  2. The government itself uses the liberty of press to control the expression of opinions.
  3. The concept has been sufficiently impressed by previous body of writers and thinkers that deviating from it now is just not possible.
  4. In taking away the liberty of press the government would be in danger of losing the public confidence in it.
  5. The elements competing for power in the society no longer deem it necessary to fight for control over press.
3. Which of the following, according to the passage, is not the reason why individual freedom is under threat?
  1. The governments actively try to control and affect the opinions of everyone they rule.
  2. Human nature itself in general seeks compliance of all others to their own opinions and rules.
  3. Unlike other ills of society, this will not just be corrected in due time.
  4. There is a larger trend towards limiting differing opinions by the society by making laws and imposing rigid moralities.
  5. The tendency of mankind to impose on another is prevalent as it could be with the support of those who seek power.

4. According to the passage, which of the following statements cannot be correct?
1. There is a little danger of the country invoking old laws to limit the freedom of press.
  2. It would not have been of much consequence if an individual's opinion was to be suppressed provided it did not have a larger bearing on the humans as such.
  3. The common man understands the basic principles of religious tolerance and individual freedom.
  4. An individual's opinion whether right or wrong is always helpful to the society in general.
  5. The best government in its actions is no better than the worst one.

### Passage 25

The best example of a fascist economy is the regime of Italian dictator Benito Mussolini. Holding that liberalism (by which he meant freedom and free markets) had "reached the end of its historical function," Mussolini wrote: "To Fascism the world is not this material world, as it appears on the surface, where Man is an individual separated from all others and left to himself.... Fascism affirms the State as the true reality of the individual." This collectivism is captured in the word fascism, which comes from the Latin *fascis*, meaning a bundle of rods with an axe in it. In economics, fascism was seen as a third way between *laissez-faire* capitalism and communism. Fascist thought acknowledged the roles of private property and the profit motive as legitimate incentives for productivity—provided that they did not conflict with the interests of the state.

Fascism in Italy grew out of two other movements: syndicalism and nationalism. The syndicalists believed that economic life should be governed by groups representing the workers in various industries and crafts. The nationalists, angered by Italy's treatment after World War I, combined the idea of class struggle with that of national struggle. Italy was a proletarian nation, they said, and to win a greater share of the world's wealth, all of Italy's classes must unite. Mussolini was a syndicalist who turned nationalist during World War I. From 1922 to 1925, Mussolini's regime pursued a *laissez-faire* economic policy under the liberal finance minister Alberto De Stefani. De Stefani reduced taxes, regulations, and trade restrictions and allowed businesses to compete with one another. But his opposition to protectionism and business subsidies alienated some industrial leaders, and De Stefani was eventually forced to resign. After Mussolini consolidated his dictatorship in 1925, Italy entered a new phase. Mussolini, like many leaders at this time, believed that economies did not operate constructively without supervision by the government. Mussolini's fascism took another step at this time with the advent of the Corporative State, a supposedly pragmatic

arrangement under which economic decisions were made by councils composed of workers and employers who represented trades and industries. By this device the presumed economic rivalry between employers and employees was to be resolved, preventing the class struggle from undermining the national struggle. In the Corporative State, for example, strikes would be illegal and labor disputes would be mediated by a state agency.

Mussolini also eliminated the ability of business to make independent decisions: the government controlled all prices and wages, and firms in any industry could be forced into a cartel when the majority voted for it. The well-connected heads of big business had a hand in making policy, but most smaller businessmen were effectively turned into state employees contending with corrupt bureaucracies. They acquiesced, hoping that the restrictions would be temporary. Land being fundamental to the nation, the fascist state regimented agriculture even more fully, dictating crops, breaking up farms, and threatening expropriation to enforce its commands. Banking also came under extraordinary control. As Italy's industrial and banking system sank under the weight of depression and regulation, and as unemployment rose, the government set up public works programs and took control over decisions about building and expanding factories. The government created the Istituto Mobiliare in 1931 to control credit, and the IRI later acquired all shares held by banks in industrial, agricultural, and real estate enterprises.

The image of a strong leader taking direct charge of an economy during hard times fascinated observers abroad. Italy was one of the places that Franklin Roosevelt looked to for ideas in 1933. Roosevelt's National Recovery Act (NRA) attempted to cartelize the American economy just as Mussolini had cartelized Italy's. Under the NRA, Roosevelt established industry-wide boards with the power to set and enforce prices, wages, and other terms of employment, production, and distribution for all companies in an industry. Through the Agricultural Adjustment Act the government exercised similar control over farmers. Interestingly, Mussolini viewed Roosevelt's New Deal as "boldly... interventionist in the field of economics." Hitler's Nazism also shared many features with Italian fascism, including the syndicalist front. Nazism, too, featured complete government control of industry, agriculture, finance, and investment. As World War II approached, the signs of fascism's failure in Italy were palpable: per capita private consumption had dropped to below 1929 levels, and Italian industrial production between 1929 and 1939 had increased by only 15 percent, lower than the rates for other Western European countries. Labor productivity was low and production costs were uncompetitive. The fault lay in the shift of economic decision-making from entrepreneurs to government bureaucrats, and in the allocation of resources by decree rather than by free markets. Mussolini designed his system to cater to the needs of the state, not of consumers.



1. Which of the following, according to the author, is the most compelling reason for the failure of fascism?
  1. Fascism attempted the impossible by accepting the roles of private property and the profit motive as incentives for productivity—provided that they did not conflict with the interests of the state.
  2. The unforeseen and unpredictable changes- World War II started and Italian industrial production between had increased by only 15 percent, lower than the rates for other Western European countries.
  3. The balance of decision-making power in the economic model of fascism was erroneously lopsided in the favor of government officials.
  4. The image of a strong leader taking charge of things appealed to many leaders who imitated the Italian model, thus setting off chain reactions of undue government control.
  5. Smaller businessmen, who are the actual backbone of the economy, were left in the lurch to contend with corrupt government officials.
2. Which of the following best sums up the idea of cartelization as expounded in the passage?
  1. A syndicate, combine, or trust formed by the government to regulate prices and output in some field of business.
  2. A government-backed institute designed to control credit and acquire all shares held by individuals in industrial, agricultural, and real estate enterprises.
  3. A body, formed by the government, empowered to take over private enterprises that control an unduly large market-share.
  4. A body that is designed by the government to regulate the unwanted effects of international politics on a countries economy.
  5. A government body set up to encourage public works programs and take control over decisions about building and expanding factories.



3. Why are strikes illegal in the advent of the Corporative State?
  1. Because they are a sign of friction between employers and employees, which should not take precedence over the larger cause.
  2. Because they are a sign of unhealthy employer-employee rivalry, which can divert attention from development.
  3. Because they are a sign of unbridled individual freedom, which should always be subdued for the sake of the national cause.
  4. Because strikes point to an underlying malady of mistrust between employer and employee.
  5. Because strikes represent an attempt to ask questions of the authority, which can set dangerous precedents.
4. Which of the following best sums up the attitude of the author towards fascism?
  1. Fascism seems to marry the best of Communism with Capitalism, but over-regulation can kill the economy.
  2. Fascism is as repulsive as Communism and is ultimately diametrically opposite to Capitalism.
  3. Fascism takes the best of both Communism and Capitalism and is an improvised version of both.
  4. Fascism would be the best form of government when it comes to bailing out an economy that is in crisis.
  5. Fascism is an ill-conceived and ill-begotten concept, bound to meet an apocalyptic fate.

### Passage 26

Modern literature, with its preoccupation with the individual and personal freedom, had only just begun to be understood in a society ruled by custom and ritual. The first modern writers in Indian languages had emerged in only half a century or so before Narayan's birth; and compared to the number of writers in Marathi and Bengali relatively few had attempted to write fiction in English. Although Narayan—an instinctive writer, and not ever given to speaking much about the making of his talent—has not mentioned them, the hurdles on his way would have been immense: disadvantages unique to writers from limited societies, who work without a received tradition, who are the first of their kind. These writers have to overcome their intellectual upbringing before they can learn to look directly at their world and find a voice that matches their experience. The disdain for one's own language and literature taught at school and college; the forced initiation into a foreign language; the

groping for knowledge through an abstract maze of other cultures and worlds—these are things that can make for a lifetime of confusion and ambivalence. There are people—the political and cultural fundamentalists of our time—who try to reject this experience altogether by turning to what they think is an uncontaminated past: the time before foreign rule when the world was whole and everything was in its place. But Narayan, bewildered by the apple pies of another civilization, was not much closer to Brahminical tradition and ritual when he set out to be a writer. He had no use for the contemporary or classical Indian literature that his uncle kept urging him to read (although he renewed that link with his ancestral past much later in life when he published English abridgments of the Mahabharata and the Ramayana). He saw himself— and, given the time, it is a remarkable self-assessment—as a "realistic fiction-writer."

But this confidence came later, after he had already published three novels. Before that there was the struggle to make a living: odd-jobbing, journalism for an anti-Brahmin newspaper, reviews of books like *Development of Maritime Laws in Seventeenth-Century England* for the Madras daily, *The Hindu*. There were also the inevitable false starts of a writer who acquires both ambition and inspiration from other literatures and civilizations, and then flounders with derivative literary forms that cannot accommodate his particular experience of the world: Narayan's first writing efforts, like those of many other Indian writers, were poetic prose pieces with titles like "Divine Music": the kind of pseudo-romantic thing that, produced too frequently by Indians, had provoked Kipling into stridently mocking the semi-Anglicized native.

For colonial writers who become expatriates in the West, the temptation is to play to the metropolitan culture's bewildered and exaggerated perception of their native societies, and become retailers of exoticism: that inevitable self-distortion was what Yeats tried to put an end to when he reanimated his links with Ireland and attempted to create a local audience for Irish literature. But for writers like Narayan who stay back, immersed in, and often tossed around by, their fast-moving world, and who have no other world or audience, the problems of finding a personal literary voice and tone are much greater.

These problems are not always resolved intellectually. V.S. Naipaul transcribing the first sentence of *Miguel Street*, his first publishable book, from an old memory, and then abruptly inventing the second sentence; Narayan "nibbling" his pen and "wondering what to write" and finding Malgudi swimming into view, "all ready-made," and then writing on, without any "notion of what would be coming"—there are moments when a writer ceases to be a performer to himself and others, and enters into an honest relationship with his experience, when he feels he is on his way, finds his characters and settings already prepared for him, when he doesn't have to find his subjects, they find him.

As a young man Narayan had taken up teaching without much success or joy, after a resolutely mediocre academic career and farcically aborted efforts to become a railway officer and bank official. He gave up, after two attempts, on his unruly students and dingy living quarters and went home where things weren't good: his father's retirement had demoted the family to the lower middle class, and had forced them to move from the large old house Narayan had grown up in. Narayan, still trying to write, couldn't be of much use to his family. It was his elder brother who worked until midnight to keep the family afloat, while Narayan stayed at home, typing out a bad play on a noisy oversized typewriter, and annoying his father, who wasn't alone in his conviction that Narayan was wasting his time trying to make a living as a writer.

The world offers a more inscrutable face in Narayan's second novel, *The Bachelor of Arts* (1937), where the youthful energy and irony of the young graduate Chandran only take him so far. Narayan's dislike for the colonial education Swami and Chandran receive seems to have hardened into conviction by now: the system of education churns out "clerks for business and administrative offices," and reduces India to a "nation of morons." But a lot of clerks is what a dependent economy needs; there is really no way out for the intelligent and sensitive Chandran, who joins, as reluctantly as Swami once did, other adolescent students in playing at being grown up and serious. He is not at ease in doing so; he feels "distaste for himself" as the secretary of his college's historical association; he tries to keep his distance from the revolutionary student and the poet student; he scrapes through his final examinations, feeling "very tender and depressed."

1. What according to the author was one of the reasons in initial failures of Narayan?
  1. Financial responsibilities were keeping him busy in other better paying pursuits.<sup>131</sup>
  2. Being a Brahmin in India in colonial times his education in English had at best rendered him useless, for it had taken him away from his culture, making him struggle like a fish out of its pond.
  3. His inspirations were not directly related with his own experiences with the world coupled with his lack of his own literary voice.
  4. The market for English literature in India was very limited then and was limited to the shallow demands of metropolitan cultures.
  5. His limited perception of the world along with the derisive attitude of his family restricted his literary outflows.

2. Why according to the passage does Narayan dislike colonial education?
  1. It generally refers to a world alien to Indians here in colonial times.
  2. The institutions imparting education did not teach so as to be able to make enough money.
  3. The education was imparted was more to fulfill the needs of colonial rulers than to imbibe independent thinking.
  4. People like Narayan were frequent objects of ridicule by colonists like Kipling.
  5. The language, with its intrinsic complications, was hard to comprehend for most and reduced the number of potential readers for writers such as Narayan.
3. What is the one particular problem with respect to modern literature being referred to in the passage?
  1. Its introduction into alien cultures, thereby creating a cultural pot of confusion because of its tendency to leave the modern intellectual neither here nor there.
  2. Its style of writing, which is beyond the comprehension of societies based on simple linguistic tendencies.
  3. Its content, which can be too bold at times for conservative nature of certain societies.
  4. Its brashness and attempt to decimate the existing realm of thoughts in a society.
  5. Its modern nature lends it an inherent sense of superiority, which might lead some using it to show down others.
4. Which peculiar aspect of writing is being referred to in the passage vis-à-vis colonial writers?
  1. In general, they wish to form a link with the true nature of the subjects, thereby making attempts like the ones made by Yeats to write about Ireland.
  2. They pander to the tastes of crowds in their home lands, thereby creating tales of their native societies which border on the realms of the exotic rather than the realistic.
  3. Their need for sensationalism leads them to create such fantasies about the lands they visit.
  4. They are caught in the trap of whether choosing to write by the tastes of their audience or their conscience, choosing the former on most occasions.
  5. They in general write with the disposition of creating controversies, thereby creating exotic tales of their native lands.

## Passage 27

With the advent of independence, the national leadership – Jawaharlal Nehru in particular – laid great emphasis on science and propagated the idea of infusing our society with ‘scientific temper’. Nehru’s vision resulted in the creation of many institutions of scientific research and among them were a few that actively promoted mathematics. However, even as there is a general perception of science as an important human activity, his perception is (understandably) based on the concrete and practical role science has had in industrial development. There is much less understanding of the civilisational role of fundamental science in general, of mathematics in particular: there is little appreciation of the fact that a great deal of today’s applicable knowledge was at some period in the past basic science at its frontiers. This applies to mathematics, much more than to other sciences. The glamour attached to physics, thanks to the developments in the field of nuclear energy and more recently to biology because of the recent discoveries in genetics helps attract public attention to these fields. Chemistry too has areas that catch public imagination. The Nobel Prize also helps increase public awareness of the importance of these sciences: the prize is a household word and some knowledge of facts about it is practically statutory requirement for school children taking part in quiz contests. Mathematics does not have the advantage of being able to project such glamorous images and Alfred Nobel unfortunately did not consider mathematics as worthy of partaking of his huge legacy. Most people, otherwise well-informed are not aware that there is something called the Fields Medal, which identifies superior mathematical achievement even as the Nobel does in other fields. Perhaps the fact that its monetary value is a pittance in comparison with the Nobel is the reason for this. Since its inception, about 50 mathematicians (necessarily under the age of forty) have been awarded the medal and if a school child happens to know the name of one of these recipients, it is a safe bet to assume that one of his/ her parents is a mathematician. Even most of our teachers in schools and colleges are not aware of the existence of this medal for mathematics. There is a general feeling that unlike physics or other sciences, mathematics is a somewhat other worldly pursuit. Few realize that esoteric problems of cosmology pursued by astrophysicists or the frontier areas of particle physics are as meaningful to the practical everyday world as Fermat’s last theorem. As a mathematician I have come across many people who wonder what there was left in mathematics to discover, an experience that I am sure the physicist does not share. Despite this general lack of public awareness about mathematics, there is a vague feeling that we are very good at mathematics and there is a certain pride in its past achievements. No doubt we have major past contributions to mathematics to our credit; the invention of the place value system for representing numbers with the remarkable zero is undoubtedly one of the greatest achievements, a brilliant piece of abstract mathematics

which is at the same time an indispensable practical tool in virtually every sphere of human activity. The romantic story of Srinivasa Ramanujan no doubt contributes (very justifiably) to this belief. But there are other dubious claims on behalf of Vedic mathematics which are also taken quite seriously and contribute to this confidence in our mathematical proficiency. And there is this misconception that people like Shakuntala Devi who can perform calculating feats represent superior mathematical talent that strengthens this perception. Unfortunately, our track record in the twentieth century cannot quite justify such confidence. There have been some very substantial Indian contributions to the progress of mathematics since Ramanujan, but of much of this, the general public is not aware. Also while these have made the international community of mathematicians sit up and take notice of us, we cannot yet claim to be a leading force in world mathematics; what is worse, even as the peaks of our achievements have made their mark, a lot of what is passed off as original research in our institutions of higher learnings is of a shamefully poor quality. That then is briefly the situation of where India stands in relation to the higher reaches of mathematics. What of other levels? Let us begin with mathematics in schools. Already at this elementary level, mathematics seems to be viewed with a degree of uneasy fear not only by children but also by their parents. People, I assume, in general understand the importance of basic arithmetic in everyday life. There is however much less appreciation that an acquaintance with mathematics even at the elementary level, helps inculcate habits of thought that promote scientific temper. Be that as it may, the main problem even at the elementary level is the paucity of competent teachers; and I am not talking of rural schools where even elementary infrastructure is not available – the lack of competence permeates the entire school system, the most elite being no exception. Lack of communication skills among our teachers is of course a contributory factor, but there is an emphasis on this aspect of the problem which results in our overlooking a much more serious dimension to it: the understanding of basic mathematics among many of these teachers is flawed, something that can be traced back to their own education. The small number of competent teachers are faced with enormous difficulties. They have to handle classes of inordinately large sizes. This is hard enough when all you have to do is to transmit information, but teaching mathematics, more than any other subject involves the transfer of ideas and concepts. Different children have different capacities for absorbing abstract ideas and often different ways of explaining things are needed to get them across to different children. Large classes inevitably make even very talented teachers ineffective and frustrated. Syllabus reforms are a favourite preoccupation with our educational bodies. There is no doubt a need for periodic examination of what our children are taught and to modify them to keep in step with the times. But often enough, the bodies charged with this responsibility have not applied themselves adequately or have been wanting in other ways and have introduced ill-considered changes (copying mistakes done

in the West). In any event reforms of this kind can make sense only in a context of competent human resources being available; and this is really a socio-economic problem quite outside the ambit of the educational bodies. The school teacher in India today occupies a rather lowly place in our socio-economic ladder. The economic status has never been high, but in an earlier era the teacher was a highly respected member of the society which to some extent off-set the relative economic deprivation. But in an increasingly consumerist society, the reverence of that earlier era has all but disappeared and the economic status has also declined considerably. Not surprisingly, the teaching profession does not attract bright people anymore and that is the real cause for the sorry state of our education at the school level. Much of what I have said applies to the teaching profession at all levels; and teachers of all subjects at that. But mathematics has an added disadvantage vis-à-vis some other subjects like physics or chemistry or commerce: these latter are seen as potentially preparing you for a wide range of careers compared to mathematics. This results in fewer bright people specializing in mathematics than in many of these other subjects and the pool available to draw competent mathematics teachers (especially at levels beyond the school) from, is very small indeed.

1. The author has used each one of the following tones in the passage, EXCEPT:
  1. Concerned
  2. Analytical
  3. Accursed
  4. Informative
  5. Critical
2. The passage seems to be:
  1. A subjective opinion on the current state of mathematics especially in India.
  2. An objective analysis of the perception about mathematics in general and in India in particular.
  3. A mathematician's view point about his/her field.
  4. The importance of mathematics in the field of industrial development.
  5. The challenges faced by Indian mathematics education.



3. When the author mentions people like Shakuntala Devi in the passage, he/she wants:
  1. To add credence to the general perception of people about mathematics.
  2. To highlight the misconceptions about the people's perception towards mathematics.
  3. To highlight that as opposed to the general notion, mathematics is not a very difficult subject.
  4. To add credence to the general perception of people about Indians as being very good at mathematics.
  5. To highlight that despite very poor basic facilities in India, we have been able to have world-class mathematicians.
4. Which, according to the passage, would the author consider as the least important factor contributing to India's 'not-so-good' performance in mathematics?
  1. Large classes, making even the talented teachers ineffective.
  2. The paucity of competent teachers.
  3. Lack of communication skills among teachers.
  4. The basic understanding of the mathematics teacher itself is flawed.
  5. The treatment of mathematics as a less career-viable subject.

### Passage 28

The reality effect has to do with the way viewers experience how a certain appearance of reality, cast on the screen by a film, becomes intensely conscious. What is shown then appears extremely authentic and close to life. Sometimes you even have the impression that you could never perceive it so clearly in real life. Surely it is the transition from sensory apprehension to consciousness, which gives the viewer the opportunity to see such appearances at once more analytically and more emotionally.

In order to examine this inner dynamic, it makes sense to understand the information processing in the film experience as a phasic one, i.e., not as homogenous and equal, but rather as an adaptive learning process developing on different levels. A film does not merely depict concrete events: the events are also a product of an artistic abstraction deployed upon the material, which transforms and focuses it in a particular manner and is a product of cognitive schema formation, which has taken place in the filmmaker's own mind.

The creative work of the spectator is to a large degree a cognitive one, which is accomplished largely by means of the construction of perceptual invariants. It makes certain aspects of occurrences more conscious and helps to conceptualize them. This leads to the impression that only the medium of film can let one see certain portions of reality with this clarity and



certainty for the first time. Active participation on the part of the viewer is therefore a necessary prerequisite for the effect to occur. That means, even if the cinematic techniques create representations of the natural world that help the viewer to select and retain patterns of stimuli, these techniques do not automatically lead to a reality effect. Furthermore, it is not a necessary result of particular objects of representation or their characteristics, such as moments of reality that seem unposed and coincidental.

There are other conditions that must be met along with the technical prerequisites if the reality effect is to be produced: An important compositional and dramaturgical condition is that those moments of life that are to be made conspicuous and conscious must be presented tersely, but at the same time must be presented to the viewers through multiple repetitions. Terseness can often be achieved when the film images capture contradictory moments of what is shown, a subtle field of conflicts, such as minimal actions or behavior of the characters. The principle of repetition, which keeps the cycle of perception active, is often an episodic, open form of narration, which causes the important invariant structures to be repeated in certain intervals. This can be reinforced by principles of montage, such as appear in the so-called distance montage. The required perceptual learning does not occur unless there is such an organization of the invariants being shown.

1. The main idea of the passage is to
  1. highlight the importance of viewer's participation in the realisation of the reality effect.
  2. highlight the importance of the reality effect in a film.
  3. depict the various technical prerequisites for producing the reality effect.
  4. explore the phenomenon of the reality effect and its various ingredients.
  5. explain the phenomenon of information processing through the reality effect.
2. What, according to the passage, is not a prerequisite for the successful production of the reality effect?
  1. The principle of repetition.
  2. Active viewer participation.
  3. Juxtaposition of contradictory moments.
  4. Principles of montage.
  5. Both 3 and 4.

3. What, according to the passage, is the importance of the creative work of a spectator?
  1. It helps resolve the disparity in moments of reality that seem unposed and coincidental.
  2. It helps the spectator participate actively.
  3. It helps the spectator understand the reality effect.
  4. It helps the spectator understand things with greater clarity.
  5. It helps the spectator in constructing perceptual invariants.
4. It can be inferred from the passage that
  1. the reality effect helps in transcending the sensory cognition.
  2. a film is a depiction of concrete events.
  3. the more one analyses a film, the more one becomes involved emotionally.
  4. coincidental moments depicted in a film are important for producing the reality effect.
  5. the principle of repetition is continuous in nature.

### Passage 29

Secularism in the public domain was expected to privatize religious identities and relativise their impact to the point where religious conversions would be a non-issue. However, the private sphere easily gets politicised and drawn into the public domain. While an 'atmaparivartan', a change of heart within the same tradition, can readily remain private, a 'dharmaantar', conversion across religious traditions, has now become a dangerously divisive and explosive public issue, particularly in the context of majority sensitivities and minority insecurities in the country. The "Freedom of Religion" acts passed by various states in our secular country do not address the real issues. On the contrary, they are too easily implemented to freeze a status quo, and advantage dominant groups while disadvantaging subordinate communities. Violence has followed alleged or supposed violations of these laws. If there is to be a moratorium on religious conversion, this can only be by civil consensus among the parties concerned, not by legal sanction, or the cure will be worse than the disease.

Secularism as 'dharma-nirapekshata', is a negative neutrality, inevitably leading to inadequate protection for religious minorities and so by default necessarily favouring the religious majority. If at all the "wall of separation" it implies between the state and religious institutions holds, this still does not address the vulnerabilities of the minorities. A more positive understanding of state secularism is 'sarva-dharma-samabhava', equal respect for

all religious traditions. But this must translate into 'sarva-dharmi-samabhava', equal respect for all believers in civil society as well.

A chauvinist nation-state or an extremist religious tradition cannot find space for a democratic pluralism in the pursuit of an imposed homogeneity. Such a rejection of diversity and difference is against the best in Indic traditions. It compromises democratic rights and civil liberties and leaves little space, if any, for multiple identities and multiple belongings, which are indispensable to community harmony in a multicultural, pluri-religious society like ours. Such issues are at the heart of the sensitive and emotive controversy over the matter of religious conversions, which is easily used to displace and distract people's concern from the very real socio-cultural and economic political crises already engulfing us like a tsunami.

There are three protagonists in this controversy. What each is affirming and/or negating needs both interrogation and introspection. Those opposing conversion perceive it as subversion, an atrocity, as 'adharma'. Those promoting conversion consider it primarily to be enlightening, saving others by sharing their convictions and beliefs, though it may also be, for the converts, a protest against oppression, religious and secular, as an aspiration for betterment, spiritual and otherwise. It is always a complex process of changing social identities and affirming human dignity, though too often their agency goes unacknowledged even when the converts actually do suffer for their dharmantar.

Converts, like all human beings, do have mixed motives, but this does not negate their free agency. Not every dharmantar is preceded by an atmaparivartan. Yet to deny any truly religious motivation is extremely cynical. The real issue is whether the overlay of psychological and social, political and economic motivations invalidate the religious ones. If so, it is not a "religious" conversion, but still a legitimate and ethical exercise of personal freedom. For a multitude of reasons, converts may not value allegiance to their own religious tradition as much as the other believers. If their freedom needs to be protected from the converters, surely it must be protected from the opponents to conversion too. Neither should violate this freedom of choice, by force, fraud or inducement.

1. The author of the passage believes that in the pursuit of true secularism, the proponents have made a mess of the religious beliefs.
  1. secularism is a negative neutrality.
  2. secularism has not lived up to its formulated expectations.
  3. secularism has favoured the dominant groups more than it has the subordinate groups.
  4. secularism needs to be redefined, if it is to revive the glory of Indic traditions.

2. When the author mentions "the three protagonists", she refers to
  1. the definition of secularism, atmaparivartan, and dharmantar'.
  2. proponents of conversion, opponents of conversion changing social identities.
  3. the nation-state, the freedom to convert, and Indic traditions.
  4. proponents of conversion, opponents of conversion, and the converts.
  5. the converters, the converts, and secularism.
3. It can be inferred from the last paragraph of the passage that
  1. the converts may have ulterior motives, other than purely religious ones, to convert.
  2. the converts do not have the sufficient reasons to have the same level of loyalty to their new religion, as the other believers have.
  3. when it comes to conversion, religious reasons are superseded by other reasons.
  4. the converters should articulate their intentions truly and honestly to the converts.
  5. the 'mixed motives' of the converts seriously jeopardises their freedom of choice.
4. The author uses the simile of Tsunami to
  1. highlight the gravity of the present turmoil inherent in the society.
  2. highlight the importance of issues other than religious conversions.
  3. highlight the people's apparent ignorance of important crises.
  4. downplay the 'extremist religious tradition'.
  5. highlight the fact that people are easily distracted.

### Passage 30

Surveying Nazi Germany's conquests shortly after it invaded the Soviet Union, Hitler's minister of economics boasted: "Never before in the history of the world has there been such an economy to administer." Germany was indeed the master of most of Europe at that point, and its armies were marching quickly into Russia. But in Hitler's Empire, Columbia University historian Mark Mazower spells out how ill-prepared the Germans were for their string of early victories -- and how completely they botched the administration of their empire.

Many histories have focused on Hitler's costly military mistakes, particularly on the Eastern Front. Mazower largely ignores the battlefields and focuses instead on the political, racial and economic policies of the Nazi conquerors. While many parts of this story have been told before, he painstakingly examines a huge body of evidence for insights into Nazi misrule. This hardly makes for light reading, but it allows him to present a compelling case, which was best summarized by a German general at the end of the war. Addressing his fellow

POWs, Ferdinand Heim argued that the German war effort would have been doomed "even if no military mistakes had been made."

The reason: Nazi articles of faith amounted to grotesque fantasies about how the New Order would function, and they couldn't possibly survive prolonged, or even relatively short, clashes with reality. Leaving morality aside, the Holocaust made no economic sense at a time when Germany was desperately short of workers. When Victor Brack, one of the officials charged with carrying out the Final Solution, suggested that between 2 and 3 million Jews could be sterilized and put to work rather than killed, Hitler wasn't interested. The German leader's plans for the rest of the people in the East were even more absurd in economic terms, since they involved the majority of the local inhabitants, not just minorities. Under Nazi doctrine, Germanization was the overarching goal, which meant eliminating as many non-Germans as possible and finding and elevating local Germans or bringing in new German settlers. But after Germany and the Soviet Union invaded Poland in 1939, 90 percent of the inhabitants of Germanoccupied territory were Poles and only 6 percent ethnic Germans. And as the empire grew, the proportions of ethnic Germans became even smaller.

In the midst of a widening conflict, German officials methodically photographed and examined Polish families, discriminating in favor of those who appeared to have "the soundest German blood." All of which was guaranteed to stir resentment. Even Colonel-General Johannes von Blaskowitz, one of the German commanders in Poland, noted: "The idea that one can intimidate the Polish population by terrorism and rub their noses in the dirt will certainly prove false."

Nowhere was that miscalculation more costly than in the Soviet Union. After Stalin's purges and forced collectivization of the 1930s, some Ukrainians, Lithuanians and even Russians were prepared to view any invaders as possible saviors. Hitler's ruthless policies, directed not just against Jews but also against Soviet POWs and the entire civilian population, quickly disabused them of such notions.

That part of the story is fairly well-known. But Mazower goes one step further by demonstrating the hypothetical alternative. He points to the relatively enlightened occupation of southern Ukraine and Odessa. In the port city, locals could open businesses if they offered the right bribes, and visiting Germans were astonished by the thriving shops, restaurants and cafes -- all with plenty of food. "It simply showed what could have happened across the former Soviet territories," Mazower writes, "if the Germans had allowed markets to flourish and not planned to destroy the social order."

Ironically, the industrialized economies of Western Europe, where German rule was far less draconian than in the East, contributed more to the German war effort than the Eastern

territories did. By deliberately starving their Eastern subjects, the Germans only contributed to the poor performance of the agricultural sector. And yet it was the East that mesmerized Hitler, whose whole notion of Lebensraum was built on the premise that Germany would harvest great riches there, using largely mythic German settlers. There simply weren't anywhere near the number of Germans needed to transform those fantasies into reality.

At times, Mazower's sweeping survey feels forced, trying to cover everything -- the origins of Nazism, the Holocaust, collaboration and resistance in all parts of occupied Europe. Inevitably, there are some questionable generalizations. In explaining the Nazi New Order, Mazower asserts, "the quest to unify Germans within a single German state" was more important than anti-Semitism or than the lust for conquest-- as if these are contradictory impulses.

But all the way through, Mazower offers incisive details and insights that make Hitler's Empire a fascinating read. He points out, for example, that the United States accounted for 67 percent of the world's oil output in 1943 and the Soviet Union only 10 percent. So here, too, Hitler's basic assumptions about what he would gain by conquering the East were flawed: Even if his armies had taken the oil fields in the Caucasus, he wouldn't have solved his energy problem. Luckily for Germany's opponents, the master race was totally impervious to something as mundane as logic.

1. The author's views with Mazower are:
  1. in resonance for most parts of the passage.
  2. in active contradiction throughout the passage.
  3. in admiration for majority of the work carried out by him with a few reservations.
  4. of uninhibited admiration for the scale and scope covered.
  5. mostly synchronous during the course of the passage.
2. The inferential meaning of the line: "the master race was totally impervious to something as mundane as logic."?
  1. That logic is a commonplace commodity which was absent in the Germans.
  2. For most races logic is something which is assumed to be present.
  3. Logic was the primary reasons for the loss of the Germans.
  4. Germany's opponents were blessed with the faculties of logic.
  5. Germany was to blame for its own folly, as it never applied the science of logic in its defense.

3. The German mistakes as described in the passage are:
- I. Those of overconfidence and miscalculation.<sup>138</sup>
  - II. The fact that there was a shortfall in the number of Germans simply available to take over in the new order that was foreseen.
  - III. That non-German masses were being executed/rendered useless at a time when there was an acute shortage of workers.
  - IV. The draconian measures which Hitler adopted with his policies for the west, which reduced his economic strength considerably.
  - V. The policies of intimidation followed by the Germans.
1. one out of the mentioned above.
  2. two out of the mentioned above.
  3. three out of the mentioned above.
  4. four out of the mentioned above.
  5. All of the above.
4. What is the author trying to point at by using Ferdinand Heim's statement – "the German war effort would have been doomed "even if no military mistakes had been made."?"
1. The inevitability of loss.
  2. The guarantee of a defeat under any and all circumstances.
  3. The wide spectrum of background reasons which contributed to the military failure of the Germans.
  4. The fact that defeat was almost assured because of the economic policies followed by the Germans.
  5. The false fantasy the Nazis had built around themselves was to crash sooner than later.

### Passage 31

A keyboard's arrangement could have a small but significant impact on how we perceive the meaning of words we type. Specifically, the QWERTY keyboard may gradually attach more positive meanings to words with more letters located on the right side of the layout (everything to the right of T, G and B).

"We know how a word is spoken can affect its meaning. So can how it's typed," said cognitive scientist Kyle Jasmin of the University of College London, co-author of a study about the so-called "QWERTY effect" in *Psychonomic Bulletin and Review*. "As we filter language, hundreds



or thousands of words, through our fingers, we seem to be connecting the meanings of the words with the physical way they're typed on the keyboard." The effect may arise from the fact that letter combinations that fall on the right side of the keyboard tend to be easier to type than those on the left. "If it's easy, it tends to lend a positive meaning. If it's harder, it can go the other way," Jasmin said.

The QWERTY layout dates back to 1868. Until then, typewriters frequently jammed because some letters sat too close to one other on the keyboard. When typed in rapid succession, they sometimes stuck together. In response, inventors created the QWERTY layout and sold it to the Remington company. The layout has stuck ever since, and with the transition from typewriters to personal computers, it became ubiquitous. Jasmin and his colleague Daniel Casasanto, a social psychologist at the New School for Social Research, knew from previous research that the difficulty of using an object affected how positively or negatively people viewed it.

The effect is called fluency, and it even seems to affect abstractions such as people's names. The more difficult it is to pronounce a person's name, for example, the less positively we might view that person. Tougher-to-type letter pairs tend to be found on a QWERTY keyboard's left side, so Jasmin and Casasanto set out to explore the effects of fluency on typing and language. "People are faster to type with their right hand than their left hand," Jasmin said. "Combined with the fact that keyboard is asymmetrical, with more letters on left than the right, we had to know if there was correlation there."

In their first experiment, the researchers analyzed 1,000-word indexes from English, Spanish and Dutch, comparing their perceived positivity with their location on the QWERTY keyboard. The effect was slight but significant: Right-sided words scored more positively than left-sided words. With newer words, the correlation was stronger. When the researchers analyzed words coined after the QWERTY keyboard's invention, they found that right-sided words had more positive associations than left-sided words. In another experiment, 800 typists recruited through Amazon.com's Mechanical Turk service rated whether made-up words felt positive or negative. A QWERTY effect also emerged in those words.

Jasmin cautioned that words' literal meanings almost certainly outweigh their QWERTY-inflected associations, and said the study only shows a correlation rather than clear cause-and-effect. Also, while a typist's left- or right-handedness didn't seem to matter, Jasmin said there's not yet enough data to be certain. "But as far as I know, this is the first demonstration that even hints how a word is typed can shape what it means over time," he said. In the future, the researchers plan to scrutinize other kinds of keyboards. "In different languages, there are other variations with more and different punctuation keys in different places and



more letters on the right than the left,” he said. “Technology changes words, and by association languages. It’s an important thing to look at.”

1. Which among the lines best summarises the passage?
  1. How we type the words can influence the meaning of a word no matter whether the person is right-handed or left-handed.
  2. The arrangement of letters on the keyboard has a huge impact on how we perceive the meaning of the words we type
  3. The keyboards attach more positive meanings to the words that have more letters located on the right side of the layout.
  4. The way how we speak a word can influence its meaning similarly the arrangement of letters on the keyboard can influence how we perceive the meaning of the word that we type on it.
2. Which of the following can be said about the QWERTY layout?
  - I. QWERTY layout was discovered because earlier typewriters could not attach any positive or negative connotations to the words as the typewriters frequently jammed because letters sat too close to one other on the keyboard.
  - II. The meaning that people attach to any word due to the fluency effect produced because of the QWERTY keyboard’s layout arrangement is outweighed by the literal meaning of the word.
  - III. QWERTY layout is an improvement over the previous typewriter layout because now when letters are typed in succession, letters do not get stuck together.
  - IV. QWERTY layout has been an instant hit because the layout has been present in market since 1868, and with the transition from typewriters to personal computers, it has become ubiquitous.
  1. (i) and (ii) are correct
  2. (ii) and (iii) are correct
  3. (iii) and (iv) are correct
  4. (ii) and (iii) are correct

3. State which of the following statement is true?
  1. The arrangement of the letters of a word on a keyboard influences the meaning of the word; the research result is impending on whether such an effect can also be produced due to the right handedness and left handedness of the typewriter.
  2. How positive or negative we perceive the meaning of a word depends on how difficult is the layout of the keyboard.
  3. It has now been proven through various researches that the arrangement of letters on the keyboard can influence how we perceive the meaning of the word.
  4. One should not take the meaning of the word that one perceives because of the QWERTY effect literally.
4. Fluency effect can be seen in:
  1. The more difficult the name of person is, the less positively we might view the person.
  2. People tend to perceive more positively the meanings of the words that fall on the right side of the QWERTY keyboard than the words that fall on the left side of the QWERTY keyboard.
  3. If a word is easy to pronounce, it tends to lend a positive meaning to itself.
  4. The words that fall on the right side of the keyboard have positive connotations than those that fall on the left side of the keyboard.

### Passage 32

Thirty-odd years ago, the American beer company Stroh advertised its product with a cartoon poster depicting a gloomy, black-clad fellow in early middle age, surrounded by ghouls, bells and a ghastly raven with a wicked grin. The caption: "Edgar Allan Stroh." Evidently, Poe's presence in American culture is so deeply rooted that even Joe Sixpack can be trusted to spot allusions to the man and his work. There are countless similar proofs of Poe's near-universal familiarity: the adaptation of his poem "The Raven" for a Halloween episode of The Simpsons, in which the ebony bird has Bart's face and, instead of "Nevermore!" chirps "Eat My Shorts!"; Poe's appearance as a character in a Batman comic (Batman: Nevermore) and as a wild biker with a raven on his handlebars in the 1970 Roger Corman exploitation flick Gas-s-s-s. And then there is John Lennon's line in "I Am The Walrus": "Man, you should have seen them kicking Edgar Allan Poe."

Even in a post-literate climate, just about everyone knows their Poe. Why? Well, the answer to that question depends on where you were born. In the English-speaking world, Poe is often treated with a hint of condescension and a splash of pity somewhere in the mix. Those

who read him are usually in their teens, either because his stories are short and easy and interesting enough to be taught in classrooms, or because they pander to the kind of sullen morbidity that flourishes in late childhood or early adolescence. But elsewhere, and especially in France, he is taken far more seriously, and continues to occupy much the same secure place in high culture that he has enjoyed for a century and a half. “Quaint and curious,” as Poe wrote in “The Raven.”

American literature came of age in the 19th century, and quite soon produced a remarkable crop of masters. Hawthorne and Melville; Emerson and Thoreau; Longfellow and Whitman; Twain... and very much the odd man out, Poe. Though many of them met with neglect and incomprehension in their lifetimes, their posthumous reputations have proved pretty sturdy. Yet one could reasonably argue that none of them has had such a far-reaching and protean influence as Poe—and not just the murky waters of mass culture, but also amid the loftier, more rarefied heights of elite culture.

This dual triumph is all the more improbable when you reflect that, by most standards, Poe was not a very good writer. The historian and critic Owen Dudley Edwards once drew up a list of routine accusations. Poe, he noted, was guilty of “endless self-indulgence, wallowing in atmosphere, incessant lecturing, ruthless discourse on whatever took the writer’s fancy, longueurs, trivialisations, telegraphing of punch-lines, loss of plot in effect, loss of effect in plot... In sum, what Poe lacked above all was a sense of his reader.”

Aldous Huxley pronounced Poe “vulgar,” with a show-off manner he likened to wearing a gaudy ring on every finger. Kingsley Amis admitted to enjoying some of the screen adaptations from the short stories, but thought Poe an execrable stylist. George Orwell acknowledged Poe’s acuity in the depiction of deranged characters but summed him up as “at worst... not far from being insane in the literal clinical sense.” So: a poseur, a poetaster, a borderline lunatic? There is surely some justice in these dismissals. One might go so far as to say that Poe is the worst writer ever to have had any claim to greatness.

Poe worried a great deal about what happens to your body and soul after you die, as is evident from any number of his stories about being buried alive, or of corpses coming back to life, or being kept artificially animate under hypnosis. Would he have been gratified to learn that his literary afterlife had been so spirited? On the whole, probably not. Poe was an unabashed snob, both social and intellectual—he loved to pose as an aristocrat—so the thought of being a Halloween entertainer for the great unwashed rather than an immortal poet would have stung his would-be-noble heart. His corny image in modern America would have seemed a kind of damnation to the poor fellow.

1. Which of the following statement/s is/are true according to the passage?
  - i. Poe's presence in American culture is deeply rooted and despite his poor literary skills he was considered to be among the remarkable crop of masters.
  - ii. In English speaking nations Poe is not taken very seriously though there are countless proofs of his universal familiarity.
  - iii. Poe's image changes from place to place and he is taken far more seriously in France than in America.
  1. Only ii
  2. Both i and ii
  3. Both ii and iii
  4. All of the above
2. Which of the following tells that Poe has universal familiarity?
  1. The American beer company advertised its product with a cartoon poster depicting a gloomy, black-clad fellow in early middle age, surrounded by a ghastly raven with a wicked grin. The advertisement had allusions of Poe and his work.
  2. For a Halloween episode of The Simpsons, in which the ebony bird has Bart's face and, instead of "Nevermore!" chirps "Eat My Shorts!", one of the Poe's poems (The Raven) was adapted.
  3. Poe was a poseur, a poetaster and a writer ever to have a claim to success.
  4. In English speaking countries, Poe is usually read by teens, his stories are interesting enough to be taught in classrooms and in France he occupies a secure place in high culture from a century and a half.
3. What according to the passage is dual triumph for Poe?
  1. His works were not only adapted by others but also he acted in a few movies and his sense of morbidity was appreciated not just by the teens but also by the loftier critics.
  2. Poe, like other writers, did not spend his lifetime into obscurity and his posthumous life was pretty spirited.
  3. Poe had stretched and protean influence not only among the mass culture but also among esoteric heights of elite culture.
  4. Poe lived his life as an unabashed snob-both social and intellectual, posed as an aristocrat and even then posthumously achieved a corny image and spirited literary afterlife.

4. What can be inferred from the passage?

1. Poe was not taken seriously in English-speaking countries because his stories were easy and interesting to be taught in class-rooms and those who read him were usually in their teens.
2. Poe's appearance as a character in a Batman comic and wild biker exploited his image as a serious writer.
3. Since Poe was mostly read by teens, it can be said that teens show signs of self-indulgence, clumsy appearance, and behave like unabashed snobs.
4. Children in their late childhood or early adolescence relate to the stories pertaining to being buried alive, or of corpses coming back to life, or being kept artificially animate under hypnosis.

### Passage 33

It is always difficult to analyse the intellectual and moral tendencies of one's own time. What seems all important at the moment of its happening may prove, when viewed in the truer perspective of history, to have been an ephemeral incident: while on the other hand the beginnings of some movement, destined to revolutionize the world of thought, may have been so slight or subtle as to have escaped contemporary attention altogether.

Probably no period has been without its idealists who beheld visions of a Golden Age yet to be attained. Probably no period has been without its mournful forth-tellers of doom who could see in impending change nothing but catastrophe. Probably no period has been entirely bereft of the 'sanctified common sense' which avoids extremes and tries 'to see life steadily and see it whole.'

We need to be reminded that if the past is indeed strewn with the wreckage wrought by man's selfishness and lack of imagination, we have no guarantee that the children's children of the wreckers will be capable of any greater appreciation of values. By the same token we should take heart of grace and refrain from the sprinkling of ashes and the putting on of sackcloth when some cherished phase of 'the old order changeth giving place to new.' Cosmos has been evolved from chaos. But there were doubtless periods in the transition so picturesque that any change in the kaleidoscope seemed as if it must inevitably be a change for the worse. Yet changes came, and unsuspected beauties were revealed.

Such is the gospel of the idealists. But it is also true that cosmos has sometimes degenerated into chaos. It is futile to rush with a fire brand through the priceless architecture of an ancient civilization chanting 'Excelsior' as each tower topples and each temple is destroyed. The mere

efflux of time is not synonymous with progress: alteration is not necessarily repair; change may as easily connote decay as its opposite.

Perhaps nothing worthy would ever have been accomplished in this little world of ours if there had been no enthusiasts. The pity is that the enthusiast was so often the victim of an obsession, and so seldom had any sympathy with the other enthusiasts whose obsession took forms different from his own. So the game of 'in' and 'out' has been continued in Politics, in Religion, in Art, in Science. The Tory by his immobility has goaded moderate men into Radicalism. The Radical by his arrogant destructiveness has driven them back into Toryism. Art fluctuates between a photographic slavishness that paints its portraits 'warts and all,' and an 'impressionism', which leaves the plain man with only the impression of a blur. Science, as taught by its second-rate exponents at any rate, is in one generation a self-satisfied dogmatist and in the next its chief aim seems to be the dissemination of philosophic doubt.

Insensibly the attitude of the individual to his fellow is affected by the prevailing tendency of his time. Feudalism, in which, though the serf was a chattel of his master, the master could not entirely repudiate his responsibility, gave way eventually to the callous laissez faire, and that in time yielded to a solicitude for other people's business which shows signs of passing through the stages of fussiness and irritation into downright tyranny.

If, then, one may venture upon the diagnosis of a current disease, it would appear that the world for the time being has lost its love of liberty, and that tolerance - which is simply 'sweet reasonableness' in action--is sick unto death.

1. Why does a change appear to be for the worse?

1. Because there are mournful forth-tellers of doom who can see in impending change nothing but catastrophe.
2. All change evolves from chaos and the sprinkling of ashes and hence putting on of a sackcloth is inevitably for the worse.
3. There have been doubtless periods in the transition so picturesque that any change in the kaleidoscope seemed as if it must inevitably be a change for the worse.
4. In any change, the world loses its love of liberty, and sticks to tolerance and such simply 'sweet reasonableness' makes one sick and insensible like the dead.

2. What is the gospel of the idealists?
  1. To behold the visions of a Golden Age that is yet to be attained.143
  2. Impending change brings nothing but catastrophe.
  3. One must appreciate change.
  4. The efflux of time is not synonymous with progress.
  
3. Which of the following statements is/are true as per the passage?
  - i. Not all changes reveal unsuspected beauties.
  - ii. One must not mourn when an old order gives place to a new one.
  - iii. Enthusiasts are found in Politics, Religion, Art, and Science.
  - iv. An event of present might not be as important in future as it is now.
  1. Only i.
  2. i. and iv.
  3. ii, iii, and iv
  4. All of the above.
  
4. What is the ultimate source of tyranny?
  1. Feudalism
  2. Laissez Faire
  3. Fussiness and Irritation
  4. Solicitude from other people's business

### Passage 34

The reason people enjoy moneyless events like Burning Man is likely because those who attend are those most likely to find meaning in its message. Obviously, people are attracted to things they like and pursue positive re-enforcement of ideas they already hold. It's called the confirmation bias, and its the same reason actors uproot their lives for a chance at glory in Los Angeles, or high-tech entrepreneurs network in San Jose, or retirees gather in Florida. People with means are willing to relocate (temporarily or permanently) to areas more suitable to the lifestyles they wish to live and values they hold dear. It's usually counter-productive trying to convert an actor into an engineer, or convince a committed socialist to accept libertarian principles, or force a square peg through a round hole, let people discover and explore, let them be.

The field of economics can be a science with laws, the existence of which do not govern our values. Milton Friedman once said he could teach anybody to create inflation, but that doesn't mean they should adopt those policies. Economics can be used to build or destroy and the results largely depend on our willingness to accept and have confidence in policies and institutions. It's time we realize the spectrum of options and opinions is too wide to bridge, and will forever be so.

I reject socialism, but I acknowledge many people are perfectly willing to work and exist in a socialist society despite those barriers and risks. If that makes them happy, who am I to interfere with their choices? Similarly, they should respect my desire for freedom and stop trying to impose their choices on me.

If I had the option to selectively choose which taxes I no longer wish to pay and be banned from participating in those programs, I would do it. Or better yet, why not localize these services and let people choose where they wish to live. If people are happy in a high-tax socialist system move to state A, if they are happy in a low-tax libertarian system move to state B, if they are happy in a moneyless Venus Project system move to state C. Leave only the issues of national importance (like foreign policy, national defence, inter-state relations, etc) at the Federal level and let the people be.

I wish someone could explain the reason socialists are not satisfied with state solutions, why must every program be federal? Will they eventually go global? The issue is not whether I'm right or wrong, but whether I can disagree with you without being imprisoned or shot. Power must be decentralized for the benefit of everyone.

1. Based on the information provided, select the most appropriate title for the passage.
  1. The All-Encompassing Nature of Socialism
  2. The Power of Self-Selection
  3. The Spectrum of Choices Available in Economics
  4. The Forces That Work for De-centralization
2. In terms of organization of the passage, which one of the following roles does the first paragraph of the passage play?
  1. It acts as a conceptual introduction for the subject matter of the passage.
  2. It provides a set of specific information on which the passage is further based.
  3. It provides disjointed examples with respect to the topic of the passage.
  4. It provides wholesome information with regards to the content of the passage.



3. According to the context provided in the passage, paraphrase the statement: 'Milton Friedman once said he could teach anybody to create inflation, but that doesn't mean they should adopt those policies'.
1. Milton Friedman had enough ability to teach anyone how to create inflation.
  2. Milton Friedman had the knack for teaching and could make people learn abstract concepts such as inflation, though the use of these was purely their choice.
  3. Milton Friedman was using just a hyperbole to emphasize the need to adopt a pragmatic and more value based towards the principles and uses of economics.
  4. Milton Friedman needed to emphasize the use of pragmatic use of economic policies, much as the same adopted by him.
4. Which out of the following, cannot be labelled as the author's attitude towards socialism and socialistic policies?
1. Value-based rejection
  2. Trenchant criticism
  3. Vague ambivalence
  4. Thoughtful disapproval

### Chapter 3

#### Answer Key

<b>Passage 1</b>	1. 4 2. 4 3. 4 4. 2	<b>Passage 10</b>	1. 4 2. 1 3. 1 4. 3	<b>Passage 19</b>	1. 4 2. 2 3. 4 4. 3
<b>Passage 2</b>	1. 3 2. 2 3. 3 4. 2	<b>Passage 11</b>	1. 2 2. 1 3. 1 4. 4	<b>Passage 20</b>	1. 1 2. 3 3. 3 4. 2
<b>Passage 3</b>	1. 4 2. 1 3. 4 4. 4	<b>Passage 12</b>	1. 2 2. 2 3. 1 4. 4	<b>Passage 21</b>	1. 3 2. 4 3. 2 4. 2
<b>Passage 4</b>	1. 4 2. 2 3. 3 4. 4	<b>Passage 13</b>	1. 2 2. 1 3. 3 4. 4	<b>Passage 22</b>	1. 2 2. 1 3. 4 4. 4
<b>Passage 5</b>	1. 2 2. 5 3. 3 4. 3	<b>Passage 14</b>	1. 4 2. 1 3. 3 4. 3	<b>Passage 23</b>	1. 2 2. 5 3. 1 4. 3
<b>Passage 6</b>	1. 1 2. 3 3. 2 4. 5	<b>Passage 15</b>	1. 4 2. 3 3. 2 4. 3	<b>Passage 24</b>	1. 3 2. 4 3. 3 4. 3
<b>Passage 7</b>	1. 3 2. 5 3. 1 4. 4	<b>Passage 16</b>	1. 1 2. 2 3. 1 4. 4	<b>Passage 25</b>	1. 3 2. 1 3. 1 4. 1
<b>Passage 8</b>	1. 4 2. 5 3. 5 4. 2	<b>Passage 17</b>	1. 2 2. 1 3. 4 4. 4	<b>Passage 26</b>	1. 3 2. 3 3. 1 4. 2
<b>Passage 9</b>	1. 2 2. 1 3. 4 4. 2	<b>Passage 18</b>	1. 4 2. 2 3. 3 4. 2	<b>Passage 27</b>	1. 3 2. 1 3. 2 4. 5

<b>Passage 28</b>	1. 4 2. 5 3. 4 4. 1	<b>Passage 31</b>	1. 4 2. 2 3. 4 4. 2	<b>Passage 34</b>	1. 2 2. 1 3. 3 4. 2
<b>Passage 29</b>	1. 3 2. 4 3. 1 4. 2	<b>Passage 32</b>	1. 3 2. 4 3. 3 4. 1		
<b>Passage 30</b>	1. 3 2. 3 3. 4 4. 3	<b>Passage 33</b>	1. 3 2. 3 3. 4 4. 2		

## Chapter-3

### DETAILED SOLUTIONS

#### Passage 4

1. 4

The author has not argued in favour of either of the schools of thought throughout the passage. She has merely presented the two sides' arguments in different paragraphs. Options 1, 3 and 5 can be safely eliminated, therefore. Option 2 states that the author 'CANNOT decide', - again something that cannot be figured out on the basis of the information presented in the passage.

2. 2

Refer to the opening statement of the 2nd paragraph.

3. 3

Refer to the first line of the last para. It says that " everyone does not pay attention to the same things", implying that people may have different viewpoints about the same object, because they are paying attention to different aspects of the object.

4. 4

Option 1 talks about inaccuracies, which the author has nowhere mentioned. Option 2 talks about drawbacks, again something that the author has refrained from. Option 3 entails a finding and its implications, whereas the author has been trying to contrast two findings at the same time. Option 5 offers a solution, which has not been provided by the author.

#### Passage 5

1. 2

Refer to what follows the word- 'calm river...'. Hence

2.5

The first paragraph suggests that western values favour the 'primary control' mechanism, thereby meeting the problems up-front and in fact by grabbing 'their bulls by their horns..". Such an approach would not be very successful in the situation mentioned in the last

paragraph, where the 'stopper' is a metaphor for a crisis. Hence B is incorrect. Also, statement E has no bearing with the author's views. Hence

3.3

By keeping the head upstream, the survivor would have his/her feet downstream, and hence any obstruction, a rock for example, will be faced by the feet first, thereby minimizing the risk of fatality. By doing the opposite, the head would have to take the blow. Hence

4. 3

Option 1 can be ruled out as water has been used just as a metaphor for life. Besides, the author does not harp merely upon the turbulence factors of life. Option 2 is very close, but the author's purpose is not merely to define these terms. The author uses them, instead, as a tool to explain human behaviour. Option 4 is very extreme, since the passage does not talk about the 'chaos theory' per se. Again, option 5 too is very narrow. Option 3 correctly summarises all the paragraphs, as well as the author's primary idea.

## Passage 6

1. 1

Refer to the second sentence of the penultimate paragraph. Hence

2. 3

Refer to the first line of the 3rd paragraph. Hence

3. 2

The two terms, as explained by the penultimate and ultimate paragraphs, are different primarily in that the real essence is taken to be (perceived as) "the very being of anything, whereby it is, what it is"; the nominal essence, whereas, is taken to be (perceived as), "nothing but that abstract Idea...". Hence the two terms can be said to be different at the perception level. Also, the two terms differ in their basic definition-owing primarily to the perception of each being different. Hence

4. 5

This is a factual question. Please check the passage.

## Passage 7

1. 3

Refer para 2. Study the two similar examples given in the para and match them with choices. The overproduction of particular crop does not affect or harm any common resource shared at the global level.

2. 5

Refer para 3rd, last two sentences: Choice (5)

3.1

Refer para 3rd, last two, sentences. Pay attention to the phrase long hand.: Choice (1)

4.4

Refer last para, first and second lines.: Choice (4)

## Passage 8

1. 4

Refer para 2nd ,3rd and 4th . :Choice (4)

2.5

Sui Juris means 'of age' or 'independent'. :Choice (5)

3. 5

Refer para 3rd , last sentence.: Choice (5)

4. 2

Refer last para, line 2nd and 3rd :Choice (2)

## Passage 9

1. 2

Option 1 can be ruled out since it takes upon the literal meaning of the sentence regarding earth's rotation. The same is the case with option 4 which includes the words as they have been mentioned in the passage. Besides, the author's focus is upon proving that at times it is necessary to avoid the strict truth, and not that truth and lies should be given 'equal'

importance. Between options 2 and 3, then, option 2 puts the right message forward, whereas option 3 builds further upon what has been stated and includes the periphery of the importance of lies as well. Also, the given statement does not include anything about 'overestimation' of truth. This helps us negate option 3. Hence 2.

2. 1

Option 2 is just the opposite of what the author is trying to imply; hence, ruled out. Option 4 is extremely generalised and does not have any bearing upon the statement concerned. Option 3 states that because of 'the' people find truth 'problematic', whereas the author wants to express what happens when we attach 'the' to the word 'truth'. Option 1 explains this lucidly. Hence 1.

3. 4

Option 1 could have been correct if it had included the word 'sometimes'. Option 2 is nowhere intended in the passage. The author, with regard to lawyers, merely points out the difference between the legal aspect of truth and the moral one. Again, option 3 states that 'some things are more important' whereas the author has used the word 'may' in the context. Option 1 can be found in the 1st paragraph where the author states that "While "liar" is universally a term of opprobrium...". Hence 4.

4. 2

Options 1, 3 and 4 take only partial aspects of the things discussed in the passage, while option 2 encompasses all fragments. Hence 2.

## Passage 10

1. 4

Only C can be concluded about the author. He has not been mentioned to be against funding or embryology. The passage talks about what happens post fertilization and the idea of contraceptive pills does not find a mention in the passage. D states what William Neaves believes. The author tries to contradict Neaves in the last paragraph and thus he is not supportive of the ideas put forth by Neaves. His defiance of Orrin Hatch's view is clear in the second as well as fourth paragraph.

2. 1

A is a disputed view and the passage does not resolve the dispute. B is true and mentioned in the third paragraph. In the light of what is mentioned in the last paragraph, C is false. It becomes clear in the first passage itself that D is untrue.

3. 1

The author's argument is that killing an embryo for research purposes is tantamount to killing a life. If it is proved that an embryo is lifeless upto the stage before which scientists use an embryo for research then the author's argument will fall apart. 1 does that. If the embryo is lifeless upto 15 days after fertilization then it definitely was so at the time of implantation and Gastrulation as well since these stages are reached before 15 days from the time of fertilization. 2, 4 and 5 strengthen his argument. 3 does not make any difference to the argument.

4. 3

Option 1 can be ruled out straightaway. The author gives various arguments and counters the reasons put forward by scientists and researchers who indulge in embryo-destructive research. Hence 3. Further, the author is clearly biased against the embryo-destructive research and argues against it. Thus, 4 is ruled out. Sardonic means mocking/bitter, an idea nowhere supported in the passage.

## Passage 12

1. 2

The passage talks of the 3 Jeffersons and their respective roles/views in the secession crises. The passage does not tell us how important these roles were with regard to the larger picture but just informs of the Jeffersons participation in the crises. This rules out option 3 and 4 as both are judgements with regards to the significance of the role of the Jeffersons. Options 2 is too vague in the given context.

2. 2

The passage clearly states that 'But Thomas Jefferson Randolph wasn't the family's only scion to join the debate: In late 1860 and early 1861, after the Lower South had seceded, Jefferson's youngest grandson, emerged as a vociferous skeptic of slavery — and, surprisingly, Unionism'. This helps us identify option 2 as the answer.



3. 1

This is an easy question, and the answer to this question can be found by a close reading of the line in question. The other options in general focus on facts not mentioned in this line or make irrelevant connections and hence are rejected.

4. 4

George Wythe Randolph and Thomas Jefferson Randolph, both differed in their approach. The latter based his approach on his grandfather's but the former was a lot more vehement with regard to his views. This makes option 4 the correct answer.

### Passage 13

1. 2

The primary purpose of the author is to show desires dominate human beings and how these make sure that no fixed parameter can be arrived at for judging these desires. He denies that econometrics is of no use when it comes to human desires and how one makes decisions. This leads us to option 3 as the correct answer.

2. 1

One is that single thing that can be referred to with the help of many things. In our case, that single thing is money and the other things are gold, dollars etc. This makes option 1 the correct answer.

3. 3

The author of the passage explains through the passage how human desire cannot be measured and how subjective a phenomenon it is. It is precisely for this reason that any rational system such as econometrics cannot be used to measure human demand as a rational system cannot explain our irrationalities. This makes option 4 the clear answer to the question as it mirrors a similar sentiment.

4. 4

There are a couple of answer choices that need to be kept in mind while analysing this question. The easy to eliminate answer options are 1 and 3 as no such sentiment is exhibited by the author. Option 4 is rejected as the author is in fact unequivocal in his stance. Option 2 again cannot be inferred from the passage as it is more of an emotion that cannot be gauged from the given context. Option 5 perfectly fits into the scenario as the author is very

categorical in his statements and thoughts, and thinks those are the only correct ones (thus sounding judgemental).

## Passage 14

1. 4

The answer can be located in the lines: 'Under a formal SAP, a struggling poor country running a big trade deficit would offer fiscal austerity in return for favourable borrowing terms. Lower interest rates would lead to a lower exchange rate, boosting production and exports. The domestic part of the economy would be squeezed hard. Greece and Ireland have had modern versions of SAPs imposed on them in recent months; the UK has designed its own hair-shirt policy in which a four-year deficit reduction plan is meant to keep the financial markets sweet and allow Threadneedle Street to keep money cheap.' Also a hair-shirt policy is an austere one, symbolizing sacrifice.

2. 1

Refer to the following lines: 'Mervyn King warned at the weekend that another financial crisis is brewing. The financial sector remains unreformed, and many of the practices evident in the bubble years – such as speculation in high-yielding but risky investments – are back. Predictably, the Bank of England governor's comments were greeted with the usual riposte from the Big Banks: we are a centre of excellence for the UK but highly mobile. If you mess with us, we'll up sticks and leave the country.' Option 1 is the correct answer and if you up sticks, you leave somewhere, usually permanently and without warning- he upped sticks and went to work abroad. The idiom catch their tail between their legs implies the Big Banks' being embarrassed, something that finds no reference in the passage. Option 3 implies an opposite sentiment than intended by the author. Option 4 again reflects a sentiment that is not reflected in the passage.

3. 3

The reference to 'Threadneedle Street' is with regard to it keeping money cheap. (First paragraph, last line "...allow Threadneedle Street to keep money cheap) This indicates a financial role of the street, one that is accompanied with financial authority. This sentiment is reflected by option 3. 'Threadneedle Street' is in fact where Bank of England, which is the financial regulator for UK, is situated. The street name is used as a reference for the bank itself.

4. 3

The answer has to basically continue the following lines: 'Taking action that may hinder the expansion of one of the country's few centres of excellence seems far too big a gamble. It will be a brave chancellor who heeds King's warnings and ensures that the banks are no longer "too big to fail"'. The line clearly ends on an implied question, with option 3 being the answer in case what has been suggested by the author does not take place.

### Passage 15

1. 4

A pretty factual question. Refer to the 2nd paragraph. Option 4.

2. 3

Refer to the last paragraph of the passage. The first line clearly makes option 3 as the answer choice. The 1st option can be ruled out since his contemporariness has never been mentioned in the passage as a "cause" of his greatness. Option 2 comes immediately after the 1st line of the last paragraph where an extension has been made to the previous statement. This is an added thought, not the one for which the author shows his maximum respect to Hume. Option 4 is just a combination of different words used in the paragraph for different contexts. Hence 3. 'Labyrinthine' means 'complicated'.

3. 2

Options 1 and 3 are ruled out as neither has Hume been described as an economist nor has John Locke been mentioned, however true these statements be. 4 is in contradiction with the statement "That is not the best way..." in 4th para. 2 is the right answer, refer to the 3rd para where the author says that Hume's book is a must read for anyone desirous of "inferring the presence of an intelligent design of a concerned creator of the universe".

4. 3

The first option can be ruled out since the passage focuses on David Hume's philosophies, and does not of the rest of the philosophers. Similarly, the author has nowhere presented a 'comparative' analysis of Hume's works with those of other philosophers. Option 4 would make Hume the 'greatest' philosopher, whereas, as argued earlier, the author has abstained from comparing Hume with others and declaring him great. All through the passage the author has emphasized on how Hume's theories have transcended the ages and centuries in

which he had presented them and even today his theories are discussed and are 'alive'.  
Hence 3.1

### Passage 16

1. 1

A, C, D and E are clearly mentioned in the passage. B has been contradicted in 5th paragraph.

2. 2

By analyzing the arguments presented by the author, we conclude that B is the most apt title. The paradox about the book has been mentioned but it is not the central idea. Other options are farfetched choices.

3. 1

1 is the right answer.

4. 4

The author's tone throughout the passage has been analytical. Hence 4.

### Passage 17

1. 2

Of all the given options, 2 is the best choice.

2. 1

The passage talks about the mythological beliefs mentioned in the preserved historical texts. He does not portray himself as a staunch believer of god, nor does he preach theology. His tone is neutral and he does not criticize. Mentioning poetic texts does not make him a poet.

3. 4

All the options have been mentioned in the passage. Incest features in passage as Cronus' marriage with Rhea. 'Hecatonchires or Hundred-Handed Ones' seems to be from fancy land!

4. 4

Nowhere has it been mentioned that Zeus wanted to be the conqueror of Mount Olympus. Similarly, Metis has not been described as the goddess of cleverness. Rest all the statements find direct or indirect mention in the passage.

## Passage 18

1. 4

A has been contradicted in the first paragraph. B can, at best, be either Thiel's view or a debatable topic. C finds mention in the first line of third paragraph. D can be safely concluded from third paragraph.

2. 2

Thiel's educational qualification has not been mentioned, nor have his managerial skills been highlighted. His views on education system have been stated without validating or undermining them.

3. 3

A has neither been mentioned nor can it be inferred from any statement. B cannot be inferred; housing bubble has been mentioned superficially and its causes have not been discussed. C has been mentioned with regard to Harvard only and cannot be generalized. D is given in the second line of the first paragraph.

4. 2

The topic of discussion in the passage gives a hint of the author of the passage being an economist.

## Passage 19

1. 4

The author says 'Honesty needs guts' in the sixth paragraph. B cannot be inferred as the author does say repeatedly that intelligent people shouldn't join politics but he does not suggest a career path to them. The author would agree with C as he has painted all politicians with the same brush and seems to take a cynical view of them. He says- "An honest person in politics? Impossible!" According to the author, the older generation tries to mould the mind of the new generation. The teacher is just an agent of the older generation. Hence, the author would not agree that teacher himself wants to mould the mind of the new generation.

2. 2

The author has been critical of politicians throughout and uses humour to convey that politicians are crooked to the core.

3. 4

The clutches or association of a politician has been directly compared to a cage. Hence, it's a metaphorical usage. The passage begins with a rhetorical question. The story of politician named Strange is a satire.

4. 3

Throughout the passage, the author has taken a cynical view of politicians and has derided and ridiculed them.

## Passage 20

1. 1

A is false as the passage mentions the number of judges per million people in India but does not state the number to be the least. B is true and is mentioned in the first 2nd paragraph. C is untrue as the provisions mentioned in C are the provisions of 'The Bribery Act, 2010' enacted in UK and not of the Lokpal Bill. Anna Hazare has not been mentioned in the passage.

2. 3

All others have been proposed in the passage.

3. 3

The word 'antiquated' has been used as a verb to mean 'made or became useless; fallen into disuse'. The word that comes closest to the above stated meaning is 'Obsolete'.

4. 2

The argument mentions number of judges per state and assumes the population of the states in the countries mentioned and in Indian states to be equal. Now if it is shown that the number of judges per thousand/lakh/million/ people in the states in other countries is less than or close to that in Indian states, then the entire argument will fall apart. '2' does exactly that. 1 and 2 are completely irrelevant. 4 does not counter the argument made.

## Passage 21

1. 3

The passage talks of the misconceptions related with foreign aid and how it can be spent better. The 'cash on delivery' process explains how its misuse can be stopped. Each of these adds to give us option 3 as the answer, as it incorporates all these points. The best title is

the one which keeps in mind all the central aspects of the passage and clearly option 3 satisfies these criteria.

2. 4

The answer to this question can be found in the lines: 'The facts about foreign aid are crucial to drive home to the American public today, as the political debate over the budget has led many Republicans to single out foreign aid as a target for cuts. (Frank James, who writes a blog at NPR, suggests a novel way to spread the word, using Charlie Sheen's Twitter account.) But let's talk about on-the-ground practical solutions...'154 If one has a close look at the first line of the passage, the author clearly does not regard this as a practical solution and clearly uses the example in a lighter vein. This option is encapsulated in option 4.

3. 2

Option 1 can be found in the lines: 'People don't have to worry that the money has gone into some government official's pocket, as taxpayers in wealthy countries won't be sending money unless there are results'.

Option 2 is contrary to what is stated in the passage and hence is out correct answer.

Option 3 can be found in the lines: 'In certain situations Cash on Delivery might turn out to be a useful alternative to traditional aid. And its advantages may go beyond a more effective use of dollars: it might increase political support for foreign aid'. Option 4 can be found in the lines: 'It could also help to create more accountability in poor countries. In most aid-dependent countries, citizens have no idea how much governments are getting in aid and how they spend it. Cash on Delivery sets clear goals and requires that all information be public'.

4. 2

The view of the author of the passage is pretty clear. He is in clear favour of aid and speaks of better methods of aid implementation right through the passage. The only option which reflects this opinion is option 3.

## Passage 22

1. 2

The author is primarily describing the various issues related with regard to forgiveness and mentions all the concerns/questions that arise with respect to it. The approach of the author is purely explanatory and the option that best fits this description is option 2.

2. 1

Forswearing means 'the act of renouncing; sacrificing or giving up or surrendering (a possession or right or title or privilege etc.)'. This makes option 1 the direct answer to the answer.

3. 4

The answer can be found in the lines and is in fact a paraphrase of the second half of this line: 'Butler is often interpreted as saying that forgiveness requires forswearing resentment, but what he actually says is that it requires tempering resentment and forswearing revenge'.

4. 4

Statement I can be inferred in the lines: 'The list grows by the hour. It includes hefty representation of religious and self-help perspectives, historical analysis, and increasingly, philosophical reflection as well. Yet there is little consensus about the answers. Indeed, the list of disputed questions is still longer'. Statement II can be found in the lines: 'The timing of forgiveness is also disputed. Some say that it should wait for the offender to take responsibility and suffer due punishment, others hold that the victim must first overcome anger altogether, and still others that forgiveness should be unilaterally bestowed at the earliest possible moment'. Statement III is a paraphrase of the line: 'legions praise forgiveness and think of it as an indispensable virtue'. Hence, all of the statements can be found in the passage.

### Passage 23

1.2

Options 1, 3, 4 and 5 are too narrow and cover only a couple of paragraphs. Hence 2.

2.5

Refer to the 4th para, third line, where it states that open-nesting honey bees 'perhaps' evolved before cavity-nesting bees. Hence 5.

3.1

Refer to the 6th para, last line, where it states- "Meanwhile, English colonists took bees to New Zealand, Australia and Tasmania, completing human-assisted migration of *Apis mellifera* around the globe." Hence 1.



Refer to the last paragraph. Hence 3.

### Passage 24

1. 3

Option 1 is incorrect as the author mentions in the last paragraph that the expression of an individual might be lost at time in a collective society and in might not be the most beneficial one. There is no evidence which will point towards option 2 as at no point of time does the author make a comparison between dictatorship and democracy. Option 3 points out to single point in the passage, which we cannot summarize to be the belief of the author. Option 5 is not the answer as the author shows no faith in the governments or their roles during the course of the passage. Option 3 represents the belief of the author in the most general terms, by pointing out what is required and what the author wishes the society to be.

2. 4

The author points out clearly that “no government would will often attempt to control the expression of opinion”, pointing further to the fact that doing so would only make it “the organ of the general intolerance of the public”. This clearly brings out that option 4 is the answer. Option 1 cannot be the answer as there are still some laws which could be used by the government for control but they are not used by it. Option 2 and 5 are not mentioned in the passage as such. As for option 3, the author mentions that he does not need to discuss the matter as it has been discussed previously by a body of writers but this is in no way a reason for it not being under threat.

3. 3

Option 3 is the correct answer. The author mentions that individual freedom is under threat and it will not be corrected in due time. But in no way does he imply that it is the reason for it not being corrected. All he has done is mention the natural passage of time which would take place. Hence it is the answer.

4. 3

This is a fairly easy question with the answer being mentioned in the second paragraph: “the grounds, both philosophical and practical, on which they rest, are perhaps not so familiar to the general mind, nor so thoroughly appreciated by many even of the leaders of opinion, as might have been expected.” Hence option 3 is the answer.

### Passage 25

1. 3

Refer to the penultimate line of the last para.

2. 1

Refer to the 1st line of the 3rd para.

3. 1

Refer to the penultimate line of the 2nd para.

4. 1

This one can be solved by eliminating the other options.

### Passage 28

1. 4

Sol. (4) Fairly straight-forward question. Refer to the first para.

2. 5

Soln. (5) Both options 3 and 4 are one of the possible tools used to create effects, and not 'prerequisites'.

3. 4

Sol. (4) Refer to the first two lines of the 3rd para "The creative work of the spectator is to...more conscious and helps to conceptualize them."

4. 1

Sol. (1) Refer to the first para "Surely it is the transition from sensory apprehension...to see such appearances at once more analytically and more emotionally."

### Passage 31

1. 4

A is wrong because how we type cannot influence the literal meaning but just how we perceive it and secondly, it is not the way we type the words but the way the letters are arranged on keyboard that influences the meaning (I para). Also the VI para tells the study

on right handed and left handed is not proved yet. Statement B is wrong because arrangement of letters does not have a huge impact. The impact is small but significant (I para). Statement C is wrong because not all keyboards attach more positive meanings. Other layout type of keyboards all still to be scrutinized (VI para also) but just the QWERTY keyboard shows of such an effect. Other keyboards also have an effect but what effect is not mentioned (I para). Statement D is true and can be seen in I and II para.

2. 2

Statement i. is incorrect because QWERTY was not discovered so that people could deliberately attach positive or negative connotations (III para). Statement iv. is incorrect because no information given of QWERTY keyboards being an instant hit (III para). Statement ii. is true and can be seen in VI para. Statement iii. is true because sticking of letters was a problem in previous typewriters therefore QWERTY was launched and the word 'until then' tells that this problem was solved by QWERTY (III para).

3. 4

Statement D is correct and can be seen in VI para. Statement A is wrong because such information about the typewriter is not mentioned (Para VI). Statement C is false because this research is the first attempt (para VI). Statement B is false because the perception of meaning is not affected by the difficulty of layout but how difficult an object is to use affects how positively or negatively people view that object (III Para)

4. 2

Statement A is wrong because the difficulty of the name does not matter. What matters is whether the pronunciation of the name is difficult or easy (IV Para). Statement C is wrong because we are not told anything about pronunciation and the link to positive connotation. The link is only with typing arrangement (II Para). Statement D is incorrect because they do not literally have positive or negative connotations but we perceive them to be such (II Para). Statement B is correct and can be seen in II para.

## Passage 32

1. 3

Poe was the odd man out (para 3). Therefore option (i) is wrong. Para 2 says in France he is taken more seriously so statement ii becomes true. Everyone knows their own Poe tells that Poe's image changes from place to place. (para 2)157

2. 4

the answer is in Para 2. Options 1 and 2 are examples. Option 3 is a true statement but tells nothing about universal familiarity.

3. 3

the answer is clearly stated in Para 3 last line.

4. 1

the answer is stated in para 2.

### Passage 33

1. 3

Para. 3 clearly states the answer. Statement 1 is just telling there are such kinds of people also who predict change as doom. Statement 4 is non-sense. The words from the passage have been mixed to confuse the reader. Same is with statement 4.

2. 3

Even if there is chaos when a new order is replacing the old order, one must not mourn it. Change needs to be appreciated. (Para 3). Statements 2 and 4 in anyway cannot be answers because they are negative statements. Statement 1 is what they themselves behold and therefore they preach to see the brighter side of it.

3. 4

All the above statements are true. Statement 1 can be seen in Para. 3 end and 4 start, 2 in Para 3, 3 in Para 5, and 4 in Para 1.

4. 2

Para 6 gives the answer

## CHAPTER-4

### Five Question Passages

**Directions for Passages 1 to 6:** The passages given below are followed by a set of five questions.

Choose the most appropriate answer to each question.

#### Passage 1

Placebos work about one third of the time. This is a fact. Study after study confirms this. In trials of new drugs, the performance of the tested drug is compared with a placebo, and the drug is only considered to have a real beneficial effect if it out-performs a placebo, and often the drug, which actually has some genuine chemical effect on the patient, fails to out-perform the placebo.

This explains why all sorts of “complementary” medical treatments, such as holding crystals, chanting, smelling various smells and other daftness, work. The people who go in for such treatments are of course amongst the most gullible on Earth, and so respond particularly well to placebos. One could scoff at them, and say that they should stay away from “holistic” charlatans. Then again, since the treatments have an effect, be it a placebo effect or not, one could also argue that the patients are receiving a genuine benefit from the treatment. We feel that we are affected by outside influences when we notice changes in our bodies. In fact, it now seems, internal mechanisms cause the changes we notice, and these are responding to changes which we don’t notice.

If you hypnotise someone, and tell them that an unlit candle in front of them is in fact lit, then when you tell them to hold their finger in the “flame”, they will, remarkably enough, develop a blister. They have not sustained any burning damage. The blister which appears after a real burn, one can conclude, is not caused by the burning damage, but is instead the body’s response to perceived burning.

People used to think that flu caused a rise in temperature. The hot fever experienced by the flu sufferer was something which the virus caused, and was a sign that the body was not working properly. Modern research has shown that this is not the case. In fact, the rise in temperature is something which the body does to itself. It does this in order to create an environment unconducive to the virus replicating inside it. Similarly, coughs, sneezes, tiredness, sleepiness, and all manner of similar symptoms usually turn out to be the body’s defence against invaders rather than some malicious and deliberate effect on the part of the

invader. The invader has evolved to live happily in the body of the host, and so it generally wants that host to carry on as normal. An ill person who feels terrible and spends a week in bed, is a person whose instincts have made him dedicate a week to the fighting of an infection. Remember, evolution is not a force which is there to make people happy, it is a force which happens to act in the favour of people's survival and reproduction. The symptoms of flu are cruelties designed to be kind.

Your body has to perceive a situation in order to react to it. The reaction is subconscious. The triggering of the reaction is through the brain. The hypnotised person's brain, at some subconscious level connected with the perception of the falsely lit candle, sends a signal to the body to create a blister. It would not do this if it thought that everything were okay. Give a gullible person a placebo which they believe will cure their malady, and they then believe that everything is all right, and so they subconsciously switch off their various body reactions to the problem.

So does this make placebos good or bad? It could be that a person has nasties breeding within him, and that his body starts a sensible scorched-earth policy, raising his temperature to a degree hostile to his invaders, trapping them in mucus and sneezing them out, and enforcing rest. This man might then take a placebo, switch off all his symptoms, but still have the invader breeding, unhindered, within him.

Experiments have been done with Paracetamol, which is a drug which lowers feverish temperatures and calms headaches. People with mild non-life-threatening maladies are found to stay ill for longer if they take the drug. But they still recover. These are healthy well-fed people who do not need to fend for themselves in a harsh environment. Presumably, in the environment of our ancestors, people with the same mild illnesses would have been better off suffering the symptoms, but they would have been less comfortable. In a modern environment, in which people have to get on with their careers, the risk of serious damage or death is so low, that we can probably afford to take the drug, and forgo the unpleasant symptoms.

On the other hand, if one were to have a genuinely nasty illness against which the body should do all it can, a placebo could be very dangerous. It might switch off or lessen the body's effective responses to attack, and at the same time offer no actual chemical benefit. Effective drugs which have an innate effect of their own can help to fight disease, but placebos by definition do nothing themselves to help. They, I suggest, fool the body into thinking wrongly that everything is fine.

If your kids are playing a bit roughly with each other in the park, you could intervene and shout at them and scold them and give them no supper, or you could just say never mind

and let them get on with things. They are unlikely to come to great harm. When invaders from Mars turn up and start firing a deadly heat ray about the place, you could just say, "Never mind. They'll probably catch a cold and die," but then again, it might be a better course of action to abandon your house and belongings, and run away, terribly fast.

1. According to the passage, a gullible person would most likely,
  1. shout at his children playing roughly with each other.
  2. not run the risk of allowing a disease to stay inside his/her body.
  3. run the risk of allowing a disease to stay inside his/her body.
  4. be a lucrative source of business for complementary medicine.
  5. be willing to take a Paracetamol, even when his/her body does not need it.
2. By using the example of 'invaders from Mars', the author tries to
  1. imply that one has to make a judgement depending on the seriousness of the situation.
  2. highlight the preposterousness of the situation.
  3. provide a suitable contrast to the previous situation.
  4. imply that fooling the body with a placebo is perhaps not a very good idea.
  5. highlight the futility of using placebos.
3. What can be inferred from the statement "The symptoms of flu are cruelties designed to be kind"?
  1. Evolution has its own ways of dealing with diseases.
  2. What appears to be 'suffering' is actually a means of 'healing.'
  3. The person suffering from flu is likely to use a placebo.
  4. A patient suffering from flu is likely to spend more time trying to cure it.
  5. A patient suffering from flu is likely to spend less time trying to cure it.
4. The main idea of the passage is that
  1. a placebo user is the most gullible person on earth.
  2. the use of placebo is dangerous.
  3. the usage of placebo should be based on discretion.
  4. a placebo has different effects on different people.
  5. patients receive genuine benefit from placebo-treatment.

5. With the example of 'healthy well-fed people', the author wants to
  1. show that in a modern environment, people take undue risks with their health.
  2. highlight the contrast with our ancestors' ways of dealing with mild illnesses.
  3. highlight these people's tendency and ability to avoid suffering through the use of a drug.
  4. point out the advance of medical sciences towards reducing people's sufferings.
  5. highlight the ill-effects of Paracetamol on the body.

## Passage 2

Heresy is a concept generally related to religion. It refers to views that flout doctrinal orthodoxy. Such ideas are often considered dangerous, evil, and thoroughly wicked. They must be denounced and perhaps even put down by force. In Objectivism, the notion of heresy finds a secular equivalent in the view that most of the ideas opposed by Randian orthodoxy are evil. Since ideas determine the course of history, ideas leading to bad or evil outcomes are considered especially "horrendous."

This view is used, among other things, to justify Rand's anger. "Ayn Rand not infrequently became angry at me over some philosophical statement I made that seemed to ally me with one of the intellectual movements she was fighting," confessed Leonard Peikoff in his short memoir "My Thirty Years with Ayn Rand." "Since her [Rand's] mind immediately integrated a remark to the fundamentals it presupposes, she would project at once, almost automatically, the full, horrendous meaning of what I had uttered, and then she would be shocked at me."

This "justification" of Rand's anger is important, because Rand's anger is a weapon Rand used to keep her disciples in line. That it was taken to absurd lengths can be heard in question and answer periods in which Rand participated. Anyone who ventured to submit any question in the least challenging would go out of his way to insist he did not advocate any of the philosophical implications of the challenge. Even then, Rand would sometimes go ballistic and attack the questioner. Ludwig von Mises and his wife were shocked at Rand's conduct toward questioners when they attended a lecture in the early sixties. That this notion of denouncing people, not merely for their views, but especially for the implications of their views, is highly mischievous can easily be established by simply examining some of the implications of the Objectivist philosophy of history. If the terrible evil of history finds its roots, not in the psychology of evil men, but in ideas, then why should evil ideas be tolerated? Why shouldn't they be put down by force?



In his essay "Philosophy and Psychology in History," Peikoff wrote: Millions, billions of men may be oblivious to the mind, they may be ignorant of philosophy, they may be contemptuous of abstractions. But, knowingly or not, they are shaped ultimately by the abstractions of a small handful. It is far too weak, therefore, to say the pen is mightier than the sword. The pen, and only a very few pens, create all the swords and the swordsmen, and set the cause of their battles and the final outcome.

Now if the pen is so very mighty, shouldn't it be regulated? If somebody is hatching "horrendous" philosophical premises and letting them loose against an unsuspecting world, shouldn't that person be stopped? While Objectivism strongly opposes state supported censorship, the implications of their philosophy of history could easily be used to support such censorship. And indeed, that has always been the main argument for censoring thought. Since some thoughts are heretical and heresy is "dangerous," the authorities have to put it down by force.

The sociologist Vilfredo Pareto took a different view of the matter. He believed that men were motivated by psychological states, not by ideas. Ideas merely rationalised those psychological states. From this point of view, Pareto concluded that all censorship was futile, because it attacked rationalisations, rather than what was being rationalised. If one rationalisation were suppressed by the state, that was of little consequence, because there were many more that could be brought forward to rationalise the very same human sentiments and interests defended in the suppressed rationalisation.

1. It can be inferred from the passage that in terms of denouncing the implication of people's views,
  1. the author would support the stance taken by Rand.
  2. the author would oppose the stance taken by Rand.
  3. the author would support state supported censorship.
  4. the author would oppose state supported censorship.
  5. the author would remain neutral to Rand's stance.
2. According to Vilfredo Pareto,
  1. it would be difficult to keep an idea suppressed.
  2. it is easy to suppress rationalisation.
  3. suppression of rationalisation is futile.
  4. rationalisation is a medium of oppression.
  5. censorship of rationalisation should be subjective.

3. It can be inferred from the passage that Leonard Peikoff
  1. shows extreme anguish at being subjected to Rand's anger.
  2. dismisses Rand's anger as being an outcome of mischievous presupposition.
  3. endorses Rand's anger as a useful tool to reign in oppression of ideas.
  4. tries to provide a rationale for Rand's anger.
  5. thinks of Rand's anger as 'a result of horrendous utterances'.
4. According to the passage,
  1. the pen is mightier than the sword.
  2. the terrible evil of history finds its roots in the psychology of evil men.
  3. ideas that flout doctrinal orthodoxy are dangerous, evil, and thoroughly wicked.
  4. Rand took her anger to an unreasonable degree.
  5. 2, 3 and 4.
5. The purpose of the fifth paragraph in the passage (Now if the pen is so very mighty...) is to
  1. provide an explanation of the stance taken by Peikoff.
  2. highlight the apparent paradox present in Objectivism.
  3. prove that the pen is indeed mightier than the sword.
  4. legitimise the suppression of heretical thoughts.
  5. highlight the futility of Objectivist-suppression.

### Passage 3

Interests of contract are reciprocal obligations undertaken in innocent (not agreements to do wrong), informed (without fraud), free (without force or threat), deliberate (with intention to assume an obligation), mutual agreement between competent persons. Most clear obligations of commission will be of this type, although some will be implied contracts with persons incompetent to contract in their own interest, e.g. between parents and their children, whose own interests the parents have a prima facie obligation to pursue in their behalf. Since children cannot agree whether to be born, parents in effect judge on behalf of children that life is good and that it is in their own interest to exist. Government and the authority of the state may also be based on implied contract (the "social contract"), not because the contractors are incompetent (although children born into the state actually are), but because the just authority of the state is merely derived from the need, for all and against all, to enforce rights of person, property, and contract and to punish wrongs of negligence, violence, and fraud. The contract is implied because by definition it is agreed to by all persons

of good will per se, whose subsequent actual deeds and agreements are then accordingly judged right or wrong. This implied agreement is, of course, open to much abuse, since any ambiguity about the just powers of the state, especially if inspired by political or religious moralism, tends to be decided by those using political power in favor of increasing their power, easily rationalized as enforcing moral principles. As ambiguities continue over time, there will be a continuing increase in the power of the state.

Since children for some time really are incompetent and helpless, it is a good question to what extent the parental relationship is a contractual duty of commission or a non-contractual one: but if there is no duty to bring children into existence (which does not seem right outside of moralistic religious systems), then the act by the parents must be either supererogatory or in the parents' selfinterest. In the latter case, which seems like the most reasonable motivation (since people derive considerable personal satisfaction from having children), the relationship established is clearly an implied contractual one, with the benefits of parenthood weighed against the obligation to pursue the interests of the children. In the former case the relationship would be more one of non-contractual duty, but of a peculiar type, since the parents are responsible for the very existence of the incompetent persons and so assume a primary responsibility that has much more of the flavor of a contract than as in the case of a good Samaritan who happens across someone with a preexisting need. A non-contractual relationship, on the other hand, would mean that parents really would get nothing in return, and this seems contrary to fact, and to expectation. Children have usually been considered great goods for parents.

The ability to enter into contracts, and to respect interests of person, property, and contract, is the mark of a rational being. Since animals lack abilities in some or all of these respects, they are not rational beings. That is different from judging them incompetent: they are not incompetent rational beings, simply competent animals. As such they cannot be persons in the same sense as human beings. Their personhood, however, can be defined differently than as identical with that of a rational being. An animal may be a sentient being, i.e. able to perceive and suffer. Respect for sentient beings imposes duties not to gratuitously or maliciously inflict suffering. This means that there are "animal rights"; but animal rights cannot be the same as the rights of persons in morality as given above, for animals cannot respect the rights of others and must lose some rights, at least, in consequence.

1. The main idea of the passage is to
  1. highlight the difference between human-rights and animal rights.
  2. establish the parental role as a contractual obligation.
  3. explain the relationship between contractual and non-contractual relationships.
  4. explain the difference between contractual and non-contractual relationships.
  5. explore two phenomena by using a determined and distinct definition of contracts.
2. According to the passage, the authority of the state
  1. is bound to be abused by those in power.
  2. cannot be deemed obligatory.
  3. can be easily rationalised as enforcing moral principles.
  4. serves persons incompetent to contract in their own interest.
  5. is not a clear obligation of commission.
3. According to the 2nd paragraph, parental relationship
  1. is equally 'implied contractual' and 'non-contractual' in essence.
  2. can be concluded to be more 'implied contractual' than 'non-contractual' in essence.
  3. can be concluded to be more 'non-contractual' than implied contractual' in essence.
  4. is motivated by the self-interest of parents.
  5. has benefits that weigh against the obligation to pursue the interests of the children.
4. The author's argument that "animal rights cannot be the same as the rights of persons in morality", is most similar to the argument that
  1. one who cannot win, must opt out of competition.
  2. one who does not respect competition, must opt out of competition.
  3. one who is not competent to the same level as the others, must not expect to share the advantages of the more competent.
  4. one who is not competent to the same level as the others, must accept defeat.
  5. one who cannot challenge competition must not expect competition to show respect.

5. By the statement “Children have usually been considered great goods for parents”, the author
1. wants to undermine the argument that parents have a non-contractual relationship with the child.
  2. wants to underscore the argument that parents have a non-contractual relationship with the child.
  3. wants to highlight the primary responsibility of parents towards their children.
  4. wants to emphasise that the parents should expect no returns from their children.
  5. wants to highlight the irony of the parent’s relationship with the child being a non-contractual one.

#### Passage 4

Penalty kicks in soccer are used in two cases. First, they are used as a means to determine the winner in certain championships, when the regular game ends with a tie. In this case their importance is obvious, since the penalty kicks determine the winner. Second, penalty kicks are awarded against a team that conducts certain severe offenses during the game. The great importance of penalty kicks in this case comes from the fact that the number of goals in an average game is only about 2.5 (by both teams together), so a goal scored in a penalty kick has high chances of changing the outcome of the game. This suggests the extreme importance of optimal performance during penalty kicks, for both kickers and goalkeepers. Since salaries and bonuses in professional soccer can reach hundreds of thousands and even millions of dollars and are affected by the player's performance and reputation, it is clear that players have huge economic incentives to do their best during penalty kicks.

Because the time it takes the ball to reach the goal from the penalty mark is only about 0.2-0.3 seconds, the goalkeeper generally cannot afford to wait until he sees clearly to which direction the ball is kicked before choosing his action; rather, he has to decide whether to jump to one of the sides or to stay in the center at about the same time that the kicker chooses where to direct the kick. This is the reason that both Chiappori et al (2002) and Palacios-Huerta (2003) model penalty kicks as a simultaneous-move game. Of course, in practice the situation is more complex: goalkeepers might get cues about the intended direction of the kick by observing the behavior of the kicker when he approaches the ball, or by knowing the history of his previous penalty kicks (although the kicker, in turn, has an incentive to surprise the goalkeeper). The evidence suggests that as implied by the assumption made by Chiappori et al (2002) and Palacios- Huerta (2003), the assumption

that the kicker and the goalkeeper choose their actions simultaneously is a good approximation, certainly much better than assuming that either of them chooses only after observing what the other has chosen.

This creates a simple and interesting real-life example (with huge financial incentives to make good decisions) of decision-making under uncertainty: the goalkeeper has to choose whether to jump to the right, the left, or to stay in the center, in order to minimise the risk of a goal being scored, under uncertainty regarding the direction of the ball. This makes it very intriguing to find whether expert goalkeepers exhibit any deviation from rational decision making. To examine this, we collected data from games in the top leagues and championships worldwide. Later, in order to reinforce our conclusion from the first study, we also conducted a second study in which top professional goalkeepers were asked about their perceptions and attitudes regarding penalty kicks.

We hypothesized that the goalkeeper's behavior during penalty kicks may be affected, at least partly, by preference for action (the "action bias"). The norm, as the data we collected in both studies reveal, is to jump to either side. Consequently, according to the norm theory, goalkeepers would experience a bad outcome more strongly when it results from not obeying the norm rather than from obeying the norm. Therefore, we hypothesized that goalkeepers would choose to jump more than is optimal. The analysis shows that this conjecture was supported by the data. Thus, our study corroborates the predictions of the norm theory where the norm is to act rather than to choose inaction, a phenomenon that we denote as "the action bias" (following some of the previous literature). Moreover, we do so in a natural setting where incentives for making correct decision are huge, supporting the claim that biases in behavior often persist even when incentives for optimal decision making exist.

1. It can be inferred from the passage that,
  1. penalty kicks are the most important determinants of the outcome of a soccer game.
  2. players, both kickers and goalkeepers, show their greatest strength during penalty kicks.
  3. the probability of a penalty kick's changing the outcome of a soccer game is high.
  4. the number of goals in an average game is only about 2.5.
  5. during penalty kicks, good goalkeepers and kickers receive better salaries than bad ones.

2. In the event that the goalkeeper can anticipate the direction of the ball,
  1. he is more likely to jump in the anticipated direction.
  2. he is more likely to give importance to the kicker's history of penalties.
  3. the kicker is more likely to change the direction of his kick.
  4. the kicker is more likely to surprise the goalkeeper.
  5. the kicker is more likely to have already chosen to switch his kick's direction.
3. The author of the passage implies that,
  1. the goalkeeper takes a calculated decision about jumping on either side.
  2. the goalkeeper may benefit more by jumping less than he actually jumps.
  3. "the action bias" is an outcome more of reason than of compulsion.
  4. in the event of uncertainty we take more chances than is optimal.
  5. optimal decision making overrides the biases of behaviour.
4. The central idea of the passage is to,
  1. show how reason takes a backseat when it comes to optimal decision making.
  2. highlight the importance of penalty kicks in a game of soccer.
  3. explain why soccer players are paid so heavily.
  4. explore the rationale of the course of action taken by goalkeepers during a penalty shootout.
  5. explore the perceptions and attitudes of professional goalkeepers regarding penalty kicks.
5. The author's argument can be best categorised as
  1. Lopsided
  2. Pejorative
  3. Condescending
  4. Deductive
  5. Hypothetical

### Passage 5

The long chains of simple and easy reasonings by means of which geometers are accustomed to reach the conclusions of their most difficult demonstrations, had led me to imagine that all things, to the knowledge of which man is competent, are mutually connected in the same way, and that there is nothing so far removed from us as to be beyond our reach, or so hidden that we cannot discover it, provided only we abstain from accepting the false for the



true, and always preserve in our thoughts the order necessary for the deduction of one truth from another. And I had little difficulty in determining the objects with which it was necessary to commence, for I was already persuaded that it must be with the simplest and easiest to know, and, considering that of all those who have hitherto sought truth in the sciences, the mathematicians alone have been able to find any demonstrations, that is, any certain and evident reasons, I did not doubt but that such must have been the rule of their investigations. I resolved to commence, therefore, with the examination of the simplest objects, not anticipating, however, from this any other advantage than that to be found in accustoming my mind to the love and nourishment of truth, and to a distaste for all such reasonings as were unsound. But I had no intention on that account of attempting to master all the particular sciences commonly denominated mathematics: but observing that, however different their objects, they all agree in considering only the various relations or proportions subsisting among those objects, I thought it best for my purpose to consider these proportions in the most general form possible, without referring them to any objects in particular, except such as would most facilitate the knowledge of them, and without by any means restricting them to these, that afterwards I might thus be the better able to apply them to every other class of objects to which they are legitimately applicable. Perceiving further, that in order to understand these relations I should sometimes have to consider them one by one and sometimes only to bear them in mind, or embrace them in the aggregate, I thought that, in order the better to consider them individually, I should view them as subsisting between straight lines, than which I could find no objects more simple, or capable of being more distinctly represented to my imagination and senses; and on the other hand, that in order to retain them in the memory or embrace an aggregate of many, I should express them by certain characters the briefest possible. In this way I believed that I could borrow all that was best both in geometrical analysis and in algebra, and correct all the defects of the one by help of the other.

And, in point of fact, the accurate observance of these few precepts gave me, I take the liberty of saying, such ease in unraveling all the questions embraced in these two sciences, that in the two or three months I devoted to their examination, not only did I reach solutions of questions I had formerly deemed exceedingly difficult but even as regards questions of the solution of which I continued ignorant, I was enabled, as it appeared to me, to determine the means whereby, and the extent to which a solution was possible; results attributable to the circumstance that I commenced with the simplest and most general truths, and that thus each truth discovered was a rule available in the discovery of subsequent ones. Nor in this perhaps shall I appear too vain, if it be considered that, as the truth on any particular point is one, whoever apprehends the truth knows all that on that point can be known. The child, for example, who has been instructed in the elements of arithmetic, and has made a



particular addition, according to rule, may be assured that he has found the truth, with respect to the sum of the numbers before him, and that in this instance is within the reach of human genius. Now, in conclusion, the method, which teaches adherence to the true order and an exact enumeration of all the conditions of the thing sought, includes all that gives certitude to the rules of arithmetic.

But the chief ground of my satisfaction with this method, was the assurance I had of thereby exercising my reason in all matters, if not with absolute perfection, at least with the greatest attainable by me; besides, I was conscious that by its use my mind was becoming gradually habituated to clearer and more distinct conceptions of its objects; and I hoped also, from not having restricted this method to any particular matter, to apply it to the difficulties of the other sciences, with not less success than to those of algebra. I should not, however, on this account have ventured at once on the examination of all the difficulties of the sciences which presented themselves to me, for this would have been contrary to the order prescribed in the method, but observing that the knowledge of such is dependent on principles borrowed from philosophy, in which I found nothing certain, I thought it necessary first of all to endeavor to establish its principles. And because I observed, besides, that an inquiry of this kind was of all others of the greatest moment, and one in which precipitancy and anticipation in judgment were most to be dreaded, I thought that I ought not to approach it till I had reached a more mature age (being at that time but twenty-three), and had first of all employed much of my time in preparation for the work, as well by eradicating from my mind all the erroneous opinions I had up to that moment accepted, as by amassing a variety of experiences to afford material for my reasonings, and by continually exercising myself in my chosen method with a view to increased skill in its application.

1. The tone of the author can be best categorised as
  1. Revolutionary
  2. Sycophantic
  3. Ambitious
  4. Logical
  5. Heretical

2. The author says “Nor in this perhaps shall I appear too vain..”
  1. to appeal to the reason of the readers and implore them to treat her kindly.
  2. to show that she deserves the merit of being exceptionally reasonable.
  3. to reason out the logic of the claims she is making.
  4. to impress upon the readers that her statement is not too fabricated.
  5. to highlight the apparent rigmarole of her claims.
3. Which of the following statements is the author least likely to agree with?
  1. Mathematicians are the only ones who have been able to ascertain a truth to a reasonable degree.
  2. There is nothing that we cannot ascertain if apply some basic rules of investigation.
  3. Mathematicians proceed with their investigation with the simplest and easiest objects.
  4. Development of a distaste for unsound reasonings cannot be avoided in a logical investigation.
  5. The truth on any particular point can be one only.
4. The author suspends her investigation for future because
  1. she feels incapable of continuing with the investigation.
  2. she wants to highlight the importance of age in rational investigations.
  3. she does not want to be blamed of being hasty in her conclusions.
  4. she considers the investigation to be a confusing one.
  5. she wants to buy time to enrich her share of experiences.
5. It can be inferred from the passage that,
  1. the author took a lot of time to find satisfactory answers to her first investigation.
  2. the first investigation yielded satisfactory results to the author.
  3. the author found the principles of philosophy to be unsubstantial.
  4. the author found the principles of philosophy to be untenable.
  5. initially the author faced some problems in determining the objects with which to begin her investigation.

## Passage 6

In recent years, a proliferation of Internet sites dealing with animal art has suddenly appeared. Along with them, many claims have been made about the ability to create art for an incredible variety of non-human animals, ranging not only from the higher primates but on to elephants and dolphins too. The Belgian philosopher, Thierry Lenain, however has drawn a line in the sand arguing, (with regard to chimpanzees in particular) that the paintings are nothing more than examples of 'paint play' whose sole purpose is the disruption of a pictorial field. They are not art, in other words (he says), in any significant sense of the word.

To understand why this might be, we need to explore the concept of aesthetic properties from a more fundamental perspective than Lenain allows. In doing so, I believe it can be shown that chimpanzees are, in fact, capable of making art in a prototypical way. Whether this conclusion could be extended to other primates or non-primates I leave as an open question. We shall consider only the intriguing case of chimpanzee paintings.

A quick look back at the biologist Desmond Morris can help us begin to formulate an approach to these intriguing examples of 'animal artists'. In his book, *The Biology of Art*, Morris explains that Congo - the most prolific chimpanzee painter at the London Zoo - consistently demonstrated particular patterns during various drawing and painting experiments, such as: an aversion to being interrupted while drawing or painting, restricting his mark-making to the blank paper itself.

And finally, Congo reliably demonstrated a resistance to any direct positive reinforcement that was used to make him paint. In this last sense, Congo was similar to another chimpanzee who was once subjected to bribery with a food reward to encourage him to draw more intensely. He quickly learned to associate drawing with getting the reward but as soon as this condition had been established he took less and less interest in the lines he was drawing.

Which brings us firmly back to the need for a definition of art. Thierry Lenain offers that a work of art 'is a thing created by a process whose aim is to confer on it a special aesthetic presence.' In the case of paintings, what he means by this [statement] is explained indirectly by everything he believes chimpanzees do not do.

In more positive terms, true art- at least for Lenain, looking at, in this case, true painting - Involves a deliberate process of choosing or creating appropriate painting equipment, creating and transforming the pictorial field into a symbolic or imaginary space for the development of forms that have a specific idea, and creating balance, rhythm, composition, and harmony (et cetera) by means of a purposeful sense of order. Lenain thinks that chimpanzee paintings can be deceptive in the sense that they often look like examples of

human gestural painting, but on closer analysis, he says, they lack the precise conceptual characteristics of the latter.

Let's pause though to examine for a moment Lenain's understanding of the concept of aesthetic properties. As we've seen he cites values such as balance, composition, and harmony as paradigms of aesthetic form. He implies that these values are, if you will, second order or higher-end values that are superimposed upon first order sensory phenomena such as line, color, shape, and form. It is precisely such a superimposition, he says, of which chimpanzees are incapable. This sort of distinction between first order phenomena, which are presumably themselves non-aesthetic, and second order aesthetic values or interpretations is common enough in the field of aesthetics.

The American philosopher, Kendall Walton, argues that high-end properties of this sort are emergent attributes of artworks that are based on non-aesthetic attributes such as colours and shapes, modulation of notes, and pitches and rhythms. In order to correctly perceive such high-end properties, he says the viewer must have a prior knowledge of and training in a variety of artistic categories. Yet perhaps what is missing, however, in this account is an attempt to describe what it means to experience lines, shapes, colours, tones, and forms - or the holistic groupings of these properties - as themselves intrinsically aesthetic.

1. As per the passage, can animals not only paint but also produce the works of 'art'?
  1. Yes
  2. No
  3. Not all animals can produce works of art.
  4. Cannot be determined
2. Which of the following statements refutes the claim of Lenain?
  - i. Congo demonstrated an aversion to being interrupted while drawing or painting
  - ii. Congo demonstrated a resistance to any direct positive reinforcement that was used to make him paint.
  - iii. Congo restricted his mark-making to the paper itself.
  1. Only i.
  2. Both i and ii
  3. Both ii and iii
  4. All of the above

3. As per Lenain, what can Chimpanzees not do?
- choose or create appropriate painting equipment
  - Make paint a play
  - Super imposition of higher-end values upon first order sensory phenomena.
1. Only iii  
2. Both i and ii  
3. Both i and iii  
4. Both ii and iii
4. Which one of the following statements is true as per the passage?
- Author agrees with the perspective on the basis of which Lenain calls 'animal art' as nothing more than examples of 'paint play'.
  - Author, when explores the aesthetic properties from a fundamental perspective, opines that all primates are capable of making art.
  - If one is not able to perceive high end properties in artworks, it might be because one lacks in prior knowledge of and training in a variety of artistic categories.
  - Kendall Walton is most likely to agree with Lenain.
5. Which of the following is the most suitable title for the passage?
- Chimpanzee Paintings and the Concept of Art
  - Paint Play by Primates
  - Animals' definition of Art
  - Aesthetic Presence in Animal art

**Chapter 4**  
**Answer Key**

<b>Passage 1</b>	1. 4 2. 1 3. 2 4. 3 5. 3	<b>Passage 4</b>	1. 3 2. 1 3. 2 4. 4 5. 4
<b>Passage 2</b>	1. 2 2. 1 3. 4 4. 4 5. 2	<b>Passage 5</b>	1. 4 2. 3 3. 4 4. 5 5. 2
<b>Passage 3</b>	1. 5 2. 5 3. 2 4. 3 5. 1	<b>Passage 6</b>	1. 4 2. 4 3. 3 4. 3 5. 1

## CHAPTER-4

### Detailed Solutions

#### Passage 1

1. 4

Refer to the 2<sup>nd</sup> para "The people who go in for such treatments are of course amongst the most gullible on Earth,". Logically then, the business of "complementary" medical treatments is dependent on gullible people.

2. 1

The intention of the author is made lucidly clear when she concludes in the para where the example is mentioned. Almost a sitter question.

3. 2

Sol. (2). The author clearly mentions that it was previously believed that the fever accompanying flu was a sign that the body was not functioning properly. However, modern research has shown that the fever is actually the defense mechanism of the body.

4. 3

This is the main idea question. Options 1, 2, 4, and five are extremely narrow, as they talk about individual paragraphs in exclusion. The common or binding idea of all the paragraphs (as well as the conclusion provided in the last paragraph) is mentioned in option 3.

5. 3

Refer to "These are healthy who do not need to fend for themselves in a harsh environment.". Also, "In a modern environment ..... we can probably afford to take the drug, and forgo the unpleasant symptoms.". Clear indications for choosing option 3.

#### Passage 2

1. 2

Refer to para 3 "That it was taken to absurd lengths...", and para 4 "That this notion of denouncing people ..... is highly mischievous can easily be established". Based on these clues, it can be inferred that the author is not at all supportive of the stance taken by Rand.

2. 1

Refer to the para where Pareto talks about the futility of censorship. According to him, once an idea is suppressed “there were many more that could be brought forward to rationalise the very same human sentiments and interests defended in the suppressed rationalisation.” Hence 1.

3. 4

Refer to the opening lines of the 2<sup>nd</sup> para “This view is used, among other things, to justify Rand’s anger...”. Hence 4.

4. 4

All other options are NOT mentioned in the passage.

5. 2

Refer to “While Objectivism strongly opposes state supported censorship, the implications of their philosophy of history could easily be used to support such censorship”, indicating the paradox present in Objectivism. Hence 2.171

### Passage 3

1. 5

Options 1 & 3 are too narrow, since they take into consideration only two separate paragraphs of the passage. Option 3 talks about the “relationship between” the two types of contract, whereas the author, throughout the passage has maintained a “distinction” between them. Now, between options 4 and 5, option 5 provides an exact description of the passage. Hence, 5.

2. 5

Refer to the line “Most clear obligations of commission will be of this type, although some will be implied contracts....”. The two examples that follow thereafter are examples of the very type. Hence, 5.

3. 2

Options 1, 4, and 5 can be safely ruled out. Option 3 talks about the opposite of what has been mentioned in the second paragraph, since towards the end of the paragraph, the author has tried to undermine the argument that the relationship between the parent and the child is a non-contractual one. Hence 2.



4. 3

Refer to the last line of the passage “but animal rights cannot ....must lose some rights, at least, in consequence.” Clearly then, 3.

#### Passage 4

1. 3

Options 2, and 5 can be safely ruled out. Option 4 has already been stated. Option 1 states that penalty kicks are the “most important” determinants of a game, which is a far-fetched conclusion, considering that while the passage does talk about the importance of penalty kicks, it would be too inductive to generalise that they are the “most important” determinants. Hence, 3.

2. 1

This is purely a sitter. The passage supports the idea that if the goalkeeper is aware of the direction in which the ball is going to be hit, he would jump in that direction itself. It is only in the event of his being unaware, that he would take a risk. Hence, 1.

3. 2

Refer to the lines “we hypothesized that goalkeepers would choose to jump more than is optimal”, in the last paragraph. Hence 2.

4. 4

Options 3 and 5 can be safely ruled out. Option 1 is highly generalized, since it makes a standardised statement on the basis of merely one example. Between options 2 and 4, option 4 is more specific to the events mentioned in the passage. Hence 4.

5. 4

Lopsided means ‘biased’, Pejorative is a synonym for ‘derogatory’, Condescending means ‘disdainful’. None of the aforementioned can be attributed to the tone of the passage. It would be wrong to say that the tone is merely hypothetical, since the author supports her arguments with research. Hence 4.

## Passage 5

1. 4

The author does not show any disdain for the established set of rules, hence her tone cannot be categorized as 'heretical'. Neither is the tone sycophantic (flattering). The author derives conclusions on the basis of certain set rules and, having examined them, arrives at her conclusions in a logical manner. Hence 4.

2. 3

Option 1 can be ruled out because of the phrase "treat her kindly". Option 2 can be ruled out safely, as it expresses a sentiment which is the very opposite of what the author is trying to depict. Option 4 can be ruled out because of the phrase "too fabricated", since the author does not portray a fabricated picture anywhere in the passage. Option 5 is beyond the scope of the question. Option 3 correctly depicts the intention of the statement, whereby the author is trying to show the reason of her claims and, in the process, asking the readers to bear with her. Hence 3.

3. 4

Options 1, 2, 3 and 5 are already stated in the passage.

4. 5

Refer to the last paragraph where the author clearly states "I should not, however..... in which precipitancy and anticipation in judgment were most to be dreaded....employed much of my time in preparation for the work.... by amassing a variety of experiences to afford material for my reasonings..." Hence 5.

5. 2

Refer to the opening lines of the second paragraph.

## Passage 6

1. 4

The passage has taken only the intriguing case of Chimpanzees who can produce works of art. But whether all animals are capable to do that cannot be determined on the basis of given information.

2. 4

All the sentences are mentioned in Para 3 and 4 and are all the traits of Animal Artists, which means that they exist and show the above traits. Such traits are an example that art is not 'paint play' for them and hence all of the above sentences refute Lenain's claim.

3. 3

Answer is clearly stated in Para 6 and 7.

4. 3

Statement 3 is an inference and is true as per Para. 8. Statement 1, 2 and 4 are false and the same thing can be seen in Para 2, 2, and 8 respectively.