**CAT VERBAL: 45 Questions**

**DIRECTIONS for question 1:** The following question has a set of five sequentially ordered statements. Each statement can be classified as one of the following.

- Facts, which deal with pieces of information that one has heard, seen or read, and which are open to discovery or verification (the answer option indicates such a statement with an 'F').

- Inferences, which are conclusions drawn about the unknown, on the basis of the known (the answer option indicates such a statement with an 'I').

- Judgements, which are opinions that imply approval or disapproval of persons, objects, situations and occurrences in the past, the present or the future (the answer option indicates such a statement with a 'J').

Select the answer option that best describes the set of statements.

**1.**

(A) The renewed corporate interest in power is welcome, given the huge investment backlog in the vexed sector and the routine revenue leakages.

(B) Reportedly, industrial houses like Reliance Industries and the Aditya Birla Group are keen to foray into power equipment manufacture.

(C) In tandem, we need proactive policy to wipe out continuing losses of state power utilities, and regular disclosure of SEB finances.

(D) Of late, the tendency has been to clamp up on the huge annual losses of power utilities - the latest Economic Survey like the previous one is mum on losses, subsidies and plain theft of power; instead we have some pious intentions to gather 'baseline data' and use information technology application for accounting and auditing power distribution.

(E) We do need to step up IT for meter reading, billing and collections, of course, but in parallel, what is essential indeed vital, is improved governance in power delivery and follow through.

(1) JFIFJ

(2) IJFJJ

(3) FJJIF

(4) JFJIJ

**DIRECTIONS for questions 2 and 3:** In each question, four different ways of presenting an idea are given. Choose the one that conforms most closely to Standard English usage.

**2.**

(A) The inflexibility of the laws, which prevent them from being adapted for emergencies, may in certain cases render them pernicious and thereby cause the ruin of the state in a time of crisis.

(B) The inflexibility of the laws, which prevents them from being adapted for emergencies may in certain cases render them pernicious, thereby causes the ruin of the state in a time of crisis.

(C) The inflexibility of the laws, which prevents them from being adapted to emergencies, may in certain cases render them pernicious, and thereby cause the ruin of the state in a time of crisis.

(D) The inflexibility of the laws, which prevents them from being adapted for emergencies may in certain cases render them pernicious, and thereby causing the ruin of the state in a time of crisis.

(1) A

(2) B

(3) C

(4) D

**3.**

(A) Human talents vary considerably, within a fixed framework that is characteristic of the species, and that permits ample scope for creative work, including the creative work of appreciating the achievements of others.

(B) Human talents vary considerably within a fixed framework that is characteristic to the species, and which permits ample scope for creative work, including the creative work of appreciating the achievements of others.

(C) Human talents vary considerably, within a fixed framework that is characteristic for the species, and that permits ample scope for creative work, including the creative work of appreciating achievements of others.

(D) Human talents vary considerably, within a fixed framework that is characteristic of the species, and which permits ample scope for creative work, including the creative work of appreciating achievements of others.

(1) A

(2) B

(3) C

(4) D

**DIRECTIONS for question 4:** In the following question, there are five sentences/paragraphs. The sentence/ paragraph labeled A is in its correct place. The four that follow are labeled B, C, D and E, and need to be arranged in the logical order to form a coherent paragraph/ passage. From the given options, choose the most appropriate option.

**4.**

(A) The driving force of the 'nuclear renaissance' is a claim that nuclear power, once up and running, is a carbon-free energy source. The assertion is that a functioning nuclear reactor creates no greenhouse gases and thus contributes nothing to global warming or chaotic weather.

(B) The frequently repeated notion that nuclear power is a carbonfree energy source is simply untrue.

(C) At every stage of the cycle greenhouse gases are released into the atmosphere from burning diesel, manufacturing steel and cement and, in the circumpolar regions of the planet, by disturbance of the tundra which releases large amounts of methane, a particularly potent greenhouse gas.

(D) That part is almost true, but the claim ignores the total environmental impact of nuclear energy, which includes a long and complicated chain of events known in the industry as the 'nuclear cycle' which begins with finding, mining, milling and enriching uranium, then spans through plant construction and power generation to the reprocessing and eventual storage of nuclear waste, all of which creates tons of CO2.

(E) Even the claim that a functioning nuclear power facility is co2-free is challenged by the fact that operating plant requires an external power source to run, and that electricity is almost certain to come from a fossil-fuelled plant.

(1) DCEB

(2) EBCD

(3) DEBC

(4) EDCB

**DIRECTIONS for questions 5 and 6:** Each of the following questions has a paragraph from which the last sentence has been deleted. From the given options, choose the one that completes the paragraph in the most appropriate way.

**5.** Jawaharlal Nehru seemed an unlikely candidate to lead India towards its vision. Under the cotton Khadi he wore in deference to the dictates of Congress, he remained the quintessential English gentleman. In a land of mysteries, he was a cool rationalist. The mind that had exulted in the discovery of science at Cambridge never ceased to be appalled by his fellow Indians who refused to stir from their homes on days proclaimed inauspicious by their favourite astrologers. He was a publicly declared agnostic in the most intensely spiritual area in the world, and he never ceased to proclaim the horror the word 'religion' inspired in him. Nehru despised India's priests, her sadhus, her chanting monks and pious 'skerkhs'.

(1) And yet, the India of those sadhus and the superstition-haunted masses had accepted Nehru.

(2) They had only served, he felt, to impede her progress.

(3) The Mahatma had made it clear that it was on his shoulders that he wished his mantle to fall.

(4) Nehru's heart told him to follow the Mahatma and his heart, he would later admit, had been right.

**6.** Birth rates have fallen dramatically - and voluntarily. Coercive birth control, including paying people not to have babies, was discredited and abandoned decades ago. Nearly two-thirds of the couples in poor countries now use birth control, and not because some patriarchal westerner told them to. In the 1970s, the government of Bangladesh offered people in the Matlals region lowcost contraceptive supplies and advice. Birth rates promptly fell well below those of neighbouring regions. So Bangladesh extended the service nationally and its birth rate plummeted from six children per woman to three.

(1) The 'population bomb' has already gone off.

(2) Given the choice, people want fewer children.

(3) Governments want fewer children since their own life expectancy falls with rising numbers.

(4) Even when birth rates fall, there is a lag which means population keeps growing far decades until birth and death rates even out.

**DIRECTIONS for questions 7 and 8:** In each question, there are five sentences. Each sentence has pairs of words/phrases that are italicised and highlighted. From the italicised and highlighted word(s)/phrase(s), select the most appropriate word(s)/phrase(s) to form correct sentences. Then, from the options given, choose the best one.

**7.** (i) The municipal councillor (A) / counsellor (B) promised to improve civic amenities in the suburbs.

(ii) Jean's adopted (A) / adoptive (B) patents dote on her and cater to her every whim.

(iii) The venal (A) / venial (B) official was caught red - handed accepting bribe.

(iv) We have now shifted our residence farther (A) / further (B) away from the main city.

(v) She claims to be of aristocratic dissent (A) / descent (B).

(1) AAABB

(2) BBABB

(3) ABBAB

(4) ABAAB

**8.** (i) While evacuating people from the flood ravaged areas precedence (A) / precedent (B) was given to women and children.

(ii) The best way to reach the summit is by trekking up the hill, alternately (A) / alternatively (B) you can go on horse back.

(iii) His impeccable manners perfectly complimented (A) / complemented (B) his polished looks and fashionable attire.

(iv) There has been a noticeable (A) / notable (B) improvement in Tarun's academic performance lately.

(v) You must be discreet (A) / discrete (B) about your plans.

(1) AABAB

(2) ABBBB

(3) BABAA

(4) ABBAA

**DIRECTIONS for questions 9 and 10:** In each of the following questions, the word at the top is used in four different ways, numbered 1 to 4. Choose the option in which the usage of the word is INCORRECT or INAPPROPRIATE.

**9.** PULL

(1) Pull aside the curtains and let in some fresh air.

(2) I decided to pull away from the venture due to differences of opinion with my partners.

(3) Being a charismatic leader that he is, he can certainly pull the crowds.

(4) The municipal corporation has decided to pull down all illegal constructions in the city.

**10.** SHADE

(1) Nina's bedroom was painted in a soft shade of pink.

(2) Abdul is a dubious character who is suspected of being involved in several shady deals.

(3) The weary traveller rested for a while in the shade of a tree.

(4) The people in the strife torn region have been living in the shade of fear for several years.

**DIRECTIONS for questions 11 to 14:** Read the following passage and answer the questions that follow it.

Organic food is a two-billion pound industry grown fat on the back of celebrity endorsement and a well-heeled middle class seduced by claims that it is good for health. Prince Charles is one of its most enthusiastic and pro-active promoters. Not content with simply consuming it, he has his own lucrative line in overpriced organic products including biscuits which taste more like chalk.

But now questions are being raised about some of the basic assumptions that have contributed to the popularity of organic food and the phenomenal growth of this sector in the past decade. People are asking: is organic food really worth the price which is often three times more than that of normal food?

This follows new research by a group of British scientists who found that organic food offered no extra benefit over the ordinary cheaper foodstuff. In a controversial report, experts from the London School of Hygiene and Tropical Medicine say there is no evidence that organic food is more nutritional or healthier than food produced using fertilizers. For example, the expensive free-range chicken (sold as a "premium" product) has the same nutritional value as the factory-farmed chicken; and similarly, there is no difference between organic and non-organic vegetables or dairy produce.

The research, based on data published over the past 50 years and said to be the most comprehensive review ever of the relative benefits of organic food, strikes at the very heart of what has been portrayed by campaigners as its USP - that it is healthier than conventional food and therefore worth paying a "bit "extra.

Dr. Alan Dangour, who led the study, was unambiguous in rejecting claims made for organic food. "Looking at all of the studies published in the last 50 years, we have concluded that there's no good evidence that consumption of organic food is beneficial to health based on the nutrient content," he said.

The report, commissioned by the government's Food Standards Agency and published in the American Journal of Clinical Nutrition, concluded that "organically and conventionally produced crops and livestock products are broadly comparable in their nutrient content." A "small number of differences" were noted but these were "unlikely to be of any public health relevance."

In a pointed reference to the hype over the supposed benefits of organic food, the FSA said the research was aimed at helping people make "informed choices" about what they ate. In other words, it was concerned that the high-profile campaign for organic food, dressed up as an ethical issue, was preventing people from making "informed choices" and they were being sold things on false premises.

"Ensuring people have accurate information is absolutely essential in allowing us all to more informed choices about the food we eat. This study does not mean that people should not eat organic food. What it shows is that there is little, if any, nutritional difference between organic and conventionally produced food and that there is no evidence of additional health benefits from eating organic food," said Gill Fine, FSA's Director of Consumer Choice and Dietary Health.

In the organic food circles, the report has caused fury with campaigners alleging that it is all part of a "cancerous conspiracy" to defame the organic food movement. Newspapers have been full of angry letters denouncing the report as "selective," "misleading" and "limited."

The Soil Association, which campaigns for "planet-friendly organic food and farming," is furious that the research crucially ignored the presence of higher pesticide residues in conventional food. Some have defended organic food arguing that it is not about health alone but also involves wider environmental and social issues.

However, even those who agree that the report may be "flawed" in some respects believe that it is an important contribution to the debate on organic food.

"Yet the report - for all its alleged flaws - is an important one. For a start, it is certainly not the work of dogmatic and intractably hostile opponents of the cause… In fact, it raises key global issues… After all, if organic food is no more beneficial in terms of nutrition than other, standard foodstuffs, why should we pay excessive price to eat the stuff? Why devote more land to its production," asked Robin McKie, Science Editor of The Observer.

There is also a view that the fad for organic food is a bit of a class thing - something to do with the idea that if something is expensive it is also good. So, a Marks & Spencer cheese sandwich is supposed to taste better than a similar sandwich at Subway next door; everything at Harrods is out of this world; and similarly you don't know what you are missing if organic food is not your preferred choice. There is said to be a whiff of snobbery about buying into an expensive lifestyle choice. Will science bring them down to earth?

**11.** All of the following are the author's views on organic food EXCEPT

(1) It is insipid

(2) It is very costly

(3) It is not more nutritious than conventional food

(4) It is patronized by the rich.

**12.** Which of the following factors/aspects, related to organic food, has the result of the FSA study primarily called into question?

(1) The nutritional value

(2) The health benefits

(3) The celebrity endorsement

(4) The presence of pesticides

**13.** According to the passage, defenders of organic food are of the opinion that the FSA study

(1) is not representative and scientific.

(2) has been promoted by those who have vested interest in conventional food.

(3) is flawed and has been projected as an ethical issue.

(4) is not balanced and has not taken a comprehensive view of the issue.

**14.** In this passage, the author essentially

(1) analyses the pros and cons of promoting organic food.

(2) debunks the findings of a study on organic food.

(3) reports the findings of a research on organic food and checks the veracity of its claim.

(4) discusses the debate which has followed the findings of a study on organic food.

**DIRECTIONS for questions 15 to 17:** Read the following passage and answer the questions that follow it.

Some artists go out in a blaze of glory. Pierre-Auguste Renior went out in a blaze of kitsch. At least, that's the received opinion about the work of his final decades: all those pillowy nudes, sunning their abundant selves in dappled glades; all those peachy girls, strumming guitars and idling in bourgeois parlors; all that pink. In the long twilight of his career, the old man found his way to a kissable classicism that modern eyes can find awfully hard to take.

All the same, the Renoir of this period - the three very productive decades before his death in 1919 at the age of 78 - fascinated some of the chief figures of modernism. Picasso was on board; his thick - limbed 'neoclassical' women from the 1920 are indebted to Renior. So was Matisse, who had one eye on Renoir's Orientalist dress-up fantasies like the Concert, with its flattened space and overall patterning, when he produced his odalisques. Given that so much of late Renior seems saccharine and semi comical to us, is it still possible to see what made it modern to them?

Yes and no. To understand the Renoir in the 20th Century you have to remember that before he became a semiclassicist, he was a consummate Impressionist. You need to picture him in 1874, 33 years old, painting side by side with Monet in Argenteuil, teasing out the new possibilities of sketchy brushwork to capture fleeting light as it fell across people and things in an indisputably modern world.

But in the decade that followed, Renoir became one of the movement's first apostates. Impressionism affected many people in the 19th century in much the way the internet does now. It both charmed and unnerved them. It brought to painting a novel immediacy, but it also gave back a world that felt weightless and unstable. What we now call post - Impressionism was the inevitable by-product of that anxiety. Artists like Seurat and Gauguin searched for an art that owed nothing to the stale models of academicism but possessed the substance and authority that Impressionism had let fall away.

For Renoir, a turning point came during his honeymoon to Rome and Naples in 1881. Face to face with the firm outlines of Raphael and the musculature of Michelangelo, he lost faith in his flickering sunbeams. He returned to France determined to find his way to lucid, distinct forms in an art that reached for the eternal, not the momentary. By the later years of that decade, Renoir had lost his taste for the modern world anyway. As for modern women, in 1888 he could write, "I consider that women who are authors, lawyers and politicians are monsters". ("The woman who is an artist," he added graciously, "is merely ridiculous.")

Ah, but the woman who is a goddess - or at least harks back to one - that's different matter. It would be Renoir's aim to reconfigure the female nude in a way that would convey the spirit of the classical world without classical trappings. Set in "timeless" outdoor settings, these women by their weight and scale and serenity alone - along with their often recognizably classical poses - would point back to antiquity.

For a time, Renior worked with figures so strongly outlined that they could have been put down by Ingres with a jackhammer. By 1892, he had drifted back toward a fluctuating impressionist brushstroke. Firmly contoured or flickering, his softly scalped women are as fullbodied as Doric columns. This was one of the qualities that caught Picasso's eye, especially after his first trip to Italy, in 1917. He would assimilate Renoir along-side his own sources in Iberian sculpture and elsewhere to come up with a frankly more powerful, even haunting, amalgam of the antique and the modern in paintings like Woman in a White Hat.

Renior was most valuable as a stepping - stone for artists making more potent use of the ideas he was developing. The heart of the problem is the challenge. Renoir set for himself: to reconcile classical and Renaissance models with the 18th century French painters he loved. To synthesize the force and clarity of classicism with the intimacy and charm of the Rococo is a nearly impossible trick. How do you cross the power of Phidias with the delicacy of Fragonard? The answer: at your own risk - especially the risk of admitting into your work the weaknesses of the Rococo. It's fine line between charming and insipid, and 18th century French painters crossed it all the time. So did Renoir.

**15.** All of the following are true in light of the passage EXCEPT.

(1) Fragonard is an 18th century artist.

(2) Picasso combined classicism and modernism in 'Woman in a white Hat".

(3) Renoir was a semi - Classicist, who became an Impressionist. (4) Gauguin suffered from post - Impressionism anxiety.

**16.** We can infer from the passage that the word 'odalisques' means

(1) pillars

(2) landscapes

(3) figures

(4) women

**17.** The passage suggests that

(1) Renoir was greatly misunderstood in his lifetime.

(2) Classicism and modernism don't go together.

(3) Renoir's later work appealed to modern tastes.

(4) Renoir's artistic appeal waned in the twilight of his career.

**DIRECTIONS for questions 18 to 20:** Read the following passage and answer the questions that follow it.

Humans have a basic need to perceive themselves as part of a grand scheme, of a natural order that has a deeper significance and greater endurance than the petty affairs of daily life. The incongruous mismatch between the futility of the human condition and the brooding majesty of the cosmos compels people to seek a transcendent meaning to underpin their fragile existence.

For thousands of years this broader context was provided by tribal mythology and storytelling. The transporting qualities of those narratives gave human beings a crucial spiritual anchor. All cultures lay claim to haunting myths of other-worldliness: from the dreaming of the Australian Aborigines or the Chronicles of Narnia, from the Nirvana of Buddhism to the Christian Kingdom of Heaven. Over time, the humble campfire stories morphed into the splendour and ritual of organized religion and the great works of drama and literature.

Even in our secular age, where many societies have evolved to a post-religious phase, people still have unfulfilled spiritual yearnings. A project with the scope and profundity of SETI (search for extraterrestrial intelligence) cannot be divorced from this wider cultural context, for it too offers us the compelling promise that this could happen any day soon. As writer David Brin has pointed out, 'contact with advanced alien civilizations may carry much the same transcendental or hopeful significance as any more traditional notion of "salvation from above". I have argued that if we did make contact with an advanced extraterrestrial community, the entities with which we would be dealing would approach godlike status in our eyes. Certainly they would be more godlike than humanlike; indeed, their powers would be greater than those attributed to most gods in human history.'

So is SETI itself in danger of becoming a latter day religion? Science fiction writer Michael Crichton thought so. He said: "Faith is defined as the firm belief in something for which there is no proof," he explained. "The belief that there are other life forms in the universe is a matter of faith. There is not a single shred of evidence for any other life forms, and in forty years of searching, none has been discovered." Writer Margaret Wertheim has studied how the concept of space and its inhabitants has evolved over several centuries. She traces the modern notion of aliens to Renaissance writers such as the Roman Catholic Cardinal Nichols of Cusa, who considered the status of man in the universe in relation to celestial beings such as angels.

With the arrival of the scientific age, speculations about alien beings passed from theologians to science fiction writers, but the spiritual dimension remained just below the surface. Occasionally it is made explicit, as in Olaf Stapledon's Star Maker, David Lindsay's A Voyage to Arcturus, or Steven Spielberg's Close Encounters of the Third Kind, which is strongly reminiscent of John Bunyan's A Pilgrim's Progress. These are iconic images that resonate deeply with the human psyche, and shadow the scientific quest to discover intelligent life beyond Earth…

**18.** It can be inferred from the passage that, 'Close Encounters of the Third Kind'

(1) is a modern, scientific version of John Bunyan's Pilgrim's Progress.

(2) explores the spiritual unknown in the scientific quest to discover the extraterrestrial.

(3) is the work of a theologian-turned science fictionist.

(4) speculates on intelligent life in outer space and reflects vivid spiritual overtones.

**19.** Which of the following statements reflects or captures the author's view on the search for extraterrestrial intelligence?

(1) It is a vain attempt by man to underpin his fragile existence.

(2) It is in danger of becoming a latter day religion.

(3) Were the search to yield positive results, man would accord those creatures super god status.

(4) The belief that there are aliens in the universe springs from enormous faith and the pursuit reflects man's spiritual urge.

**20.** Great literary works, according to the passage

(1) had their origins in the spiritual age.

(2) evolved from tribal tales.

(3) were a product of the Renaissance.

(4) dwelt on the spiritual.

**Directions for Questions 21 to 23:** The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

Human Biology does nothing to structure human society. Age may enfeeble us all, but cultures vary considerably in the prestige and power they accord to the elderly. Giving birth is a necessary condition for being a mother, but it is not sufficient. We expect mothers to behave in maternal ways and to display appropriately maternal sentiments. We prescribe a clutch of norms or rules that govern the role of a mother. That the social role is independent of the biological base can be demonstrated by going back three sentences. Giving birth is certainly not sufficient to be a mother but, as adoption and fostering show, it is not even necessary!

The fine detail of what is expected of a mother or a father or a dutiful son differs from culture to culture, but everywhere behaviour is coordinated by the reciprocal nature of roles. Husbands and wives, parents and children, employers and employees, waiters and customers, teachers and pupils, warlords and followers; each makes sense only in its relation to the other. The term ‘role’ is an appropriate one, because the metaphor of an actor in a play neatly expresses the rule-governed nature or scripted nature of much of social life and the sense that society is a joint production. Social life occurs only because people play their parts (and that is as true for war and conflicts as for peace and love) and those parts make sense only in the context of the overall show. The drama metaphor also reminds us of the artistic licence available to the players. We can play a part straight or, as the following from J.P. Sartre conveys, we can ham it up.

Let us consider this waiter in the cafe. His movement is quick and forward, a little too precise, a little too rapid. He comes towards the patrons with a step a little too quick. He bends forward a little too eagerly; his voice, his eyes express an interest a little too solicitous for the order of the customer. Finally there he returns, trying to imitate in his walk the inflexible stiffness of some kind of automaton while carrying his tray with the recklessness of a tightrope-walker....All his behaviour seems to us a game....But what is he playing? We need not watch long before we can explain it: he is playing at being a waiter in a cafe.

The American sociologist Erving Goffman built an influential body of social analysis on elaborations of the metaphor of social life as drama. Perhaps his most telling point was that it is only through acting out a part that we express character. It is not enough to be evil or virtuous; we have to be seen to be evil or virtuous.

There is distinction between the roles we play and some underlying self. Here we might note that some roles are more absorbing than others. We would not be surprised by the waitress who plays the part in such a way as to signal to us that she is much more than her occupation. We would be surprised and offended by the father who played his part ‘tongue in cheek’. Some roles are broader and more far-reaching than others. Describing someone as a clergyman or faith healer would say far more about that person than describing someone as a bus driver.

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

(1) In the absence of strong biological linkages, reciprocal roles provide the mechanism for coordinating human behaviour.

(2) In the absence of reciprocal roles, biological linkages provide the mechanism for coordinating human behaviour.

(3) Human behaviour is independent of biological linkages and reciprocal roles.

(4) Human behaviour depends on biological linkages and reciprocal roles.

(5) Reciprocal roles determine normative human behavior in society.

**22.** Which of the following would have been true if biological linkages structured human society?

(1) The role of mother would have been defined through her reciprocal relationship with her children.

(2) We would not have been offended by the father playing his role ‘tongue in cheek’.

(3) Women would have adopted and fostered children rather than giving birth to them.

(4) Even if warlords were physically weaker than their followers, they would still dominate them.

(5) Waiters would have stronger motivation to serve their customers.

**23.** It has been claimed in the passage that “some roles are more absorbing than others”. According to passage, which of the following seem(s) appropriate reason(s) for such a claim? A. Some roles carry great expectations from the society preventing manifestation of the true self. B. Society ascribes so much importance to some roles that the conception of self may get aligned with the roles being performed. C. Some roles require development of skill and expertise leaving little time for manifestation of self.

(1) A only

(2) B only

(3) C only

(4) A & B

(5) B & C

**Directions for Questions 24 to 26:** In each question, there are five sentences or parts of sentences that form a paragraph. Identify the sentence(s) or part(s) of sentence(s) that is/are correct in terms of grammar and usage. Then, choose the most appropriate option.

**24.**

A. When I returned to home, I began to read

B. everything I could get my hand on about Israel.

C. That same year Israel’s Jewish Agency sent

D. a Shaliach a sort of recruiter to Minneapolis.

E. I became one of his most active devotees.

(1) C & E

(2) C only

(3) E only

(4) B, C & E

(5) C, D & E

**25.**

A. So once an economy is actually in recession,

B. The authorities can, in principle, move the economy

C. Out of slump - assuming hypothetically

D. That they know how to - by a temporary stimuli.

E. In the longer term, however, such policies have no affect on the overall behaviour of the economy.

(1) A, B & E

(2) B, C & E

(3) C & D

(4) E only

(5) B only

**26.**

A. It is sometimes told that democratic

B. government originated in the city-states

C. of ancient Greece. Democratic ideals have been handed to us from that time.

D. In truth, however, this is an unhelpful assertion.

E. The Greeks gave us the word, hence did not provide us with a model.

(1) A, B & D

(2) B, C & D

(3) B & D

(4) B only

(5) D only

**Directions for Questions 27 to 29:** The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

Every civilized society lives and thrives on a silent but profound agreement as to what is to be accepted as the valid mould of experience. Civilization is a complex system of dams, dykes, and canals warding off, directing, and articulating the influx of the surrounding fluid element; a fertile fenland, elaborately drained and protected from the high tides of chaotic, unexercised, and inarticulate experience. In such a culture, stable and sure of itself within the frontiers of 'naturalized' experience, the arts wield their creative power not so much in width as in depth. They do not create new experience, but deepen and purify the old. Their works do not differ from one another like a new horizon from a new horizon, but like a madonna from a madonna.

The periods of art which are most vigorous in creative passion seem to occur when the established pattern of experience loosens its rigidity without as yet losing its force. Such a period was the Renaissance, and Shakespeare its poetic consummation. Then it was as though the discipline of the old order gave depth to the excitement of the breaking away, the depth of job and tragedy, of incomparable conquests and irredeemable losses. Adventurers of experience set out as though in lifeboats to rescue and bring back to the shore treasures of knowing and feeling which the old order had left floating on the high seas. The works of the early Renaissance and the poetry of Shakespeare vibrate with the compassion for live experience in danger of dying from exposure and neglect. In this compassion was the creative genius of the age. Yet, it was a genius of courage, not of desperate audacity. For, however elusively, it still knew of harbours and anchors, of homes to which to return, and of barns in which to store the harvest. The exploring spirit of art was in the depths of its consciousness still aware of a scheme of things into which to fit its exploits and creations.

But the more this scheme of things loses its stability, the more boundless and uncharted appears the ocean of potential exploration. In the blank confusion of infinite potentialities flotsam of significance gets attached to jetsam of experience; for everything is sea, everything is at sea –

.... The sea is all about us;

The sea is the land's edge also, the granite

Into which it reaches, the beaches where it tosses

Its hints of earlier and other creation ...

- and Rilke tells a story in which, as in T.S. Eliot's poem, it is again the sea and the distance of 'other creation' that becomes the image of the poet's reality. A rowing boat sets out on a difficult passage. The oarsmen labour in exact rhythm. There is no sign yet of the destination. Suddenly a man, seemingly idle, breaks out into song. And if the labour of the oarsmen meaninglessly defeats the real resistance of the real waves, it is the idle single who magically conquers the despair of apparent aimlessness. While the people next to him try to come to grips with the element that is next to them, his voice seems to bind the boat to the farthest distance so that the farthest distance draws it towards itself. 'I don't know why and how,' is Rilke's conclusion, 'but suddenly I understood the situation of the poet, his place and function in this age. It does not matter if one denies him every place - except this one. There one must tolerate him.'

**27.** In the passage, the expression “like a madonna from a madonna” alludes to

(A) The difference arising as a consequence of artistic license.

(B) The difference between two artistic interpretations.

(C) The difference between ‘life’ and ‘interpretation of life’.

(D) The difference between ‘width’ and ‘depth’ of creative power.

(E) The difference between the legendary character and the modern day singer.

**28.** The sea and ‘other creation’ leads Rilke to

(1) Define the place of the poet in his culture.

(2) Reflect on the role of the oarsman and the singer.

(3) Muse on artistic labour and its aim lessens.

(4) Understand the elements that one has to deal with.

(5) Delve into natural experience and real waves.

**29.** According to the passage, the term “adventurers of experience” refers to

(1) Poets and artists who are driven by courage.

(2) Poets and artists who create their own genre.

(3) Poets and artists of the Renaissance.

(4) Poets and artists who revitalize and enrich the past for us.

(5) Poets and artists who delve in flotsam and jetsam in sea.

**Directions for Questions 30 to 32:** Each of the following questions has a paragraph from which the last sentence has been deleted. From the given options, choose the sentence that completes the paragraph in the most appropriate way.

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

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

(2) Personification of a whole organization abstracts away from the particular actors and from traditional notions of level of analysis.

(3) The personification of a whole organization is important because stories differ depending on who is enacting various events.

(4) Every story is told from a particular point of view, with a particular narrative voice, which is not regarded as part of the deep structure.

(5) The personification of a whole organization is a textual device we use to make macro-level theories more comprehensible.

**31.** Nevertheless, photographs still retain some of the magical allure that the earliest daguerreotypes inspired. As objects, our photographs have changed; they have become physically flimsier as they have become more technologically sophisticated. Daguerre produced pictures on copper plates; today many of our photographs never become tangible thins, but instead remain filed away on computers and cameras, part of the digital ether that envelops the modern world. At the same time, our patience for the creation of images has also eroded. Children today are used to being tracked from birth by digital cameras and video recorders and they expect to see the results of their poses and performances instantly. The space between life as it is being lived and life as it is being displayed shrinks to a mere second.

(1) Yet, despite these technical developments, photographs still remain powerful because they are reminders of the people and things we care about.

(2) Images, after all, are surrogates carried into battle by a soldier or by a traveller on holiday.

(3) Photographs, be they digital or traditional, exist to remind us of the absent, the beloved, and the dead.

(4) In the new era of the digital image, the images also have a greater potential for fostering falsehood and trickery, perpetuating fictions that seem so real we cannot tell the difference.

(5) Anyway, human nature being what it is, little time has passed after photography’s inventions became means of living life through images.

**32.** Mma Ramotswe had a detective agency in Africa, at the foot of Kgale Hill. These were its assets; a tiny white van, two desks, two chairs, a telephone, and an old typewriter. Then there was a teapot, in which Mma Ramotswe - the only private lady detective in Botswana - brewed red bush tea. And three mugs - one for herself, one for her secretary and one for the client. What else does a detective agency really nee? Detective agencies rely on human intuition and intelligence, both of which Mma Ramotswe had in abundance.

(1) But there was also the view, which again would appear on no inventory.

(2) No inventory would ever include those, of course.

(3) She had an intelligent secretary too.

(4) She was a good detective and a good woman.

(5) What she lacked in possessions was more than made up by a natural shrewdness.

**Directions for Questions 33 to 35:** The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

To discover the relation between rules, paradigms, and normal science, consider first how the historian isolates the particular loci of commitment that have been described as accepted rules. Close historical investigation of a given specialty at a given time discloses a set of recurrent and quasi-standard illustrations of various theories in their conceptual, observational, and instrumental applications. These are the community's paradigms, revealed in its textbooks, lectures, and laboratory exercises. By studying them and by practicing with them, the members of the corresponding community learn their trade. The historian, of course, will discover in addition a penumbral area occupied by achievements whose status is still in doubt, but the core of solved problems and techniques will usually be clear. Despite occasional ambiguities, the paradigms of a mature scientific community can be determined with relative ease.

That demands a second step and one of a somewhat different kind. When undertaking it, the historian must compare the community's paradigms with each other and with its current research reports. In doing so, his object is to discover what isolable elements, explicit or implicit, the members of that community may have abstracted from their more global paradigms and deploy it as rules in their research. Anyone who has attempted to describe or analyze the evolution of a particular scientific tradition will necessarily have sought accepted principles and rules of this sort. Almost certainly, he will have met with at least partial success. But, if his 1 9 experience has been at all like my own, he will have found the search for rules both more difficult and less satisfying than the search for paradigms. Some of the generalizations he employs to describe the community's shared beliefs will present more problems. Others, however, will seem a shade too strong. Phrased in just that way, or in any other way he can imagine, they would almost certainly have been rejected by some members of the group he studies. Nevertheless, if the coherence of the research tradition is to be understood in terms of rules, some specification of common ground in the corresponding area is needed. As a result, the search for a body of rules competent to constitute a given normal research tradition becomes a source of continual and deep frustration.

Recognizing that frustration, however, makes it possible to diagnose its source. Scientists can agree that a Newton, Lavoisier, Maxwell, or Einstein has produced an apparently permanent solution to a group of outstanding problems and still disagree, sometimes without being aware of it, about the particular abstract characteristics that make those solutions permanent. They can, that is, agree in their identification of a paradigm without agreeing on, or even attempting to produce, a full interpretation or rationalization of it. Lack of a standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research. Normal science can be determined in part by the direct inspection of paradigms, a process that is often aided by but does not depend upon the formulation of rules and assumption. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.

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

(1) Relationships between rules, paradigms, and normal science

(2) How a historian would isolate a particular ‘loci of commitment’

(3) How a set of shared beliefs evolve in to a paradigm.

(4) Ways of understanding a scientific tradition

(5) The frustrations of attempting to define a paradigm of a tradition

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

(1) Loyalty between a group of scientists in a research laboratory

(2) Loyalty between groups of scientists across research laboratories

(3) Loyalty to a certain paradigm of scientific inquiry

(4) Loyalty to global patterns of scientific inquiry

(5) Loyalty to evolving trends of scientific inquiry

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

(1) Paradigms almost entirely define a scientific tradition.

(2) A group of scientists investigating a phenomenon would benefit by defining a set of rules.

(3) Acceptance by the giants of a tradition is a sine qua non for a paradigm to emerge.

(4) Choice of isolation mechanism determines the types of paradigm that may emerge from a tradition.

(5) Paradigms are a general representation of rules and beliefs of a scientific tradition.

**Directions for Questions 36 to 38:** In each question, there are four sentences. Each sentence has pairs of words/phrases that are italicized and highlighted. From the italicized and highlighted word(s)/phrase(s), select the most appropriate word(s)/phrase(s) to form correct sentences. Then, from the options given, choose the best one.

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

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

Amit’s explanation for missing the meting was credulous [A] / credible [B]

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

(1) BBAAA

(2) AAABA

(3) BBBBA

(4) AABBA

(5) BBBAA

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

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

The old man has a healthy distrust [A] / mistrust [B] for all new technology.

This film is based on a real [A] / true [B] story.

One suspects that the compliment [A] / complement [B] was backhanded

(1) BABAB

(2) ABBBA

(3) BAABA

(4) BBAAB

(5) ABABA

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

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

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

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

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

(1) BAABA

(2) BBBAB

(3) AAABA

(4) BBAAB

(5) BABAB

**Directions for Questions 39 to 41:** The passage given below is followed by a set of three questions. Choose the most appropriate answer to each question.

The difficulties historians face in establishing cause-and-effect relations in the history of human societies are broadly similar to the difficulties facing astronomers, climatologists, ecologists, evolutionary biologists, geologists, and palaeontologists. To varying degrees each of these fields is plagued by the impossibility of performing replicated, controlled experimental interventions, the complexity arising from enormous numbers of variables, the resulting uniqueness of each system, the consequent impossibility of formulating universal laws, and the difficulties of predicting emergent properties and future behaviour. Prediction in history, as in other historical sciences, is most feasible on large spatial scales and over long times, when the unique features of millions of small-scale brief events become averaged out. Just as I could predict the sex ratio of the next 1,000 newborns but not the sexes of my own two children, the historian can recognize factors that made 2 1 inevitable the broad outcome of the collision between American and Eurasian societies after 13,000 years of separate developments, but not the outcome of the 1960 U.S. presidential election. The details of which candidate said what during a single televised debate in October 1960 Could have given the electoral victory to Nixon instead of to Kennedy, but no details of who said what could have blocked the European conquest of Native Americans.

How can students of human history profit from the experience of scientists in other historical sciences? A methodology that has proved useful involves the comparative method and so-called natural experiments. While neither astronomers studying galaxy formation nor human historians can manipulate their systems in controlled laboratory experiments, they both can take advantage of natural experiments, by comparing systems differing in the presence or absence (or in the strong or weak effect) of some putative causative factor. For example, epidemiologists, forbidden to feed large amounts of salt to people experimentally, have still been able to identify effects of high salt intake by comparing groups of humans who already differ greatly in their salt intake; and cultural anthropologists, unable to provide human groups experimentally with varying resource abundances for many centuries, still study long-term effects of resource abundance on human societies by comparing recent Polynesian populations living on islands differing naturally in resource abundance.

The student of human history can draw on many more natural experiments than just comparisons among the five inhabited continents. Comparisons can also utilize large islands that have developed complex societies in a considerable degree of isolation (such as Japan, Madagascar, Native American Hispaniola, New Guinea, Hawaii, and many others), as well as societies on hundreds of smaller islands and regional societies within each of the continents. Natural experiments in any field, whether in ecology or human history, are inherently open to potential methodological criticisms. Those include confounding effects of natural variation in additional variables besides the one of interest, as well as problems in inferring chains of causation from observed correlations between variables. Such methodological problems have been discussed in great detail for some of the historical sciences. In particular, epidemiology, the science of drawing inferences about human diseases by comparing groups of people (often by retrospective historical studies), has for a long time successfully employed formalized procedures for dealing with problems similar to those facing historians of human societies.

In short, I acknowledge that it is much more difficult to understand human history than to understand problems in fields of science where history is unimportant and where fewer individual variables operate. Nevertheless, successful methodologies for analyzing historical problems have been worked out in several fields. As a result, the histories of dinosaurs, nebulae, and glaciers are generally acknowledged to belong to fields of science rather than to the humanities.

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

(1) Isolated islands may evolve differently and this difference is of interest to us.

(2) Isolated islands increase the number of observations available to historians.

(3) Isolated islands, differing in their endowments and size may evolve differently and this difference can be attributed to their endowments and size.

(4) Isolated islands, differing in their endowments and size, provide a good comparison to large islands such as Eurasia, Africa, Americas and Australia.

(5) Isolated islands, in so far as they are inhabited, arouse curiosity about how human beings evolved there.

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

(1) Historical explanations are usually broad so that no prediction is possible.

(2) Historical out comers depend upon a large number of factors and hence predictions is difficult for each case.

(3) Historical sciences, by their very nature, are not interested in a multitude of minor factors, which might be important in a specific historical outcome.

(4) Historians are interested in evolution of human history and hence are only interested in log term predictions.

(5) Historical sciences suffer from the inability to conduct controlled experiments are therefore have explanations based on a few long term factors.

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

(1) Students of history are missing significant opportunities by not conducting any natural experiments.

(2) Complex societies inhabiting large islands provide great opportunities for natural experiments.

(3) Students of history are missing significant opportunities by not studying an adequate variety of natural experiments.

(4) A unique problem faced by historians is their inability to establish cause and effect relationships.

(5) Cultural anthropologists have overcome the problem of confounding variables through natural experiments.

**Directions for Questions 42 to 45:** In each question, there are five sentences/paragraphs. The sentence/ paragraph labelled A is in its correct place. The four that follow are labelled B, C, D and E, and need to be arranged in the logical order to form a coherent paragraph/passage. From the given options, choose the most appropriate option.

**42.** A. In America, highly educated women, who are in stronger position in the labour market than less qualified ones, have higher rates of marriage than other groups.

B. Some works supports the Becker thesis, and some appears to contradict it.

C. And, as with crime, it is equally inconclusive.

D. But regardless of the conclusion of any particular piece of work, it is hard to establish convincing connections between family changes and economic factors using conventional approaches.

E. Indeed, just as with crime, an enormous academic literature exists on the validity of the pure economic approach to the evolution of family structures.

(1) BCDE

(2) DBEC

(3) BDCE

(4) ECBD

(5) EDCD

**43.** A. Personal experience of mothering and motherhood are largely framed in relation to two discernible or “official” discourses; the “medical discourse and natural childbirth discourse”. Both of these tend to focus on the “optimistic stories” of birth and mothering and underpin stereotypes of the “godmother”.

B. At the same time, the need for medical expert guidance is also a feature for contemporary reproduction and motherhood. But constructions of good mothering have not always been so conceived and in different contexts may exist in parallel to other equally dominant discourses.

C. Similarly, historical work has shown how what are now taken for granted aspects of reproduction and mothering practices result from contemporary “pseudoscientific directives” and “managed constructs”. These changes have led to a reframing of modern discourses that pattern pregnancy and motherhood leading to an acceptance of the need for greater expert management.

D. The contrasting, overlapping and ambiguous strands with in these frameworks focus to varying degrees on a woman’s biological tie to her child and predisposition to instinctively know and be able to care for her child.

E. In addition, a third, “unofficial popular discourse” comprising “old wives” tales and based on maternal experiences of childbirth has also been noted. These discourses have also been acknowledged in work exploring the experiences of those who apparently do not “conform” to conventional stereotypes of the “good mother”?

(1) EDBC

(2) BCED

(3) DBCE

(4) BCDE

**44.** A. Indonesia has experienced dramatic shifts in its formal governance arrangements since the fall of President Soeharto and the close of his centralized, authoritarian "New Order" regime in 1997.

B. The political system has taken its place in the nearly 10 years since Reformasi began. It has featured the active contest for political office among a proliferation of parties at central, provincial and district levels; direct elections for the presidency (since 2004); and radical changes in centre-local government relations towards administrative, fiscal, and political decentralization.

C. The mass media, once tidily under Soeharto's thumb, has experienced significant liberalization, as has the legal basis for non-governmental organizations, including many dedicated to such controversial issues as corruption control and human rights.

D. Such developments are seen optimistically by a number of donors and some external analysts, who interpret them as signs of Indonesia's political normalization.

E. A different group of analysts paint a picture in which the institutional forms have changed, but power relations have not. Vedi Hadiz argues that Indonesia's "democratic transition" has been anything but linear.

(1) BDEC

(2) CBDE

(3) CEBD

(4) DEBC

(5) BCDE

**45.** A. I had six thousand acres of land, arid had thus got much spare land besides the coffee plantation. Part of the farm was native forest, and about one thousand acres were squatters' land, what [the Kikuyu] called their shambas.

B. The squatters' land was more intensely alive than the rest of the farm, and was changing with the seasons the year round. The maize grew up higher than your head as you walked on the narrow hard-trampled footpaths in between the tall green rustling regiments.

C. The squatters are Natives, who with their families hold a few acres on a white man's farm, and in return have to work for him a certain number of days in the year. -My squatters, I think, saw the relationship in a different light, for many of them were born on the farm, and their fathers before them, and they very likely regarded me as a sort of superior squatter on their estates.

D. The Kikuyu also grew the sweet potatoes that have a vine like leaf and spread over the ground like a dense entangled mat, and many varieties of big yellow and green speckled pumpkins.

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

(1) CBDE

(2) BCDE

(3) CBED

(4) DBCE

(5) EDBC