READING COMPREHENSION

Reading Comprehension is generally designed to test your ability to read a passage and understand its contents and your ability to draw inferences on the basis of what you read. In other words, your ability to grasp the contents of the passage in a relatively short span of time is what is being tested.

The Reading Comprehension section in **MBA** entrance exams are also no different in this respect, i.e., you are expected to read the given passage, understand its contents well and answer the questions given at the end of the passage - all this to be completed in the limited time that is given.

Hence, the two important things in Reading Comprehension are

Reading Speed and Comprehension of the Passage

For good performance in RC area, you need a combination of the above. Let us look at the two aspects individually and understand them in detail before we get into the techniques of attempting Reading Comprehension.

While reading skill cannot be evaluated on a "number of words per minute" scale, reading speed can definitely be measured. A person who can read faster can answer more questions in the given time than a person with a slower reading speed, other things remaining equal. It is this reading rate or your speed of reading that you have to aim at improving. There is no overnight solution to this. Constant and extensive reading will improve your reading rate. Check your reading speed today (take any passage, count the number of words, note the time taken to read it and calculate the speed in words per minute) and keep a record of it. Then, keep checking your speed once a week and tabulate the same. Check whether your speed has increased over time with practice. However, do not become complacent if your speed has increased.

This brings us to the second point, i.e., understanding of the passage. A person may be able to read the passage much faster than others but if he is not able to answer the questions pertaining to the passage, then the speed is of no use at all. It is essential to grasp the meaning of the passage while reading. While you are reading, you should constantly think, evaluate, reason out, judge and correlate with what has already been read. A good vocabulary would enable you understand the nuances and grasp the meaning of various issues discussed in the passage. While an attempt can be made to point out various categories of questions that may be asked, you will basically have to draw on the resources built by wide and extensive reading and rely on your own vocabulary. No coaching is possible regarding understanding and analysing the problem. However, we are going to take you through an extensive set of tests on Reading Comprehension to ensure that you get thorough practice.

In addition to good vocabulary, you should also develop the ability to zero in on the central theme of the passage. This can be developed by extensive reading practice as well as proper concentration at the time of reading the passage. You should also consciously develop the habit of correlating each new sentence read with the part of the passage already read and mentally form a linkage of all ideas expressed in the passage while simultaneously weeding out redundant statements.

The passages given in **MBA** entrance exams do not conform to any standards as regards the subject matter or the length of the passage. While the subjects covered can be as wide ranging as Sciences (like Botany, Zoology, Chemistry, Physics, Astronomy), Social Sciences (like Psychology, History, Economics, Politics, Sociology), Humanities (like Literature, Art, Music) or Current Affairs (Social, Political, Economical), the student is not expected to have any prior knowledge of the topics given.

As regards the length of each passage, it is normally in the range of 400 words to 1200 words. A number of MBA entrance exams, give 10 to 20 questions in Reading Comprehension based on three to four passages. Some passages can be very complex in nature while others may be simple in nature and easy to understand.

ASPECTS TO CONSIDER

(1) Should I read the passage first or the questions first?

There are people belonging to both schools of thought. There are also people who say that once you read the passage, you should remember all the points and answer the questions without referring back to the passage. Such a thing is, almost, humanly impossible and hence you should not keep that as your objective when you are reading a passage.
Let us discuss the issue of reading the questions first before reading the passage. A passage is written in a logical manner and hence when you read a passage, you will be able to follow the ideas without great difficulty. Since questions will not be given in any order, reading unrelated questions and remembering them can pose difficulties. However, scanning through the questions quickly can be helpful when the passage is very long. (Even here, when you go through the questions, you need not remember the questions or the answer choices because it may prove counterproductive.)

In general, you will do well if you first read the passage and then go to the questions. However, this "reading" is not detailed reading to understand all the points that the author is making. It should be more of scanning in nature. The main objective at this stage should be to KNOW what points the author is trying to make rather than UNDERSTAND the points. Once the points are known, when you go to the questions, depending on what the question asked is, you can get back to the relevant part of the passage and read that portion in detail to understand what the author is saying and then answer that particular question.

(2) It will be a good idea to ask the questions "who, what, why, when and how" when you read the passage.

(3) The questions can pertain either to parts directly contained in the passage or related to implications and inferences. Sometimes you may be asked to

comment on the tone of the passage or to choose a title for the passage or to identify the main idea in the passage but you are hardly ever asked for your "opinion" on the passage.

The following are the major categories of questions that are asked:

(a) Main idea of the passage/title for the passage
(b) Specific details – basically reproducing what is given in the passage
(c) Drawing inferences/implications
(d) Determining the meaning of words/phrases as used in the passage.
(e) Application of the ideas expressed in the passage to other situations
(f) Tone of the passage
(g) From among a given set of statements, identifying true or false statement as per the passage.
(h) Questioning the author: Asking the author an appropriate follow up question or seeking a factual basis or justification for a point of view presented in the passage.

(4) The questions need not be in the order of the text given in the passage.

(5) Where you have to choose a title for the passage or identify the main theme of the passage, check the opening and closing sentences of each paragraph, particularly the opening sentence of the first paragraph and the last sentence of the last paragraph. At the same time, be wary about answer choices that are too specific or too broad.

NOTE ON IDENTIFYING THE TONES OF PASSAGES

Questions on the 'tone' of a passage can be worded in different ways. For instance

(1) Which of the following best describes the tone of the passage?

(2) The tone of the passage is …….

(3) The author's approach / tone / style of writing can be best described as ……

On occasion, the question may require the test taker to identify the tone of a particular statement in the passage.
For instance

The tone that the author uses when making the statement ……. can be best described as.
Adjectives like 'caustic', 'critical', 'satirical' etc will be given as answer choices. The student is required to select the most appropriate choice.

What does 'tone' mean?

The word 'tone' refers to the general attitude that the author displays towards the topic that is discussed in the passage.

Classification of tones

Tones of passages can be broadly classified as positive, negative and neutral. Negative tones can be further classified as very negative and mildly negative.

Method of identifying the tone of a passage

The tone of a passage can be discerned by studying the nature of the adjectives / nouns / verbs that the author uses to express his views on the topic under discussion.

Therefore, the reader should focus on the statements that the author makes, not on statements that the author quotes somebody else as saying.

Once key adjectives / nouns / verbs are identified, they should be analysed carefully.

The following questions will be helpful

(1) Is it a negative word or a positive word?

(2) Is it a mild word or a strong word?

(3) Does the author mean what he says or is he being sarcastic or ironic?

(4) Is there a pattern in the nature of adjectives / nouns / verbs used in the passage? Are they all negative or positive? If all the key adjectives / nouns / verbs used in the passage are negative, then it can be safely concluded that the overall tone is negative.

Adjectives that describe various types of tones

Given below are adjectives that describe various types of tones of passages.

(1) Adjectives used to describe very negative tones

The tone of passage can be described as being …….	if the adjectives / nouns / verbs used suggest that the author
acerbic, scathing, cutting, biting, vituperative, vitriolic, searing, trenchant, harsh, vicious or caustic	is very harsh towards somebody.
belligerent, bellicose or aggressive	is very hostile towards somebody or something.
derisive, contemptuous, ridiculing, scornful, mocking or disparaging	is making fun of somebody or something with a view to belittling it or showing it in poor light.
incendiary or inciting	is trying to stir up strife.
provocative	is trying to irritate or annoy somebody.

(2) Adjectives used to describe moderately negative tones

The tone of a passage can be described as being ……	if the adjectives / nouns / verbs used suggest that the author
angry or indignant	is annoyed about something that he considers unjust or unfair.
apathetic or indifferent	has adopted an uncaring attitude towards the issues mentioned.
biased, coloured, partisan, prejudiced, bigoted or chauvinistic	is partial to a certain viewpoint with inadequate justification.
condescending, patronising, supercilious or disdainful	thinks himself superior to others and tends to talk down to them.
cynical	believes that people are motivated in all their actions only by selfishness; in other words denying the sincerity of people's motives and actions, or the value of living.
skeptical	has his doubts about something (e.g. the motives behind somebody's actions, the fulfilment of a promise made, the outcome of a course of action).
dogmatic, opinionated or peremptory	is arrogantly and positively stating something as the truth without caring to support his claim with evidence.
obsequious	is overly submissive to a person or an organisation.
critical	is finding fault with somebody or something.
hypocritical	is pretending to be what he is not or being self-righteous when discussing the issue on hand.
sarcastic or sardonic	is jeering at or taunting somebody using ironic and biting remarks.
satirical	is using ridicule, sarcasm, irony, etc to expose, attack or deride vices, follies, stupidities and abuses.
pessimistic, negative or gloomy	expects misfortune or the worst possible outcome in the given circumstance.

(3) Adjectives used to describe positive tones

The tone of a passage can be described as being …..	if the adjectives / nouns / verbs used suggest that the author
optimistic, positive, sanguine, cheerful or buoyant	is hopeful of the prospects of something or somebody and feels that good things are in store.
humourous	has tried to present the topic in a funny and amusing manner with an express view to entertain the reader.
introspective or contemplative	has attempted to analyse his own mind, feelings, actions, motives etc.
laudatory, acclamatory, complimentary or adulatory	is praising something or somebody he considers praiseworthy.
motivating, inspiring or encouraging	has tried to encourage somebody to do something constructive.
commiserating or sympathetic	has pity or compassion for somebody's suffering.

(4) Adjectives used to describe tones that are neither positive nor negative

The tone of a passage can be described as being ……	if the adjectives / nouns / verbs used suggest that the author
neutral	does not favour one point of view over another.
apologetic	is expressing regret for something he has said or done.
emotional	was moved at the time of writing.

(5) Other adjectives that can be used to describe the nature or type a passage

A passage can be said to be …… in nature	if ……..
speculative	it surmises or ponders over various aspects of a given subject or various outcomes of a course of action.
romantic	the views expressed are fanciful and impractical.
humanistic	the author evinces keen interest in human affairs, nature, welfare, values etc.
technical	it extensively uses terminology that is specific to a certain field.
didactic	its author has attempted to instruct his readers through the passage.
narrative	it essentially details a story or incident.
descriptive	it attempts to describe a person, place, thing or concept in detail.
evocative	it encourages the reader to construct a mental picture of a place or an event.

PRACTICAL TECHNIQUES TO IMPROVE YOUR READING COMPREHENSION

As already mentioned, you will be given a number of practice tests in Reading Comprehension to enable you to get sufficient practice in this important area. Please remember that in this area, unlike in other areas like Mathematics where you will be able to assess and see for yourself on a regular basis, how much knowledge you have added on and how much improvement in speed you have achieved, there will not be such clear indicators. However, performance in Reading Comprehension will improve only with practice and that requires a lot of effort and determination on your part.

In addition to the test papers you take, you will have to put in at least 45 minutes of reading practice per day to improve your reading speed and comprehension. You need to take up serious reading material for practice - newspaper editorials, editorials in general magazines like Frontline or business magazines like Business India or other articles in such magazines, general books on a wide variety of subjects like Psychology, Sociology, Technology, etc.

For each article or piece of a book that you read, go through the following process:

-- Read the article/passage
-- Write down 5 to 10 (or up to 20 for longer passages) important points from the passage in a separate note book.
-- Compare the points that you have written down with the text read to see whether you left out any important points.
-- If you now find that a point that appeared in your summary/list was also given in the original text, it means that you have been able to memorize what you have read.
-- If you find that a point that is there in the text has not appeared in your summary but you now consider it to be an important point, then spend a few moments trying to think about this point and as to why you could not recollect it as an important point when you were doing this exercise.
-- This exercise done regularly over a period of time will certainly help you improve your reading speed as well as your ability to understand and retain what you read. But, as already mentioned, only regular practice can help you in this regard.

In order to facilitate your regular practice, take a fresh exercise note book, preferably with foolscap size pages in it.

After reading the passage once, write down the time you have taken to complete the passage at the top of the page. (Keep a separate page for each passage you read). Now count the number of words in the passage. Number of words divided by the number of minutes taken to read the passage gives you your speed of reading in "words per minute". After this calculation, enter the same in a table. A format of this table is given below. Maintaining a record of your reading speeds will give you a clear picture of how you are progressing in your reading practice over a period of time.

EXAMPLE OF TABLE TO ENTER READING SPEEDS (in words per minute)

Reading Speed (Enter your speed in WPM under the type of topic you have read)					
Date	Economic	Political	Social Sciences	Pure Sciences	Others
1.1.13	140	170			180
2.1.13	130	175			175

Make a conscious attempt to read a wide range of topics to develop your reading speed. You will note that your speeds will be higher in areas/topics with which you are familiar. Keep a copy of this table at the back of your exercise note book and observe the gradual improvement. Make an entry of at least two passages in this table every day. A sample entry of speeds of three passages read on two days is shown in the table.

After you read each passage and enter your speed in the table above, you should write down a few points summarising the passage you just read. We have already mentioned that you should use a separate page for each passage you read. You have already written down the number of words the passage has on this page. Your speed in WPM that you entered in the table should also be entered on this page because it pertains to this passage. Now, write the following details on that page:

-- Title of the passage
-- Main idea of the passage in one sentence
-- Important points from the passage (as a summary of the passage)

-- Words given in the passage whose meanings you do not know. (These should be used as a part of your vocabulary improvement exercise discussed separately under Verbal Ability section.)

The important points can range from 10 to 20 depending on the length of the passage.

After the important points are written down, check back with the passage and see whether all important points have been covered.

PRACTICAL TECHNIQUES TO IMPROVE YOUR READING SPEED

First let us try to answer one question. Why does the reading speed differ from person to person? Let us take a statement "If you ask me to choose one important quality that led me to success, I will choose PATIENCE."

If a person whose reading habits are not honed reads the above sentence, he will read one word at a time, i.e., his span of vision allows him to read only one word for each eye movement he makes. This span of vision can be improved with conscious effort and can cover/ read three to five or more words at once i.e., in one eye movement. So, the span of vision is one main reason for the difference in reading speeds. Naturally, you should be interested in increasing your span of vision. Let us take the same statement considered above.

* *
"If you ask me to choose one
* *
important quality that led me to
* *
success, I will choose PATIENCE".

Try to focus your sight on the asterisk on the underlined set of words and make an attempt to read one complete set of underlined words (on left and right side of asterisk) at one time - without having to move your eye from left to right. Initially you might find it difficult to work with this technique. Regular practice will make you comfortable. Hold a pen or pencil in your hand when you are reading so that it helps you concentrate better on the passage. This habit also helps you to underline important points in the passage while you are reading.

Another simple technique which will develop your ability to absorb written words is reading a page by inverting it. You will not be able to understand anything that is written but this exercise helps your mind to pick up words faster than it is used to, as it develops acquaintance with words from different angle. You will experience it when you start reading the page in the ordinary reading position after such an exercise.

When you are learning some good reading habits, you should also unlearn certain bad reading habits. Over a long period of time you might have acquired the habit of reading and re-reading the same set of words in the passage thinking that it helps you understand the passage better. This approach eats up your precious time in the exams. Unless you make a conscious attempt to unlearn it, you will not be able to perform at your best. You should also keep in mind the fact that the examiner is not going to ask you each and every detail in the passage which implies that you need not have to read it "THOROUGHLY" to answer the questions in this section. So, even if you do not understand a part of the passage, you should continue reading the passage and not stop there or go back to read the sentence again.

While you should certainly adopt ways that improve your speed and reduce the "blocks" for improving your speed, regular reading practice still remains the most important factor in improving your performance in reading comprehension.

For exams like CAT, which emphasise on reading comprehension skills, a reading speed of about 350 to 400 words per minute is required. For most of you, the reading speed will be in the range of 120-150 words per minute. It takes regular practice of three to four months for an appreciable increase in your reading speed.

PRACTICE PASSAGES

In the following pages, thirty passages are given which you can use for your basic reading practice. These will serve only as a starting point - you have to supplement the passages given here with passages selected from various sources as mentioned in the earlier part of the chapter. You can use one or two passages (out of the 30 passages) per day for your practice.

Of the thirty passages, passages 1 to 10 are printed in three columns per page so that the width of each column is small enough to be used for practising eye-span improvement. In these passages, when you read the passage, try to read as follows: In the column that you are reading, read one complete line at a time. Try taking in all the text in that line at one time - without moving the eye across the line. Once you read one line, move your eye down to the next line and take in the text in that line again at one go without any horizontal movement of the eye. This way, you will be able to improve your eye-span by training your eye to get used to the width of the column. In addition to these ten passages, you should also use newspaper columns for this practice to improve your eye-span. Get enough practice to ensure that you are able to read the text in one line at one time.

Passages 11 to 20 are printed in two columns. The column width here is more than in passages 1 to 10. You should train your eye now for this column width - the same way you did with the earlier set of passages. Once you are sure that you are comfortable in reading one line at a time, i.e. your eye-span has improved to enable you take in the entire text in one line without any horizontal movement of the eye, then you can move to the last ten passages.

Passages 21 to 30 are printed in full-page width. Now, train the eye to take in the text in each line in two installments (because your eye is already used to half the width of the line).

All through the period when you are practising the above, you should supplement the practice with regular reading of newspapers, magazines and books.

In the last section of the book, practice tests are given which you should take after your basic reading practice mentioned in earlier sections is over. You should take each test in the allotted time. While taking the test, you should keep in mind all the points discussed in the test-taking sessions for Reading Comprehension.

PRACTICE PASSAGE – 1

There are vast amounts of water on earth. Unfortunately, over 97% of it is too salty for human consumption and only a fraction of the remainder is easily accessible in rivers, lakes or groundwater. Climate change, droughts, growing population and increasing industrial demand are straining the available supplies of fresh water. More than 1 billion people live in areas where water is scarce, according to the United Nations, and that number could increase to 1.8 billion by 2025.

One time-tested but expensive way to produce drinking water is desalination: removing dissolved salts from sea and brackish water. Its appeal is obvious. The world's oceans, in particular, present a virtually limitless and drought-proof supply of water. "If we could ever competitively—at a cheap rate—get fresh water from salt water," observed President John Kennedy nearly 50 years ago, "that would be in the long-range interest of humanity, and would really dwarf any other scientific accomplishment."

According to the latest figures from the International Desalination Association, there are now 13,080 desalination plants in operation around the world. Together they have the capacity to produce up to 55.6m cubic metres of drinkable water a day—a mere 0.5% of global water use. About half of the capacity is in the Middle East. Because desalination requires large amounts of energy and can cost several times as much as treating river or groundwater, its use in the past was largely confined to wealthy oil-rich nations, where energy is cheap and water is scarce.

But now things are changing. As more parts of the world face prolonged droughts or water shortages, desalination is on the rise. In California alone some 20 seawater-desalination plants have been proposed, including a $300m facility near San Diego. Several Australian cities are planning or constructing huge desalination plants, with the biggest, near Melbourne, expected to cost about $2.9 billion. Even London is building one. According to projections from Global Water Intelligence, a market-research firm, worldwide desalination capacity will nearly double between now and 2015.

Not everyone is happy about this. Some environmental groups are concerned about the energy the plants will use, and the greenhouse gases they will spew out. A large desalination plant can suck up enough electricity in one year to power more than 30,000 homes.

The good news is that advances in technology and manufacturing have reduced the cost and energy requirements of desalination. And many new plants are being held to strict environmental standards. One recently built plant in Perth, Australia, runs on renewable energy from a nearby wind farm. In addition, its modern seawater-intake and waste-discharge systems minimise the impact on local marine life. Jason Antenucci, deputy director of the Centre for Water Research at the University of Western Australia in Perth, says the facility has "set a benchmark for other plants in Australia."

References to removing salt from seawater can be found in stories and legends dating back to ancient times. But the first concerted effort to produce drinking water from seawater was not undertaken until the 16th century, when European explorers on long sea voyages began installing simple desalting equipment on their ships for emergency use. These devices tended to be crude and inefficient, and boiled seawater above a stove or furnace.

An important advance in desalination came from the sugar industry. To produce crystalline sugar, large amounts of fuel were needed to heat the sugar sap and evaporate the water it contained. Around 1850 an American engineer named Norbert Rillieux won several patents for a way to refine sugar more efficiently. His idea became what is known today as multiple-effect distillation, and consists of a cascading system of chambers, each at a lower pressure than the one before. This means the water boils at a lower temperature in each successive chamber. Heat from water vapour in the first chamber can thus be recycled to evaporate water in the next chamber, and so on.

This reduced the energy consumption of sugar refining by up to 80%, says James Birkett of West Neck Strategies, a desalination consultancy based in Nobleboro, Maine. But it took about 50 years for the idea to make its way from one industry to another. Only in the late 19th century did multi-effect evaporators for desalination begin to appear on steamships and in arid countries such as Yemen and Sudan.

No. of words : 720 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

_____
_____
_____
_____
_____
_____
_____

Express the main idea of the passage in one sentence:_____
_____

PRACTICE PASSAGE – 2

There is something about snowflakes that scientists cannot leave alone. Johannes Kepler, the man who worked out the orbits of the planets, wrote a book about them as a new-year present for his patron. Robert Hooke, Issac Newton's low-born rival who came up with insights about gravity that Newton may have stolen, first applied the microscope to them. And Rene' Descartes once wrote, "So perfectly formed in hexagons, and of which the six sides were so straight, and the six angles so equal, that it is impossible for men to make anything so exact." But in this as in so many things, Descartes was wrong. For John Hallett of the Desert Research Institute in, appropriately, Nevada, is really rather good at making snowflakes.

Dr Hallett is one of a small band of latter-day snowflake researchers. He makes his flakes in a chamber that mimics the swirling balance between wind and gravity in which natural snowflakes form. He then compares flakes grown in these controlled conditions with natural flakes formed.

The details are surprisingly complicated. Experiments done in the 1930s by Ukichiro Nakaya, a Japanese scientist, showed that whether snow forms in the flat and flowery shapes that grace Christmas cards, or as hexagonal prisms that look like cross sections through pencils, depends on the temperature. The six-petalled ice flowers grow in air warmer than –3° C. between –3° and –10℃, prisms form. Between –10℃ and –22℃, it is ice flowers again, and below that, prisms once more.

Dr Hallett is building on Nakaya's work to look at how such things as humidity affect the process. It may sound esoteric, but the hopes that understanding the conditions needed for particular sorts of flake to form will enable meteorologists to give out accurate warnings of air-pockets that pilots should avoid in order to prevent their aircraft icing up. And if that were not practical enough, others are looking at the role snowflakes have in catalyzing the transformation of ozone into normal oxygen.

Ozone is a version of oxygen with three atoms per molecule, whereas normal, everyday oxygen has only two. At ground level ozone is a dangerous pollutant, but at altitude it blocks the passage of harmful ultraviolet light. Understanding the role of snowflakes in catalyzing the change from one sort of oxygen to the other should provide insights into how ozone is distributed in the atmosphere.

Another way of growing snowflakes is to use an electric field. This is the approach employed by Ken Libbrecht, of the California Institute of Technology. Starting with a small piece of frost on an electrode, he has grown ice stars and flowery stalks of impressive beauty. The method works because the electrical field polarizes the electric charge on water molecules in the air around the icy tip and then draws them in electrostatically. At about 1,000 volts this effect races away-the more pointed thee tip, the stronger the field becomes, and as more water molecules attach themselves to it, the tip becomes more pointed.

Unlike Dr Hallett's convection-grown snowflakes, Dr Libbrecht's electrically generated crystals have no obvious applications. Sadly, they do not even offer much insight into thunderstorm snow. But they do demonstrate the importance of unstable conditions in imparting to snowflakes their famous diversity.

Exact mathematical explanations of this diversity are some way off, but people are working on them. Jon Nelson, of Ritsumeikan University, in Japan, has calculated that the most important property involved is the surface tension of the tiny clusters of water molecules from which snowflakes form. This can vary in non-obvious ways as temperature alters. That variation, he believes, dictates the way snow crystals grow. His model predicts that these clusters will change size at the temperatures at which newly forming snow alters from flower mode to prism mode, and vice versa. And, yes, this, and the instability that Dr Libbrecht demonstrates, is probably sufficient to make every snowflake different.

No. of words : 650 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

_____
_____
_____
_____
_____
_____
_____
_____

Express the main idea of the passage in one sentence:_____

_____

PRACTICE PASSAGE – 3

Few places on earth are as isolated as Tristan da Cunha. This small huddle of volcanic islands, with a population of just 269, sits in the middle of the South Atlantic, 1,750 miles from South Africa and 2,088 miles from South America, making it the most remote settlement in the world. So it is a bad place to fall ill with an unusual disease, or suffer a serious injury. Because the islands do not have an airstrip, there is no way to evacuate a patient for emergency medical treatment, says Carel Van der Merwe, the settlement's only doctor. "The only physical contact with the outside world is a six to seven day ocean voyage," he says. "So whatever needs to be done, needs to be done here."

Nevertheless, the islanders have access to some of the most advanced medical facilities in the world, thanks to Project Tristan, an elaborate experiment in telemedicine. This field, which combines telecommunications and medicine, is changing as technology improves. To start with, it sought to help doctors and medical staff exchange information, for example by sending X-rays in electronic form to a specialist. That sort of thing is becoming increasingly common. "What we are starting to see now is a patient-doctor model," says Richard Bakalar, chief medical officer at IBM, a computer giant that is one of the companies in Project Tristan.

A satellite-internet connection to a 24-hour emergency medical centre in America enables Dr Van der Merwe to send digitised X-rays, electrocardiograms (ECGs) and lung-function tests to experts. He can consult specialists over a video link when he needs to. The system even enables cardiologists to test and reprogram pacemakers or implanted defibrillators from the other side of the globe. In short, when a patient in Tristan da Cunha enters Dr Van der Merwe's surgery, he may as well be stepping into the University of Pittsburgh medical centre. It is a great comfort to local residents, says Dr Van der Merwe, knowing that specialist consultations are available.

Most of the technology this requires is readily available, and it was surprisingly simple to set up, says Paul Grundy, a health-care expert at IBM. The biggest difficulty, he says, was to install the satellite-internet link. In theory, this sort of long-distance telemedicine could go much further. In 2001 a surgeon in New York performed a gall-bladder removal on a patient in Paris using a robotic-surgery system called Da Vinci. Although that was technologically impressive, it may not be where the field is heading.

For advances in telemedicine are less to do with the tele- than with the medicine. In the long term, it may be less about providing long-distance care to people who are unwell, and more about monitoring people using wearable or implanted sensors in an effort to spot diseases at an early stage. The emphasis will shift from acute to chronic conditions, and from treatment to prevention. Today's stress on making medical treatment available to people in remote settings is just one way telemedicine can be used—and it is merely the tip of a very large iceberg that is floating closer and closer to home.

That is because telemedicine holds great promise within mainstream healthcare. Countless trials are under way to assess technology that can monitor people who have been diagnosed with heart conditions, or diseases like diabetes, from the comfort of their own homes. Rather than having their devices periodically checked at a clinic, some pacemaker patients can now have their implants inspected via mobile phone. That way, they need only visit the clinic when it is absolutely necessary.

Similarly, BodyTel, based in Germany, is one of several firms to have developed sensors based on Bluetooth wireless technology that can measure glucose levels, blood pressure and weight, and upload the data to a secure web server. Patients can then manage and monitor their conditions, even as they give updates to their doctors. Honeywell, an American industrial giant, has devised a system that patients can use at home to measure peak flow from their lungs, ECG, oxygen saturation and blood pressure, in order to monitor conditions ranging from lung disease to congestive heart failure. Doctors continually review the data and can act, by changing the patients' medication, for example, if they spot any problems.

This sort of thing appeals to both patients and healthcare providers alike. The patients keep their independence and get to stay at home, and it costs less to treat them. And as populations age in developed countries, the prospect of being able to save money by treating people at home looks increasingly attractive.

No. of words : 765 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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Express the main idea of the passage in one sentence:_____
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PRACTICE PASSAGE – 4

Towards the end of the 11th century, while tardy Europeans kept time with sundials, Su Sung of China completed his masterpiece: a water clock of great intricacy and accuracy. Standing almost 12 metres (40 feet) tall, Su's "Cosmic Engine" wavered, it is said, by only a few minutes in every 24 hours. From twin tanks filled by servants, a steady flow of water was cupped and spilled by a series of buckets mounted on a wheel. The rotation of the wheel turned the clock, as well as an astronomical sphere and globe that charted the movement of the sun, moon and planets. Drums beat 100 times a day; bells chimed every two hours. A replica, painstakingly built with contemporary methods, now turns in Taiwan's National Museum of Natural Science.

Clockmaking was only one scientific endeavour in which China and India comfortably led the world before the 15th century. China outstripped Europe in its understanding of hydraulics, iron-smelting and shipbuilding. Its machines for ginning cotton, spinning ramie and throwing silk seemed to lack only a flying shuttle and a drawbar to match the 18th-century contraptions that launched Britain's Industrial Revolution. Clean your teeth with a toothbrush, rebuff the rain with a collapsible umbrella, turn a playing card, light a match, write, pay–or even wipe your behind–with paper, and you register a debt to China's powers of invention.

India's genius, then as now, was in software not hardware. Its ancient civilisations ushered in a "mathematical revolution" from the fifth century, when Aryabhata devised something like the decimal system. In the seventh century Brahmagupta explained that a number multiplied by zero was zero. By the 15th century, Madhava had calculated *pi* to more than ten decimal places.

After the 15th century, however, the technological clock stopped in both countries, even as it accelerated in Europe. This peculiar loss of momentum, noted Joseph Needham, a great historian of Chinese science, takes some explaining. Why, he asked, did the science of Galileo emerge "in Pisa but not in Patna or Peking"?

In his book "The Lever of Riches", Joel Mokyr settles on a simple explanation for China's technological stagnation: the country's imperial state lost interest. Its purposes were better served by continuity than by progress, and there was no rival source of power and patronage to pick up the threads it dropped. Roddam Narasimha of India's National Institute of Advanced Studies reaches a similar conclusion for India. "Up to the 18th century, the East in general was strong and prosperous, the status quo was comfortable, and there was no great internal pressure to change the global order," he writes.

That diffidence no longer hampers either state. Both China and India are now restless with technological ambition. China's government does not have the luxury of choosing between progress and stability; it cannot enjoy social peace without economic advance. For the past 30 years it has tried to turn the clock forward. By 2015 its research scientists and engineers may outnumber those of any other country. By 2020 it aims to spend a bigger share of its GDP on research and development (R&D) than the European Union.

India, for its part, surveys the future with uncharacteristic optimism. Its technological confidence has grown immeasurably thanks to the success of its software and IT firms. The heirs to Aryabhata and Brahmagupta, India's digital ambassadors have won acclaim for their mastery of ones as well as zeros.

But even as India's technological powers make a splash in the world, they stir only the surface of its own vast society. India produces more engineering graduates than America. But it has only 24 personal computers for every 1,000 people, and fewer than three broadband connections. India's billion-strong population cuts both ways. Whenever an Indian demographic appears as a numerator, the resulting number looks big. But whenever its population is in the denominator, the number looks small. It is like looking at the same phenomenon from opposite ends of a telescope. As of now, India matters more to technology than technology does to India.

This is a pity. India and China still have more to gain from the adoption and assimilation of technology than from invention per se. Some of their best minds are adding generously to the world's stock of knowledge, but the more urgent task for the countries themselves is to make wider use of know-how that already exists. Indeed, the World Bank has calculated that India could quintuple the size of its economy if it only caught up with itself—that is, if the mediocre firms in its industries closed the gap with the best. Both countries miss out when policies to promote invention, such as China's push for "indigenous" innovation or India's recent patent laws, serve to stymie diffusion.

A year in China, foreign residents say, is like ten years outside. Its clock is already turning rapidly. But the cogs and levers that drive technological progress are as intricate and delicate as Su Sung's mechanism. China's government is in danger of trying to do too much. Its monumental efforts to educate and train have filled the tanks of its innovation engine. Now it is time for it to just let the water flow.

No. of words : 866 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 5

Unlike most apparently intractable problems, which have a tendency to go away when examined closely and analytically, the climate change predicament just seems to get bigger and scarier the more we learn about it.

Now we discover that not only are the oceans and the atmosphere conspiring against us, bringing baking temperatures, more powerful storms, floods and ever-climbing sea levels, but the crust beneath our feet seems likely to join in too.

Looking back to other periods in our planet's history when the climate was swinging about wildly, most notably during the last ice age, it appears that far more than the weather was affected. The solid earth also became restless, with an increase in volcanic activity, earthquakes, giant submarine landslides and tsunamis. At the rate climate change is accelerating, there is every prospect that we will see a similar response from the planet, heralding not just a warmer future but also a fiery one.

Several times in the past couple of million years the ice left its polar fastnesses and headed towards the equator, covering much of the world's continents in ice sheets over a kilometre thick, and sucking water from the oceans in order to do so. As a consequence, at times when the ice was most dominant, global sea levels were as much as 130m lower than they are today; sufficient to expose land bridges between the UK and the continent and Alaska and Russia.

Each time the ice retreated, sea levels shot up again, sometimes at rates as high as several metres a century. In the mid 1990s, as part of a study funded by the European Union, we discovered that in the Mediterranean region there was a close correlation between how quickly sea levels went up and down during the last ice age and the level of explosive activity at volcanoes in Italy and Greece.

But how can rising sea levels cause volcanoes to erupt? The answer lies in the enormous mass of the water pouring into the ocean basins from the retreating ice sheets. The addition of over a hundred metres depth of water to the continental margins and marine island chains, where over 60% of the world's active volcanoes reside, seems to be sufficient to load and bend the underlying crust.

This in turn squeezes out any magma that happens to be hanging around waiting for an excuse to erupt. It may well be that a much smaller rise can trigger an eruption if a volcano is critically poised and ready to blow.

Eruptions of Pavlof volcano in Alaska, for example, tend to occur during the winter months when, for meteorological reasons, the regional sea level is barely 30cm (12in) higher than during the summer. If other volcanic systems are similarly sensitive then we could be faced with an escalating burst of volcanic activity as anthropogenic climate change drives sea levels ever upwards.

Notwithstanding the recent prediction by the Intergovernmental Panel on Climate Change (IPCC) that sea levels in 2100 will be a measly 18-59cm (7-23in) higher, Jim Hansen – eminent climate scientist and director of NASA's Goddard Institute for Space Studies – warns that we could see a one to two metre rise this century and several more in the next. Other climate scientists too, forecast substantially greater rises than the IPCC, whose prediction excludes any consideration of future changes in polar ice sheet behaviour. A worst-case scenario could see a return to conditions that prevailed around 14,000 years ago, when sea levels rose 13.5 metres (44ft) - the height of a three-storey house - in the space of about 300 years.
Such a dramatic rise in coming centuries would clearly spell catastrophe for our civilisation, with low-lying regions across the planet vanishing rapidly beneath the waves. Just a one metre (3.28ft) rise would threaten one third of the world's agricultural land, two metres (6.56ft) would make the Thames flood barrier redundant and four metres (13.12ft) would drown the city of Miami, leaving it 37 miles (60km) off the US coast.

As sea levels climb higher so a response from the world's volcanoes becomes ever more likely, and perhaps not just from volcanoes. Loading of the continental margins could activate faults, triggering increased numbers of earthquakes, which in turn could spawn giant submarine landslides. Such a scenario is believed to account for the gigantic Storegga Slide, which sloughed off the Norwegian coast around 8,000 years ago, sending a tsunami more than 20 metres (66ft) high in places across the Shetland Isles and onto the east coast of Scotland. Should Greenland be released from its icy carapace, the underlying crust will start to bob back up, causing

earthquakes well capable of shaking off the huge piles of glacial sediment that have accumulated around its margins and sending tsunamis across the North Atlantic.

The Earth is responding as a single, integrated system to climate change driven by human activities. Global warming is not just a matter of warmer weather, more floods or stronger hurricanes, but is also a wake-up call to Terra Firma. It may be no coincidence that one outcome of increased volcanic activity is likely to be a period of falling temperatures, as a veil of volcanic dust and gas reduces the amount of solar radiation reaching the surface. Maybe the Earth is trying to tell us something. It really would be worth listening before it is too late.

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PRACTICE PASSAGE – 6

A great milestone in the human saga is urbanization, a development similar in magnitude to the agricultural era and the Industrial Revolution. For the first time in history, a majority of human beings will be living in vast urban areas, many in megacities and suburban extensions with populations of 10 million or more, according to the United Nations. We have become "Homo Urbanus."

Two hundred years ago, the average person on Earth might meet 200 to 300 people in a lifetime. Today a resident of New York City can live and work among 220,000 people within a 10-minute radius of his home or office in midtown Manhattan.

Only one city in all of history -- ancient Rome -- boasted a population of more than a million before the 19th century. London became the first modern city with a population over 1 million in 1820. Today 414 cities boast populations of a million or more, and there's no end in sight.

As long as the human race had to rely on solar flow, the winds and currents, and animal and human power to sustain life, the population remained relatively low to accommodate nature's carrying capacity: the biosphere's ability to recycle waste and replenish resources. The tipping point was the exhuming of large amounts of stored sun, first in the form of coal deposits, then oil and natural gas.

Harnessed by the steam engine and later the internal combustion engine and converted to electricity and distributed across power lines, fossil fuels allowed humanity to create new technologies that dramatically increased food production and manufactured goods and services. The unprecedented increase in productivity led to runaway population growth and the urbanization of the world.

No one is really sure whether this turning point in human living arrangements ought to be celebrated, lamented or merely acknowledged. That's because our burgeoning population and urban way of life have been purchased at the expense of vast ecosystems and habitats.

Cultural historian Elias Canetti once remarked that each of us is a king in a field of corpses. If we were to stop for a moment and reflect on the number of creatures and the amount of Earth's resources and materials we have expropriated and consumed in our lifetime, we would be appalled at the carnage and depletion used to secure our existence.

Large populations living in megacities consume massive amounts of the Earth's energy to maintain their infrastructures and daily flow of human activity. The Sears Tower in Chicago alone uses more electricity in a single day than the city of Rockford, Ill., with 152,000 people. Even more amazing, our species now consumes nearly 40 percent of the net primary production on Earth -- even though we make up only one-half of 1 percent of the animal biomass of the planet. This means less for other species to use.

The flip side of urbanization is what we are leaving behind on our way to a world of hundred-story office buildings, high-rise residences and landscapes of glass, cement, artificial light and electronic interconnectivity. It's no accident that as we celebrate the urbanization of the world, we are quickly approaching another historic watershed: the disappearance of the wild. Rising population; growing consumption of food, water and building materials; expanding road and rail transport; and urban sprawl continue to encroach on the remaining wild, pushing it to extinction.

Scientists tell us that within the lifetime of today's children, the wild will disappear from the face of the earth. The Trans-Amazon Highway, which cuts across the entire expanse of the Amazon rain forest, is

hastening the obliteration of the last great wild habitat. Other remaining wild regions, from Borneo to the Congo Basin, are fast diminishing with each passing day, making way for growing human populations in search of living space and resources.

It's no wonder that we are experiencing the greatest wave of mass extinction of animal species in 65 million years. We are losing 50 to 150 species to extinction per day, or between 18,000 and 55,000 species a year. By 2100 two-thirds of the Earth's remaining species are likely to be extinct.

Where does this leave us? Try to imagine 1,000 cities of a million or more just 35 years from now. It boggles the mind and is unsustainable for Earth. I don't want to spoil the party, but perhaps the commemoration of the urbanization of the human race in 2007 might be an opportunity to rethink the way we live.

Certainly there is much to applaud about urban life: its rich cultural diversity and social intercourse and its dense commercial activity. But the question is one of magnitude and scale. We need to ponder how best to lower our population and develop sustainable urban environments that use energy and resources more efficiently, are less polluting and better designed to foster living arrangements on a human scale.

In the great era of urbanization we have increasingly shut off the human race from the rest of the natural world in the belief that we could conquer, colonize and utilize the riches of the planet to ensure our autonomy without dire consequences to us and future generations. In the next phase of human history, we will need to find a way to reintegrate ourselves into the rest of the living Earth if we are to preserve our own species and conserve the planet for our fellow creatures.

No. of words : 898 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 7

Forensic science has become a hot subject due to US television shows such as *CSI: Crime Scene Investigation and Law and Order.* Forensics university courses have proliferated as students flock to this glamorous and exciting scientific discipline.
The reality may be more mundane, but forensic scientists do invaluable work linking evidence from crime scenes – such as fingerprints, injuries, weapons, DNA, computer data, drugs and counterfeit goods – to *criminals themselves. Forensic* scientists also help solve crimes by reconstructing faces from skulls, and sometimes animating or virtually ageing them, or studying corpses to pinpoint the cause and time of death.

Criminals almost always leave evidence at crime scenes, or unwittingly collected it. Our ability to detect this evidence is continually improving, and many court cases rely it. It is presented to juries and judges by expert witnesses and helps solve crimes from fraud and forgery to assault, rape, murder and terrorism. Forensics can even help uncover secret nuclear weapons programs, smuggled plutonium and thwart trafficking of drugs and endangered species.

Dead bodies yield many clues. Forensic pathologists and anthropologists study them for injuries indication violence and cause of death. Toxicology can indicate the presence of alcohol, drugs and poisons – arsenic in Napoleon's hair, for example. Dental records are often used to identify unknown bodies – such as 75% of Thailand's victims of the 2004 Asian Tsunami and Saddam Hussein's sons killed in Iraq in 2003.

A body's state of decomposition, can indicate the time of death. This is easy to estimate within 12 to 24 hours of death, but later than that, investigators must use indirect evidence: such as chemical signatures or insect colonizers like blowfly maggots and flesh-eating beetles. The accuracy of dating with maggots has recently been called into question, however. In the absence of these clues – in burnt remains for example – radioisotopes can reveal time of death.

Researchers continue to study the decomposition of pig and human corposes to better understand what happened after we die. Find a detailed description of the process of decomposition here.

Injuries can hint at crimes in the living, the dead – and even the long dead; such as 5000-year-Otzi the ice man, discovered in the Alps in 1991. Analysis of stab wounds, for example, can tell whether the blow was meant to be fatal, and if the wound is the product of murder or suicide.

Bite marks are present in 8 out of 10 sexual assaults and many

homicides in the US. Forensic odontologists attempt to match these to suspects' teeth. Bite marks left on chewed objects, such as food or pencils, can even link people to crimes. However, critics argue that there are no universally consistent methods for comparing bite marks. Now, a new animated method to create 3D reconstructions of marks is helping to make this less subjective and more accurate.

Blood is often found at crime scenes, and measuring splatter from gunshot wounds can give vital clues about what happened. Forensic scientists can also check for semen stains – a trick Japanese wives can use to reveal cheating husbands. Crime scene investigators also have other tools at their disposal, such as a UV ray guns and pocket-sized labs that can detect traces of drugs and other substances. An X-ray fluorescence scanner, developed for use in space by NASA, could help detect when a suspect has fired a gun, and there is even a washing machine that filters out forensic evidence from soil.

Matching fingerprints is one of the best-known methods of linking suspects to crimes.

DNA fingerprinting, or profiling, is now superseding traditional fingerprint matching as a more rigorous method. First developed in 1985 to diagnose genetic illness, it is now commonly used in criminal investigations.

Despite the incredible value of forensics, criticism has been levied that it is not always sufficiently scientifically rigorous – even though it is often taken as infallible proof in court. Expert witnesses can be selective in what they present, and jurors also have trouble understanding complex information, statistics and the probability or errors in forensic analysis.

Questions have also been raised over the degree of error in matching fingerprints, bullet casings, bite marks and even DNA profiles – examples exist of bone marrow donors, and relatives of criminals, being implicated for crimes they did not commit.

No. of words : 707 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 8

Forget what you've heard. The American newspaper audience is alive and as large as it's ever been. No, the newspaper business isn't exactly thriving economically, and that's not likely to change any time soon. Even so, newspapers are still profitable, if less so than they were in their glory days.

From what alternative universe am I reporting? From the universe defined by The State of the News Media 2008, a massive annual report produced by the Washigton-based Project for Excellence in Journalism. Though hardly Pollyannaish in tone, the report does make clear that the public still wants what newspapers are giving them, even if they would, increasingly, prefer to receive that content online rather than in print.

Thus the dilemma remains a familiar one: finding a way to pay for the news in a media environment in which online advertising is worth exponentially less than print advertising. Not to be sanguine – it's serious problem. But it's a damn sight less serious than it would be if newspapers were haemorrhaging readers, too.

Here are a few highlights from the report:

- Print circulation continues to drop at a precipitous rate – down 2.5% daily and 3.5% on Sunday compared to the previous year. But the "unduplicated audience" for newspaper websites – that is, people who don't get the print edition at all – is growing so quickly that the total newspaper audience may actually be increasing. No one can say for sure because methods of measuring online readership are so hazy. If anything, though, current methods undercount the number of online news consumers, possibly by quite a lot.

- The average newspaper earned a pre-tax profit of about 18.5% in 2007, through many major metropolitan papers – full-service news sources whose costs are traditionally higher than strictly local papers – are earning so little that they may be firting with losses in the not-too-distant future. Still, within three to five years it may become feasible to eliminate the print edition of these papers altogether, saving 35% of their costs.

- User-created content has not been nearly as important as media futurists had predicted it would be, and the gatekeeping function played by traditional journalism remains more or less intact.

So what are we to make of all this? It's hard to say. In many respects, the report notes, the newspaper business is sick and getting sicker, with newspaper companies losing market value at staggering rates and news budgets and reporting staffs being slashed. The editors of many large papers are trying to reinvent their organizations by emphasizing local news – yet, in many cases, they aren't being allowed to spend enough money even to do that properly.

And though online readership gains are making up for print losses, there are some vital differences. The biggest: print readers spend an estimated 40 minutes a month with online papers. Of course, the print readers could be and probably are lying: the 40-minute figure is based on polling, whereas the online figure is derived from more precise methods of measurement. If you get bogged down at work and loss out that week's papers unopened, well, who's to know?? The web eliminates that kind of uncertainty, shifting power from the publisher to the advertiser.

Despite the daunting challenges facing the newspaper business, The State of the News Media 2008 contains within it seeds for optimism. Even those of us who have great hopes for certain types of citizen journalism know that most people still want an edited, professional news product, having neither the time nor the inclination to do their own reporting or to sift through the mounds of content produced by other users. Most people don't want to grow their own food or perform their own surgery, either.

No one quite knows what the newspaper of the future will look like. The best guess is that the successful ones will be all or mostly online, and will combine authoritative reporting with elements of citizen journalism and other forms of reader involvement. The State of the News Media report shows that we're getting there – if only the elusive answer to the big economic questions can be found.

No. of words : 686 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 9

In the early days of the internet, the idea that it represented an entirely new and separate realm, distinct from the real world, was seized upon by both advocates and critics of the new technology. Advocates liked the idea that the virtual world was a placeless datasphere, liberated from constraints and restrictions of the real world, and an opportunity for a fresh start. This view was expressed most clearly in the "Declaration of the Independence of Cyberspace" issued by John Perry Barlow, an internet activist, in February 1996. "Governments of the industrial world, you weary giants of flesh and steel, I come from cyberspace, the new home of mind," he thundered. "Cyberspace does not lie within your borders. Our world is different. We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth."

Where Mr Barlow and other cyber-Utopians found the separation between the real and virtual worlds exciting, however, critics regarded it as a cause for concern. They worried that people were spending too much time online, communing with people they had never even met in person in chat rooms, virtual game worlds and, more recently, on social-networking sites such as 'MySpace' and 'Facebook'. A study carried out by the Stanford Institute for the Quantitative Study of Society in 2000, for example, found that heavy internet users spent less time talking to friends and family, and warned that the internet could be "the ultimate isolating technology".

Both groups were wrong, of course. The internet has not turned out to be a thing apart. Unpleasant aspects of the real world, such as taxes, censorship, crime and fraud are now features of the virtual world, too. Gamers who make real money selling swords, gold and other items in virtual game worlds may now find that the tax man wants to know about it. Designers of virtual objects in 'Second Life', an online virtual world, are resorting to real-world lawsuits in order to protect their intellectual property. And several countries have managed to impose physical borders on the internet to enforce local laws, from censorship in China to France's ban on the sale of Nazi memorabilia.

At the same time, however, some of the most exciting uses of the internet rely on coupling it with the real world. Social networking allows people to stay in touch with their friends online, and plan social activities in the real world. The distinction between online and

offline chatter ceases to matter. Or consider Google Earth, which puts satellite images of the whole world on your desktop and allows users to link online data with specific physical locations. The next step is to call up information about your surroundings using mobile devices—something that is starting to become possible. Beyond that, "augmented reality" technology blends virtual objects seamlessly into views of the real world, making it possible to compare real buildings with their virtual blueprints, or tag real-world locations with virtual messages.

All these approaches treat the internet as an overlay or an adjunct to the physical world, not a separate space. Rather than seeing the real and virtual realms as distinct and conflicting, in short, it makes sense to see them as complementary and connected. The resulting fusion is not what the Utopians or the critics foresaw, but it suits the rest of us just fine.

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PRACTICE PASSAGE – 10

Spooked by the effects of globalisation on their low-skilled citizens, rich countries have been pouring money and political energy into education. In the United States, it has been proclaimed that no child will be left behind. Whether this programme, launched by George Bush in 2002, has raised standards will be a big issue in the next presidential election. Next year Britain will introduce ambitious new qualifications, combining academic and vocational study. For the industrial countries of the Organisation for Economic Co-operation and Development (OECD), average spending on primary and secondary schooling rose by almost two-fifths in real terms between 1995 and 2004.

Oddly, this has had little measurable effect. The latest report from the OECD's Programme for International Student Assessment shows average attainment staying largely flat. This tome, just published, compares the reading, mathematical and scientific progress of 400,000 15-year-olds in the 30 OECD countries and 27 others, covering 87% of the world economy. Its predecessors in 2000 and 2003 focused on reading and maths respectively. This time science took centre stage.

At the top are some old stars: Finland as usual did best for all-round excellence, followed by South Korea (which did best in reading) and Hong Kong; Canada and Taiwan were strong but slightly patchier, followed by Australia and Japan. At the bottom, Mexico, still the weakest performer in the OECD, showed gains in maths; Chile did best in Latin America.
There is bad news for the United States: average performance was poor by world standards. Its schools serve strong students only moderately well, and do downright poorly with the large numbers of weak students. A quarter of 15-year-olds do not even reach basic levels of scientific competence (against an OECD average of a fifth). According to Andreas Schleicher, the OECD's head of education research, Americans are only now realising the scale of the task they face. Some individual states would welcome a separate assessment.

The results are unsettling for Britain, too. The country was excluded from the OECD's 2003 study because its sample of students was so poor. That, conveniently, disguised what is now apparent: that the excellent results of 2000, when the country came seventh in reading and well above average in both maths and science, were a statistical blip. This time Britain is way down the league in all three subjects. OECD analysts and British officials are highlighting the good news: immigrants do comparatively well, and 3% of British students put in top-ranking performances in science, as compared with only 1% across the OECD. "A fresh start," said OECD officials, diplomatically—but the results have embarrassed a government that claims to have put education at the top of its agenda for a decade.

The improvement prize went to Poland, an also-ran in 2000. That reflects not increased spending, but successful reforms in 1999, which ended the practice of early selection on ability. By the second study, in 2003, the gains were already noticeable—and so marked that OECD statisticians cautioned privately that two data points do not make a trend, and decided to wait and see what happened next time. Further improvements have dispelled all doubts, making Poles

the poster children for the proposition that early "tracking"—allocating pupils to different sorts of schools or programmes—hurts weak ones without benefiting the rest. "We have learnt that you can really make a change by bringing weaker performers into more demanding streams," says Barbara Ischinger, the OECD's director of education.

Letting schools run themselves seems to boost a country's position in this high-stakes

international tournament: giving school principals the power to control budgets, set incentives and decide whom to hire and how much to pay them. Publishing school results helps, too. More important than either, though, are high-quality teachers: a common factor among all the best performers is that teachers are drawn from the top ranks of graduates.

Another common theme is that rising educational tides seem to lift all boats. In general—the United States and Britain may be exceptions—countries do well either by children of all abilities, or by none. Those where many do well are also those where few fall behind. A new feature in this year's study is an attempt to work out how differences between schools, as opposed to differences within them, determine performance (see chart). Variation between schools is big in Germany (to be expected, as most schools select children on ground of ability). But results also vary in some countries (like Japan) with nominally comprehensive systems. In top-performing Finland, by contrast, the differences between schools are nearly trivial.

And what can be done to ensure that budding scientists blossom? Give them teachers with excellent qualifications in science, spend plenty of time on the subject and engage their enthusiasm with after-school clubs, events and competitions, says the report. One does not need to understand string theory to grasp this, but doing the first two is hard. All science graduates, and physics graduates in particular, have a head start in other high-paid fields, such as financial services. And school curriculums are under constant pressure from meddlesome governments.

The last recommendation–sparking children's interest in the subject with appealing science-based activities–comes with a caveat: a keen interest in science does not always mean being good at it. Half of all young Mexicans fail to reach basic levels of scientific literacy, but they value science more highly than their counterparts almost everywhere else. And across the world, the less students know about science, the more optimistic they are about the chances of solving the planet's environmental problems.

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PRACTICE PASSAGE – 11

Back in September, protesters from many parts of the United States poured into the small town of Jena, Louisiana, to express their anger over the overzealous prosecution (as they saw it) of six young African-Americans on charges of assault. Mobile-phone text messages played an important role in pulling in the crowd.

But for pioneers of mobile telephony and texts as tools of protest and dissent, simply summoning people to demonstrations—a technique first deployed in the Philippines as long ago as 2001—is old hat. The search is on for ever more creative ways to use this ubiquitous device.

At a recent conference in São Paulo on "mobile activism"—a term that embraces humanitarian work as well as protest—there was much talk about how to "go beyond text" when using mobile phones. And it became clear that exuberant practice was galloping ahead of theory. One recent craze has been the use of political ringtones. Once again, Filipinos are in the vanguard. Since 2005 that country's best-known tone, especially among youngsters exasperated by corruption, has been "Hello Garci"—a snatch of taped conversation in which President Gloria Macapagal-Arroyo seems to be chatting with Virgilio Garcillano, her election organiser, ahead of the 2004 poll that confirmed her in office. In Hispanic countries, meanwhile, the latest fashion is a royal voice saying "Why don't you shut up?"—the recent outburst of Spain's King Juan Carlos to President Hugo Chávez of Venezuela at a summit in Santiago, Chile.

Mobiles are also being used in more sophisticated ways, to capture and disseminate images that were never supposed to see the light of day. Witness, a non-governmental organisation that aims to record and denounce human-rights abuses, is one pioneer. Instead of merely posting verbal reports, it invites visitors to its website to the "Hub"—a collection of harrowing video clips, often uploaded from mobiles, which depict cruelty in action. On the "Egypt" country page, there are grainy images showing torture in a prison.

For now at least, expense and technological problems make it hard to organise any international mobile-based protest. The lack of full interoperability between mobile systems means that borders are still difficult to cross. But efforts are under way to get round that problem. For example, Frontline SMS, a laptop-based (and thus portable) technology has been designed for use almost anywhere. Early this year it was deployed in the monitoring of elections in Nigeria. Voters texted complaints to a computer where they could be processed and cross-checked by monitors from international bodies such as the European Union.

More recently FrontlineSMS was used in Pakistan to get round curbs on information flowing in and out of the country. Both there and in Myanmar (Burma) recent disturbances have produced some interesting insights into the cat-and-mouse games of protesters and political masters.

In Pakistan the equipment used by local authorities was too cheap to block the flow of text messages. This helped Pakistani protesters to stay informed about sympathetic rallies taking place in America and Britain—and to give the outside world a glimpse of ordinary people's reactions to the state of emergency.

During the recent protests in Myanmar, the authorities temporarily suspended text messaging altogether. That did not stop activists from using expensive satellite phones, which are harder to shut down. The political, and above all, economic cost of blocking text messages was relatively low in Myanmar, because not many people use mobiles. But in many other developing countries, shutting mobile systems would be economically disastrous and politically costly, because so many small businesses depend on them.

In some places, like Belarus, the authorities have refined the art of blocking mobile coverage in specific places—such as protest venues. They have also turned text messages to their own uses: by using the state-owned network to spread warnings that a rally is likely to end in bloodshed.

For hard-pressed activists in search of new techniques, help may come from an unlikely quarter. Google, the internet giant, has offered $10m for the most innovative new application for mobile phones. The offer extends to ideas that bring humanitarian benefits or contribute to economic development. Mobile activists have never lacked imagination, and many of them are already hard at work, thinking of clever new uses for those little devices—mostly rather crude, five-year-old models—that have become part of daily life in the poorest parts of the world.

No. of words : 728 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 12

In 1519 a group of Spanish soldiers who had been sent to explore Mexico heard an extraordinary rumour. A sailor, Gonzalo Guerrero, had drifted there on a wrecked ship eight years earlier and was living among the Indians. He had married an Indian woman, with whom he had raised three children, and was tattooed and pierced. Odder still, he intended to stay put. Hernan Cortes, the leader of the expedition, was furious. "It will never do to leave him here," he scowled.

What Cortes took to be a slight against Spanish civilisation, Gregory Rodriguez hails as a vision of America's future. Guerrero was the first Mexican settler and his children were the first mixed-race Mexicans. But only narrowly: Cortes himself soon took an Indian lover, as did many of his men. Gradually Spaniards and Indians (and later blacks) blended to create a mongrel nation. Mexico became a counterpoint to the caste society that developed in its northern neighbour. Then it began to permeate and change that society.

By 2001 Latinos, most of them Mexicans or descended from Mexicans, had become the second-biggest ethnic group in America. This worried African-Americans, who were thus relegated to third place. It also alarmed some whites, who felt that Latinos were failing to conform to American mores. In an influential book "Who Are We?" published in 2004, Samuel Huntington, a Harvard

University professor, argued that Mexicans threatened Anglo-Protestant traditions. “Mongrels, Bastards, Orphans, and Vagabonds” is a much shrewder, less paranoid work. Yet, in some ways, it reaches a similar conclusion.

Victory in the Mexican-American war in the late 1840s led to the first big influx of Mexicans to the United States. Perhaps 100,000 were absorbed as their territory was annexed. That outraged American nativists. William Wick, a congressman from Indiana, said he did “not want any mixed races in our Union, nor men of any colour except white, unless they be slaves”. In a clumsy way, Wick had identified the problem with Mexicans: how would they fit into a system that drew a sharp distinction between blacks and whites?

This has remained a puzzle ever since. It complicated attempts to segregate the races in the early 20th century. One Texas drugstore clerk explained that Mexicans, unlike blacks, were allowed to drink at the soda fountain. But if they wanted a table they would be seated apart from whites. In the 1960s and 1970s Mexicans' uncertain status bedevilled attempts to create a civil-rights movement as potent as the black one was.
The other problem with Mexicans is that they retained ties to the mother country. Or, at least, some did. In 1897, a group of Mexican-Americans in El Paso refused to observe Mexico's independence day, explaining that it meant nothing to them. The local Spanish newspaper condemned them, calling them “*Agringados*” (Americanised). Dolores del Rio, a Hollywood star, said fiercely in 1928: “Never will I become an American citizen. Never!”

Yet most Mexicans did become American—a transition symbolised, for many, by the loss of the mother tongue. Even in the ghettos the march of English was relentless. New arrivals spoke mostly Spanish, their children were bilingual and their grandchildren spoke almost no Spanish at all. Along the route to monolingualism there were some delightful byways. By the mid-20th century a man driving to a meeting with the mayor would *parkear* his *carro* before climbing the steps of *sitijol*.

If such adaptations are not always obvious it is because Mexicans, unlike Africans, Italians or Germans, never stopped coming to America in large numbers. Immigration took off in the 1920s when some 1,000 people a day were arriving in Juarez with the intention of entering the United States. Farmers quickly came to depend on workers from the south, and lobbied the government to let more in.

The flow briefly reversed in the 1930s, when economic depression and raids by immigration officials pushed perhaps 400,000 people—many of them American citizens—south of the border. But it soon resumed. Despite frequent attempts to staunch immigration from the south or divert it into legal channels, the supply of Mexican labour has continued to find ways to get in touch with American demand. The only thing that changes is the proportion of migrants who come to America legally.

At times this fascinating story is too neatly told. Even in the old South, Anglophone America was not as strictly divided by race as Mr Rodriguez supposes. Nor have Mexicans proved more enlightened than others. In many cities, the sharpest ethnic divide is between blacks and Latinos. Yet the conclusion of this excellent book is surely right. In the next few decades one of the strongest forces shaping American culture—perhaps the strongest force—will be Mexican. With his pierced lip and odd-looking children, the stubborn Guerrero knew where the future lay.

No. of words : 800 Time taken to read : ____ minutes ***Reading speed: _____ w.p.m***

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 13

The government of Malaysia celebrated the 50th anniversary of the Malay peninsula's independence from Britain. There was much to celebrate. Living standards and access to education, health services, sanitation and electricity have soared during those five decades of sovereignty. The country's remarkable modernisation drive was symbolised, nine years ago, by the completion of the Petronas twin towers, in Kuala Lumpur, then the world's tallest buildings.

Yet there was a hollow ring to the festivities. Malaysia's 50th birthday came at a time of rising resentment by ethnic Chinese and Indians, together over one-third of the population, at the continuing, systematic discrimination they suffer in favour of the majority *bumiputra*, or sons of the soil, as Malays and other indigenous groups are called. There were also worries about creeping “Islamisation” among the Malay Muslim majority of what has been a largely secular country, and about the increasingly separate lives that Malay, Chinese and Indian Malaysians are leading. More so than at independence, it was lamented, the different races learn in separate schools, eat separately, work separately and socialise separately. Some were asking: is there really such a thing as a Malaysian?

The pro-*bumiputra* discrimination was laid down in the country's first constitution, in 1957, to ease Malays' fears of being marginalised by the Chinese and Indian migrants. These had come, supposedly temporarily, to work in the tin mines and plantations but were settling permanently and increasingly dominating business and the professions. The perks were extended greatly after race riots in 1969. Malays get privileged access to public-sector jobs, university places, stockmarket flotations and, above all, government contracts. The most notable result, as with South Africa's similar policy of "black economic empowerment", has been "encronyment"—the enrichment of those well connected to the United Malays National Organisation (UMNO), the party that has led all governments since independence. Malays as a whole, like other races, have got richer but the gap between the Malay haves and have-nots has widened. The corruption and waste these policies engender seem to have got worse in recent years.

As criticism has grown, UMNO's leaders have resorted ever more frequently to growling that nobody should question the "social contract". This is a reference to the metaphorical deal struck between the races at independence, in which the Malays got recognition that the country was basically theirs, while the Chinese and Indians were granted citizenship. The veiled threat of violence lurking behind calls to uphold the social contract was made explicit during last year's UMNO conference, at which one delegate talked of being ready to "bathe in blood" to defend Malay privileges and the education minister, no less, brandished a traditional Malay dagger.

The social contract may once have seemed necessary to keep the peace but now it and the official racism that it is used to justify look indefensible: it is absurd and unjust to tell the children of families that have lived in Malaysia for generations that, in effect, they are lucky not to be deported and will have to put up with second-class treatment for the rest of their lives, in the name of "racial harmony". When the mild-mannered Abdullah Badawi took over as prime minister from the fire-breathing Mahathir Mohamad in 2003, there were hopes of change for the better. Mr Badawi preached a moderate, "civilisational" Islam and pledged to crack down on corruption.

Four years on, corruption, facilitated by the pro-Malay policies, is unchecked. The state continues to use draconian internal-security laws, dating back to the colonial era, to silence and threaten critics. UMNO continues to portray itself to Malays as the defender of their privileges yet tries to convince everyone else that it is the guarantor of racial harmony. One commentator this week gently described this as a "paradox". Hypocrisy would be a better word.

The damage caused by this state racism is ever more evident. Malaysia's once sparkling growth rate has slipped. Racial quotas and protectionism are scaring away some foreign investors. While Malaysians celebrate having done rather better than former British colonies in Africa, they must also notice that South Korea, Taiwan and their estranged ex-spouse Singapore have done much better still. The economic consequences alone justify ending Malaysia's official racism. Even without them, it would still be just plain wrong.

No. of words : 708 Time taken to read : ____ minutes ***Reading speed: _____ w.p.m***

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 14

Good news doesn't sell. You are unlikely to see a newspaper headline that says no fires in New York City last night. But it's worth pointing out that there are important positive trends afoot in the world. Large majorities across countries and cultures are in favor of democracy, free markets, trade and cultural exchange. If you think back to a generation ago, in the mid-1980s, this is a sea change. Last week's release of the Pew Global Attitudes Survey provides the most vivid evidence of a new worldwide consensus. But—and here's the bad news—it highlights the fact that the United States is becoming the odd country out.

The most striking statistic in the survey has to do with trade. Thumping majorities everywhere said that growing trade ties between countries are "very good" or "somewhat good"—91 percent in China, 85 percent in Germany, 88 percent in Bulgaria, 87 percent in South Africa, 93 percent in Kenya and so on. Of the 47 countries surveyed, the one that came in dead last was … America, at 59 percent. The only country within 10 points of us was Egypt.

Or take a look at the attitudes toward foreign companies. When asked if they had a positive impact, a surprisingly large number of people agreed. It's particularly interesting

to see this in countries like Brazil, Nigeria, India and Bangladesh, which have typically been suspicious of Western multinationals. (South Asia's unease has some basis; those countries were colonized by a multinational corporation.) And yet, 73 percent in India, 75 percent in Bangladesh, 70 percent in Brazil and 82 percent in Nigeria favor these companies. The number in America, however, is 45 percent, which places us in the bottom five. We expect the world to welcome U.S. companies with open arms and yet do not reciprocate the hospitality.

The United States has always thought of itself as exceptional.

But nowadays we are standing apart for the wrong things. America has typically been seen as the place where the boundaries of personal freedom were being stretched, where women's liberation was forged, where wacky new lifestyles and crazes were most enthusiastically adopted. For much of the world, America was the future. That is not the impression you would come away with, looking at this survey. For example, America has an unusually regressive attitude on whether homosexuality should be "accepted," a much tamer question than whether to approve civil unions or gay marriages: 49 percent say yes, and 41 percent, no. On what has become a crucial test of a society's inclusiveness and tolerance, the United States lags well behind every Western European country, as well as many Eastern European and most Latin American countries. Catholic Mexico is far more accepting, with 60 percent saying yes, and only 31 percent, no.

The United States is becoming utterly unexceptional on another issue—immigration. It's not really news that majorities everywhere want to restrict and control immigration. But it is strange that sentiment is as strong in the world's foremost nation of immigrants. More Americans are against immigration than Frenchmen or Germans.

There are areas where Americans—or at least the American right—cherishes the notion that we are exceptional. We sometimes think that we alone believe that "sometimes military force is necessary to maintain order in the world." Some 77 percent of Americans polled agreed. As did 90 percent of Indians, 74 percent of Turks and Indonesians, 80 percent of Kuwaitis, 75 percent of Swedes and 73 percent of Italians. We have a unique skepticism about government, right? Well, many others have acquired it too: 65 percent of Americans say that the government has too much power, as do the same number of French and many more Germans. Two out of three Americans believe in protecting the environment even if it slows economic growth. The number is about the same for the French and the Japanese.

The most startling aspect here is the trend. The United States has had the biggest drop in support for trade among all countries surveyed since 2002. On some of the other issues—like immigration—the data suggest that American attitudes have shifted even more sharply. All of this points to a stunning lack of political leadership.

Foreign companies and foreigners—as well as expanding trade, travel and markets—are all going to be a large part of the 21st century. Look around. If you update the current ranking of the 10 richest people in the world, you will find that eight of them are now non-Americans and every one is an entrepreneur. The natives have gotten very good at capitalism.

The task of our political leaders is to make Americans understand this new world and explain how the United States has thrived and will continue to thrive in it. They should be equipping Americans to compete in the world rather than blaming others and turning inward. Instead, the Republican presidential contenders fan fears about foreigners and immigrants. The Democrats demonize free trade. And the American public gets more and more spooked and less and less prepared for the world we're entering.

No. of words : 850 Time taken to read : ____ minutes ***Reading speed: _____ w.p.m***

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 15

It took Johan Palmstruch, a flawed genius as irritating as he was enchanting, five years to fulfil his dream of a freely circulating paper currency. His stubborn determination was in time to transform the economies of Europe and later the world.

In the 17th century, as before and for a long time after, many deals and debts, if not settled in coin, were paid in kind, in goods or labour. Could a piece of paper represent value? It would be flimsy testament indeed. But it would be convenient – if it would work.

Palmstruch thought it would. In 1656 he had founded the Stockholm Banco, a private company that intended to issue paper money, enjoying royal privileges in return for a royal cut. After sustained lobbying and a public-relations effort that would be impressive today, an issue

of bank notes followed in 1661. Here was Europe's first paper currency (China's first version had appeared in 1024), one that would still be recognisable as such amidst today's state-issued confetti.

From the outset, half of the bank's net profits were claimed by the crown. Sweden's chancellor was chief regulator, an instant example of all governments' instinctive liking for control of paper finances. Briefly, amazingly, the new-fangled money worked. But, heady with success, the venture over-reached itself, issued too many notes and crashed disastrously in 1667. Palmstruch was disgraced and – fickle government – sentenced to death, a fate later commuted to a prison term. But the genie was out of the bottle: paper money had arrived. Nothing would ever be the same again.

The Swedish experiment, to be frank, was a glorious failure. Born of necessity as much as of insight, it answered an absurd practical problem. Before Palmstruch's paper, Sweden had one of the most ridiculous currencies to burden the millennium. Huge ingots of copper, itself a depreciating asset, were the weighty "store of value" and means of exchange. Merchants and citizens struggled to fulfil their obligations with unwieldy piles of metal. The need for something better was clear. And paper had a merit, especially in Sweden: it was not only lighter than copper, but easier to come by than silver or gold.

Easier to print too, and that was the problem. Would anyone trust it? His implementation may have been flawed, but Palmstruch had done plenty of thinking, and central to it was the need for credibility. He worked hard to ensure it. His notes were the genuine article. Signed by no fewer than eight local dignitaries, they bore watermarks, personal seals and a fancy border. No one could question their authenticity. The bigger question was whether they represented real money. Here he fell down. Once the supply of paper became too great, doubt set in and the venture was doomed. With paper, confidence is everything, as many a central bank has since then discovered.

Palmstruch was ahead of his time. It took another maverick to embark on the next serious venture into paper: John Law, who nearly invented modern financial markets before succumbing to the same state aversion to controversy. In early 18th-century France he won patronage for a Banque Royale that would issue paper notes backed by silver. Unfortunately, seduced by the New World, he also over-reached himself: as he said later,

If I had the work to do over again, I would proceeds more slowly but more surely, and I would not expose the country to the dangers which must necessarily accompany the sudden disturbance of generally accepted financial practice.

In a different century Law would have invented what we now call generally accepted accounting principles. In 1720 his grand scheme crashed and he fled into exile.

Palmstruch and Law did the hard work. Their successors had to struggle only with the problem of credibility, a legacy of the speculative reputation attached to paper bills. In 1719 an English commentator remarked that "men don't yet esteem [bills] as money" – this despite the often generous rates of interest on offer. Paper money, it seemed, had to be convertible into bullion on demand for it to be accepted. Yet, paradoxically but unsurprisingly, governments both local and national longed to issue it precisely when physical coinage was at its scarcest or was collapsing in value. *Caveat emptor* (or venditor) had found a new meaning – as the paper *assignats* issued by revolutionary France would soon prove. Initially interest-bearing bonds, they were swiftly redefined as money, and lost value over fist.

The switch to paper took decades, but it was unstoppable. Early on, Adam Smith recommended the "substitution of paper in the room of gold and silver money". In the late 19th century, economists were still arguing about the merits of bimetallism, a monetary system in which paper notes were backed by both gold and silver, rather than gold alone. During the 20th century that debate became academic, when paper money was finally separated from any metallic equivalent.

With the breakdown of the gold standard after the first world war also came the awful revenge of paper, Germany's hyper-inflation. Yet paper remains ubiquitous. One day, maybe, first plastic and now e-money will have driven it into history like Sweden's copper ingot and Britain's gold sovereigns, cowrie shells or the cigarettes into which Greeks briefly and unofficially switched at a hyperinflationary moment soon after their liberation from Hitler's troops in 1944. But, for now, paper still rules.

No. of words : 891 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 16

The amount of notes and coins in circulation, coupled with the reserve ratio the banks set themselves, determine the extent of a country's money supply. Actually, this is not quite the case. In most countries, the central bank does not attempt to control the total value of the notes and coins in circulation. In Britain, for example the Bank of England (BoE) will sell as many notes and coins to the commercial banks as they wish. It simply debits the accounts these banks operate with it by the appropriate amount. So the cash base of the British monetary system is not just the notes and coins that the banks have in their branches, but whatever money they have in their accounts with the BoE as well.

Another minor difference is that it is not the commercial banks themselves that decide the reserve ratio they want to follow, but the central bank to which they report. For example, in Britain until 1981, the BoE specified the total amount of notes and coins a bank must have available at its branches, plus the amount on deposit with it, in relation to the amount of money the bank had created by granting its customers overdrafts and other loans. This meant that if at any time the BoE felt that the amount of money in circulation was too high and was causing inflation, it could force banks to reduce their lending by requiring them to deposit more funds in their accounts. A reduction in the reserve ratio from 20 : 1 to 10 : 1 would have halved the total of the amount of money that banks could create.

That system still applies but in a rigid form. Responding to pressure from the commercial banks (who argued that they would otherwise lose overseas business to foreign banks), the BoE abolished its minimum reserve ratio in 1981. it now agrees a reserve requirement individually with each bank. This reflects both the level of competition the bank is experiencing from its foreign rivals, and the lending and other risks that it is perceived to running. This change has weakened the BoE's ability to control the money supply by varying the reserve ratio.

The second way that the BoE can control the money supply is by 'open market operations'. These involve the BoE in buying, or selling, interest bearing bonds. If it sells bonds, the purchasers (financial institutions of members of the public), pay for them by writing out cheques drawn on their commercial bank accounts in favour of the BoE. Subsequently, the BoE debits the accounts that the commercial banks operate with it by the relevant amounts. Unless the commercial banks make up these debits in some way, the volume of lending they are able to make (and thus the amount of money in circulation), has to be reduced by a figures set by whatever the reserve ratio they had agreed with the central bank. If the ratio were 20 : 1, their lending would have to be reduced by twenty times the amount of bonds that the BoE had sold.

If the reserve requirement is increased, or the amount in its account with the BoE falls, a bank could maintain its lending by raising more capital and depositing this with the central bank. The new capital could come from selling more shares, or from making a trading profit and paying that to the BoE rather than distributing it to shareholders as a dividend. For many years the Irish commercial banks attempted to justify their huge profits with the argument that they were necessary to enable the banks to lend enough money to finance a rapid expansion of business activity. Profits made by the UK's twelve banks and former building societies quoted on the Stock Exchange are high too. In 1998/9 they totaled £22n, around £400 for every man, woman and child in the country. If the BoE wants to increase the amount of money in circulation, it can do so by buying up bonds that it, or perhaps a local council, had issued previously.

The third way in which the BoE can control the national money supply is to alter the interest rate at which it lends funds to banks that fail to keep positive balances in their accounts with it. According to an official BoE statements, this is the main way that the money supply is controlled at present. The technique involves keeping the banking system short of money and then lending the banks the money they need at an interest rate that the BoE statement explains, "If, on a particular day, more funds move from the private sector [i.e. non-government accounts held in the commercial banks], to the Government's accounts than vice versa, for example because bank's customers are paying their taxes, then the banking system will be short of the funds needed [by the commercial] banks to maintain positive balances on their accounts at the Bank." Alternatively, if the government is spending more than it is collecting, the BoE can create a shortage by selling bonds itself. The Bank then lends the banks the funds they need to keep their accounts with it in credit at a rate of interest that sets the rates at which the banks lend to each other, and to their customers. And that rate of interest, of course, determines how much the banks' customers borrow, and hence the national money supply.

No. of words : 904 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____
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PRACTICE PASSAGE – 17

It is the fate of the scientist to face the constant demand that he show his learning to have some 'practical use'. Yet it may not be of any interest to him to have such a 'practical use' exist; he may feel that the delight of learning, of understanding, of probing the universe, is its own reward. In that case, he might even allow himself the indulgence of contempt for any one who asks more.

There is a famous story of a student who (around 370 B.C.) asked the Greek philosopher Plato: of what use were the elaborate and abstract theorems he was being taught? Plato at once ordered a slave to give the student a small coin that he might not think he had gained knowledge for nothing, then had him dismissed from the school.

This story of Plato, famous for two thousand years, has not made matters plainer to most people. Unless the application of a new discovery is clear and present, most are dubious of its value. A story about the English scientist Michael Faraday illustrates the point.

In his time, Faraday was an enormously popular lecturer, as well as a physicist and chemist of the first rank. In one of his lectures in the 1840's he illustrated the peculiar behaviour of a magnet in connection with a spiral coil of wire which was connected to a galvanometer that would record the presence of an electric current. At the conclusion of the lecture, one member of the audience approached Faraday and said, 'Mr. Faraday, the behaviour of the magnet and the coil of wire was interesting, but of what possible use can it be?' Faraday answered politely, 'Sir, of what use is a newborn baby?'

It was precisely this phenomenon whose use was questioned so peremptorily by one of the audience that Faraday employed to develop the electric generator, which, for the first time, made it possible to produce electricity cheaply and in quantity. Even the shrewdest of men cannot always judge what is useful and what is not. There never was a man so ingeniously practical in judging the useful as Thomas Alva Edison, surely the greatest inventor who ever lived, and we can take him as our example.

Before he died, he had obtained nearly 1,300 patents, 300 of them over a four-year stretch, or one every five days, on the average. Always he was guided by his notion of the useful and the practical. On October 21, 1879, he produced the first practical electric light, perhaps the most astonishing of all his inventions. In succeeding years, Edison laboured to find ways of making the glowing filament last longer. One of his hit-or-miss efforts was to seal a metal wire into the evacuated electric light bulb, near the filament but not touching it. The two were separated by a small gap of vacuum.

Edison then turned on the electric current to see if the presence of a metal wire would somehow preserve the life of the glowing filament. It didn't, and he abandoned the approach. However, he could not help noticing that an electric current seemed to flow from the filament to the wire across that vacuum gap. Nothing in Edison's vast practical knowledge of electricity explained that phenomenon, which was called the 'Edison effect'. Edison could see no use for it. He therefore pursued the matter no further and let it go.

In the 1880's and 1890's, however, scientists who pursued 'useless' knowledge for its own sake discovered that the Edison effect was the result of the ability of electrons, under certain conditions, to travel unimpeded through a vacuum. In 1904, the English electrical engineer John Ambross Fleming made use of the Edison effect and of the new understanding that the electron theory had brought to invent a 'current rectifier'.

The Edison effect, which the practical Edison shrugged off as interesting but useless, turned out to have more astonishing results than any of his practical devices. Actually, the problem isn't to show that pure science can be useful. It is a much more difficult problem to find some branch of science that isn't useful. Out of the abstract work of the physicists in the '30's and '40's there unexpectedly came the nuclear bomb, and a world that now lives in terror of a possible war that could destroy mankind in a day.

But it did not bring only terror. Out of that research also came radio-isotopes, which have made it possible to probe the workings on living tissue with a delicacy otherwise quite impossible, and whose findings have revolutionised medicine in a thousand ways. There are also nuclear power stations, which may offer mankind the brightest hope of ample energy during all his future existence on earth.

The application cannot be predicted, but we can be sure that it will have both its beneficial and its uncomfortable aspects. It remains for the wisdom of mankind to make the decisions by which advancing knowledge will be used well, but all the wisdom of mankind will never improve the material lot of man unless advancing knowledge presents it with the matters over which it can make those decisions. And when, despite the most careful decisions, there come dangerous side-effects of the new knowledge, only still further advances in knowledge will offer hope for correction. Today's science is tomorrow's solution – and tomorrow's problem, too.

No. of words : 897 Time taken to read : ____ minutes ***Reading speed: _____ w.p.m***

Summary of the passage:

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Express the main idea of the passage in one sentence:_____
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PRACTICE PASSAGE – 18

We do not realise adequately to what extent our minds are moulded by the books we read especially in youth. We have several means by which we acquire knowledge today – the radio, the cinema, the newspaper and we also have television, but reading of books is the most ancient and the most effective of them all. Reading a book is different from mechanised instruction. We are never alone when we have books for our companions.

A great writer has said that religion is what a man does with his solitariness. It is not merely religion but art and literature, scientific discovery and technological invention that are the outcome of what a man does with his solitariness. In the modern world we tend to be gregarious beings. When we have a little leisure we run to parties, clubs or other social activities. We are afraid to be alone with ourselves, afraid to stand and stare, much less to sit and think. We are happy with others, not with ourselves. Pascal tells us that all the evils of the world arise from the fact that men are unable to sit still in a room. Reading a book gives us the habit of solitary reflection and true enjoyment.

There is a general complaint that there is a lowering of standards on all fronts. The leaders who fail in their sense of duty mislead their followers.

The root of the malady is in the human individual. It underlines our political, economic and social practices. We must change the nature of the individual. Literature has this supreme function of raising the quality of human beings.

When we read great classics, our minds become dyed to their thoughts. Great books foster the psychological health of the reader. They induce in us largeness of mind and normative vision. They give us moral contentment. Indulgence is treason to civilised values.

Some books entertain, others instruct, still others elevate our nature. The last are the books which we should read and digest. The goal of human life, we have held, is spiritual fulfilment. Joy is a sign of triumph. The books that give us joy are different from those which give us pleasure or satisfaction. Joy is the sign of ripeness. When we derive joy from the reading of a book, we identify ourselves with what we read even as we become one with the music we hear. Joy is more lasting than pleasure and endures even through pain. The works which induce joy are impersonal and lead to an extinction of the ego. They are expressions not of raw emotion or technical excellence but of emotion fused with thought and recollected in tranquillity. No one who is not a seer can produce great literature. The supreme creations of our people's imagination are among the masterpieces of world literature. They are the best interpreters of our past and in reading them we are in communion with great minds of thousands of years ago. We must read them if we are to become conscious of our tradition.

We do not maintain a tradition by simply repeating the words and acts of our fathers. By doing so we deprive them of their significance. No tradition can be kept alive without the critical and creative changes and renewal which understanding can give. The individual's contribution in turn depends on the pressure on him of the new problems of the age.

The three chief features of our age are the scientific and the technological revolution, the liberation of dependent countries in Asia and Africa and the growing unity of the world. We should read books which give us a scientific temper and outlook. We have to read the histories of Asian and African countries, know their hopes and aspirations. We have also to take into account the fact of the growing unity of the world. The intellectual wealth of all mankind is at the service of each one of us, if we overcome the barriers of language. The whole past and the whole world must be alive in one's heart. Books are the means by which we build bridges between cultures. The opposition of cultures requires to be broken down. Sensitive men thrown in among a people with little capacity for love, who fear one another and hate one another should help to remove suspicion and fear which come to us more easily than understanding and love. Individual nations should be trained to think in terms of the welfare of humanity as a whole. Great books are of use to us at a time when our critical values are thrown into confusion. Many of us are not men but shadows of men. We suffer from contradictory impulses. We have fear, suspicion, greed, jealousy as well as kindliness, goodwill, the desire to serve and help one another. If we wish to create a normal harmonious human society, the former should be held in check and the latter encouraged. A general spiritual awakening is indispensable. We must not debauch the minds of our people with trivialities. There is a good deal to be said for our ancient practice of starting the day's work with a few minutes of silent meditation and reading a sacred classic. Everything will pass away – wealth, possessions, even kingdoms. Even great nations are not immortal. But truth, beauty and loving kindness will live for ever.

No. of words : 894 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 19

Naomi Klein is a brilliant journalist. Her trademark is scrupulous and rigorous research assembled in a way which is compelling and accessible. It's not surprising that she has attracted such a big following as the sell out event last night at the South Bank in London showed.

There is a huge amount in her book which I found riveting. It's a huge tome full of extraordinary tales - you couldn't make most of them up. But read how the CIA funded experiments at McGill university into electric shock treatment in the fifties or how Bolivia took up neo-liberal ideas in the eighties. The scale and scope of this book is remarkable as Klein moves her 60-odd year historical narrative across the globe from Suharto's rise to power in Indonesia to the arrival of the ANC in power in South Africa. The long list of acknowledgements generously recognises the dozens of researchers across the world who have helped. As Klein would be the first to admit (and perhaps be proud to do so) this has been in many ways a team effort. The book itself is proof of how shock wears off, how individuals across the globe can assemble the facts to expose the truth.

So having made all of that absolutely clear, I have also to admit that the book does itself use shock and awe. Such a massive project leaves you feeling somewhat intellectually battered. But as Klein argues in her conclusion, shock does wear off. And when it did, I found myself unconvinced by the thesis by which she has strung together her research. Some of the audience's questions last night indicated an uncertainty that the shock doctrine is quite such a novel or central instrument for neo-liberals - haven't all kinds of politicians used crises to their own advantage through history. As Klein admits it's not been the sole preserve of the right - Communism used shock.

The single grand theory which can explain disparate phenomena is an old holy grail. Dorothea Casuabon's husband in Middlemarch died doing it. Klein, thankfully, has not, but the idea that the neo-liberals advanced their agenda by exploiting crises, seems a frail thread to tie everything together. There are parts which Klein almost convinced me - the use of terror in Latin America through the 70s and 80s - but there were other parts which I felt were straining at the simplicity of this central thesis such as the rise of right wing politics under Thatcher and Reagan in the 80s. Was Thatcher's success in the 80s only about using shock in the aftermath of the Falklands War?

Neo-liberalism made advances in the UK and the US without crises to exploit. There were other factors which gave the neo-liberals legitimacy, which made their ideas compelling to a sufficient number of voters. And this is the territory which Klein ignores and which I think is crucially important.

The central conundrum which seems to underlie much of Klein's book is how and why does a small elite with some outlandish ideas capture the political and economic agenda in a country to their own personal advancement; how do the masses allow them to achieve this power with little or no resistance and sometimes with support at the ballot box, when the outcome is so evidently to the detriment of their own interests?

Klein's conclusion that shock wears off is hopeful for her readers and many supporters but I think it is ultimately naive. The world which failed to stop Bush's war in Iraq is not about to recover from shock therapy; it is riddled with such a narrow understanding of its own capabilities that it has lost all hope. Accurate diagnosis is vital if we are to have any chance of eventually imagining a compelling alternative.

Having said all that, this is a good and useful book. In the end, Klein is bringing to an audience some of the histories it chooses to forget. That is massively valuable - even if the central thesis threading them together is fragile, the stories themselves are scandalous. They will inspire outrage. And that is precisely what we need.

No. of words : 691 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 20

I define civilization as social order promoting cultural creation. It begins with force generating order; it progresses with knowledge and education generating reason; it matures in sensitivity generating beauty in action, speech and form. It becomes a delicate structure of traditions, customs, morals, manners and laws; of commercial facilities and industrial skills; of sciences, letters, creeds, philosophies, and arts. It is not transmitted with flesh and blood, with genes or chromosomes; it has to be acquired a new by each generation through capacity to teach and willingness to learn.

Civilization is a cooperative product, and many peoples have contributed to the heritage that constitutes it. So the Hindus gave us our Arabic numerals, the Phoenicians gave us our alphabet, the Jews gave us the Ten Commandments, the Greeks gave us philosophy, the Romans gave us law, the early Christians gave us a moral ideal, the English gave us respect for individual freedom, the French gave us the refining participation of women in the privileges and amenities of life. We are the inheritors of a costly, complex and fragile legacy.

It takes centuries to create a civilization, and only a generation or a year to destroy it. It took France a thousand years to grow from Clovis to Montaigne; it took England 800 years from Alfred to Shakespeare. But it took the Mongols only a decade to destroy the high civilization of medieval Baghdad; it may take the hydrogen bomb only a day to turn our major cities into rubble and dust; it may take only a generation for Western civilization to disintegrate under the storm of challenges that envelops it today.

You know those challenges. First of the challenges to civilization is the deterioration of our environment through the rapid use of minerals and fuels of the soil; through the transformation of our inner cities into soul-destroying, crime-breeding ghettos of the poor; through the pollution of our waters by industrial and human wastes, of our air by our industries and our cars, of our food and drink by insecticides, detergents, or chemical additives; and the disfigurement of our surroundings by unregulated building or the discarded products of our labor or our recreation. We have been fouling our own nest.

The deterioration of our population through the reckless multiplication of its quantity and the repeated dilution of its quality. We breed faster than we plant, and we breed from the bottom of the intellectual scale while prudent parentage relatively sterilizes the top.

The Industrial Revolution has ended the role of the family as the unit of economic production, and has thereby removed the economic basis of parental authority and family discipline.

The Scientific Revolution has weakened supernatural belief, and has rapidly reduced the influence of religion as a source of moral instruction and social order.

Our universities are in turmoil. The angry student resents courses that do not prepare him for successful functioning in a changing society, or that ignore the role of ethnic minorities in our political and cultural history. He began by admiring science for its methods and its miracles; he ends by distrusting science as mechanizing life and industry, and as subjecting itself to a military-industrial complex that dominates the citizen, the teacher, the economy, and the government.

The growth of wealth and cities and population, the lessening of moral restraints, the increased facilities offered to economic dishonesty and sexual promiscuity, have coarsened our manners, our morals, our language, our literature, and our arts, and threaten the very soul of civilization.

The denial of education and a decent family life to our black people in the South has created, by their migration to the North, a race problem more intense and dangerous than at any time in our century.

Crime has increased along with cities, science, and industry. Industry gives new tools to the criminal; the automobile makes his escape easier; court decisions make his conviction harder; and indiscriminate imprisonment makes murderers out of petty thieves.

Our economic system, so excellent in productivity and in spreading the comforts of life, has the defect of repeatedly concentrating wealth to a point that encourages discontent and class war.

Our youth tend to lose faith in the integrity and efficiency of our institutions, to drop out from the processes and amenities of civilization, and to lend themselves to student violence and revolutionary dreams. They reject the past as irrelevant in a hectically changing world, and repudiate the wisdom of age as geared to a vanished scene. Finally they take to narcotics to escape the responsibilities of adult life; and we, who must entrust the future to them, stand sipping our alcohol in a paralysis of wonder and fear as to what our undisciplined and unmoored children will do with out heritage.

We shall meet our challenges if we can bring to bear upon them the united force of mature counsels and young ideas. The young must learn to listen as well as to speak; and we elders must recognize that the wild initiatives of the young have spurred remedial action in administrative chambers and legislative halls. Perhaps our national vitality depends upon a continuing tension between youth and age, whereby innovation meets tradition, and the ardor of experiment fuses with the coolness of experience. Let our sons and daughters be heard when they open their hearts. Though suffering repeated violence and chaos, civilization will survive the unstable flux of our time.

No. of words : 900 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 21

Over the last couple of months a number of Indian government delegations have been engaging with the central Asian states (CAS). The visit of the Indian vice-president to Turkmenistan and Kazakhstan, the meeting in Islmabad of officials from Afghanistan, India, Pakistan and Turkmenistan regarding the pipeline that would bring Turkmen gas to south Asia, as also the Iranian president Mahmud Ahmadinejad's visit to India, assume significance, beyond the need of oil and gas, in the shaping of India's foreign policy vis-à-vis the region. It is obvious that energy supplies are a crucial component of the spate of activities between India and "greater" central Asia (CA) – which besides the five post-Soviet states includes Afghanistan and the Caspian basin. Being a part of India's "extended strategic neighbourhood" it is to be expected that this region will gain attention in India's foreign policy.

CA with its location in the speedily integrating Eurasian space has assumed added economic significance. The United States (US), the European Union, Russia, China, Pakistan and India are all vying for the right to build huge pipelines to get the oil and enormous natural gas reserves out of CA. But interests are divergent regarding developing and creating access to the energy the associated economic benefits. Russia's interest is in maintaining its transport monopoly and privileged access to CA's energy. Europe and the US want an energy transport route towards the west through Azerbaijan, Georgia and Turkey. China is interested in developing the pipeline infrastructure towards the east, and India and Pakistan are keen to tap CA'S hydrocarbon resources towards the south. "Pipeline politics" has led to rivalries among the competing nations. The tense interplay of geopolitics, geo-economics and regional proximity to Afghanistan has given rise to increasing military presence.

There are several military bases in this region. With reports of the US, which already has a military base in CA, vying for new bases, further militarisation of this space is obvious. Russia, with its long presence in CA, is proposing a new base in Tajikistan, while China is considering one in Uzbekistan and, if the buzz is any indication, wants one in Iran too. With this kind of military presence it is apparent that, for all these countries, pipeline protection is a secondary goal. It is also becoming clear that these bases are there for reasons other than supporting the wars in Iraq and Afghanistan. India too has set up its first overseas military outpost at Ayni in Tajikistan which underscores the strategic dimension of its interest in the region.

The central Asian borders have remained porous to illicit trade, including weapons and drugs smuggling from Afghanistan. In the 1990s, CA became the primary conduit for heroin trafficking from Afghanistan to Russia and from there to eastern and western Europe. Taking into consideration the operation of the drug mafia and the vast military presence, CA is certainly a risky neighbourhood and the potential for trouble is nerve-racking. From the time the Soviet Union disintegrated, the CAS faced enormous challenges. Stability that is required for rapid development is lacking. Can the region's economic integration and increasing engagement with the global economy bring stability and prosperity? Pipelines alone cannot bridge the divide.

The absence of a direct surface link is the foremost obstacle in the development of economic and trade relations between India and the CAS. It would benefit to promote road and rail connectivity, a project initiated by Kazakhstan, Turkmenistan and Russia, as this is the link to the international north-south transport corridor. In the long run this will provide a route to east European markets through CA. India has the capability to unite the countries of the region through a common vision of mutual benefit; it can promote effective leadership from within the region by offering the needed expertise.

All said and done, foretelling the future course for this region is difficult. Given its important geostrategic location it could either become the scene of severe rivalry or unique partnerships depending on the methods embraced by the major powers in dealing with each other and with the countries in the region. One can never tell – the US and India, now that they are forging a strategic partnership, might work together in CA, with security-related linkages based on mutual

interests and perceptions. The US would like to curtail the Russian influence in the region and India the Chinese hold. There has been a sea change in the geopolitics of Empire since the fall of the Berlin Wall in 1989 and South Block has been coming to terms with the accompanying uncertainties by seeking to forge a strategic alliance as a junior partner with Washington. The US has been seeking military bases in CA, especially in the Caspian Sea basin, where most of the oil and gas resources of the region are based. Washington wants to extract as much surplus as possible from these resources, even as it puts in place strategies to contain its main rivals – Russia and China – there. In this context, it is best that the power elite in South Block be more circumspect in forging New Delhi's foreign policy vis-à-vis CA.

No. of words : 854 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 22

The Supreme Court's recent directive to all states and union territories to file a status report on implementation of the Building and Other Construction Workers (Regulations of Employment and Conditions of Service) Act and the Building and Other Construction Workers Welfare Cess Act, both of 1996, is significant. Notices to the states had been issued in 2006 but apart from a few who filed sketchy affidavits, most of the states simply failed to respond. The construction industry in India employs 17 million workers (according to a 1999-2000 survey by the National Sample Survey Organisation) on a daily basis; a large majority of these workers are illiterate migrants vulnerable to exploitation.

The court was hearing a public interest litigation filed by the National Compaign Committee for Central Legislation on Construction Labour, which has for long compaigned for implementation of the two laws though it recognises that they are far from perfect. The laws enable the states to levy a cess of 1 percent of the construction cost and use it for the education, health and safety of the workers and their families and are applicable to establishments employing 10 or more workers and to projects costing more than Rs 10 lakh. However, the benefits of the cess fund and the welfare board, meant to ensure that the workers are not at the mercy of individual employers for social and medical security, are available only to registered workers. In most of the states (Kerala, Gujarat, Tamil Nadu and Madhya Pradesh are among the exceptions) the workers are hardly aware of these laws and the near total absence of registration means that the benefits cannot reach them.

Construction workers form part of the 369 million workers in the unorganised sector, which contributes around 60 per cent to the "national economic output" of the country, according to the National Commission for Enterprises in the Unorganised Sector (NCEUS). On the whole, the issues that affect the unorganised workers and need to be focused on are the regulation of their working conditions, provisioning of resources in the form of levy or budgetary allocation to implement measures to alleviate their conditions, measures to overcome liabilities of major illnesses or possibility of loss of employment and an accountable administrative set-up that will implement these social security and welfare measures. Like others in the unorganised sector, the construction workers are forced to rely on their children's labour to supplement the family income. Their constant ill-health and the seasonal nature of the job militate against any propensity to save. Women workers are not only paid less than their male counterparts but also face sexual exploitation at the workplace. Union activists find it difficult to organise a workforce that does not speak the local language, has to regularly move for sheer survival, is under heavy debt to the contractor or 'mukadam' (work supervisor), and lives on site where there are security guards to keep out "unwanted" people.

Following the NCEUS report, the government introduced the Unorganised Sector Workers' Social Security Bill 2007 in the Rajya Sabha in September last year which covers the construction workers too. However, the draft has earned the ire of the left parties and their trade unions who felt that it failed to address the main issues facing the unorganised workers, especially regulation of working conditions and resource allocation. The NCEUS had also recommended two separate bills, one for the agricultural workers and the other for non-agricultural workers. In December, the Parliamentary Standing Committee on Labour (PSCL) reworked the draft bill and is pressurising the government to incorporate the changes suggested by them, as well as those made by the PSCL, but the government has not relented so far and the impasse continues.

Meanwhile, with employment in the organised sector steadily decreasing and the agricultural sector unable to absorb labour any further, tribal and other marginalised rural labourers have no other option but to turn to the booming construction sites in large cities and towns. With the centre's draft legislation turning out to be just a shadow of the promises made in the common minimum programme to unorganised workers and widespread apathy by state governments toward implementing the Building and Other Construction Workers (Regulations of Employment and Conditions of Service) Act and the Building and Other Construction Workers Welfare Cess Act, both of 1996, the construction workers will continue to remain vulnerable to exploitation. As it is, various laws relating to minimum wages, contract labour, interstate migrant workers and equal remuneration are observed more in the breach in the case of construction workers. The state's apathy towards construction workers is abominable.

No. of words : 764 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 23

The combined output of emerging economies has reached an important milestone: it now accounts for more than half of the total world GDP (measured at purchasing-power parity). This means that the rich countries no longer dominate the global economy. The developing countries also have a far greater influence on the performance of the rich economies than is generally realised. Emerging economies are driving global growth and having a big impact on developed countries' inflation, interest rates, wages and profits. As these newcomers become more integrated into the global economy and their incomes catch up with the rich countries, they will provide the biggest boost to the world economy since the industrial revolution.

Indeed, it is likely to be the biggest stimulus in history, because the industrial revolution fully involved only one-third of the world's population. By contrast, this new revolution covers most of the globe, so the economic gains – as well as the adjustments pains – will be far bigger. As developing countries and the former Soviet block have embraced market-friendly economic reforms and opened their borders to trade and investment, more countries are industrialising and participating in the global economy than ever before. This survey will map out the many ways in which these economic newcomers are affecting the developed world. As it happens, their influence helps to explain a whole host of puzzling economic developments, such as the record share of profits in national income, sluggish growth in real wages, high oil prices alongside low inflation, low global interest rates and America's vast current-account deficit.

Emerging countries are looming larger in the world economy by a wide range of measures. Their share of world exports has jumped to 43%, from 20% in 1970. They consume over half of the world's energy and have accounted for four-fifths of the growth in oil demand in the past five years. They also hold 70% of the world's foreign-exchange reserves.

Of course there is more than one respectable way of doing the sums. So although measured at purchasing-power parity (which takes account of lower prices in poorer countries) the emerging economies now make up over half of world GDP, at market exchange rates their share is still less than 30%. But even at market exchange rates, they accounted for well over half of the increase in global output last year. And this is not just about China and India: those two together made up less than one-quarter of the total increase in emerging economies GDP last year.

There is also more than one definition of emerging countries, depending on who does the defining. Perhaps some of these countries should be called re-emerging economies, because they are regaining their former eminence. Until the late 19th century, China and India were the world's two biggest economies. Before the steam engine and the power loom gave Britain its industrial lead, today's emerging economies dominated world output. Estimates by Angus Maddison, an economic historian, suggest that in the 18 centuries up to 1820, these economies produced, on average, 80% of world GDP. But they were left behind by Europe's technological revolution and the first wave of globalisation. By 1950 their share had fallen to 40%.

Now they are on the rebound. In the past five years, their annual growth has averaged almost 7%, its fastest pace in recorded history and well above the 2.3% growth in rich economies. The International Monetary Fund forecasts that in the next five years emerging economies will grow at an average of 6.8% a year, whereas the developed economies will

notch up only 2.7%. If both groups continued in this way, in 20 years' time emerging economies would account for two-thirds of global output (at purchasing-power parity). Extrapolation is always risky, but there seems every chance that the relative weight of the new pretenders will rise.

Faster growth spreading more widely across the globe makes a huge difference to global growth rates. Since 2000, world GDP per head has grown by an average of 3.2% a year, thanks to the acceleration in emerging economies. That would beat the 2.9% annual growth during the golden age of 1950-73, when Europe and Japan were rebuilding their economies after the war; and it would certainly exceed growth during the industrial revolution. That growth, too, was driven by technological change and by an explosion in trade and capital flows, but by today's standards it was a glacial affair. Between 1870 and 1913 world GDP per head increased by an average of only 1.3% a year. This means that the first decade of the 21st century could see the fastest growth in average world income in the whole of history.

Financial wobbles this summer acted as a reminder that emerging economies are more volatile than rich-country ones; yet their long-run prospects look excellent, so long as they continue to move towards free and open markets, sound fiscal and monetary policies and better education. Because they start with much less capital per worker than developed economies, they have huge scope for boosting productivity by importing Western machinery and know-how. Catching up is easier than being a leader. When America and Britain were industrialising in the 19th century, they took 50 years to double their real incomes per head; today China is achieving the same feat in nine years.

No. of words : 880 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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PRACTICE PASSAGE – 24

The Vaisesika system takes its name from visesa, or particularity. It insists that it is in the particulars of the world, pre-eminently in the particular imperceptible souls and atoms that true individuality is to be found. Though the particular selves have cosmic and social relations, through which alone they can realise themselves, yet they retain their selfhood in spite of all these relations. The Vaisesika is essentially a philosophy of distinctions, since it does not tolerate any attempt at dissipating the independence of selves and objects in a supposed more perfect individuality. Its standpoint is more scientific than speculative, more analytic than synthetic, though it is not able to set aside questions about the general character of the universe as a whole. Science sorts out, while philosophy sums up. The Vaisesika is not interested in constructing an all-embracing synthesis within whose bounds there is room for all that is, bringing all the variety of the worlds of sense and of thought under a single comprehensive formula. In the spirit of science, it endeavours to formulate the most general characters of the things observed. It tickets different aspects of experience and assigns each to an appropriate pigeon-hole. The resulting philosophy comes to be of piecemeal character, and not an adequate and comprehensive one.

The impulse of the Vaisesika system is derived from its hostility to Buddhistic phenomenalism. While the Vaisesika accepts the Buddhist view of the sources of knowledge, perception and inference, it argues that souls and substances are solid facts, and cannot be dismissed as fancy pictures of a fairy tale, supposed to be enacted behind the scenes. It does not concern itself with the problems of theology, and Samkara's criticism even suggests that the dominant tendency of the system was in the direction of atheism. The Vaisesika in its early form, at any rate, was thought out in an age of excessive mental suppleness, when thought was full of the germs of scepticism.

Though mainly a system of physics and metaphysics, logical discussions are skilfully dovetailed into it in the later works. The Vaisesika and the Nyaya agree in their essential principles, such as the nature and qualities of the self and the atomic theory of the universe, yet the classification and characterisation of the categories and the development of the atomic theory give to the Vaisesika its distinctive interest and value.

The logic of the Vaisesika differs only slightly from the Nyaya logic. Knowledge, which is the problem of logic, assumes various forms, since its objects are endless. Four kinds of valid knowledge are admitted, which are perception (pratyaksa), inference (laingika), remembrance (smrti), and intuitive knowledge (arsajnanan). Perception enables us to

apprehend substances, qualities and actions. Gross substances, which are made up of parts, are within the reach of perception, while atoms and diads are not. The Vaisesika admits yogic perception, by which the perceptual cognition of the soul (atmapratyaksa) arises. The Vaisesika brings comparison (upamana), tradition (aitihya), and verbal knowledge (sabda) under inference. The validity of scriptural statements is an inference from the authoritative character of the speakers. Like the Nyaya, the Vaisesika repudiates the Mimamsa theory of the eternity of sound and the absolute authoritativeness of the Vedas. While the Nyaya bases the validity of the Vedas on the ground of the direct communication from seers who had realised the eternal truths and laws, the Vaisesika infers it from the unimpeachable veracity of the inspired seers. The scriptures give us real knowledge and not mere speculation. It is knowledge of things as they are, and in this sense has no beginning, though it is always directly known and realised by some beings in its entirety and by others in part. Abler minds realised the truths and communicated them to us. The Vedas, as collections of sentences, presuppose intelligent authors; and they must be possessors of complete and accurate knowledge of heaven and unseen destiny (adrstam). Gradually this authorship was assigned to God. "The authoritativeness of the Veda follows from its being the word of God." The meanings of words and sentences must be understood before they give us knowledge. Since the understanding of meanings depends on the recognition of universal concomitance, verbal knowledge is a case of inference. 'Cesta' or gesture, 'arthapatti' or implication, 'sambhava' or inclusion, and 'abhava' or negation, are all brought under inference. 'Smrti,' or remembrance, is given an independent place. 'Arsajnana' is the insight of seers. If remembrance is ignored, since it only reproduces what has already been experienced, and if intuitive wisdom is brought under perception, we have, according to the Vaisesika, only two sources of knowledge, intuition and inference.

Four varieties of invalid knowledge are mentioned, which are doubt (samsaya), misconception (viparyaya), indefinite cognition (anadhyavasaya), and dream (svapna). Sivaditya reduces these four to two, doubt and error, and brings under the former, conjecture (uha), indeterminate knowledge and indirect reasoning. Sridhara justifies the separate mention of dreams on the ground that "it occurs only in a particular condition of the body."

No. of words : 830 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 25

If Greek civilization seems more akin and "modern" to us now than that of any century before Voltaire, it is because the Hellene loved reason as much as form, and boldly sought to explain all nature in nature's terms.

The liberation of science from theology and the independent development of scientific research were parts of the heady adventure of the Greek mind. Greek mathematicians laid the foundations of trigonometry and calculus; they began and completed the study of conic sections, and they brought three-dimensional geometry to such relative perfection that it remained as they left it until Descartes and Pascal.

Democritus illuminated the whole area of physics and chemistry with his atomic theory. In a mere aside and holiday from abstract studies, Archimedes produced enough new mechanisms to place his name with the highest in the records of invention. Aristarchus anticipated and perhaps inspired Copernicus; and Hipparchus, through Claudius Ptolemy, constructed a system of astronomy which is one of the landmarks in cultural history.

Eratosthenes measured the earth and mapped it. Anaxagoras and Empedoeles drew the outlines of a theory of evolution. Aristotle and Theophrastus classified the animal and plant kingdoms and almost created the sciences of meteorology, zoology, embryology and botany. Hippocrates freed medicine from mysticism and philosophical theory, and ennobled it with an ethical code; Herophilus and Erasistratus raised anatomy and physiology to a point which -- except in Galen -- Europe would not reach again till the Renaissance.

In the work of these men we breathe the quiet air of reason, always uncertain and unsafe, but cleansed of passion and myth. Perhaps, if we had its masterpieces entire, we should rate Greek science as the most single intellectual achievement of mankind.

But the lover of philosophy will only reluctantly yield to science and art the supreme places in our Grecian heritage. Greek science itself was a child of Greek philosophy -- of that reckless challenge to legend, that youthful love of inquiry, which for centuries united science and philosophy in one adventurous quest. Never had men examined nature so critically and yet so affectionately; the Greeks did no dishonor to the world in thinking that it was a cosmos of order and therefore amenable to understanding. They invented logic for the same reason that they made perfect statuary; harmony, unity, proportion, form, in their view, provided both the art of logic and the logic of art.

Curious of every fact and every theory, they not only established philosophy as a distinct enterprise of the European mind, but they conceived nearly every system and every hypothesis and left little to be said on any major problem of life. Realism and nominalism, idealism and materialism, monotheism, pantheism, and atheism, feminism and communism, the Kantian critique and the Schopenhaurian despair, the primitivism of Rousseau and the immoralism of Nietzsche, the synthesis of Spencer and the psychoanalysis of Freud -- all the dreams and wisdom of philosophy are here in the age and land of its birth. And in Greece men not only talked of philosophy, they lived it; the sage, rather than the warrior or the saint, was the pinnacle and ideal of Greek life.

Through all the centuries from Thales, that exhilarating philosophical bequest has come down to us, inspiring Roman emperors, Christian Fathers, Scholastic theologians, Renaissance heretics, Cambridge Platonists, the rebels of the Enlightenment and the devotees of philosophy today. At this moment, thousands of eager spirits are reading Plato -- perhaps in every country on the earth.

Civilization does not die, it migrates; it changes its habitat and its dress, but it lives on. The decay of one civilization, as of one individual, makes room for the growth of another; life sheds the old skin and surprises death with fresh youth. Greek civilization is alive; it moves in every breath of mind that we breathe; so much of it remains that none of us in one lifetime could absorb it all.

We know its defects -- its insane and pitiless wars, its stagnant slavery, its subjection of woman, its lack of moral restraint, its corrupt individualism, its tragic failure to unite liberty with order and peace. But those who cherish freedom, reason and beauty will not linger over these blemishes. They will hear behind the turmoil of political history the voices of Solon and Socrates, of Plato and Euripides, of Phidias and Praxiteles, of Epicurus and Archimedes; they will be grateful for the existence of such men and will seek their company across alien centuries.

They will think of Greece as the bright morning of that Western civilization which, with all its kindred faults, is our nourishment and our life.

No. of words : 773 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 26

The term “food miles” – how far food has travelled before you buy it – has entered the enlightened lexicon. Environmental groups, especially in Europe, are pushing for labels that show how far food has travelled to get to the market, and books like Barbara Kingsolver’s “Animal, Vegetable, Miracle: A Year of Food Life” contemplate the damage wrought by trucking, shipping and flying food from distant parts of the globe.

There are many good reasons for eating local – freshness, purity, taste, community cohesion and preserving open space – but none of these benefits compares to the much-touted claim that eating local reduces fossil fuel consumption. In this respect eating local joins recycling, biking to work and driving a hybrid as a realistic way that we can, as individuals, shrink our carbon footprint and be good stewards of the environment.

On its face, the connection between lowering food miles and decreasing greenhouse gas emissions is a no-brainer. In Iowa, the typical carrot has travelled 1,600 miles from California, a potato 1,200 miles from Idaho and a chuck roast 600 miles from Colorado. Seventy-five percent of the apples sold in New York City come from the West Coast or overseas, the writer Bill McKibben says, even though the state produces far more apples than city residents consume. These examples just scratch the surface of the problem. In light of this market redundancy, the only reasonable reaction, it seems, is to count food miles the way a dieter counts calories.

But is reducing food miles necessarily good for the environment? Researchers at Lincoln University in New Zealand, no doubt responding to Europe's push for "food miles labelling," recently published a study challenging the premise that more food miles automatically mean greater fossil fuel consumption. Other scientific studies have undertaken similar investigations. According to this peer-reviewed research, compelling evidence suggests that there is more – or less – to food miles than meets the eye.

It all depends on how you wield the carbon calculator. Instead of measuring carbon foot prints through food miles alone the Lincoln University scientists expanded this equation to include other energy-consuming aspects of production – what economists call "factor inputs applications, means of transportation (and the kind of fuel used), the amount of carbon dioxide absorbed during photosynthesis, disposal of packaging, storage procedures and dozens of other cultivation inputs.

Incorporating these measurements into their assessments, scientists reached surprising conclusions. Most notably, they found that lamb raised on New Zealand's clover-choked pastures and shipped 11,000 miles by boat to Britain produced 1,520 pounds of carbon dioxide per ton, in part because poorer British pastures force farmers to use feed. In other words, it is four times more energy-efficient for Londoners to buy lamb imported from the other side of the world than to buy it from a producer in their backyard, Similar figures were found for dairy products and fruit.

These life-cycle measurements are causing environmentalists worldwide to rethink the logic of food miles. New Zealand's most prominent environmental research organization, Landcare Research-Manaaki Whenua, explains that localism "is not always that most environmentally sound solution if more emissions are generated at other stages of the product life cycle than during transport." The British government's 2006 Food Industry Sustainability Strategy similarly seeks to consider the environmental costs "across the life cycle of the produce," not just in transportation.

"Eat local" advocates – a passionate cohort of which I am one – are bound to interpret these findings as a threat. We shouldn't. Not only do life cycle analyses offer genuine opportunities for environmentally efficient food production, but they also address several problems inherent in the eat-local philosophy.

Consider the most conspicuous ones: it is impossible for most of the world to feed itself a diverse and healthy diet through exclusively local food production – food will always have to travel; asking people to move to more fertile regions is sensible but alienating and unrealistic; consumers living in developed nations will, for better or worse, always demand choices beyond what the season has to offer.

Given these problems, wouldn't it make more sense to stop obsessing over food miles and work to strengthen comparative geographical advantages? And what if we did this while streamlining transportation services according to fuel-efficient standards? Shouldn't we create development incentives for regional modes of food production that can provide sustainable produce for the less sustainable parts of the nation and the world as a whole? Might it be more logical to conceptualize a hub-and-spoke system of food production and distribution, with the hubs in a food system's naturally fertile hot spots and the spokes, which travel through the arid zones, connecting them while using hybrid engines and alternative sources of energy?

As concerned consumers and environmentalists, we must be prepared to seriously entertain these questions. We must also be prepared to accept that buying local is not necessarily beneficial for the environment. As much as this claim violates one of our most sacred assumptions, life cycle assessments offer far more valuable measurements to gauge the environmental impact of eating. While there will always be good reasons to encourage the growth of sustainable local food systems, we must also allow them to develop in tandem with what could be their equally sustainable global counterparts. We must accept the fact, in short, that distance is not the enemy of awareness.

No. of words : 882 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 27

A new generation of small green companies is emerging with radical but proven ideas to revolutionise engineering and create anything from intelligent fridges to colossal wind turbines moored at sea.

The designers hope their projects will transform energy supplies and cut carbon emissions in the next 20 years. They include huge wind turbines, more powerful than any seen before, anchored to the seabed 20 miles off the coast; fridges that monitor the national grid to use less power; a desalination plant that is also a theatre; and a tidal lagoon that protects the coast while generating electricity.

The new companies are rethinking major infrastructure projects using natural objects as their basis. The aero-generator turbine, now being laboratory tested before sea trials next year, mimics sycamore seeds that spin like propellers in the slightest breeze. Its twin arms could each be as tall as the Eiffel tower, and the structure could be moored like an oil platform in 450 feet of water.

Each turbine, said Martin Pawlyn, an architect with Grimshaw - which developed the transparent "biomes" at the Eden Project in Cornwall - could produce 20 megawatts of electricity, nearly five times as much as any existing wind turbine. "A cluster of 100 of them spread over just a few square miles of ocean, each turning at just a few revolutions a minute, could outperform almost all Britain's existing wind farms put together," he said.

"We are now learning from natural eco-systems, and are scaling up projects. We are going back to first principles, taking our inspiration from nature."

The desalination plant, essential in countries that suffer water shortages, is also being rethought. Mostly banished to the edges of cities, they are disliked for needing large amounts of energy and looking like ill-designed boxes. Architects working with designer Charlie Paton have developed one that needs next to no energy and can double up as an open-air theatre. It has been proposed by Grimshaw for the city of Las Palmas in the Canary Islands, historically short of fresh water.

The structure, looking like a wall of glass and steel, uses simple evaporators and condensers to produce large quantities of fresh water. "The inspiration came from the Namibian fog-basking beetle, which uses its shell as a condensing surface for moisture, which allows it to survive in the desert," said Mr Pawlyn. "There are countless other examples like this that we can turn to when tackling some of the environmental issues that we now face."

The idea has been used in three commercial greenhouses in the Middle East to grow food using salt water. Seawater cools and humidifies the air in the greenhouse and sunlight distils fresh water.

A radical but simple design proposed for north Wales is a 15km-long tidal energy scheme that could generate up to 450 megawatts of power and protect the coastline from erosion and severe storms. It could be constructed from dredged sand and seabed material, or waste slate from disused Welsh quarries. Long rows of hydroelectric generators would turn and generate electricity as the tide rushes in and out. North Wales has some of the highest tidal ranges in the world.

"It would protect Rhyl and neighbouring towns with 30 linear miles of breakwater, reducing the risk of flooding disasters like the one in 1990. But it would not be visually intrusive. It works well with wind power, and it would even be possible to move it," said Mr Pawlyn.

The scheme could also offer a natural but nearly invisible shelter, allowing a marina to be built and a depressed area of north Wales to be regenerated. "We are trying to raise the utilitarian [infrastructure project] to another level. It's the idea of celebrating nature, and learning from it to rethink environmental problems," said Mr Pawlyn.

Other ideas being developed include sewage treatment processes that generate 20% more electricity than usual, and giant solar heaters that would concentrate sunlight on to solar cells, producing 30 times as much electricity as today's cells.

Mark Shorrock, a director of venture capital firm Low Carbon Accelerator, which is aiming to raise £50m to back dozens of small green technology companies, said the market for imaginative, new renewable energy technologies was taking off, and was expected to more than double in the next few years. Solar energy is expected to be a £50bn market by 2015.

No. of words : 725 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 28

Who were these people of the Indus Valley civilization and whence had they come? We do not know yet. It is quite possible, and even probable, that their culture was an indigenous culture and its roots and offshoots may be found even in southern India. Some scholars find an essential similarity between these people and the Dravidian races and culture of south India. Even if there was some ancient migration to India, this could only have taken place some thousands of years before the date assigned to Mohenjodaro. For all practical purposes we can treat them as the indigenous inhabitants of India.

What happened to the Indus Valley civilization and how did it end? Some people (among them, Gordon Childe) say that there was a sudden end to it due to an unexplained catastrophe. The river Indus is well-known for its mighty floods which overwhelm and wash away cities and villages. Or a changing climate might lead to a progressive desiccation of the land and the encroachment of the desert over cultivated areas. The ruins of Mohenjo-daro are themselves evidence of layer upon layer of sand being deposited, raising the ground level of the city and compelling the inhabitants to build higher on the old foundations, Some excavated houses have the appearance of two-or three-storied structures, and yet they represent a periodic raising of the walls to keep pace with the rising level. The province of Sind we know was rich and fertile in ancient times, but from mediaeval times onwards it has been largely desert.

It is probable, therefore, that these climatic changes had a marked effect on the people of those areas and their ways of living. And in any event climatic changes must have only affected a relatively small part of the area of this widespread urban civilization, which, as we have now reason to believe, spread right up to the Gangetic Valley, and possibly even beyond, We have really not sufficient data to judge. Sand, which probably overwhelmed and covered some of these ancient cities, also preserved them; while other cities and evidences of the old civilization gradually decayed and went to pieces in the course of ages. Perhaps future archaeological discoveries might disclose more links with later ages.

While there is a definite sense of continuity between the Indus Valley civilization and later periods, there is also a kind of break or a gap, not only in point of time but also in the kind of civilization that came next. This latter was probably more agricultural to begin with, though towns existed and there was some kind of city life also. This emphasis on the agricultural aspect may have been given to it by the newcomers, the Aryans who poured into India in successive waves from the north-west.

The Aryan migrations are supposed to have taken place about a thousand years after the Indus Valley period; and yet it is possible that there was no considerable gap and tribes and peoples came to India from the north-west from time to time, as they did in later ages, and became absorbed in India. We might say that the first great cultural syntheses and fusion took place between the incoming Aryans and the Dravidians, who were probably the representatives of the Indus Valley civilization. Out of this syntheses and fusion grew the Indian races and the basic Indian culture, which had distinctive elements of both. In the ages that followed there came many other race : Iranians, Greeks Parthians, Bactrians, Scythians, Huns, Turks (before Islam), early Christians, Jews, Zorastrians; they came, made a difference, and were absorbed, India was, according to Dodwell, 'infinitely absorbent like the ocean.' It is odd to think of India, with her caste system and exclusiveness, having this astonishing inclusive capacity to absorb foreign races and cultures. Perhaps it was due to this that she retained her vitality and rejuvenated herself from time to time. The Moslems, when they came, were also powerfully affected by her. "The foreigners (Muslim Turks),' says Vincent Smith 'like their forerunners the Sakas and the Yueh-chi, universally yielded to the wonderful assimilative power of Hinduism, and rapidly became Hinduised.'

No. of words : 691 Time taken to read : ____ minutes Reading speed: _____ w.p.m

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Express the main idea of the passage in one sentence:_____
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PRACTICE PASSAGE – 29

The amazing expansion of Indian culture and art to other countries has led to some of the finest expressions of this art being found outside India. Unfortunately many of our old monuments and sculptures, especially in northern India, have been destroyed in the course of ages. 'To know Indian art in India alone,' says Sir John Marshall, 'is to know but half its story. To apprehend it to the full, we must follow it in the wake of Buddhism, to central Asia, China, and Japan; we must watch it assuming new forms and breaking into new beauties as it spreads over Tibet, Burma and Siam; we must gaze in awe at the unexampled grandeur of its creations in Cambodia and Java. In each of these countries, Indian art encounters a different racial genius, a different local environment, and under their modifying influence it takes on a different garb.'

Indians art is so intimately associated with Indian religion and philosophy that it is difficult to appreciate it fully unless one has some knowledge of the ideals that governed the Indian mind. In art, as in music, there is a gulf which separates eastern from western conceptions. Probably the great artists and builders of the middle ages in Europe would have felt more in tune with Indian art and sculpture than modern European artists who derive part of their inspiration at least from the Renaissance period and after. For in Indian art there is always a religious urge, a looking beyond, such as probably inspired the builders of the great cathedrals of Europe. Beauty is conceived as subjective, not objective; it is a thing of the spirit, though it may also take lovely shape in form or matter. The Greeks loved beauty for its own sake and found not only joy but truth in it; the ancient Indians loved beauty also but always they sought to put some deeper significance in their work, some vision of the inner truth as they saw it. In the supreme examples of their creative work they extort admiration, even though one may not understand what they were aiming at or the ideas that governed them. In lesser examples, this lack of understanding, of not being in tune with the artist's mind, becomes a bar to appreciation. There is a vague feeling of discomfort, even of irritation, at something one cannot grasp, and this leads to the conclusion that the artist did not know his job and has failed. Sometimes there is even a feeling of repulsion.

I know nothing about art, eastern or western, and am not competent to say anything about it. I react to it as any untutored layman might do. Some painting or sculpture or building fills me with delight, or moves me and makes me feel a strange emotion; or it just pleases me a little; or it does not affect me at all and I pass it by almost unnoticed; or it repels me. I cannot explain these reactions or speak learnedly about the merits or demerits of works of art. The Buddha statue at Anuradhapura in Ceylon moved me greatly and a picture of it has been my companion for many years. On the other hand some famous temples in South India, heavy with carving and detail, disturb me and fill me with unease.

Europeans, trained in the Greek tradition, at first examined Indians art from the Grecian point of view. They recognized something they knew in the Graeco-Buddhist art of Gandhara and the Frontier and considered other forms in India as degraded types of this. Gradually a new approach was made and it was pointed out that Indian art was something original and vital and in no way derived from this Graeco-Buddhist art, which was a pale reflection of it. This new approach came more from the Continent of Europe than from England. It is curious that Indian art, and this applies to Sanskrit literature also, has been more appreciated on the Continent than in England. I have often wondered how far this has been conditioned by the unfortunate political relationship existing between India and England. Probably there is something in that, though there must be other and more basic causes of difference also. There are of course may Englishmen, artists and scholars and others, who have come near to the spirit and outlook of India and helped to discover our old treasures and interpret them to the world. There are many also to whom India is grateful for their warm friendship and service. Yet the fact remains that there is a gulf, and an ever-widening gulf, between Indians and Englishmen. On the Indian side this is easier to understand, at any rate for me, for a great deal has happened in recent years that has cut deep into our souls. On the other side perhaps some similar reactions have taken place for different reason; among them, anger at being put in the wrong before the world when, according to them, the fault was not theirs. But the feeling is deeper than politics and it comes out unawares, and most of all it seems to affect English intellectuals. The Indian, to them, appears to be a special manifestation of original sin and all his works bear this mark.

No. of words : 879 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____

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PRACTICE PASSAGE – 30

Religions have helped greatly in the development of humanity. They have laid down values and standards and have pointed out principles for the guidance of human life. But with all the good they have done, they have also tried to imprison truth in set forms and dogmas, and encouraged ceremonials and practices which soon lose all their original meaning and become mere routine. While impressing upon man the awe and mystery of the unknown that surrounds him on all sides, they have discouraged him from trying to understand not only the unknown but what might come in the way of social effort. Instead of encouraging curiosity and thought, they have preached a philosophy of submission to nature, to established churches, to the prevailing social order, and to everything that is. The belief in a supernatural agency which ordains everything has led to a certain irresponsibility on the social plane, and emotion and sentimentality have taken the place of reasoned thought and inquiry. Religion, though it has undoubtedly brought comfort to innumerable human beings and stabilized society by its values, has checked the tendency to change and progress inherent in human society.

Philosophy has avoided many of these pitfalls and encouraged thought and inquiry. But it has usually lived in its ivory tower cut off from life and its day-to-day problems, concentrating on ultimate purposes and failing to link them with the life of man. Logic and reason were its guides and they took it far in many directions, but that logic was too much the product of the mind and unconcerned with fact.

Science ignored the ultimate purposes and looked at fact alone. It made the world jump forward with a leap, built up a glittering civilization, opened up innumerable avenues for the growth of knowledge, and added to the power of man to such an extent that for the first time it was possible to conceive that man could triumph over and shape his physical environment. Man became almost a geological force, changing the face of the planet earth chemically, physically, and in many other ways. Yet when this sorry scheme of things entirely seemed to be in his grasp, to mould it nearer to the heart's desire, there was some essential lack and some vital element was missing. There was no knowledge of ultimate purposes and not even an understanding of the immediate purpose, for science had told us nothing about any purpose in life. Nor did man, so powerful in his control of nature, have the power to control himself, and the monster he had created ran amok. Perhaps new developments in biology, psychology, and similar sciences, and the interpretation of biology and physics, may help man to understand and control himself more than he has done in the past. Or, before any such advances influence human life sufficiently, man may destroy the civilization he has built and have to start anew.

There is no visible limit to the advance of science, if it is given the chance to advance. Yet it may be that the scientific method of observation is not always applicable to all the varieties of human experience and cannot cross the uncharted ocean that surrounds us. With the help of philosophy it may go a little further and venture even on these high seas. And when both science and philosophy fail us, we shall have to rely on such other powers of apprehension as we may possess. For there appears to be a definite stopping place beyond which reason, as the mind is at present constituted, cannot go.

Realizing these limitations of reason and scientific method, we have still to hold on to them with all our strength, for without that firm basis and background we can have no grip on any kind of truth or reality. It is better to understand a part of truth and apply it to our lives, than to understand nothing at all and flounder helplessly in a vain attempt to pierce the mystery of existence. The applications of science are inevitable and unavoidable for all countries and peoples to-day. But something more than its application is necessary. It is the scientific approach, the adventureous and yet critical temper of science, the search for truth and new knowledge, the refusal to accept anything without testing and trial, the capacity to change previous conclusions in the face of new evidence, the reliance on observed fact and not on pre-conceived theory, the hard discipline of the mind – all this is necessary, not merely for the application of science but for life itself and the solution of its many problems. Too many scientists to-day, who swear by science, forget all about it outside their particular spheres. The scientific approach and temper are, or should be, a way of life, a process of thinking, a method of acting and associating with our fellowmen. That is a large order and undoubtedly very few of us, if any at all, can function in this way with even partial success. But this criticism applies in equal or even greater measure to all the injunctions which philosophy and religion have laid upon us. The scientific temper points out the way along which man should travel. It is the temper of a free man. We live in a scientific age, so we are told, but there is little evidence of this temper in the people anywhere or even in their leaders.

No. of words : 904 Time taken to read : ____ minutes Reading speed: _____ w.p.m

Summary of the passage:

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Express the main idea of the passage in one sentence:_____
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CRITICAL REASONING

A SUCCESSFUL MANAGER'S RESPONSIBILITY

Management at a higher level is a challenging task. It involves dealing with complex information through various means, viz, reading, discussion, etc. Managers have to read, understand and analyze information, and after analysis, draw proper conclusions or make plans, which then are implemented. Sometimes these have to be done against tight deadlines. The success or failure of these means that the company will make profits or run into losses, respectively.

Good managers are, thus, responsible for the things they do, and this includes thinking critically, logically, clearly and carefully about things that matter. To manage well, they should base their reasoning on how things are, rather than how they wish they were. Good managers are open to the possibility that they could be mistaken. They do not allow blind emotion to cloud their thought. Also, this doesn't mean that they should constantly be questioning everything.

All these depend on their possessing, among other things, **critical reasoning.**

THIS IS EXACTLY WHY ALMOST ALL THE QUESTIONS (INCLUDING RC) IN VA SECTION OF THE CAT, TEST A MANAGEMENT ASPIRANT'S CRITICAL REASONING SKILLS, IN ADDITION TO VOCABULARY, GRAMMAR AND ENGLISH LANGUAGE, IN GENERAL. THEREFORE, ONE SHOULD BE THOROUGH IN THIS AREA.

A few most commonly recurring question types that test one's CR skills:

1. Most of the Reading Comprehension questions need CR skills, especially, the one's that involve inference, conclusion, author's opinion questions.
2. Paragraph Formation Questions
3. Paragraph Completion Questions
4. Identify the odd sentence among the four given
5. Inference questions
6. Conclusion questions
7. Strengthen/Weaken the argument questions
8. Fill in the blanks questions

IMPORTANT NOTE: TO BE ABLE TO DEAL WITH THESE SUCCESSFULLY, ONE SHOULD FIRST UNDERSTAND WHAT CR IS AND THEN PRACTISE THE MOST COMMON ARGUMENT-BASED CR TASKS GIVEN IN THE PRACTICE EXERCISES.

SO, WHAT IS CRITICAL REASONING?
Critical Reasoning is the high level ability that helps one to differentiate between Valid and Invalid arguments/reasoning. It is a skill that enables an effective manager to make valid arguments, cases, suggestions etc., and to check out whether others' arguments, etc., are valid or not.

BASIC CONCEPTS OF CRITICAL REASONING:

1. ARGUMENT:

An argument is a passage through which the author tries to convince the reader about an idea/opinion/claim/suggestion by providing supporting reasons.

2. CONCLUSION:

The main idea that the author is trying to convince the reader about by providing supporting reasons is called the conclusion of the argument/author.

3. PREMISE/S:

The supporting reason/s that the author provides in the argument to support his conclusion is/are called premise/s.

Example:

Cricketer X has performed disastrously in the last World Cup. Since then, in almost all the matches, his scores have been single digit runs. This shows that he has consistently failed to perform. Therefore, he should be removed from the team.

The above passage is an argument as we can clearly see that the author finally wants us to believe that the cricketer X should be removed from the team and he supports this by providing relevant reasons.
Hence, the conclusion of the argument is: Cricketer X should be removed.
The premises are:

(a) Cricketer X has performed disastrously in the World Cup.
(b) His scores have been single digit runs.
(c) He has failed to perform consistently.

IMPORTANT NOTE: TO BE ABLE TO DEAL WITH ANY CR QUESTION CORRECTLY, ONE SHOULD IDENTIFY THE CONCLUSION AND THE PREMISES CORRECLTY, WHICH IS NOT AS EASY AS IT MAY SEEM.

For example, a student may now assume that the first sentence or the first few sentences of the paragraph are the premise/s, and/or the last sentence of the paragraph is the conclusion, as is the case in the example given above. Well, it need not be so. Remember, the paragraph is just the physical representation of the argument WHICH IS A THOUGHT PROCESS. The argument above can also be presented as follows:

I think Cricketer X should be removed from the team as he has consistently failed to perform. Take for instance his World Cup performance which was disastrous or the matches later, in which he scored single digit RUNS.

Well, the conclusion of the argument is mentioned as the first sentence of the paragraph. And, the premises follow.
Now, look at this:

Well, Cricketer X has consistently failed to perform and so I think he should be removed from the team. Take his World Cup performance for instace-- it was disastrous. Or the matches he played after that--he scored single digit runs.
The conclusion in the above argument follows the first premise. The other premises follow the conclusion. Hence, one should be careful in identifying the conclusions and premises.

HOW TO IDENTIFY THE CONCLUSION:

As we have seen above, it is not always so easy to identify the conclusion of the argument. If you are lucky, you may have conclusion indicators—words that indicate that what follows is a conclusion. Consider this:

Cricketer X has consistently failed to perform, therefore, he should be removed form the team.
In the above argument the author said, Therefore, he should be removed from the team. Here, 'therefore' clearly indicates that "he should be removed" is the conclusion of the argument. Other conclusion indicators are—hence, thus, clearly, in conclusion, finally, that is why, for this reason, it follows that, then, etc.
However, you may not always be so lucky. Then what will you do? Don't worry, you simply ask the author 'What' he is trying to tell you finally. The answer to that question is the conclusion.

The types of questions are

Which one of the following is a conclusion that can be drawn on the basis of the above paragraph?
Which one of the following is implied by the argument above?
The author seems to suggest that ……
If all the statements above are true, then which one of the following must also be true?
The author of the above passage would most likely agrees with which one of the following?

Example:

Rising GDP is by no means enough to create a truly prosperous nation. Increasing inequalities in income can lead to social tensions erupting in crime and violence. Only when the vast majority of people share the benefits of growth will peace and prosperity co-exist. Equitable distribution is important too.

Which of the following is the conclusion of the above argument?
(A) GDP growth is impossible without the efforts of the vast majority.
(B) Benefits of economic growth are unfairly divided between the haves and the have-nots which leads to social tension.
(C) GDP growth and equitable distribution of benefits are not the correct measures of prosperity for many nations.
(D) GDP growth and equitable distribution of benefits are required for a country to be truly prosperous.

HOW TO IDENTIFY THE PREMISES.

Again, if you are lucky, you may have premise indicators—words that indicate that what follows is a premise. Look at the following:
Because Cricketer X has consistently failed to perform, he should be removed form the team.
In the example above, the word 'because' clearly indicates that "Cricketer X has consistently failed to perform" is a premise. Hence, words like because, as, since, due to, on the basis of, based on the fact that, etc. are premise indicators.
Again, if you are not so lucky, ask the author(after first identifying the conclusion) on what basis he is saying the conclusion, or how he can say that, or why he says that. The answers to these questions are premises.

4. ASSUMPTION:

We already know what a premise is—a reason the author presents in the argument in support of his conclusion. Well, what if the author takes the support of a reason but doesn't mention it? Is that possible? Let's see…

Consider the following argument:
Ram is a member of the ABC Club, hence he must be a student of Sainik School Satara.

In the above argument, the conclusion is clearly—Ram must be a student of Sainik School Satara. And the premise is—Ram is a member of ABC Club.

However, if we carefully observe, we notice that the premise provided by the author by itself is not sufficient to arrive at the conclusion. Something is missing. There is an idea that the author took support of but did not mention in the argument.
Look at the following…

Ram is a member of the ABC Club.
All the members of ABC Club are students of Sainik School Satara.
Hence, he must be a student of Sainik School Satara.

Now the argument is complete. We clearly see that the idea that the author took support of but did not mention is **All the members of ABC Club are students of Sainik School Satara.**

This idea that an author takes support of along with the stated premises but doesn't mention is called an Assumption. The author is said to have assumed it.
This is very critical to the argument but is absent in the argument. Therefore, the identification of an assumption is very difficult. To identify an assumption in the argument, simply look at the conclusion and the premises and identify those elements in them that are uncommon. Usually the link between these uncommon elements is the assumption. However, it requires good practice as assumptions can be simple or difficult.

IMPORTANT NOTE: To understand the argument correctly, you may use the **paraphrasing method**. In this method, you simply simplify the argument—use your own simple words to express the argument. Where the author uses difficult words, you use simple words.
Let's take an example:

Example:

The theory of MAD – Mutually Assured Destruction — ensures that two nuclear powered enemies would not go to war. The fact that a nuclear war, if it occurs, would destroy both countries, prevents leaders from declaring war and maintaining a hostile peace, as in the cold war.
Which of the following is an assumption inherent in the above argument?
(A) More and more countries are developing nuclear weapons.
(B) Leaders of nuclear powers are rational and wish to avoid destruction.
(C) The presence of a nuclear arsenal is actually a factor working for prevention of war.
(D) The people of most countries are against the use of nuclear weapons.

Now, this argument may look complicated at first. Well, the argument is essentially defining a theory—MAD. It is primarily telling us that 'two nuclear powered countries would not fight a war'...why? "Because, if they fight, both will be destroyed."
So, a simplified argument would look like...

"Two nuclear countries would not fight a war because if they fight, they both will be destroyed."

5. LINE OF REASONING:

The methodical process of reasoning employed by the author in the argument is called line of reasoning. Simply put, the journey of the author's argument from the premises to the conclusion, the way he goes about it, is the line of reasoning.

6. VALID ARGUMENT:

An argument that is acceptable, rational, sensible or logical is said to be a Valid argument.

Example:

Cricketer X has performed disastrously in the last World Cup. Since then, in almost all the matches, his scores have been single digits. This shows that he has consistently failed to perform. Therefore, he should be removed from the team.

The above is a valid argument as it is acceptable to say that. If the given reasons are indeed true then the player must be removed from the team.

7. INVALID ARGUMENT:

Now look at the following argument:
Cricketer X has neglected his family due to his devotion to cricket. His children too miss him a lot when he goes on tours. This is not fair, so he should be removed from the team

Well, do you accept such an argument? No! Because, the reasons cited have no bearing on the cricketers on field activities or cricketing career. They are irrelevant. This is an invalid argument.

8. FLAW:

We have just now seen that an argument can be invalid. Now, what makes an argument invalid? A characteristic that is illogical/nonsensical/stupid. For example, the irrelevance of the supporting reasons in the above argument makes the argument invalid. This illogicality, nonsensicality or absurdity in an argument that makes it invalid is called a Flaw or fallacy. A study of common flaws helps us in developing our reasoning skills.

Example:

Surveys on the eating habits of South Indians have thrown up quite a few surprises. While the number of dosas sold have increased by 11%, the number of pizzas sold have increased by a whopping 165%. The above clearly indicates a strong shift in eating preferences from dosas to pizzas.

Which of the following illustrates the absurdity of the argument above?

(A) A majority of the pizzas sold in South India are vegetarian.
(B) The growth in percentage of pizzas eaten was over a very small base (of last year).
(C) Pizza growth of last year over year before last was just 3%.
(D) Dosas are still eaten mainly for breakfast whereas pizzas are eaten throughout the day.

9. INFERENCE:

The dictionary defines inference as the act or process of deriving logical conclusions from an argument. This means, based on the given information in the argument, if we logically draw an idea(which is not mentioned in the argument), that idea is called an inference. For example, read the following:
I don't think the recent circular to students will stop them from coming late to school. A penalty of five rupees for a delay of one hour is not much.

Now, based on this argument, we 'understand' that 'the circular asked the students not to come late and if they do so, they shall be asked to pay a penalty of five rupees per hour. This idea is not explicitly stated in the argument he derived it logically.

THE MOST COMMON ARGUMENT-BASED CR TASKS...

1. IDENTIFY THE CONCLUSION
2. IDENTIFY THE ASSUMPTION
3. IDENTIFY THE INFERENCE/CONCLUSION
4. IDENTIFY THE FLAW
5. STRENGTHEN THE ARGUMENT
6. WEAKEN THE ARGUMENT
7. PARALLEL REASONING
8. RESOLVE THE PARADOX

METHODS OF DEALING WITH THE COMMON CR QUESTION TYPES:

NOTE: BASED ON THE ABOVE INPUTS, ONE SHOULD BE ABLE TO DEAL WITH **CONCLUSION, ASSUMPTION, INFERENCE** AND **FLAW** BASED CR TASKS.
FOR THE OTHERS, THE FOLLOWING SHOULD HELP.

STRENGTHEN/WEAKEN THE CONCLUSION / ARGUMENT

HOW TO STRENGTHEN THE ARGUMENT:

This is the opposite of weaken the argument question. In this we have to identify that idea which removes a doubt, if any, about the argument, and makes it more convincing. Again, the only doubt that one can have about the argument is the assumption of the author. He assumes something to be true. Whether it is true or not, we don't know. Hence, just as we show that it is false to weaken his argument, we show it to be true to strengthen the argument. For example, in the above argument, if we prove that “All the members of ABC Club are students of Sainik School Satara” or “The ABC Club is a part of Sainik School Satara”, etc. we will strengthen the argument.

HOW TO WEAKEN THE ARGUMENT:

One of the most common type of Logical Reasoning question by far is the weaken-the-argument question. To weaken the argument, we have to identify that option that makes the argument less convincing. Imagine the argument to be a chair with only three legs. Now, the missing leg is the weak point in the argument, which is what you point out to weaken the argument. Now, what do we call the missing leg in CR jargon? The Assumption, of course. Hence, to weaken the argument, we either show the assumption of the argument to be false or identify that fact/idea which shows it to be false.

For example: If an author says...
Ram is a member of the ABC Club, hence he must be a student of Sainik School Satara.
He's assuming that “all the members of ABC Club are students of Sainik School Satara.”
But, what if it is not so? What if “only a few members of ABC Club are students of Sainik School Satara”? What if it is the other way round, i.e. “Sainik School Satara is a part of ABC Club, in which case, there may be other members of the Club who may not be a part of Sainik School Satara”? Well, these ideas weaken the argument/conclusion that “Ram must be a student of Sainik School Satara”.

Example:

For 50 successive weeks, the rate of inflation has been under 5%. This is the longest period of low inflation since the mid seventies. The Finance Minister was quick to claim that the fiscal and monetary policies of his government were solely responsible for bringing inflation under control.

Which of the following, if true, casts serious doubt on the Finance Minister’s assertion?
(A) Consumers still feel that prices are rising, especially in the cities.
(B) International oil prices, which are a major component of the inflation index, have been very low over the past 50 weeks.
(C) Inflation is a phenomenon caused by a complex interaction of numerous factors, some of them beyond the control of the finance minister.
(D) The consumer price index fluctuates from week to week.

PARALLEL REASONING QUESTION.

In a parallel reasoning question, we are given a base argument, and are asked to identify, from among the given choices, an argument that is parallel to the given argument. So, what is this parallel argument?
Parallel argument: An argument that has the same logical features as the given argument is said to be parallel to that argument. This means, the arguments' lines of reasoning and the logical pattern should be the same.

Example:

I know that it is wrong to cheat on taxes; but everybody does it, so why shouldn’t I?

Which of the following is similar in logical structure to the argument above?
(A) I know that it is wrong to drink and drive, but I am not harming anyone; so it is acceptable.
(B) I know that it is wrong to evade customs, but its for personal use and hence it is not illegal.
(C) I know that its against the rules to steal; but I won’t get caught; hence I will continue stealing.
(D) I know that it is illegal to cheat in the exams but why shouldn’t I when everybody else does that?

HOW TO RESOLVE OR EXPLAIN A PARADOX

A paradox question presents us with two apparently contradictory ideas or events and asks us to explain or resolve the contradiction.
To successfully deal with a paradox, we should first understand it correctly. There is usually a 'crux' about which a paradox revolves, which one has to get hold of. Now, once that is clear, one should proceed to think logically as to how it is possible that such a thing exists and explain its possibility. The correct answer is usually the one that makes sense of the paradox to exist.

Example:

Owing to a near perfect monsoon, farmers across the country have a bumper harvest of potatoes. However, we have seen a sharp rise in the number of potato farmers committing suicide this year.

Which of the following, if true, would explain the rise in suicides among potato farmers?
(A) The export market for potatoes came down because of the excess production of potatoes in all the countries of the world.
(B) Oversupply of potatoes has led to a drastic fall in potato prices.
(C) Potatoes are consumed heavily in the north as compared to the south whereas the production was more in the south.
(D) Last year, the monsoon was bad and potato farmers still committed suicide.

EXERCISE – 1

Directions for questions 1 to 5: Each question has a set of 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. (1) She was, undoubtedly, a highly religious woman she visited temples with unfailing regularity and celebrated all the festivals with pomp and gaiety.
(2) Her reverence towards others' religions was exemplary.
(3) Surprisingly, she had a Muslim sounding name – Sabaz Kali.
(4) It was probably the Islamic influence of Muzaffarnagar, where she was born and brought up, that led her father to give her such a strange-sounding non-Hindu name.
(A) IJFJ (B) IJJI (C) JIFI (D) IJFI

2. (1) When the subprime crisis claimed its first casualty in the U.K. – the Bank of England was quick to effect a rescue.
(2) The failure of Northern Rock, a mortgage lender in the U.K., was a stark reminder of the lack of appetite for risk in the financial markets but it also showed up a flawed business model.
(3) With only 75 branches, Northern Rock was ambitious in its aspirations to be a big player in the region.
(4) According to the Financial times 43% of the banks funding came from securitisation compared to the UK average of 7%.
(5) Greater dependence on securitisation appears a good strategy when the going is good but it also means curtains when the going gets tough.
(A) FJJFI (B) FIIFJ (C) FIJFJ (D) FIJFI

3. (1) Statistics related to attrition in Public Sector Enterprises unfold a disconcerting story.
(2) Attrition rates seem to be the highest at the top executive level and in the officer categories.
(3) Most employees leaving PSEs are from functions that are core or critical to the business in question.
(4) This fiscal year has experienced an unprecedented increase in resignations across all categories, particularly the junior management staff, and this would impact the Navratnas and Miniratnas to a great extent.
(A) IJFJ (B) JFFI (C) JFIJ (D) FJFI

4. (1) Fail – the dreaded word for lakhs of students –may be deleted from the report cards if the National Council for Education Research and Training (NCERT) has its way.
(2) The NCERT's suggestion to schools across the country to replace the word 'fail' with 'unsatisfactory' or 'repeat' indicates its concern over the increasing number of suicides among students.
(3) The national focus group on examination reforms at NCERT has stated that it is unjustified to judge a student pass or fail on the basis of a single-shot three-hour public examination.
(4) There should be a more comprehensive way of assessing students by employing multiple techniques of assessment.
(A) FIFJ (B) IIFJ (C) FIFI (D) JIFJ

5. (1) When the UN recently published 'The Development Decade: Proposals for Action', optimism about the development efforts of the last decade was still high.
(2) Rapid industrialization was the key to progress in the poorer countries, for it would lead to improvements in standards of living, so the argument ran.
(3) Growth in GNP was a measure of success in industrializing the economy and with it would come improvements in social welfare, was the belief.
(4) However, for those in the South whose prime concern is to reduce poverty and provide basic social services similar to those available in the North, improvements cannot be left to chance.
(A) FJIJ (B) FJJI (C) IFJJ (D) JFFJ

Directions for questions 6 to 10: Each question has a main statement followed by question statements. Read the main statement and identify each question statement as

(U) if the main statement can be derived from the question-statement (UPSTREAM ARGUMENT).
(D) if the question-statement can be derived from the main statement (DOWNSTREAM ARGUMENT).
(L) if the question-statement supports the main statement (LATERAL ARGUMENT).
(I) if the question-statement is not relevant to the main statement (IRRELEVANT STATEMENT).

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

6. Popcorn, a company based in London, is planning to hire only those candidates trained in marketing and sales who can speak 2 or more languages fluently. The company believes these bilingual and multilingual employees will help the company to move easily into emerging markets where English may not be well understood by the people.
1 Language is the only major obstacle blocking Popcorn's entry into emerging markets.
2 Some other companies manufacturing similar products have successfully implemented this strategy in recent years.
3 Employees of the company who have been accustomed to living in the west would not be willing to move to developing countries where new market is emerging.
4 Popcorn would have to provide language courses to its employees to prevent their language skills from becoming atrophied.
5 Popcorn would have to bear the cost of transferring its employees to developing countries.
(A) DLIDU (B) DUDIL (C) UUDII (D) ULDID

7. There has been a ban against advertisements for alcohol in Maryland for thirty years, where drinking amongst teens is at least as prevalent as it is in countries where there is no such ban.
1 Teens who drink, or are starting to drink alcohol, do not do so because of advertising.
2. The statutory health warning on cigarette packets has not reduced smoking among teens.
3. Most of those who were drinking, in their teens, thirty years ago did not stop drinking when the ban on advertising alcohol was introduced.
4. The citizens in Maryland are deeply concerned about the increase in alcohol consumption among teens.
5. Teens are often drawn to drinking by the glamour and aura surrounding drinking in movies.
(A) DLIDU (B) DLIUU (C) UILIU (D) UILUI

8. The 12th standard students of Kendriya Vidyalaya, Picket, have performed with incredible consistency over the past five years. During each of those years, boys have obtained on average, 75 percent in science and bagged 90 percent of the scholarships offered by the school. The girls have obtained, on average, 70 percent in science and received the balance of scholarships offered by the school.
1. Science teachers at Kendriya Vidyalaya, Picket are not only well qualified and trained but also dedicated.
2. Girls of Kendriya Vidyalaya, Picket, are not as proficient in science as are the boys.
3. Kendriya Vidyalaya Picket has adopted several other measures to encourage the study of science among its students.
4. Although a coeducation institution, Kendriya Vidyalayas have more boys than girls on their rolls.
5. Kendriya Vidyalaya, Picket has been conducting highly effective science tutorial classes for its students.
(A) UIDLI (B) DLIUD (C) ILUDU (D) UDUIU

9. In the last one year, Sonata Automobiles has experienced a rising number of failures in its safety features; leading to an alarming increase in accidents and deaths related to its cars. These mishaps have spurred several costly lawsuits against the manufacturer which in turn have led to increased pressure by the company's management on the assembly line in order to produce safer cars.
1. Five years ago the same car manufacturer received numerous complaints about the safety of its cars.
2. A government body has just published a report stating that the safety features installed in the car are not the best in the market.
3. Eager to capture the market, Sonata Automobiles had been marketing aggressively and had increased production significantly, without a proportionate increase in the work force.
4. The cost of improving the safety features of the company's cars are quite high.
5. Sonata Automobiles has now changed its production process in order to create safer cars.
(A) IIUID (B) LLUID (C) UDUID (D) LDIUD

10. Many developed nations are beginning to decrease the percentage of their foreign aid that is 'tied', that is, given only on the condition that it be spent to obtain goods and materials produced by the donor country. By doing so, the nations hope to avoid the ethical criticism that has recently been levelled at some foreign aid donors notably Japan.
1. Ethical considerations and not only those of self interest, should be taken into account when foreign aid decisions are made.
2. Much of Japan's foreign aid returned to Japan in the form of purchase orders for Japanese products and equipment.
3. Developing nations were unwilling to offer foreign aid that is not 'tied' to the purchase of their own manufacturers.
4. Many developed nations gave foreign aid for the purpose of benefiting their domestic economies.
5. Many of the problems faced by underdeveloped countries could be eliminated if a small percentage of the foreign aid they obtain were 'tied' to specific purchases and uses.
(A) UDIDL (B) UULDL
(C) DILUI (D) DUIUI

Directions for questions 11 to 15: Each paragraph is followed by a few question statements. Study each question statement in the light of what is said in the paragraph, and mark your answer as

(L) if the statement can be logically concluded from the paragraph.
(C) if the statement contradicts the intent of the paragraph.
(F) if the statement is a far-fetched conclusion from the paragraph.
(I) if the statement is irrelevant to the intent of the paragraph.

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

11. Often what surprises is what remains unsaid. There are remarkable lacunae in what the nation states have chosen to tell their citizens, whether out of self interest or myopia. It was only recently that the British public became aware that, in the closing years of WW II, three million people died of famine in what is now known as Bangladesh in order to keep the army in Burma on its feet – a conscious act of British defence policy at the time. Little also is said of the Turkish massacre of over a million Armenians in 1915, of Ukrainian famine of 1932, or of the Austrian role in the 'Final Solution'. The truth is that, today, many of us know little about such events. They are hiccups of history, part of the process of cultural digestion. While the original motive may have been political or, within the narrow criteria of the era, justifiable, time has since buried the reality in an accretion of contemporaneous and irrelevant data. Thanks to the intrusion of nation states, we have lost contact with our past.
1. Most of documented history is distorted and does not represent facts.
2. Political exigencies often tend to make a nation overlook and hide certain historical facts.
3. The political and economic interests of a nation can be achieved only by making people aware of their historical and cultural traditions.
4. The people of a nation are aware of their historical background and often proud of it.
(A) IFLC (B) FLIC (C) FLII (D) FCFI

12. In defiance of popular convention and for the sake of accuracy, it is better to call these the "Nordic" nations. The Europeans, with haunting memories of Viking raids and rapes in their collective subconscious, tend to lump them all together. Even the Finns become Scandinavians. But strictly speaking in the geographical sense Scandinavia is just Sweden and Norway. If we talk about the languages, we can add Danes – although the language the Danes speak, while looking like Norwegian with spelling errors, is incomprehensible to others because of the curious way in which the Danes articulate it. In some respects, the Finns share some of the characteristics with others. But geographically, they are the farthest removed from the Nordic epicenter and, being distant relatives of the Mongols, they can boast of ethnic culture and a language of their own.

1. People in Norway and Denmark speak the same language.
2. Scandinavia is part of the Nordic nations.
3. Part of Scandinavian culture is influenced by the Mongols.
4. The term Nordic can be applied to the people and the culture of Norway, Sweden and Finland.

(A) IFLI (B) FICI (C) ICFL (D) FLCL

13. Thus, if the purpose of clothing is a certain amount of temperature comfort and an attractive appearance, the task is to attain this purpose with the smallest possible effort, that is, with smallest possible annual destruction of cloth and with the help of designs that involve the smallest possible inputs of toil. The less toil there is, the more time and strength is left for artistic creativity. It would be highly uneconomic, for instance, to go in for complicated tailoring, when a much more beautiful effect can be achieved by the skilful draping of uncut material. It would be the height of folly to make material so that it should wear out quickly. The ownership and consumption of goods is a means to an end, and the Buddhist economics is the systematic study of how to attain given ends with the minimum means.

1. Economics should consider pattern and quantum of consumption as the sole criteria of economic development.
2. According to Buddhist economics, the readymade garment industry should be shut down.
3. The economic efforts required for sustaining the quality of life are much smaller than those required to improve consumption pattern.
4. In the appearance-conscious world of today, garments are used to make a statement.

(A) CFLC (B) IFCI (C) CIFC (D) FLIC

14. Looking at the manufacturing performance over the last half of the 20th century, you see a wide V pattern: a clear decline in the first 25 years or so, followed by a continuous rise. Richard J Schonberger, a world renowned theoretician and guru of production and manufacturing, noticed that there was really no correlation to be found between this V pattern of industrial performance and the financial performance of the companies. Instead, he found a statistic (easily available from a company's annual report) which told him the real story: the inventory turnover.

1. Manufacturing performance of industries shows a cyclic pattern.
2. Inventory management is an intermediate variable between the manufacturing and financial performance.
3. Inventory turnover is negatively correlated to a company's sales.
4. The financial performance of a company is directly related to its output in manufacturing.

(A) FLIC (B) ILFI (C) ILIC (D) FICI

15. In an information society, value is increased, not by labour, but by knowledge. Marx's labour theory of value born at the beginning of the industrial economy, must be replaced with a new knowledge theory of value. In an information society, value is increased by knowledge, a different kind of labour than Marx had in mind. We have to just look at our major exports to realise the value of knowledge. In these days of high global competition, Indian companies have little trouble in selling their software, consultancy services and management skills.... But there is also a flip side of this transition from industrial to information society. In the industrial society, man was pitted against nature. In an information society, the game is people interacting with other people. This increases personal transactions geometrically, in all forms of interactive communications. These greatly increased personal communications also increase the chances of people coming face to face with the differences between groups and communities. When people perceive dissimilarities and disparities, disputes are the likely consequence.

1. The basis of competitive strength is shifting from the tangibles to the intangibles.
2. Confrontations between communities and nations are a logical consequence of the change in the economic order.
3. Human beings are naturally aggressive: that is why, if they can't fight nature, they fight each other.
4. Increased interaction between people from different parts of the world would help to develop greater understanding and foster good will among them.

(A) FLCI (B) IFLC (C) FLIF (D) LFIC

EXERCISE – 2

Directions for questions 1 to 35: Select the correct alternative from the given choices.

1. Dr. Michael Clarke, an obesity researcher has put forward the hypothesis that obesity is linked to profession. According to him, the brain consumes more energy than any other organ in the body, and the more it is used, the more energy it consumes. He concludes that people who are in professions like medicine, engineering, teaching and scientific research are less likely to be obese than those in professions like marketing, sales and manufacturing.

Which of the following is an assumption that Dr. Clarke has made?

(A) Physical activity has no role to play in determining a person's weight.

(B) Professions like marketing place negligible demands on the intellect.
(C) Doctors and scientists are in general more intelligent than marketers.
(D) Professions like marketing are less intellectually demanding than are professions like medicine and scientific research.

2. Some popular energy drinks available in the market can provide 100 percent of the recommended daily requirement of vitamins. Nevertheless, a well-balanced meal, including a variety of foods, is a better source of those vitamins than are such fortified energy drinks alone.

Which of the following, if true, would most strongly support the position above?
(A) Since buying one bottle of such drinks requires less effort than planning and selecting food items to make a balanced diet, people prefer the former.
(B) People may not get their daily requirement of vitamins from foods since they eat insufficient fruits and vegetables.
(C) The combination of vitamins with other nutrients in food makes those vitamins more usable by the body than vitamins added to energy drinks.
(D) Natural food products are easier to digest than fortified energy drinks.

3. In Rajasthan the number of people diagnosed as suffering from polio has dropped significantly this year, as compared to last year. Health officials attribute this decrease entirely to the immunisation programme, which was launched in 2001.

Which of the following, if true, would most seriously weaken the health officials' explanation for the lower incidence of the disease?
(A) Many new polio vaccine research centres have been built in Rajasthan in the last five years.
(B) A new diagnostic technique recognises Elephantiasis which was earlier lumped together with polio.
(C) Because of advances in medicine this year, far fewer people who contract the polio virus will develop deformity.
(D) Due to the tireless efforts of the Rajasthan health officials, awareness regarding the disease and the need for immunisation has spread among the people.

4. A famous American T-shirt giant recently won a lawsuit against an Indian T-shirt firm for imitating its logo. As a result of the lawsuit, Indian T-shirt companies will stop imitating logos of American T-shirt companies. Therefore, average household expenditures will rise, since branded American T-shirts cost more than fake Indian ones.

The conclusion above is based on which of the following assumptions?
(A) Most people are unable to distinguish a branded American T-shirt from an imitation.
(B) Other T-shirt companies from the US would benefit from the decision.
(C) The demand for American T-shirt is inelastic.
(D) Indian firms will continue imitating American T-shirts.

5. India's population is expected to increase by 100 and 150 million by 2010 and 2025 A.D. respectively. This will require 240 and 325 million tonnes of food grains respectively. Taking the current production of food into consideration, it can be said that India has a compulsive need to raise its food production by 5 million tonnes per year. Since the land-to-man ratio is narrowing rapidly, there is almost no scope for horizontal expansion to meet the projected demand of the future.

Which of the following can be a solution to this problem?
(A) India should now start importing food grains from other countries.
(B) The production of other crops should be cut down and food production given utmost importance.
(C) Cross breeding to improve the quality of food grain should be encouraged.
(D) The government should adopt new technologies which increase the production of food grains.

6. It is a well-known fact, duly supported by statistics compiled by leading research agencies, that more and more people are building residential properties in the suburbs than in the heart of a metro. So, in order to boost its sagging sales, Bheem Cable Internet should try to focus more on the suburban market than on the centrally located markets.

What does the above argument assume?
(A) There is no movement of people from suburbs to the central areas.
(B) Bheem Cable's sales have declined recently.
(C) Sale and purchase of property is a crucial parameter to be considered in marketing Internet connections.
(D) Purchasers of property in the suburbs do not keep the property idle.

7. The Bill passed this year to control the smuggling of liquor into the country has obviously failed since the wholesale price of illicit alcohol would not otherwise have dropped so drastically this year.

The argument in the passage would be most seriously weakened if it were true that
(A) Domestic production of illicit alcohol increased substantially this year.
(B) Illicit liquor gives a greater kick than foreign liquor.
(C) The country's citizens spent considerably more money on illicit alcohol this year than they have ever done before.
(D) Buyer's prefer imported illicit alcohol over that made indigenously.

8. 'There is a price to pay for nuclear independence', said the Finance Minister grappling with the problem of fixing the price and how to make the nation pay it; how to make the world, the NRIs and everyone else come to the aid of the party. He knew that there would not be global sanction, only national hiccups. But with an economy on the slippery slope of recession, even hiccups could cause upheaval. So, even as the people were in an upbeat mood, the economy was on a slide. The Pokhran fallout may have been politically beneficial but it was economically disturbing.

Which of the following is true according to the paragraph?

(A) The nuclear test in Pokhran has proved harmful to the flow of foreign investment into India.
(B) The India Development Fund has failed to meet the requirements of the Indian economy.
(C) The Pokhran nuclear test proved to be economically helpful, though politically disturbing.
(D) The economy in India was on the verge of a recession, and the Pokhran experiment could have been the last straw.

9. Rohan and Lila earn the same wages per hour for working in the same company. However, Rohan's job is more strenuous than that of Lila. Rohan, therefore, argues that because his job is more demanding he deserves a better pay than Lila.

Which of the following statements best supports Rohan's line of reasoning?

(A) Rohan has more years of experience than Lila has.
(B) The company has never unequivocally taken a stand that women should be paid at the same rate as men.
(C) Rohan is in any case due for a promotion.
(D) The salary structure of the company is designed to give greater compensation for a job that is physically more demanding.

10. Goa and Madhya Pradesh are vying with each other for the "Safest State" award. In Goa, around 1250 serious crimes are reported per year. In Madhya Pradesh, around 2500 serious crimes are reported per year. In order to win the award, officials in the Goan Administrative Services are using these statistics to claim that their state has a lower crime rate and hence is the safer of the two.

Which of the following, if true, would expose the flaw in the argument of the Goan officials?

(A) Last year the number of serious crimes in Madhya Pradesh was less than 2500.
(B) There is no standard definition of a serious crime.
(C) The population of Madhya Pradesh is more than 30 times that of Goa.
(D) Madhya pradesh has a larger police force than Goa.

11. A recent study revealed that most successful business tycoons in Indonesia admitted to lying, cheating and bribing officials. The study also showed that most businessmen who could not make it big were by and large honest and did not resort to such practices. The study concludes that in Indonesia, if a person wants to make it big in business, he should be dishonest.

Which of the following is an assumption that has been made in arriving at the conclusion?

(A) Success or failure in business in Indonesia is determined by ethics alone.
(B) An honest person can never be a successful businessman in Indonesia.
(C) When competing against dishonest businessmen, a person can survive only if he himself is dishonest.
(D) Telling the truth never pays in Indonesia, especially when it comes to making it big in business.

12. A garment manufacturer who sells his products for a fixed price decides that he must increase his income. Since he does not believe that customers will pay more for his products, he decides to cut costs by using cheaper cloth and cheaper dyes. He expects that by cutting costs he will increase his profit margin per garment and thus increase his net annual income.

Which of the following, if true, most weakens the argument above?

(A) The manufacturer has failed to consider other options, such as renting cheaper manufacturing space.
(B) If the economy were to enter a period of inflation, the manufacturer's projected increase in income could be wiped out by increases in the price of the raw material.
(C) Other garment manufacturers charge more for their products than this manufacturer.
(D) Inferior quality will cause a reduction in sales.

13. Because of the Bird-flu scare in Tamil-Nadu, and the culling that followed, the price of chicken and related poultry products were expected to become four times the usual price. This was expected to drive up the price of Eggs sold under the banner of the National Egg Co-ordination Committee.

Which of the following, if true, would have most seriously weakened the argument above?

(A) The Bird-flu scare was just a rumour and had not affected the poultry in Tamil Nadu.
(B) Tamil Nadu was not the only state supplying eggs to the National Egg Co-ordination Committee.
(C) Egg is not the staple food item of many people in India.
(D) The Bird-flu was not as severe as scientists had predicted.

14. In a family of five, the monthly electricity bill totals to over ₹2000. Shocked at this trend, the head of the family insists that the use of television, music system and personal computer be restricted to an average of 4 hours a day. Over the next 3 months the electricity bill drops to about ₹1200 per month, showing that the family has been following the restrictions imposed on them.

Which of the following, if true, shows the most serious flaw in the above conclusion?

(A) The combined cost of using the computer, television set and music system for a period of 6 hours totals to ₹700 per month.
(B) The new electricity tariff introduced by the government has cut bills by almost 40%.
(C) Household appliances such as washing machine, refrigerator, air conditioner, and microwave draw far more power than the TV, PC, or music system put together.
(D) During the three months that saw a reduction in the electricity bill, two members of the family were preparing for exams.

15. An asbestos factory at Preetpur was shut down following public protests in the wake of a newspaper report linking the rising incidence of cancer in the region to the presence of the factory. However, even after ten years of closure, new cases of cancer are

being detected at a higher rate than before. The owner of the factory states this to suggest that his plant had nothing to do with incidences of cancer in the region.

Which of the following can the factory owner best use to buttress his claim?
(A) The livestock in the region have not been afflicted with cancer during the period in question.
(B) Evidence linking asbestos to cancer is inconclusive.
(C) Asbestos breaks down into harmless elements within two months of being released into the environment.
(D) It was around the time the factory was set up that a modern diagnostic center was also set up and people started patronising it.

16. The British approach to training was conditioned until recently by their belief in the principles of 'training by doing' and 'in learning from mistakes.'

Which of the following is not a situation where the above principle can be applied successfully?
(A) Learning how to solve a particular problem.
(B) Learning how to handle explosives by using actual explosives.
(C) Learning how to swim by swimming in shallow waters.
(D) Learning how to manage people by committing errors.

17. The world famous cricket bats manufactured in the Kashmir valley can, at present, be produced only from the trunk of the Kashmir willow. It takes the trunks of 11 willow trees to make thirty cricket bats. It follows, therefore, that continued production of such bats must inevitably lead to the extinction of the Kashmir willow.

Which of the following, if true, most seriously weakens the argument above?
(A) Willow trees have many medicinal uses.
(B) It has been found that the trunk of the Eucalyptus tree can also be used to make cricket bats of good quality.
(C) These bats are very expensive and hence out of the reach of a majority of cricket lovers in India.
(D) The Kashmir willow can be propagated easily and grown quickly in plantations.

18. In 2005, the Indian Railways reported an increase, over the previous year, in the total number of passengers it carried, but a decrease in total revenues – even though prices for its tickets on all routes remained unchanged during the two-year period.

Which of the following, if true, best reconciles the apparent paradox described above?
(A) The Indian Railways was a victim of a mild recession in 2005.
(B) Expenditure on employees' salary remained constant during the two-year period.
(C) Passengers travelled shorter distances in 2005.
(D) The Indian Railways did not buy any new equipment or hire any new staff in 2005.

19. The incidence of cancer-related deaths has gone up drastically since 1980. Scientists say that the carcinogenic content of many foods is the main cause for the same. Lack of adequate exercise is cited as the other reason. Studies reveal that in the period before 1980, the incidence of cancer was negligible. Therefore, in order to bring down the incidence of cancer, people must be encouraged to adopt the food habits and lifestyles that were prevalent before 1980.

Which of the following is an assumption, which is not true, will invalidate the recommendation?
(A) Food and lifestyle are not the only factors that contribute to causing cancer.
(B) There have not been developments or refinements in cancer detection since 1980.
(C) There has been a steady increase in the incidence of cancer even in the period prior to 1980.
(D) The vast majority of carcinogens are products of industrial processes which have been adopted after 1980.

20. Experienced car drivers seem to have more trouble than novices in learning to drive the recently developed ultra-light cars. As the experienced car drivers are accustomed to heavier cars, they seem to be troubled whenever the wind speed is higher than normal.

The passage implies that heavier cars are
(A) not as difficult to handle as ultra-light cars in windy conditions.
(B) not as safe as the ultra-light cars in high speed winds.
(C) not as popular with drivers as the ultra-light cars.
(D) harder to control than ultra-light cars when wind speed is higher than normal.

21. The Tiananmen Square protest of 1989, which was ruthlessly crushed by the Chinese Army, was a watershed in Chinese history. The image of Wang Wei Lin, a protester, defying the battle tanks of the PLA before he was arrested, captured the world's imagination. Wang Wei Lin was never seen again and it is conjectured that the Chinese government executed him. The international condemnation that followed this arrest, surprised the Chinese government, and it spared no efforts to appease its critics.
Which of the following, if true, suggests that the conjecture, is indeed true?
(A) The Chinese government would not have taken the trouble to appease critics if the charges were not true.
(B) The Chinese government is known to be ruthless in punishing those who dare to oppose its policies.
(C) Faced with a similar outcry over the arrest of political dissident Wang Bingzhang, the Chinese Government chose to disregard it and jailed him for life.
(D) It would have been in the interest of the Chinese government to produce Wang Wei Lin to silence the international outcry that followed his arrest.

22. Television has a profound effect on teen behaviour. The students of public school X have, in a recent study, said that they try to follow the style and conduct of celebrities seen on T.V.

The argument above depends upon which of the following assumptions?

(A) The students of public school X are representative of all teenagers.
(B) Programmes on TV should be tailored to have a positive influence on teens.
(C) Surveys always present the objective and unadulterated truth.
(D) Students of public school X come from well-to-do households.

23. An animal rights group in South Africa is trying to change the long-standing image of Tasmanian devils as frightening creatures. The group contends that Tasmanian devils are feared and persecuted solely because they are shy animals that are active only at night.

Which of the following, if true, would most weaken the group's contention?

(A) Tasmanian devils are steadily losing their natural habitat and are thus turning to more developed areas for their prey.
(B) There have been instances of confrontation between humans and Tasmanian devils not only in South Africa but also in the U.S, and Europe.
(C) Owls are shy and active only at night; yet they are not generally feared and persecuted.
(D) Very little is known about the behavior of Tasmanian devil.

24. Musk is a type of perfume that is obtained from antelopes. However, not all musk is produced from illegal killing of antelopes as it can also be obtained from antelopes that have died a natural death. Hence, if customers buy musk obtained only from those antelopes that died naturally, then there is no danger of poaching of antelopes and their becoming extinct.

The argument above depends on the assumption that

(A) the antelopes will not be endangered by genetic factors.
(B) buyers can distinguish between musk that is produced legally and illegally.
(C) most of the musk sold today comes from illegal poaching.
(D) the demand for musk obtained legally will continue to increase in the future.

25. Your appearance and learning are passive factors. You have to follow it up with some positive, quick and favourable action. Action can be created by the use of your voice and the use of your limbs. You may follow up your smile with a warm greeting. You can happily wish the other individual a good morning, good day or good evening. That greeting may be followed up with a friendly, firm and manly handshake. In case you are greeting a member of the opposite sex who may not respond to a handshake, you may fold your hands and greet her or him with an exquisitely executed 'namaste'. With elderly people, you can do 'pranam' or otherwise you can bow your head and convey your greetings.

Which of the following can be inferred from the above passage?

(A) A handshake is the western equivalent of the namaste or 'pranam' practised in India.
(B) If you greet a member of the opposite sex, you should not shake hands.
(C) Action provides different ways of greeting people and it does not have to differ from person to person, age to age and gender to gender.
(D) Your behaviour is as important as your looks in making a good impression.

26. Russia's incipient private sector suffered from many more disadvantages than did the private sector in China. New ventures are risky and it can therefore be difficult for them to raise capital. Chinese firms had a tremendous advantage in this regard due to the presence of an overseas network of successful Chinese entrepreneurs, particularly in Hong Kong and Taiwan. These individuals had the resources and the desire to establish a branch in their homeland. As soon as China removed restrictions on foreign direct investment, their money came pouring in. Russia, on the other hand, had to go begging to the IMF, accepting all its conditionalities, or to Western multinationals, offering its heirlooms like oil, gas and other minerals in exchange.

Which of the following could be the best solution for this problem?

(A) Russia could learn from China on how it manages or controls its economy so well.
(B) The investments and aid from Western multinationals to Russia should be minimised.
(C) Russia should develop its technical know-how to make the most of its mineral wealth.
(D) Russian entrepreneurs who have established themselves abroad, should be wooed to invest at home.

27. If experience is the name that men give to their mistakes then it comes from individual trial and error rather than veneration, adulation and deification. Unfortunately, it is the latter attitude which is embedded within the workings of India's paternalistic society.

Which of the following evidences most strengthens the above conclusion?

(A) Hitherto unknown youngsters have made Indian IT a brand.
(B) Creation and perpetuation of political dynasties.
(C) Infusion of young blood into the Indian political system.
(D) Respect should be earned not demanded as a right of age.

28. The IITs, the most sought after engineering schools in India, get much of their funding from the Government of India. A select committee that was set up by the HRD ministry to make recommendations on how the quality of engineering education in India can be improved, suggested that the government reduce funding to these institutions as their popularity is adversely affecting the ability of other engineering schools to attract the best students.

Which of the following, if true, suggests that the recommendation is flawed?

(A) The funds available determine the quality of education offered.
(B) Government funding is a key determiner of the reputation of educational institutions as it helps them to equip themselves as needed.
(C) The IITs are established schools and enjoy an enviable international reputation that other schools will be hard pressed to match.
(D) The popularity of a college is decided solely by the achievements of its alumni and by the way industry perceives the school and its pedagogy.

29. A Scientific journal has published an article which claims that vegetarians face much reduced risk of suffering a heart attack. The report cites the fact that only 11% of vegetarians suffer a heart attack in their lifetime.

Which of the following, if true, would most seriously weaken the argument?

(A) A vegetarian diet does not provide the essential daily requirement of potassium and calcium.
(B) 10% of the population suffer heart attacks during their lifetime.
(C) A vegetarian diet prevents the deposition of food related toxins in the human body.
(D) The report covered a study in which the ratio of vegetarians and non-vegetarians surveyed was 7 : 3.

30. 90% of the patients suffering from schizophrenia have reported an alleviation of their condition when they skip meals. Yet doctors treating such patients do not encourage them to miss their meals, although the conventional drugs often have serious side-effects.

Which of the following, if true, best explains this apparent contradiction?

(A) Schizophrenia returns in full force as soon as the patient has a meal.
(B) For a small number of schizophrenics, missing a meal induces a temporary sense of well-being.
(C) Missing meals could impair the patient's immune system.
(D) Doctors advise patients not to take medicines on empty stomach.

31. A study by researchers at the Copenhagen university came to the conclusion that using frozen embryos is better than using fresh ones when it comes to producing healthier babies in invitro-fertilization.

Which of the following if true, most seriously undermines the claim of the study?

(A) Only the top quality embryos survive the freezing and thawing process.
(B) Positive selection of the embryos for freezing ensured a qualitative result.
(C) Babies from fresh embryos were found to be 200 gms less heavy than those born from frozen ones.
(D) Risk of congenital malformation was found to be lower in babies from frozen embryos.

32. Christopher Ruhm, professor of economics at the University of North Carolina, analysed death rates from 1972 to 1991, comparing them to economic shifts. He found that for every 1% increase in unemployment rates, there was a 0.5% decline in the death rate.

Which of the following, if true, points to the possible reason for the seeming inconsistency in the statement above?

(A) Car pools ensure that fewer people drive during an economic slowdown and are hence less prone to fatal accidents.
(B) People who are worried about job losses do things that keep them from being laid off.
(C) During unemployment people resort to buying and eating inexpensive foods that are conducive to good health
(D) Stress about job loss can actually be a potential killer.

33. According to leading geneticist Steve Jones, the human race will stop evolving and the environment will no longer cause healthy mutations, especially in developed countries where all external challenges to survival have been removed.

Which of the following, if true, could be a factor that Steve Jones has overlooked in arriving at his conclusion?

(A) The world has survived Francis Fukayama's declaration of the end of history in the 1990s.
(B) Man tries to beat the boredom of every day living by taking to activities that test his endurance.
(C) Genetic changes are happening as the human body tries to counter drug resistant viruses.
(D) A tsunami or a Katrina has not taught man to develop webbed feet.

34. A software has been developed by the University of Illinois to tell one's age accurately from a view of his/her face. This could be useful in stopping underage drinkers from entering bars and in preventing minors from purchasing tobacco products.

Which of the following, if true, would weaken the statement about the capability of the software cited above?

(A) The software's accuracy ranges from 80 per cent to 85 percent when estimating ages to within a year.
(B) A huge data base of facial expressions is needed to determine a range of ages.
(C) Teens in Asia are smaller built than those in western countries and appear younger.
(D) State of health and nourishment often affect appearance, at any age.

35. A cinema production house P that consistently makes box-office hits attributes its success to the heroine Miss X who is an excellent dancer.

Which of the following can be reasonably inferred from the above statement?

(A) Productions of other banners are also successful when they star Miss X.
(B) If a film fails, it is because Miss X is not in it.
(C) Music and dance contribute a great deal to the success of films made by production house P.
(D) Miss X is indispensible to the success of all films of production house P

EXERCISE – 1
(Recommended Time : 45 Minutes)

Directions for questions 1 to 25: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

If it was ever plausible to speak of an "American Century," in Henry Luce's proud phrase, it was during the quarter century after the defeat of Germany and Japan. No news from Saturn disturbed those years, just success after success. For those two-and-a-half decades, the Era of Smooth Sailing, as I think of it, the laurels belonged to America's top business managers, the captains of our ships of productivity.

The last time we managers had looked so good was at the beginning of the so-called Managerial Revolution. That was back around in 1917, when the children and grandchildren of the great industry-builders of the nineteenth century handed over command of the businesses and capital they had inherited to a new breed of professional managers, like Sloan. But then came the Great Depression and the somewhat unfair humiliation of the professional managers' hero-president, Herbert Hoover. Management then lost a notch or two in the status stakes.

Our prestige began to revive during World War II, but our glory years were unquestionably bounded by those two forgettable dates - 1948 to 1973. Never in history had a whole people flourished as we Americans did in those years - in education, affluence, and quality of life. From boardroom to executive suite, from salesroom to factory floor, from suburban split-level to exurban estate, it was morning in America, the dawn of a glorious day when everything seemed possible.

What had occurred in America was an astonishing democratisation, not just of opportunity, but of a sense of opportunity. All Americans, with the shameful exception of some minority groups, now believed that they inherited a full deck of life's chances merely by being born American. Everyone, not just owners and managers, now believed in a great new secular faith of growth. And growth was not just economic, but personal, cultural, and spiritual as well. At the same time, many Americans, business executives foremost among them, began to see the world in a new way - as an extension of America's internal market. American corporations and financial services, and the American dollar, dominated world trade as no country or currency had, since Britain and the pound in the nineteenth century. J.J. Servan-Schreiber's famous book 'The American Challenge', published in 1967, went so far as to predict that European nations would become industrial satellites of the United States.

All this was a stupendous achievement for our society. Growth seemed to fulfil the promise of America; it looked effortless and endless. And much of the credit for shaping the workplace and creating the wealth that made it possible went to US business managers. On the basis of growth rate established in the Smooth Sailing years, for examples, the average American family could look backward to a doubling of family income in one generation; and it could look forward to at least the same in each future generation.

Today, of course, we know that growth was finite. Today, as current rates of productivity increase, the average American family can expect its descendants to double the current family income in about four centuries, or 16 generations. As a result, there's a new mood of loss and betrayal in our country these days, summed up by a bitter new article of faith. For the first time in our history, a generation of Americans is going to have a lower standard of living than its parents. For managers, this blow to the American Dream simply adds historical urgency to our age-old challenge – to go on shaping the workplace and creating the wealth to improve the quality of human life and work. If we can claim much of the responsibility for the economic triumphs of 1948 to 1973, period that began with its own difficulties, then we can't very will duck the responsibility of taking on the grave problems we face at the beginning of the current era.

But what are those problems? Where do they come from? What on earth happened in 1973? Well, it was around 1973 that oil prices shot up. Watergate hit the headlines, and Vietnam was finally perceived to be a lost cause. The idealism of the 1960s was going flat, and the conservatism of the 1950s was going sour. Meanwhile, all the indices of growth were going down, while inflation was going up, up, up. For us managers, specifically, the new era amounted to a change of climate. No more smooth sailing, only year after year of rough weather.

The root causes of this change remain controversial, but most fingers point to a fundamental power shift affecting virtually every business anywhere. The professional managers, like Alfred Sloan, who took command of the corporate economy around World War I, were losing control of their "machines". Power for some years now had been flowing outward towards customers and investors, the "elements", the winds and the waves, in which business must take their way. Three forces caused the power shift. First, the achievements of the Smooth Sailing years put money in people's pockets and investment accounts – especially American pockets and accounts – as never before in history. This great attraction encouraged companies and governments all over the world to organize themselves to produce goods and services for sale In America, then in Europe, then wherever there was money to buy them. The second force was postwar America's magnificently self-confident openness to free trade, and its insistence on imposing free-trade policies on the world. Third was the so-called digital Revolution in communications technology, which enabled capital and information (information about the ROI of capital, for one thing; information about the relative values of products and services, for another) to fly around the globe at the speed of light. And so were born the "global economy" and "global competition," the phrases we use to describe what is essentially a fully liberated and empowered market of moneyed customers, with an entourage of rival business struggling for their favour, and colossal pools of capital betting on hopeful winners of the struggle.

From the manager's point of view, whether customers or investors ended up with more power is a good question. Growing wealth and declining restraints ("protection") on trade endow both of them with a fantastical new range of choices (and opportunities to change their choices) among products and investments. Still, as far as managers are concerned, the most powerful of the new bosses are undoubtedly the customers. For if managers can win them, they won't have much trouble winning investors. This is not altogether good news. Winning customers has never been harder. Today's customers, as Fortune put it, are "the sharpest, most-educated customers [that] marketers have ever faced. "In today's marketplaces, it's no longer a question of caveat emptor, but of caveat factor. Customers today are characterized by their relentless demands in quality, service, and price; by their willingness to act on a default of contract; by their disloyalty. All this puts them as far away from the gentle, grateful, loyal customers of the 1950s and 1960s as a pirate crew is from a platoon of crew-cut Marines.

Look at the range of choices customers are being offered today. Sony turns out four new products a day and a new Walkman model every three weeks. In 1991, 64 new varieties of spaghetti sauce appeared on the market. In 1992 alone Heinz introduced more than 500 new products world wide. Rubbermaid turns out an average of one new product a day. The first laundry detergent, Tide, was introduced by Procter & Gamble in 1946. For 38 years, it ruled its market alone. Then, feeling the heat of a fickle public, P & G felt the need to add Unscented Tide and Liquid Tide (1984), Tide with bleach (1988), concentrated Ultra Tide (1990) and Tide with bleach alternative (1992). And so it goes virtually everywhere, from big-ticket items like computers to everyday items like laundry soap.

In fact, the new power and freedom of the customer has destroyed all the fond managerial assumptions of the Smooth Sailing years. No more unearned, inherited brand loyalties ("Our family always buys Fords"); no more cordial complicity among rivals in the same markets; no more confident pass-along or rising wages and benefits in the form of higher prices, no more easy reliance on high entry costs to keep out upstart competitors; and no more indulgent protection by national governments.

1. Which of the following is not one of the events that occurred in 1973?
(A) Vietnam was considered a lost cause.
(B) The conservatism of the 1950s was undergoing distortion.
(C) The prices of oil decreased significantly.
(D) All the world was talking of 'Watergate'.

2. The nature of 'growth' in America from 1948 to 1973 was
(A) only economic, but not personal, cultural, spiritual.
(B) economic, personal, cultural and spiritual.
(C) spiritual and personal, but not cultural and economic.
(D) economic, personal and cultural, but not spiritual.

3. A period when America saw optimum prosperity, according to Henry Luce, is
(A) the first decade after World War II.
(B) the decade before World War II.
(C) the first five years of the Industrial revolution.
(D) the two-and-a-half decade after the defeat of Germany and Japan.

4. How did the business managers help in the growth of America?
(A) They brought about Managerial Revolution to increase productivity.
(B) They introduced the issue of productivity for the first time in the boardroom.
(C) They predicted that European nations would become industrial satellites of the United States.
(D) They shaped the workplace and created the wealth that made all-round 'growth' possible in America.

5. The children and grandchildren of the great industry builders in 1917
(A) worked so hard that they finally became the captains of America's ship of productivity.
(B) humiliated the professional manager's hero-president, Herbert Hoover.
(C) handed over the command of business and capital to a new breed of professional managers.
(D) tried to double the income of the people of America.

6. How according to the passage, does growing wealth and declining restraints on trade help?
(A) They offer the customers a wide range of choice in terms of products and investments.
(B) They prevent the customers becoming the actual controller of the market.
(C) They help in controlling the rapid inflation of economy.
(D) They help managers to win customers and investors.

7. The most widely accepted reason for the changes in economy in 1973 is
(A) professional managers like Alfred Sloan were gradually acquiring vested control over their profession.
(B) the idealism of the 1960s was going flat, leaving people with little option, but to submit to the degeneration of values.
(C) there was a fundamental shift of power which affected the world of business everywhere.
(D) there was a new mood of loss and betrayal of faith in the scenario of economy in America.

8. Which of the following can be inferred from the passage?
(A) The period between 1948 and 1973 was perhaps the period when America flourished the most.
(B) The years from 1948 to 1973 saw a drastic decline in the educational progress of America.
(C) World War II imposed many an ignominy on the reputation and economic condition of the U.S.
(D) The people of America started losing their faith in the concepts of growth and development.

9. The phrase - 'it was morning in America -
(A) shows that everyone of the American workforce attended their work without fail.
(B) implies that the American economy flourished.
(C) means one more glorious day with wonderful weather when people enjoyed working.
(D) indicates the brightness of economy after the bleakness during World War-II.

10. What, according to the passage, was the effect of the mood of loss and betrayal in the American scene?
(A) America bred the sharpest and most educated customers, in the economic context, whom markets had never faced.
(B) In the scene of business, there was a fundamental shift of power from marketers to customers.
(C) Customers came to be characterized by their relentless demands in price, quality and service.
(D) It became historically more urgent to shape the workplace and create wealth to improve the quality of human life and work.

11. The customer's new power and liberty
(A) encouraged brand loyalties.
(B) made the competition among the rivals more aggressive.
(C) made government protection mandatory for all the companies.
(D) refuted all the economic theories concerning market.

12. What was the prediction made by "The American Challenge"?
(A) That European nations would become the industrial satellites of the U.S.
(B) That the business executives of America would begin to see the world as an extension of its internal market.
(C) That the Americans dollar would dominate the world trade as no other currency would ever have done.
(D) That European nations would cause the greatest harm to the economy of U.S.

13. Which of the following options summarizes para 4 of the passage in the most appropriate manner?
(A) America witnessed a period of phenomenal economic, spiritual, cultural and personal fulfilment and growth and the American dollar dominated world trade as no country or currency had since Britain and the pound, prompting Serran–Shreiber to predict, in his famous book "The American Challenge', that European nations would become industrial satellites of the U.S.
(B) The astonishing economic growth which America witnessed strengthened the people's belief in a secular faith of growth and the American dollar dominated world trade as no country or currency had, since Britain and the pound, prompting J.J.Sevan–Schreiber to predict in his famous book 'The American Challenge' to predict that European nations would become industrial satellites of the U.S.
(C) The phenomenal economic growth which America witnessed, opened a host of opportunities to American corporations and business executives with the American dollar dominating world trade, prompting J.J Serran–Schreiber to predict in his famous book 'The American Challenge', that European nations would become industrial satellites of the U.S.
(D) The astonishing democratisation of opportunity in America facilitated economic, spiritual, cultural and personal growth and the American dollar dominated world trade as no other country or currency had done hitherto, thereby prompting Sevan–Schreiber to predict in his famous book "The American Challenge' that European nations would become industrial satellites of the U.S.

PASSAGE – II

About once in every seven years, the ocean surface off the coast of Peru warms up. This cuts the normal enriching of nutrient-rich cold water. Plankton production is drastically reduced. This phenomenon, known as El Nino (the child) because it starts during the Christmas season, usually lasts for up to a year.

Occasionally it goes on for longer. Three times this century, it has persisted into a third year. The latest of these prolonged episodes have been blamed for much more than its effect on the Peruvian fishery. It certainly seems to have played a part in droughts in normally humid Indonesia as well as those that brought catastrophic fires to the outskirts of Sydney. It has been blamed for storms and landslides in coastal regions of Peru and Ecuador and is associated with drought in north-eastern Brazil. Its influence may stretch as far as western Europe where the recent winter brought heavy rainfall and flooding.

El Nino is not the only ocean phenomenon to affect the weather. To understand how this might be done, it is useful to think about how the weather is forecast and about what makes it predictable. Weather forecasting uses two types of techniques, both of which rely on observations of what is going on at and shortly before the time of the forecast. To supply this information, national authorities operate extensive land, sea and air based observation networks. These are coordinated under the United Nations World Meteorological Organization. There is an effective and almost instantaneous worldwide exchange of the information gathered.

The first, classical forecasting method compares the set of observations with experience and bases the forecast on what has happened in the past from a similar starting point. The second, only possible since the advent of fast computers, applies the laws of physics through a numerical model of the atmosphere to predict how the weather will develop from the observed starting point. This method is the basis of modern weather forecasting. But neither method will produce useful predictions for more than a few days ahead. This is because the behaviour of the atmosphere is governed in the medium term by energy exchanges with the land and ocean. The latter is much more important as the sea surface stores energy which it exchanges with the atmosphere in a surface layer 100m or so thick. The energy storage capacity of the layer is many times greater than that of the whole atmosphere. This had prompted the suggestion that longer term forecasting might be practicable if a coupled computer model of the atmosphere and ocean could be constructed.

A great deal of research has been put into this with some success but progress has been limited by two factors. The first is that coupled ocean-atmosphere models require enormously greater computing capacity than is provided even by the super computers used in weather forecasting. The second is that not enough is known about the state of the ocean at any given time - there is no global observation network as there is for the atmosphere - or about the processes that govern the interactions. When these limitations have been overcome, it seems likely that coupled models will permit prediction of such climatological factors as frequency and intensity of rainfall for seasons and perhaps years ahead.

In the meantime, climatologists have begun to be able to predict the onset and consequences of phenomena such as El Nino using techniques like those used in the classical weather forecasting method. These examine the condition of the ocean at a given instant and, by comparison with past experience, attempt to predict in statistical way how the ocean or the atmosphere - and hence the climate - are likely to behave for the next few months.

As with the weather forecasts, this depends critically on the existence of a bank of past experience, in this case, particularly of sea-surface temperatures. A key contribution to this, recently completed by the U.K. Meteorological Office, has been the analysis of many millions of sea-surface temperatures. This has led to the publication of the first globally complete monthly fields of sea-surface temperature from 1871 to the present day. This type of information may be used to predict events such as El Nino.

Various scientific groups have tried to do so with varying degrees of success. In the meantime, Meteorological Office scientists have also compared the temperature fields statistically with climatological factors. They have shown that, particularly in the tropics, there are significant correlations between sea-surface temperature anomalies and climate statistics. This does not necessarily mean that one causes the other, though some degree of direct linkage seems likely. But it does open up the possibility of predicting short-term climate fluctuations.

The U.K. Meteorological Office has approached this by a rigorous comparison between rainfall statistics in the Nordeste area of Brazil, whose crops can be seriously affected by drought, with contemporaneous sea-surface temperatures worldwide. This has revealed significant links, verified over the period 1901-85, between rainfall and sea-surface temperatures in the north and south tropical Atlantic and the western tropical Pacific, the area most strongly affected by El Nino.

14. Which of the following is not true about 'El Nino'?
(A) It is the most important ocean phenomenon to affect a region's weather pattern.
(B) There seems to be a statistical link between sea-surface temperatures and the occurrence of El Nino.
(C) The consequences of El Nino can vary with the geographical position of the affected area.
(D) Generally the effects of El Nino persists for about a year.

15. Which of the following data will be helpful in the prediction of El Nino?
(A) Daily temperatures recorded in coastal areas.
(B) Daily atmospheric pressure levels for one previous year.
(C) A data bank of sea-surface temperatures.
(D) All of the above

16. The frequency of occurrence of El Nino, approximately, is
(A) once every year.
(B) about three times in a century.
(C) once in three years.
(D) once every seven years.

17. The passage talks about
(A) the factors that can trigger phenomena like El Nino.
(B) phenomena like El Nino that affect the planet's climate.
(C) the global efforts being done in order to predict El Nino.
(D) the advances being made in the field of meteorological predictions through a greater study of ocean-atmosphere interactions.

18. Long term, weather forecasting may become a reality one day when
(a) there exists a global databank on the state of the ocean and its resultant interactions with the atmosphere.
(b) computers which are more efficient than supercomputers come into existence.
(c) there is a thorough analysis of sea-surface temperatures and their effects on the oceans.
(A) (b) happens.
(B) (a) happens.
(C) (a) and (b) are taken care of.
(D) (a), (b) and (c) simultaneously fall into place.

PASSAGE – III

As per a Nasscom survey, during the previous year, piracy increased by 2%, from 61%, and losses due to software piracy were close to ₹1,100 crore. Every year, piracy accounts for billions of dollars worth of revenue losses for software vendors like Microsoft and Adobe. No matter who the perpetrators of piracy are, it is causing the cash reserves of software vendors to dwindle by the day.

Despite possessing the purchasing power, consumers in India lack the maturity to buy software from legal sources. This is mainly because a majority of Indians have seen a sudden flood of software in the country but have no clue about its origin. In developed nations, companies make the extra effort of creating awareness about the development stages and resources of software products. In return, consumers are more than willing to pay for the value of the product.

Also, the channels for facilitating the purchase of software are not conducive to legal purchase. For example, if an end user is able to buy software worth a mere couple of dollars like WinZip as easily as a piece of hardware, the end user is more likely to develop such a habit of buying. What actually happens is that because it is available almost for free (as part of the package when buying the hardware), the software is taken for granted. Soon, using pirated versions of software becomes a habit.

"People in India don't like to pay for the software because it is available with the hardware they purchase. All that we can do is mail legal notices and educate both the end users and retailers against using them," says the channels manager, Adobe India. For Nasscom, bringing down the level of piracy has been a daunting, almost unachievable task, in the last few years. According to their estimates, more than seven in ten businesses, software applications are pirated, a common scene in developing nations. "The concept of buying software has never existed for the Indian consumer. People still want software for free or at almost minimal cost," says Nasscom president Kiran Karnik.

Another factor detrimental to the purchase of genuine software is the high initial cost of software and the fact that newer versions keep appearing every now and then. But price should not be an issue if one looks at the purchase as a long-term investment. Besides, upgradation requires a much smaller amount to be shelled out. Price becomes an issue only when you consider the usage of the product. According to Adobe, people pay next to nothing for a pirated version of Adobe software and make huge returns especially in the print and advertising media. For Adobe, a large pool of revenues comes from people wanting to continually upgrade. "Piracy is our biggest competition in India. We support people, and give them valid reasons for buying legalized or authorized copies of our products. As far as pricing is concerned, we also give people choices on their purchases like individual boxes or elements or a collection, based on their requirements," says Craig Tegel, MD, Pacific and South Asia, Adobe.

At Adobe, the rate of piracy is as high as 90%, which means for every 10 users of Adobe products, nine use pirated versions. Lesser returns on investments might not affect companies like Microsoft and Adobe to a large extent, but could prevent small time developers who mostly make utility software from coming out with innovative versions. Also with most non-English speaking countries like India seeking localization of software, piracy acts as the biggest obstacle in their attracting foreign investment from the likes of Microsoft and Adobe.

Levels of piracy will remain where they are or decline if at all, only slightly, for the next few years. But in the initial stages, consumers in India should acquire the habit of purchasing software. Given that price is a major determinant, companies should be able to provide the users with more choices, and buyers in turn should be willing to make the purchase.

19. Companies like Microsoft and Abode can play a role in curbing piracy by
(A) reducing the price of their software packages.
(B) giving more choice so that buyers can purchase what they want, keeping their budget in view.
(C) educating all the users through personal mailers.
(D) directly selling to their customers.

20. The author feels that Indians are not being open to the idea of purchasing software because of
(A) their limited monetary capacity.
(B) the sky rocketing prices.
(C) the availability of cheap, legal versions.
(D) the software coming free with the hardware.

21. Piracy, inadvertently, can affect small vendors by
(A) discouraging their innovations.
(B) killing them as they cannot withstand the revenue losses.
(C) eating into their earnings.
(D) preventing their non-English versions from coming into market.

22. Price of the software package should not be a major hindrance if
(a) it is regarded as a long term investment.
(b) after an initial high investment, further up-gradation of the same is cheap.
(c) newer versions are cheaper than the original product.
(A) Only (a) (B) Only (b)
(C) (b) and (c) (D) (a) and (b)

23. The term "localization of software" in the context of the passage implies
(A) decentralization.
(B) suited to local needs.
(C) indigenously developed packages.
(D) vernacular packages.

24. A probable mistake from the seller's side that can indirectly push customers towards purchasing illegal products is
(A) keeping the customers in the dark regarding its value.
(B) pricing their products too high, making those go out of bounds for the common man.
(C) making customers look forward to freebies being offered with every purchase of hardware.
(D) not selling software along with hardware.

25. Piracy affects non-English speaking developing countries, in the long run, by
(A) showing a tendency of not buying even cheaper versions.
(B) way of legal notices and mailers.
(C) reducing the cash reserves of various bigwigs.
(D) scaring off foreign giants, who wish to invest in these countries.

	Passage 1	Passage 2	Passage 3
No. of words	1412	852	666
No. of Qs.	13	5	7

EXERCISE – 2

(Recommended Time : 45 Minutes)

Directions for questions 1 to 26: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

The camp, the size of about four football pitches, lies beneath an immense corrugated steel roof. A long queue forms for the showers. Washbasins, blackened with streaks of human bristle, overflow with used water. The toilets are collective, with no taps or paper. Children play with disposable razors as if with toy cars or planes. A smell of dead dog pervades the camp. From the canteen, a queue stretches to the end of the camp. Refugees are allocated to makeshift tents according to their country of origin. More than 1,300 refugees live here, cut off from the world. They have only one ambition - to get aboard a lorry on the Calais-Dover ferry. For this, they need the services of the passeurs or smugglers. Socially, Sangatte is organised like a pyramid. At its base are the refugees, suffering and submissive. At its top are the passeurs who promise eldorado in Britain for a fee of between $500 and $800. The passeurs are mostly Kurds and they are the kings of Sangatte.

In theory, the heated cubicles are reserved for women and children. But the refugees have nicknamed them 'travel agencies' because in practice nearly all are occupied by the passeurs, who negotiate the terms for clandestine crossings. They also stock blankets - there's a chronic shortage in the camp - and resell them or use them as a means of exchange. For a blanket, a refugee may take the passeur's place in the canteen queue. This is the first stage in his recruitment as a passeur's assistant. Those who hold the keys to the English Eden have set up a mafia-style hierarchy in a legal vacuum. The passeurs reckon older intermediaries inspire confidence in the 'clients' who deposit their money with them. If the crossing fails, they are scrupulously reimbursed. If they succeed, the intermediary keeps a commission and gives the rest to the passeur. Another assistant then sends the money via Western Union to Kurdistan. A good part of it goes to finance the activities of the PKK (the Kurdistan Workers' Party).

For those wanting to make the crossing things have got worse. Only about 50 manage to make it to England each day. The others are brought back by the police into the overflowing camp where meals are rationed and blankets are given out in dribs and drabs. The Red Cross, it is clear, is seeking to deter new arrivals by offering only minimal comfort. But the effort is in vain. Even sleeping on the ground, in temperatures as cold as 3℃, does nothing to discourage the desperate and the destitute. Ahmed the Afghan is 30. His face is lined with wrinkles. He lost his father in the war with the Red Army, his mother in the civil war and two brothers in the American bombardments of Kabul. 'There's nothing left for me there.' In mid-November, he fled his country, enduring three freezing months in the mountains. In Iran, a Kurdish smuggler led him to Turkey. From there, a boat set him down on the Greek coast. Then Italy, then France. 'This has cost me nearly $8,000, the money I inherited from grandparents, which my mother kept even through the wars.' Like the others, he's not going to give up when he is only 22 miles from England.

Some try to break into the Euro tunnel site and travel on the train. Others try to bypass the passeurs and get on to lorries. The first group risks electrocution. The second can get into bloody confrontations with Kurdish heavies who rule over embarcation areas. It's because of these 'independent' runs that Sangatte has seen knife fights between Afghan refugees and Kurds.

Tonight a little group, myself among them, has decided to make an attempt on the lorries. It's 5.30 p.m. and we're at Sangatte-Calais bus station. The guide stands at the bus entrance to check his clients. The other passengers, including local people, are aggressively thrown off. The bus driver has no control over his vehicle and the guide has forced him to play a cassette of Middle Eastern music at high volume. Three quarters of an hour. Four kilometres on the highway. Calais. Early evening mist. The lights of boats in port. Beyond lies Dover. England, that Eden where the police don't have the right to check the identities of illegal entrants! Here police checks are feared, above all by Algerians who, if their situation is 'irregular', risk expulsion. The passeurs, on the other hand, are considered stateless and therefore cannot be expelled.

Suddenly we slip into the bushes to get round the port by way of passeurs 'paths which run along the beach. In a depot yard stand the fateful lorries. There is general delight. Towards midnight, jumping over rocks, we approach. Then Chakhwan, the smuggler who controls this zone, bursts in on us, followed by his henchmen. He kicks a Palestinian refugee in the head. Other blows rain down. One of his heavies starts throttling one of the Algerians. When he defends himself, one of the passeur's gang pulls out a knife. Chakhwan and his men consider their 'business' threatened. They hesitate at nothing.

We flee towards another parking area. Other passeurs are there, brandishing wine bottles, their faces bloodied. They still pursue us. Four kilometres further on we find another service area. There are lorries, and not a living soul in sight. But there's no time to celebrate. Two men, armed with heavy sticks, run towards us. They're Egyptians, bodyguards and interpreters of the smuggler who controls this patch, Lukman, known as Luciano, was once a pimp in Belgium. He has escaped a recent wave of arrests. All the refugees know him. He's not going to let us hang about on his patch. Our threats to call the police have no effect. 'Go ahead,' he says. 'You're all going to be expelled from France. So get lost.' It's time to give up. Tomorrow, maybe, we'll start again. A few sighs, or murmured prayers. In Indian file, the little column returns to the miserable antechamber of Sangatte.

1. Which of the following is not true regarding Sangatte?
- (A) A part of the financial requirements of the PKK is being sent from the money collected from the refugees trying to escape
- (B) Most of its residents hope to get into Britain.
- (C) The living conditions are inhuman.
- (D) Only Kurds are present there.

2. Bloody knife fights often occur when the desperate
(A) try to escape on their own on lorries.
(B) enter the Eurotunnel.
(C) fail to pay the middlemen.
(D) are cheated out of their money by the greedy passeurs.

3. The author accuses The Red Cross of
(A) being prejudiced towards Kurds.
(B) being stingy in offering comforts to the refugees.
(C) trying to discourage new refugees.
(D) not accepting all the people into the camp.

4. In the statement, "here police checks are feared …." the word "here" means
(A) Sangatte. (B) Calais.
(C) Dover. (D) France.

5. The author and his group failed, in their attempt,
(A) while trying to get into a lorry.
(B) when they were about board a ferry.
(C) while escaping from the authorities of the refugee campt.
(D) at the Eurotunnel site.

6. The focus of the refugees is on the UK because
(A) they see it an answer to their misery.
(B) it is a land of opportunities.
(C) they are welcome there.
(D) the police there are not legally empowered to check the identities of illegal entrants.

7. It is understood from the passage that the author
(A) is sure of the passeurs helping him.
(B) is desperate to make it on his own.
(C) never misses an opportunity to run away from the camp.
(D) hopes to escape to England one day.

8. The smugglers do not fear the local police as they
(A) are too powerful.
(B) have liaison with political parties.
(C) cannot be evicted by the police as per local laws.
(D) regularly contribute a part of their earnings to the local police.

PASSAGE – II

Knowledge Management is the management of the accumulated expertise and abilities within the organisation by the collaboration of right people and right information. Knowledge Management is the framework within which the organisation views all its processes as knowledge processes. In this respect, all business processes involve creation, dissemination, renewal and application of information towards the organisational sustenance and survival. Knowledge Management is becoming increasingly important because of a paradigm shift in the world from one, which was predictable to one of rapid discontinuous change.

The words Intellectual Capital and Knowledge Management are sometimes used synonymously, however there is a slight difference. Intellectual Capital is all about measuring and quantifying the intellectual assets of a firm whereas Knowledge Management includes the development, creation and management of Knowledge assets. In other words it is an active, dynamic procedure. It is at this juncture that there are two perspectives and schools of thought. One is the IT perspective and the other is the people perspective. The first group believes in the management of information entirely through technology whereas the second lot focuses on people. The second lot believes that Knowledge consists of the skills, the learning and the implicit Knowledge that is vested in its people. They believe that the Knowledge bank is the people and it is the people who learn. However, most Indian companies seemed to have embarked on the path where Knowledge Management is technologically driven.

Information Technology (IT) can facilitate the gathering, channelling and dissemination of information but the final burden of translating this information into actionable knowledge (depending on the situation and context) is on humans. Having the best breed of technologies does not ensure the creativity and innovation required for the success of an organisation. The key thus lies in the synergy of both these elements.

Technology is important but what is of greater importance is the capturing of tacit knowledge. This is essential as two problems and two situations are never the same. This is where the human perspective comes into play. Tacit knowledge is based on two words - application and experience, rather than on rational thought. There are many components not understood by the users in clear scientific terms but could be explained using empirical relations. The mind picks up and processes information as and when they originate and not always from organisational repositories. Thus transfer and capture of tacit information through organisational repositories is not as simple and is still in its nascent stage. Technology repositories are however a good way of exchange of explicit information. The advent of the Intranet has facilitated the gathering and dissemination of information.

The need of the hour is however, to evolve measures to capture Tacit knowledge, which has to be more people focussed as well as people driven. This can be done either as a tacit to tacit manner or a tacit to explicit manner. The former is referred to as socialization. The organisation realizes that it is essential to have personal interaction or socialize to transfer knowledge. This typically tends to be an informal process. Mentoring in an organisation is the classic case of tacit Knowledge transfer. It is a formal process to the extent that a mentor is assigned to a person. How the transfer takes place is essentially personal. Thus in addition to the explicit knowledge, tacit Knowledge is transferred through observation and inculcation from people who have these abilities. On the other hand, tacit to explicit stresses on converting tacit Knowledge to explicit concepts within the organisational framework for easy reuse resulting in high return on investment for such efforts. An example is the conversion of the sound of a car to vibrations to identify defects, instead of relying only on the ear of the mechanic.

Therefore, designing a knowledge management system to transfer abstract talent and individualistic tacit knowledge to an easily accessible reusable and applicable form calls for a convergent approach. The first step calls for the

development of an organisational culture that promotes an environment conducive to sharing of information. The sharing of Knowledge should be encouraged by introducing reward systems. The employees should be made to realise that Knowledge and its right utilisation is crucial for the organisation. The employees should be given the requisite counselling and training to effectively handle information systems. Any sort of insecurity resulting from the sharing of one's skills should be gently dispelled. Finally a Knowledge management team is required to oversee what goes into the information repository. The information should be drafted in the right context and contain practical difficulties faced during execution. However, it should not be irrelevant or incompatible with organisational goals as it will lead to a feeling of disgust and helplessness. The axiom, 'Garbage in garbage out' also holds good.

Rabindranath Tagore dreamt of a "haven of freedom where knowledge is free". Peter Drucker also spoke about the application of Knowledge being a competitive factor. To realize these goals, organisations are beginning to realize that creating and buying technology is not going to help unless people support it. The bottomline of its success thus depends on an open organisational culture. As we continue to learn from within and outside the organisation, we shall need newer tools and techniques to address the technical as well as behavioural aspects of sharing knowledge in a technology driven world.

9. In the author's opinion, people make up a critical aspect for the success of any knowledge management system because
(A) only human mind is capable of giving a unique solution to any organisational problem.
(B) only managers can translate the pertinent information into suitable action.
(C) the support of the people is essential to it.
(D) man tends to use his personal experience as well as professional knowledge to discern the suitable solution for a given situation.

10. According to the passage, the concept of knowledge management is critical in today's business scenario because
(A) when properly applied, it becomes a tool for gaining competitive advantage.
(B) it is one of the ways to survive unpredictable changes being encountered in the field.
(C) all things being equal, it is the human capital that makes an organisation flourish better than its competitors.
(D) all business processes are dynamic and have to be dealt with accordingly.

11. Regarding the current status of knowledge management, the author feels that there is
(A) a dearth of systems that encapsulate tacit knowledge.
(B) no successful model that can be customised to suit the unique requirements of a business.
(C) a need to evolve employee-centric systems that can effectively translate abstract knowledge into tangible organisational knowledge archives.
(D) an unnecessary fascination about technology while devising knowledge management systems.

12. Identify the statement which is not true as per the passage:
(A) there is a difference between intellectual and knowledge assets.
(B) there may not be any formal system for knowledge transfer during socialisation.
(C) knowledge sharing can be only or explicit in an organisation.
(D) open organisational culture is one of the key factors that facilitate sharing of information.

13. The author considers knowledge management an active dynamic procedure probably because of
(A) the uncertainty of the future of any business.
(B) the fact that what is good today may not hold good tomorrow.
(C) the movement of people among various departments within an organisation.
(D) the evolving business scenario.

14. Which of the following statements cannot be attributed to the author?
(A) In the Indian context, most companies seem to adopt technological perspective to knowledge management.
(B) Tacit knowledge also includes information picked up external to an organisation.
(C) The linking of computers within an organisation is one of the ways to disseminate information.
(D) Intellectual capital is a subsystem of knowledge management.

PASSAGE – III

Whatever changes cannot be true. The world as we see it today is not the same as was in the past, and would not be the same in future as well. Hence the world cannot be real. At best, it can be labelled as 'illusive reality' or 'relative truth'. There is one permanent, unchanging Reality or Existence behind this changing universe. It is the essence or substratum of all beings, things, and phenomena. Vedanta says that the Rishis or Seers have had experienced/realized this Existence as pure Consciousness - Chaitanya. The name Brahman, Self, Atman, God or Reality is given to this one principle: Absolute Consciousness. What is the nature of this Consciousness? The Seers have described It as Sat-Chit-Ananda: Truth-Existence-Bliss absolute. How does this Eternal, never changing (formless and without attributes - Nirakara and Nirguna) Reality change into multifarious existence, this universe?

From here starts the philosophical divergence in various schools of thought that try to answer these questions from their respective points of view. Hinduism (with its multiple sects), Christianity, Buddhism, Jainism, Judaism, Sikhism and other religions of the world take origin on the basis of answers to these questions, viz. concept of God, world and individual being and their interrelationship. In Hinduism, many sects advanced their theories about the nature of Reality. Thus, Advaita Vedanta of Shankaracharya, Vishithadvaita of Ramanujacharya, Dvaitavada of Madhvacharya, and Shuddhadvaita of Vallabhacharya became the most accepted views by various sections of the society.

In fact, the search of physics also culminates in an attempt to find one energy source, one unit, which can explain all other phenomena. The quantum physics led to confusion about the validity of theory of relativity used in explaining the origin, nature, and working of various physical phenomena in the universe. Now they are trying to come up with 'string theory'. The problem of physics is that, in their scientific inquiry, the scientists want to be hundred percent objective in their approach, but, by compulsion, at the higher level they have to bring in the unwanted factor of 'subjective consciousness' to explain certain phenomena; wave and particle relationship being one.

In an attempt to probe into the Reality, the human mind reaches higher levels of consciousness. The mind becomes refined, pure, and subtle. During this process, the person acquires certain characteristics in his/her personality. He or she becomes calmer, collected, their desires become less, and they become kind, compassionate, and generous. At the final stage of realisation, the person crosses over - transcends - the limitations of mind and words, and comes face to face with Reality. As his/her consciousness has transcended the language function of the mind, no words are available to describe his/her experience at that level of Realization. When the person comes to human level of consciousness, the Divine Realization withers away! Thus, while the person is at human consciousness, he or she cannot experience the Reality and while he or she is experiencing the Highest, the function of the mind including those of language and speech is suppressed. Therefore, the Reality cannot be described in words. Whatever description we get from the great seers, saints, or Avatara Purusha is at the best close approximation of that Reality.

In the classical allegory of Vedanta philosophy, it is like seeing either rope or the snake. When we see the rope, our vision and perception is clear, as if we are in the state of divine consciousness - samadhi. But, as soon as some darkness - ignorance - comes, we confuse the rope with snake. Again, someone demonstrates to us by throwing light on the object or by picking it up that what one has mistakenly believed to be the snake is in fact the rope. The important point to note here is that at no point of time the rope ever had turned into a snake; the rope was always the rope. It was our ignorance produced due to clouding of our mind by way of darkness, etc., that caused us to mistakenly see the snake in the rope. Much the same way, our mind is clouded by ignorance in its present state and we see superimposition of world - the snake - over Brahman - the rope. Only when a Teacher, a Guru throws light and shows us the true nature of this world can we experience the Brahman therein.

The second point is also of immense importance; and what is that second point? When we see the snake we do not see the rope. We cannot accept that object other than snake. We are afraid of it and run away from it. As in a dream, we see a tiger and are terrified by the animal, same way, in our dream of illusory snake, we are afraid of it. A person dreaming of a tiger chasing him gets up all sweating and with palpitating heart, but soon realizes then: 'Oh, what a fool I am; I thought that the tiger was really chasing me!' He thus settles down when he awakens; he understands the truth when his ignorance is destroyed by way of awakening. In case of the snake-rope allegory, similar explanation can be applied. When we come out of ignorance, we see the rope as a rope, and all our fears about the snake disappear. While we have given one example of fear to emphasize the point, it is equally and easily understandable that all our attachments to this world are like that dream. Love, fear, jealousy, hatred, passion, anger, infatuation, and so on surface only because of our mistaken belief about the Rope (Reality) as something else.

15. With reference to the classical allegory of Vedanta philosophy,
- (A) we tend to be subjective depending on certain physical characteristics we obtain during the process of realization.
- (B) darkness symbolises ignorance.
- (C) our perceptions about God make us view a rope as a snake.
- (D) in its higher levels of consciousness, human mind tends to get confused between truth and illusion.

16. According to the passage,
- (A) the most accepted views like the Advaita Vedanta of Shankaracharya etc., talk about the nature of Brahman.
- (B) that which does not change is real.
- (C) each religion is the result of the expression of its unique view regarding the concept of God, world and individual being and their interrelationship.
- (D) only a guru can show us the true nature of the world.

17. The author says that the world cannot be real because
- (A) change is inherent in its nature.
- (B) it tends to change and stabilise over a period of time.
- (C) its characteristic feature is change.
- (D) it is not permanent and is ever changing.

18. Human emotions come into play
- (A) only when our thoughts are clouded due to ignorance.
- (B) because we are unclear about the things we see and perceive.
- (C) if our thinking becomes rigid and does not accept the truth as it is.
- (D) when the human mind reaches higher levels of consciousness.

19. We need to comprehend the nature of Reality from the descriptions given by great seers because
- (A) the process of transcending the limitations of physical entities is possible only for them.
- (B) when in their state of bliss only, their language function of mind seems to be active.
- (C) common man's language function of mind becomes inactive at the final stage of realization.
- (D) they are psychologically empowered to decipher the process of realization.

20. According to the passage,
- (a) scientists tend to believe in the validity of empirical evidence only.
- (b) it is either white or black in the world of scientists, with no shades of grey.
- (c) scientists should consider the divine acts of supreme power.
- (d) scientists maybe putting forward theories like the string theory to show that they can explain all the phenomena in the universe according to their way of thinking.

(A) Only (c) and (d) are true.
(B) Only (b), (c) and (d) are true.
(C) Only (a) and (c) are true.
(D) Only (a), (b) and (d) are true.

PASSAGE – IV

"The right to be left alone." For many this phrase, made famous by Louis Brandeis, an American Supreme Court justice, captures the essence of a notoriously slippery, but crucial concept. Drawing the boundaries of privacy has always been tricky. Most people have long accepted the need to provide some information about themselves in order to vote, work, shop, pursue a business, socialise or even borrow a library book. But exercising control over who knows what about you has also come to be seen as an essential feature of a civilised society.

Some right of privacy, however qualified, has been the major difference between democracies and dictatorships. An explicit right to privacy is now enshrined in scores of national constitutions as well as in international human-rights treaties. Without the "right to be left alone", to shut out on occasion the prying eyes and importunities of both the government and the society, other political and civil liberties seems fragile. Today, most people in rich societies assume that provided they obey the law, they have a right to enjoy privacy whenever it suits them.

They are wrong. Despite a raft of laws, treaties and constitutional provisions, privacy has been eroded for decades. This trend is now likely to accelerate sharply. The cause is the same as that which alarmed Brandeis when he first popularised his phrase in an article in 1890: technological change. In his day, it was the spread of photography and cheap printing that posed the most immediate threat to privacy. In our day, it is the computer. The quantity of information that is now available to governments and companies about individuals would have horrified Brandeis. But the power to gather and disseminate data electronically is growing so fast that it raises an even more unsettling question: in 20 year's time, will there be any privacy left to protect?

Most privacy debates concern media intrusion, which is also what bothered Brandeis. And yet the greatest threat to privacy today comes not from the media, whose antics affect few people, but from the mundane business of recording and collecting an ever-expanding number of everyday transactions. Most people know that information is collected about them, but are not aware how much. Many are puzzled or annoyed by unsolicited junk mail coming into their letter boxes. And yet junk mail is just the visible tip of the information iceberg.

Just consider the amount of information already being collected as a matter of routine – any spending that involves a credit or bank debit card, most financial transactions, telephone calls, all dealings with national or local government. Pioneered in Britain, closed-circuit TV cameras now scan increasingly large swathes of urban landscapes in other countries too. The trade in consumer information has hugely expanded in the past ten years. Is there anyone left on the planet who does not know that use of the Internet is being recorded by somebody, somewhere? Firms are as interested in their employees as in their customers. A recent survey by the American Management Association of 900 large companies found that nearly two-thirds admitted to some form of electronic surveillance of their own workers.

Information is power, so it is hardly surprising that governments are as keen as companies to use data-processing technology. They do this for many entirely legitimate reasons – tracking benefit claimants, delivering better health care, fighting crime and pursuing terrorists. But it inevitably means more government surveillance. A controversial law passed in 1994 to aid law enforcement requires telecom firms operating in America to install equipment that allows the government to intercept and monitor all telephone and data communications, although disputes between the firms and the FBI have delayed its implementation. Intelligence agencies from America, Britain, Canada, Australia and New Zealand jointly monitor all international satellite-telecommunications traffic via a system called "Echelon" that can pick specific words or phrases from hundreds of thousands of messages.

It is always hard to predict the impact of new technology, but there are several developments already on the horizon which, if the recent past is anything to go by, are bound to be used for monitoring of one sort or another. The paraphernalia of snooping, whether legal or not, is becoming both frighteningly sophisticated and easily affordable. Overt monitoring is likely to grow as well. Intelligent software systems are already able to scan and identify individuals from video images. Combined with the plummeting price and size of cameras, such software should eventually make video surveillance possible almost anywhere, at any time. Street criminals might then be observed and traced with ease.

The burgeoning field of "biometrics" will make possible cheap and fool-proof systems that can identify people from their voices, eyeballs, thumbprints or any other measurable part of their anatomy. That could mean doing away with today's cumbersome array of security passes, tickets and even credit cards. Alternatively, pocket-sized "smart" cards might soon be able to store all of a person's medical or credit history, among other things, together with physical data needed to verify his or her identity.

But all of these benefits, like better medical care and crime prevention come with one obvious drawback – an ever-widening trail of electronic data. Because the cost of storing and analysing the data is also plummeting, almost any action will leave a near-permanent record. However ingeniously information-processing technology is used, what seems certain is that threats to traditional notions of privacy will proliferate.

21. As understood from the passage, threat to one's privacy with the advent of computers and information technology is
(A) expected and has to be dealt with in a mature way.
(B) taking its toll on pubic confidence over governments' rules and procedures.
(C) rapidly assuming monstrous proportions.
(D) only natural due to boundary-less global market.

22. "Iceberg", in the context of the passage, implies
(A) a bundle of misuses.
(B) a body of secondary data.
(C) an invisible surveillance.
(D) a routine recording of transactions.

23. The author says one of the following:
(A) In today's world of information technology and computerisation, the term privacy may soon become obsolete.
(B) Surveillance within predetermined limits is acceptable to all people.
(C) Inspite of government's reassurance, there is always a threat of misusing consumers' confidential information.
(D) It is necessary to sacrifice privacy in the larger interest of security.

24. The tone of the passage is:
(A) informative. (B) analytical.
(C) critical. (D) appreciative.

25. The greatest threat to privacy comes from
(A) the intrusive paparazzi.
(B) the inquisitiveness of public towards the private life of public figures.
(C) the routinely recorded business data which is being hijacked by various other entities.
(D) the extensive use of internet.

26. Brandies, during his time, worried about
(A) misuse of personal details collected.
(B) the intrusive nature of media.
(C) the fall-out of technological advances.
(D) the consequences of the absence of governmental support in the war against nosy media.

	Passage 1	Passage 2	Passage 3	Passage 4
No. of words	1011	887	935	898
No. of Qs.	8	6	6	6

EXERCISE – 3
(Recommended Time : 45 Minutes)

Directions for questions 1 to 26: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

The debate centering on the agricultural sector in the World Trade Organization (WTO) has brought forth several interesting dimensions which could have far reaching implications for the very structure of the Agreement on Agriculture (AoA) which defines the policy contours for the sector at present. A fundamental issue that is being raised in this context is the role of non-trade concerns (NTCs) in addressing some of the major areas of concern of the WTO member countries. This new found interest in the NTCs holds particular importance in view of the fact that the AoA is scheduled for an overall review next year.

Although the Agreement on Agriculture emphasises the importance of trade in improving the agricultural sector in the WTO member countries, it nonetheless highlights the need to give due recognition to the various NTCs in this sector. References to the NTCs have been made while setting the broad objectives of the Agreement in the preamble as also in the provisions that seek to chart out the future of the reform process in the sector that the Agreement has initiated.

The preamble to the Agreement puts forth the non-trade concerns in a cogent manner. It states that "commitments under the reform programme should be made in an equitable way among all Members, having regard to non-trade concerns, including food security and the need to protect the environment, having regard to the agreement that special and differential treatment for developing countries is an integral element of the negotiations, and taking into account the possible negative effects of the implementation of the reform programme on least-developed and net food importing developing countries". Food security and protection of the environment have thus been identified as the major NTCs that the AoA was mandated to address. The NTCs also find a mention in Article 20 of the AoA, which indicates that these concerns should be taken on board while continuing with the reform process initiated through the AoA.

Among the more important dimensions of the NTCs that has found articulation in the AoA is food security, a key concern for the developing countries. The provisions of the AoA, however, do not provide for the measures that can be adopted to address these concerns in a holistic manner. The only support for measures aimed at ensuring food security appears in the form of an exemption from the calculation of domestic subsidies, the expenditure which is made on public stockholding of food grains. Expenditure made for accumulation and holding of stocks of products would however be exempt from Aggregate Measurement of Support (AMS) only if these activities form an integral part of a food security programme identified by national legislation. This may include government aid to private storage of products as a part of such a programme. The stock have been subjected to several additional conditions.

According to the AoA, developing countries will be allowed to use public stockholding of grains for food security purposes "providing that the difference between the acquisition price and the external reference price (i.e, the ruling international price) is accounted for in the AMS". A further condition, which governs the use of public stockholding for food security purposes, is that the beneficiaries will have to be targeted. Countries have been given the liberty to give food aid to the poor, but the poor will have to be identified on the basis of "clearly-defined criteria related to nutritional objectives".

These narrowly defined measures that are provided by the AoA to ensure food security thus skirt the larger question as to whether or not trade can support realisation of the objectives of food security, particularly in the developing countries. This assumes importance particularly in view of the fact that even though it has not been emphasised in as firm a manner, there has been a line of thinking which views trade as being the singular basis for ensuring food security in these countries. In so doing, attention has been turned away from the domestic production systems and their capacities to ensure the much needed food security.

Arguments in favour of viewing trade as a means for ensuring food security have assumed that the existence of global surpluses of grains would enable countries to meet their food needs. Such arguments are however made unmindful of the fallacies that lie behind. In the first place, it needs to be pointed out that the mere existence of surpluses does not imply that the poorer countries would have resources to get access to the grains. Secondly, dependence on imports for a necessity like food grains could bring strain on the external payments positions of these countries, which they can ill-afford.

One way of dealing with these problems could be through an increase in the food aid to the most disadvantaged countries, but in the recent years, the flow of food aid has decreased beyond all expectations. And finally, it needs to be pointed out that the ability of the global buffers to take care of the food insecurity has been presented in a somewhat exaggerated manner. Estimates have shown that the level of food stocks have, in the past few years, been continuously below the level which can be considered as the minimum for safeguarding world food security. The Food and Agriculture Organization of the UN (FAO) has estimated that the ratio of end-of-season stocks of food grains to the trend utilisation is 15.7 percent, and this is some-what less than the safe levels from the point of view of food security.

These fragile foundations of the global buffers only emphasize the point that beefing up of domestic production capacities in the food grains sector is possibly the only realistic option before the developing countries as they make efforts to ensure food security of their population. It implies that it is critically important to devise a policy frame-work for the agricultural sector in developing countries that speaks of food first. This is the foremost challenge that the review of the AoA would have to contend with.

1. The central issue that the author deals with in the passage is
   (A) the ways in which countries can ensure food security for their population.
   (B) the importance of non-trade concerns in world trade of agricultural produce.
   (C) the manner in which critical importance of the issue of food security in developing countries has been dealt with in the AoA.
   (D) the importance of trade in improving the production in the agricultural sector throughout the world.

2. Which of the following are the non-trade concerns mentioned in the preamble of AoA?
   (a) Food security.
   (b) Need to protect the environment.
   (c) Special and differential treatment for developing countries.
   (A) Only (a) and (b)
   (B) Only (b) and (c)
   (C) Only (c) and (a)
   (D) All of the three

3. Which of the following statements is not true about AoA?
   (A) The preamble of AoA puts forward the non-trade concerns in a cogent manner.
   (B) AoA is scheduled for a review next year.
   (C) The provisions of AoA provide for the measures to be adopted to address food security concerns in a comprehensive manner.
   (D) All of the above three statements

4. According to the author, which of the following assumptions does the AoA make in tackling the food security problem?
   (A) The beneficiaries of the food security programmes should be specifically targeted.
   (B) Global buffers of food grains are large enough to take care of the problem of food security in developing countries
   (C) Increased food-aid to developing countries can help meet the objectives of food security.
   (D) All of the above

5. What, in the author's opinion, is the solution to the food security problem in developing countries?
   (A) Beefing up of domestic food production capacities by developing countries.
   (B) Beefing up of production capacities in developed countries to increase the levels of global surpluses.
   (C) Improving foreign exchange reserves of developing countries so that they can get access to excess stocks of food grains available with developed countries.
   (D) All of the above

6. Which of the following statements is the author most likely to agree with?
   (A) Trade alone cannot meet the objectives of food security in developing countries.
   (B) Developing countries do not have the necessary resources to buy the excess food grains available with developed countries.
   (C) The ability of global buffers in taking care of food security problem has been exaggerated.
   (D) All the above.

7. As per the author, which of the following is the most important aspect pertaining to food security in developing countries that should be addressed in the review of the AoA?
   (A) Increasing the levels of food production in developing countries.
   (B) Identifying the criteria related to specific nutritional objectives in developing countries.
   (C) Increasing the overall food output so that the surplus reaches the countries in need.
   (D) Devising a policy framework for the agricultural sector that focuses on the food security issue in developing countries.

PASSAGE – II

Three of Plato's dialogues are concerned with politics: the 'Republic' first and foremost, but also the 'Statesman' and the 'Laws'. The 'Republic' goes far beyond politics, not simply into the connected fields of education and the social aspects of literature and art, but also into metaphysics and the theory of knowledge. Its chief political ingredients are its delineation of an ideal state and its account of the various forms in which actual states fail to attain this ideal. Plato's theory of knowledge is brought in to support the view that only the few who have true knowledge should rule. The whole discussion begins with a series of arguments about the nature of justice, directed against the moral scepticism of the Sophists.

Justice is treated in the first two books as a property of individuals and their actions rather than of political systems. Naively superficial conceptions – that it is repaying what one owes or that it is helping friends and harming enemies – are dispatched in a trivial and quibbling fashion. The more serious challenge of Thrasymachus, who maintains that justice is the interest of the stronger, is also none too satisfyingly handled. He is disingenuously manoeuvred into asserting that justice does not pay, which is an answer, not to the question what is justice, but to the question whether justice is worth pursuing. In the 'Gorgias', a sceptical position opposite to that of Thrasymachus is criticized. In the 'Republic' that line of thought is presented in a milder and eminently sensible form by Glaucon, who holds that it is an agreement by which all abstain from injury to others for the sake of self-protection (the central principle of the political theory of Hobbes). Against this, Plato's mouthpiece, Socrates, makes the point that self-protection supplies no motive for abstention from evil-doing that is going to escape detection.

After these ethical preliminaries, explicitly political issues are raised. Socrates says that justice is more clearly perceptible in a large-scale instance, the state, than on the small-scale of the individual soul. He goes on to assert that a state is just and well-ordered to the extent that its citizens are assigned to the positions for which their capacities best fit them: those who are most rational and have real knowledge to the task of ruling it, those conspicuous for energy and spiritedness to that of its defence and the maintenance of order, and the large remainder, who act on impulse and from unreflective appetite, to the production of the goods that are needed by all. Plato infers that a parallel hierarchy of reason, spirit, and desire is what constitutes justice or proper order in the individual soul.

Plato gives much attention to the manner of life and educational preparation of his ruling class of 'guardians'. They are to be chosen partly by heredity and also by selection on the basis of merit. They are to have no personal property but to live in communal barracks, so as to prevent corruption. They are to have no family life: spouses are to be communal and the guardians are to be kept ignorant of the identity of their children, so as to inspire public spirit and prevent favouritism. On its negative side, their education is to shield them from metaphysically and morally deficient forms of art, music and literature. Positively aspiring guardians are to be led by way of mathematics to the highest, most abstractly rarefied level of knowledge (the assumption being that it is a course few will prove qualified to follow). In its concern with the eternal and unchanging, whose nature and relations are apprehended in a purely intellectual way, mathematics is an essential preparation for philosophy, above all for knowledge of the good.

The conviction that the objects of knowledge, and, above all, the good, are abstract and timeless is the first politically relevant thesis of Plato's theory of knowledge. The second is that we must love the highest when we see it, or, more accurately, needs must pursue the good when we know what it is. Virtue is knowledge, as the usual formula puts it. No doubt, in some sense we always do what, at the time and however irrationally or short-sightedly, we take to be somehow the best thing to do. His second thesis is, at any rate, more plausible than his first, that knowledge of the good generally and the knowledge needed by a good ruler is like pure mathematics.

In books 8 and 9 of the 'Republic', Plato considers the varieties of unideal states, presenting them as an unhistorical sequence of progressive degenerations from his speculative ideal of government by the wisest men (or even the wisest man). The ideal society gives way – something Plato finds it hard to explain – to 'timocracy', the rule of soldiers, governed by knightly honour. That gives way, in its turn, to oligarchy, in which the rich replace the honourable. Oligarchy succumbs to democracy and democracy, finally, is displaced by tyranny, the worst of all forms of government.

Concern with the actual forms of government reappears in the two later political dialogues, the 'Statesman' and 'Laws'. Here, Plato sets out the classification of forms of government into rule by one, rule by the few, or rule by the many. He identifies a good and a bad variety of each: monarchy and tyranny, aristocracy and oligarchy, constitutional democracy and lawless democracy. The main topic of the 'Statesman' is whether the state should be run in accordance with a fixed law (an idea altogether absent from the 'Republic') or by the insight of the truly wise. By this stage in his career, disillusioned by his wholly fruitless utopia-building efforts on behalf of the tyrants of Syracuse, Plato concedes that the discretionary ideal is unrealizable and, therefore, that law is essential to a well-ordered state.

In the 'Laws', this watering-down of the proposals of the 'Republic' is carried out in detail. Many of the themes of the earlier dialogue recur, such as the equality of women and the need for controlled and organised education. In conformity with the replacement of individual wisdom by impersonal law is the concession of marriage (under a measure of public control) and of property to the rulers (also within limitations). The second-best state that Plato prescribes, in face of the weakness of human nature, seeks harmony by allowing some constitutional role to all citizens and not just a small intellectual elite. Social order is to be secured not by the subjection of the foolish to the wise but by a balance of forces.

For all its impracticality and indifference to the real needs of rulers, Plato's 'Republic' has been persistently revered: it was admired, for example, by Rousseau and by liberals prepared to divert their attention from the more totalitarian aspects of the project. It inspired the creation of the examination-selected civil service of the final, not inglorious, century

of the British Empire and it remains the most seductive presentation of intellectual elitism, attractive to academics, for the elevated, if laborious and ascetic place it accords them in the social scheme of things.

8. Which of the following statements can be attributed to the author regarding Plato's 'Republic'?
(A) Justice is the prerogative of the strong only.
(B) Only a giant state is capable of maintaining order, not a small group of elite.
(C) The abstemious lifestyle and the educational preparation it suggests for the ruling elite is highly unrealistic.
(D) Plato tries to identify the characteristics of an ideal state which in reality does not exist.

9. With what argument does Socrates counter Plato's opinion that it is within man's discretion to be just to ensure his self-protection?
(A) A person will refrain from committing evil deeds only when there is a chance that they can get noticed.
(B) Man will renounce crime if there is no necessity of self-protection.
(C) Man can attend to simple problems only while doing justice.
(D) When there are governing laws, man will always try be objective.

10. Pick the odd man out.
(A) Republic (B) Statesman
(C) Gorgias (D) Plato

11. According to the passage, in his work, 'the Republic', Plato fails to
(A) explain how and why an ideal society can fall into chaos.
(B) justify how spiritually oriented training and morality based education can fail the guardian class in its way of functioning.
(C) highlight the role that can be played by laws and regulations under an anarchy.
(D) explain how democracy, where common man is the focus, degenerates into tyranny where man's rights are not respected.

12. When Plato's works, the 'Republic' and the 'Laws', are compared, we see that
(A) his disappointment with the tyrants of Syracuse has forced him to recant whatever he said in the 'Republic'.
(B) the focus shifts from justice that is subjective of a small group to that of objective laws of a state.
(C) the individual principle-based justice gives way to a rule-based external agent (i.e.) government.
(D) man from his elevated superhuman status is brought down to a mortal level where to err is human.

13. The common thread that runs through the three works of Plato is
(A) the central role of ethics – at individual and government levels.
(B) the search for an ideal society where justice is a way of life.
(C) the role of a monarch or a ruler in maintaining an orderly state.
(D) the most suitable form of governance.

14. Identify the statement which is true in view of what is attributed to Socrates in the passage.
(A) The better the fit between an individual's position in a state's governance and his innate capabilities, the more just the state.
(B) The onus of maintaining an ordered state rests on the personal morality of the people in power.
(C) An unprecedented level of skill in law and administration separates a just ruler from an unjust one.
(D) Justice is perceptible on a large scale in the state just as it is evident on a small scale in the individual.

15. The statement that reflects what is being said in the work, the 'Gorgias' is:
(A) Justice does not pay and is hence not worth pursuing.
(B) Justice is a conspiracy of the weak to keep down the strong.
(C) Justice is defined as the interest of the stronger.
(D) Man is not just by nature but he abstains from crime only to protect himself.

16. According to the 'Republic', the field of politics is interrelated to various fields like
(A) education.
(B) metaphysics and the theory of knowledge.
(C) social aspects of literature and art.
(D) all the above

17. One of the premises made behind the idea of choosing mathematics as a qualifying subject for the class of guardians, according to Plato, is that
(A) it acts as a natural filter, eliminating the apparently unsuitable candidates.
(B) the theory of knowledge it provides can stand empirical validation.
(C) it is the only subject that has the principle of unchanging truth at its core.
(D) it is next only to philosophy in its search for objective truth.

18. The main principle of Plato's 'Laws' is
(A) the equal distribution of power among various classes of society.
(B) the constitutional role played by the elite group.
(C) the inescapability of law.
(D) the futility of law.

PASSAGE – III

The world as an art is the play of the Supreme Person revelling in image making. Try to find out the ingredients of the image - they elude you, they never reveal to you the internal secret of appearance. In your effort to capture life, as expressed in living tissue, you will find carbon, nitrogen and many other things utterly unlike life, but never life itself. The appearance does not offer any commentary of itself through its material. You may call it Maya and pretend to

disbelieve it, but the great artist, the Mayavin, is not hurt. For art is Maya, it has no other explanation but that it seems to be what it is. It never tries to conceal its evasiveness, it mocks even its own definition and plays the game of hide and seek through its constant flight in changes.

And the life which is an incessant explosion of freedom finds its metre in a continual falling back in death, every day is a death, every moment even. If not, there would be an amorphous desert of deathlessness eternally dumb and still. So life is Maya, as moralists love to say, it is and is not. All that we find in it is the rhythm through which it shows itself. Are rocks and minerals any better? Has not science shown us the fact that the ultimate difference between one element and another is only that of rhythm? The fundamental distinction of gold from mercury lies in the difference of rhythm in their respective atomic constitution, like the distinction of the king from his subject which is not in their different constituents but in the different metres of their situation and circumstances. There you find behind the scene the Artist, the Magician of rhythm, who imparts an appearance of substance to the unsubstantial.

What is this rhythm? It is the movement generated and regulated by harmonious restriction. This is the creative force in the hand of the artist. So long as words remain in uncadenced prose form, they do not give any lasting feeling of reality. The moment they are taken and put into rhythm they vibrate into a radiance. It is the same with the rose. In the pulp of its petals you may find everything that went to make the rose, but the rose which is Maya, an image is lost ; its finality which has the touch of the infinite is gone. The rose appears to me of movement within that stillness, which is the same as the dynamic quality of a picture that has a perfect harmony. It produces a music in our consciousness by giving it a swing of motion synchronous with its own. Had the picture consisted of a disharmonious aggregate of colours and lines, it would be deadly still.

In perfect rhythm, the art-form becomes like the stars, which, in their seeming stillness, are never still, like a motionless flame which is nothing but movement. A great picture is always speaking, but news from a newspaper, even of some tragic happening is still-born. Some news may be a mere commonplace in the obscurity of a journal; but give it a proper rhythm and it will never cease to shine. This is art. It has the magic wand which gives undying reality to all things it touches, and relates them to the personal being in us. We stand before its productions and say: I know you as I know myself, you are real.

19. According to the passage,
(A) art is not real.
(B) rhythm is the creative force in the hand of the artist.
(C) moralists believe that life is Maya.
(D) Maya and art are not linked to each other.

20. According to the passage, which of the following statements is true?
(A) The ultimate difference between one element and another is only that of the rhythm.
(B) In perfect rhythm art form becomes like the stars-which in their seeming stillness are never still.
(C) The fundamental difference between gold and mercury is in the difference of rhythm in their atomic constituents.
(D) All of the above.

21. According to the passage, which of the following statements is true?
(A) Art gives undying reality to all things it touches and relates them to the personal being in us.
(B) Art is Maya and has no other explanation but that it seems to be what it is.
(C) Artist imparts an appearance of substance to the unsubstantial by providing the rhythm.
(D) All of the above.

22. According to the passage, the difference between a king and his subjects is:
(A) Their constituents.
(B) Same as that between gold and mercury.
(C) The different metres of their situation and circumstances.
(D) Rhythm.

23. Which of the following is most suitable as a title for this passage?
(A) Art form in rhythmic style - a study in contrasts.
(B) Maya and the Mayavin - an analysis.
(C) The Definition of Infinity.
(D) The Meaning of Rhythm.

24. What, according to the author, is life?
(A) An incessant explosion of freedom.
(B) An amorphous desert of deathlessness.
(C) Something that seems to be what it is.
(D) All of the above.

25. In the example given in the passage what is lost when a rose is pulped?
(A) The radiance
(B) The Maya
(C) The image
(D) The fragrance

26. In one's effort to capture life as expressed in living tissue what does one literally find?
(A) Maya (B) Rhythm
(C) Death (D) None of these

	Passage 1	Passage 3	Passage 4
No. of words	999	1179	580
No. of Qs.	7	11	8

EXERCISE – 4

(Recommended Time : 45 Minutes)

Directions for questions 1 to 25: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

Science consists of knowing, Art consists of doing. What I must do in order to know, is Art subservient to Science: What I must know in order to do, is Science subservient to Art.

Art, then, is defined by two broad distinctions: first, its popular distinction from Nature; and next its practical and theoretic distinction from Science. Both of these distinctions are observed in the terms of our definition given above. Within the proper limits of this definition, the conception of Art, and the use of the word for it, have undergone sundry variations.

These variations correspond to certain vicissitudes or developments in the order of historical facts and in society. The requirements of society, stimulating the ingenuity of its individual members, have led to the invention of arts and groups of arts, constantly progressing, with the progress of civilization, in number, in complexity and in resource.

The religious imagination of early societies, who find themselves in possession of such an art or group of arts, forgets the history of the invention, and assigns it to the inspiration or special grace of some god or hero. So the Greeks assigned the arts of agriculture to Triptolemus, those of spinning and navigation to Athena, and of music to Apollo. At one stage of civilization one art or group of arts is held in higher esteem, another at another. In societies, like most of those of the ancient world, where slaves were employed in domestic service, and upon the handicrafts supplying the immediate utilities of life - food, shelter and clothing - these constituted a group of servile arts. The arts of husbandry or agriculture, on the other hand, have alternately been regarded as servile and as honourable according as their exercise has been in the hands of a subject class, as under feudal institutions, or, as under the Roman republic, of free cultivators. Under feudal institutions, or in a society in a state of permanent war, the allied arts of war and of government have been held the only honourable class.

In commercial states, like the republics of Italy, the arts of gain, or of production (other than agricultural) and distribution, have made good their title to equal estimation and greater power beside the art of captains. But among peaceful arts, industries or trades, some have always been held to be of higher and others of lower rank; the higher rank being assigned to those that required larger operations, higher training, or more thoughtful conduct, and yielded ample returns - the lower rank to those which called for simple manual exercise, especially if such exercise was of a disagreeable or degrading kind. In the cities of Italy, where both commerce and manufactures were for the first time organized on a considerable scale, the name arte, Art, was retained to designate the gilds or corporations by which the several industries were exercised; and, according to the nature of the industry, the art was classed as higher or lower (maggiore and Minore).

The arts of which we have hitherto spoken have arisen from positive requirements, and supply what are strictly utilities, in societies; not excluding the art of war, at least so far as concerns one-half of war, the defensive half. But war continued to be an honourable pursuit, because it was a pursuit associated with birth, power and wealth, as well as well as with he virtue of courage, in cases where it had no longer the plea of utility, but was purely aggressive or predatory; and the arts of the chase have stood in this respect in an analogous position of those of war.

There are other arts which have not had their origin in positive practical needs, but have been practiced from the first for pleasure or amusement. The most primitive human beings of whom we have any knowledge, the cave-dwellers of the Paleolithic period, had not only the useful art of chipping stones into spear-heads, knife heads and arrow-heads, and making shafts or handles of these implements out of bone; they had also the ornamental art of scratching upon the bone handle the outlines of the animals they saw mammoth, rhinoceros or reindeer - or of carving such a handle into a rude resemblance of one of these animals. Here we have a skill exercised, in the first case, for pure fancy or pleasure, and in the second, for adding an element of fancy or pleasure to an element of utility. Here, therefore, is the germ of all those arts which produce imitations of natural objects for purpose of entertainment or delight, as painting, sculpture, and their subordinates; and of all those which fashion useful objects in one way rather than another because the one way gives pleasure and the other does not, as architecture and the subordinate decorative arts of furniture, pottery and the rest.

Arts that work in a kindred way with different materials are those of dancing and music. Dancing works with the physical movements of human beings. Music works with sound. Between that imitative and plastic group, and the group of these which only produce motion or sound and pass away, there is the intermediate group of eloquence and the drama, which deal with the expression of human feeling in spoken words and acted gestures. There is also the comprehensive art of poetry, which works with the material of written words, and can ideally represent the whole material of human life and experience. Of all these arts the end is not use but pleasure, or pleasure before use, or at least pleasure and use conjointly.

In modern language, there has grown a usage which has put them into a class by themselves under the name of the Fine Arts, as distinguished from the Useful or Mechanical Arts. Nay more, to them alone is often appropriated the use of the generic word Art, as if they and they alone were the arts. And further yet, custom has reduced the number which the class-word is meant to include.

When Art and the works of Art are now currently spoken of in this sense, not even music or poetry is frequently denoted, but only architecture, sculpture and painting by themselves, or with their subordinate and decorative branches.

In correspondence with this usage, another usage has removed from the class of arts, and put into a contrasted class of manufactures, a large number of industries and their products, to which the generic term Art, according to our definition, properly applies. The definition covers the mechanical arts, which can be efficiently exercised by mere trained habit, rote or calculation, just as well as the fine arts, which have to be exercised by a higher order of powers.

But the word Art, becoming appropriated to the fine arts, has been treated as if it necessarily carried along with it, and as if works to be called works of art must necessarily possess, the attributes of free individual skill and invention, expressing themselves in ever new combinations of pleasurable contrivance, and seeking perfection not as a means towards some ulterior practical end but as an ideal end in itself.

1. According to the passage, some 'peaceful arts' have been given higher ranking than others due to all the following except
(A) They required larger operators.
(B) They were conducted in a smoother manner than the lower ranked arts.
(C) They yielded better returns.
(D) They required higher training.

2. The Greeks assigned the arts of spinning and navigation to
(A) Apollo. (B) Olympics.
(C) Athena. (D) Zeus.

3. According to the author, the art of war has continued to be an honourable pursuit because
(A) it was associated with birth, power, courage and wealth.
(B) it was aggressive and predatory.
(C) it helped the people in safeguarding their territories.
(D) it gave a chance to the warriors to display their valour and patriotism.

4. Which of the following, according to the author, has led to the growth of arts and group of arts?
(A) They have progressed along with the progress of civilization.
(B) The need to stimulate the ingenuity of the people.
(C) The natural creativity of primitive people.
(D) The requirements of the society.

5. The author quotes arts like music, poetry, dancing to describe that their end is
(A) the use to which they are put.
(B) pleasure before use.
(C) pleasure and use.
(D) Both (B) and (C).

PASSAGE – II

While his professional work is primarily in elementary particle physics, Steven Weinberg became widely known to the general public with the publication of a book on cosmology, *The First Three Minutes* (1977), which presented a lucid and fascinating story of the early development of the universe with style and elegance. His new book, *Facing Up: Science and Its Cultural Adversaries*, which consists of a collection of twenty-three equally well-written essays, documents the personal commitment of the author to promoting and defending his scientific views. Weinberg captures the interest of his readers by combining balanced judgments and modest claims about current scientific theory with a passionate defense of reductionism.

While Weinberg defends reductionism, he is careful to distinguish it both from what he calls “positivism,” which he understands to be a narrow empiricism, and from “petty reductionism,” which seeks to reduce everything to elementary particles. The reductionism Weinberg advocates is the program of reductive explanation of physical phenomena by recourse to even more fundamental and simple laws that are supposed to account for the unity of the universe. He shows that this was already Newton’s vision and continued to be the driving force behind the great theories of the last century, those of General Relativity and the standard quantum field theory. Going further, he predicts that such reductionism will one day produce a “final” theory that can account for the unity of the universe.

Up to this point, Weinberg’s defense of reductionism makes considerable sense. Yet the question remains as to whether explanation by laws provides the only or the ultimate explanation for the unity of the universe. The concept of law involves abstraction from particularities, but those particularities have to be taken into consideration when those laws are applied to the course of natural events. With regard to the history of the universe, Weinberg himself speaks of “historical contingencies” in the history of the solar system and in the development of life. He also acknowledges the idea of an “emergence” of forms of higher organization from increasingly complicated systems. But doesn’t that suggest that the unity of the universe is finally a unity of history, which is different from the generality of laws? And history is always a sequence of contingent events, regardless of the laws that may prevail within the flow of those events. Perhaps, then, the modesty of the scientist might properly be applied to his larger project of subsuming the universe as a whole under a universal concept of law. Such a modest approach might have to give up the quest for the ultimate and most comprehensive description of the nature of the universe. But it would make room for some additional, philosophical reflection on the reality of nature.

One of the most important contributions of Weinberg’s book is his ongoing argument against the “social constructionists” who question the truth claims of science. This is an issue of very general importance, far beyond the philosophy of science. With every assertive sentence, we raise truth claims that cannot be reduced to social conventions. Science is only a particularly obvious case. Weinberg acknowledges the influence of social and cultural conditions in the history of science. But these influences do not weaken the truth claims of scientific theories. The same is true of any other truth claims we raise in everyday life or in other fields of culture. The “realism” of science, which Weinberg advocates, might serve as an example and antidote against the excesses of postmodernism.

The "cultural adversaries" of science to whom Weinberg refers in his title are those social constructionists who tend to relativize the truth claims of scientific theories. But even worse than these academic theorists would be an alliance between the "antiscientific intelligentsia inside the universities" and "the enormous force of religious belief." Here, apparently, he has in mind the religious fundamentalism of the creationists. But could such an alliance pose a real threat to the cultural acceptance of science? Is not science pampered by the political establishment in Western societies like no other intellectual discipline? Among the general public, scientists are highly regarded, and most religious people share in that positive appreciation of science, since they do not believe that science and religion are opposed to one another.

While in the course of modern history there have been occasions when science has opposed religious teaching as well as other traditional ways of looking at the world, the most creative scientists have far more often been motivated by religious inspiration. Moreover, Christian theologians and churchmen have frequently and gratefully received the new perspectives offered by scientific discoveries. This is true even in the case of Darwinism, which was one of a number of evolutionary theories proposed in the nineteenth century, many of which arose from religious reflection. At the present moment, when the number of institutions that seek to foster dialogue between religion and science continues to grow, most religious people view science as a positive pursuit that at the deepest level harmonizes with their faith.

In fact, such a positive attitude is arguably easier to maintain at the present moment than it was in earlier centuries, since Big Bang cosmology removes the apparent contradiction between the biblical doctrine of creation and the belief in a temporal and spatial infinity of the world that had been taken for granted during two centuries of scientific exploration. Of course, the assumption of an origin of the universe at some finite point in the past does not "prove" the biblical doctrine of creation, but it is "consonant" with it, to invoke the useful term of Ernan McMullin.

The same applies to the idea of God as creator. Weinberg takes a skeptical position on this matter, and some of his arguments are not without plausibility. He dealt with this issue more extensively in his earlier book *Dreams of a Final Theory* (1993), in which he devoted an entire chapter to "the question of God." Even a Christian theologian can share Weinberg's reservations concerning the stronger versions of the anthropic principle and the related idea of a "designer God." The idea of a designer sounds rather anthropomorphic, and it is often presented in forms that are hardly consonant with God's infinity and eternity. In the Bible, the contingency of finite reality of each event and even of the world as a whole, including the element of order within it, is far more important in expressing its dependence upon God the creator.

Weinberg has little to say on this issue, which is decisive for those who maintain the rationality of belief in a creator God. The element of design enters the picture only as an implication that follows from the act of creation and God's ongoing relation to the universe as a whole—a whole within which every part has its proper place. Of course, such a view culminates in the problems of theodicy, and here the Christian has to join Weinberg in affirming that all of our knowledge is approximation, even our theology. Not until the eschatological consummation of history will we know even as we are known by God.

6. How does Weinberg bolster the truth claims being advocated by the emerging scientific theories?
(A) By making balanced judgements about current scientific theory.
(B) By countering the arguments of the group that raises questions on the truth claims of science.
(C) By proposing a few radical theories that would silence critics of the truth claims of science.
(D) By doing all of the above.

7. Which of the following is true of Weinberg's concept of reductionism?
(A) It is akin to narrow empiricism.
(B) It reduces everything to elementary particles.
(C) It uses fundamentally complex laws to illustrates the unity of our universe.
(D) It uses laws that explain the unity of the universe.

8. Which of the following is true regarding Weinberg?
(a) Weinberg is sceptical of the existence of God and deals with this issue in his book "Dreams of a Final Theory"
(b) Weinberg has little to say regarding the issue which is critical to those who believe in a "creator" God.
(c) Weinberg believes that the alliance of the anti-science group from the universities and groups with strong religious moorings would be potentially less destructive than the 'Social constructionists'.
(A) Only (a) (B) Only (b)
(C) Only (a) and (b) (D) Only (b) and (c)

9. The slackening of the belief by scientists of the existence of a law which governs the universe would lead to
(A) philosophical cogitation on the reality of nature.
(B) abandonment of the holy grail of reductionism, which could one day produce a final theory that would account for the unity of the universe.
(C) a moral victory for the social constructionists and disgrace for the scientific community.
(D) Both (A) and (B).

10. Which of the following could be responsible for most religious people viewing science positively?
(a) The partial resolution of the dichotomous and convergent views held by scientists and religious groups.
(b) The proposing of the Big Bang theory.
(c) The influence of the advances of modern science which has led to a significant improvement in the quality of life.
(d) Scientists are respected by the general public.
(A) Only a (B) Only b
(C) c and d (D) a and b

11. Which of the following is definitely true in the context of the passage?
(A) None of the truly creative scientists have been motivated by religious beliefs.
(B) Darwinism, though apparently conflicting with religious beliefs, has been accepted by many Christian theologians.
(C) Most religious people are opposed to science as they feel that it has negatively affected the spiritual evolution of humans.
(D) Unlike the evolutionary theories proposed in the nineteenth century, Darwinism did not arise from religion reflection.

PASSAGE –III

Emile Durkheim, the first person to be formally recognised as a sociologist and the most scientific of the pioneers, conducted a study that stands as a research model for sociologists today. His investigation of suicide was, in fact, the first sociological study to use statistics. In Suicide (1964, originally published in 1987) Durkheim documented his contention that some aspects of human behaviour - even something as allegedly individualistic as suicide - can be explained without reference to individuals.

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

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

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

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

12. In his study of suicide Durkheim's main purpose was
(A) to document that suicide can be explained without reference to the individual.
(B) to provide an explanation of the variation in the rate of suicide across societies.
(C) to categorise various types of suicide.
(D) to document that social behaviour can be explained by social rather than psychological factors.

13. According to Durkheim, suicide rates within a social entity can be explained in terms of
(A) Absence of social ties.
(B) Disruption of social regulation.
(C) Nature of social integration.
(D) All of the above.

14. Since single adults are not heavily involved with family life they are more likely to commit suicide which Durkheim categorised as
(A) anomic suicide.
(B) altruistic suicide.
(C) egoistic suicide.
(D) (B) and (C).

15. Higher suicide rate during rapid progress in a society is a manifestation of
(A) altruistic suicide.
(B) anomic suicide.
(C) egoistic suicide.
(D) all of the above.

16. Ritual suicide of Hindu widows on their husbands' funeral pyres was
(A) a manifestation of strong social integration.
(B) an example of brutality against women.
(C) an example of anomic suicide.
(D) an example of egoistic suicide.

17. Increase in the suicide rate during economic depression is an example of
(A) altruistic suicide.
(B) anomic suicide
(C) egoistic suicide.
(D) Both (A) and (C).

18. According to Durkheim altruistic suicide is more likely among
(A) military personnel than among civilians.
(B) single people than among married people.
(C) people involved in nationwide economic crises.
(D) people caught up in the throes of change.

19. To support his contentions, Durkheim relied on the following indicators
(A) Social behaviour is explicable predominantly through social factors.
(B) Suicide is contingent upon the degree of regulation and interaction.
(C) Recognising sociology is to acknowledge that society is susceptible to scientific investigation.
(D) All of the above.

20. Basing himself on his own indicators, Durkheim was
(A) right on some counts not others.
(B) vindicated on all counts.
(C) wrong but did not realise that he was wrong.
(D) substantially correct but formally wrong.

PASSAGE – IV

Mother Nature is taking over. An extraordinary feminisation process has begun to affect Britain's wildlife – and scientists warn it could ultimately dismantle the evolutionary process that has existed for 3.5 billion years. A trend first noted in whelks is starting to spread rapidly among other wildlife species in the food chain. The first national survey of 42 rivers by the UK Environment Agency has just been completed and it found that a third of male fish are growing female reproductive tissues and organs. Effects were most pronounced in younger fish, raising grave implications for future stocks.

Scientists now fear that seals, dolphins, otters, birds such as asperegrine falcons and even honeybees are heading towards a unisex existence that would lead to extinction. Blame has fallen on the increasing prevalence of a group of chemicals known as endocrine disruptors. These are found in plastics, food packaging, shampoos and pesticides and accumulate in the environment. They can mimic the female hormone oestrogen when ingested. A reduction in the size of male genitals and parts of the testes turning into ovary tissue are among the symptoms. As the effect of the chemicals starts to creep up the food chain, concern will mount over the potential effect on human health amid increasing evidence of falling sperm count and infertility among men.

Charles Tyler, Professor of environmental and molecular fish biology at the University of Exeter in south-west England, who is leading an international team studying the impact of so-called gender-bending chemicals, warns that a point where a species can no longer reproduce is a very real concern. Others studying the phenomenon say the feminisation process is a warning from nature that a nightmare is about to unfold. Pressure will soon resume on politicians, to curb the use of 'gender-bending' chemicals.

Environmentalists will point to research revealing that honeybees, so vital for the pollination of plants, were found to display a lower sex drive with fewer eggs laid by the queen after exposure to endocrine disruptors. They also point to recent studies involving bottlenose dolphins in the North Sea. Again, the presence of chemicals has been linked to an increase in birth defects, most notable among male specimens, along with more infant deaths, which has resulted in an ageing of the population. So far, the UK government has agreed to fund studies into suspicions that the otter's comeback after decades of decline will be hampered by the feminising effects of the chemicals.

A separate study has just been funded into the dipper, a bird, which feeds on invertebrates taken from the rivers. Tyler is among those who have complained that the huge gap in scientific knowledge over gender-bending pollutants has so far prevented any action in the outlawing of chemicals. Toxicology expert Andreas Kortenkamp of the University of London's school of pharmacy, believes that the government has 'grossly underestimated' the chemicals' effects. He believes that current safeguards to protect wildlife are grossly inadequate. In particular, he warns that nothing is being done to calculate how cocktails of chemicals react in the environment. More than 100,000 synthetic chemicals remain authorised for use, with the European Union holding a list of 550 potential endocrine disruptors.

It is not yet known precisely which ones have altered the male reproductive organs of bream, carp, roach and gudgeon or caused hormone disruption among grey seal pups in the North Sea. Bees were found to be affected by chemicals used commonly on crops in the UK countryside. The findings coincide with renewed concern over fertility levels among men. Sperm counts have fallen by a third between 1989 and 2002, according to some studies, while one in six British couples now experiences difficulty in conceiving. Contaminated drinking water caused by the by-products of the contraceptive pill flowing back into the system is one of the explanations put forward. Justin Woolford, a spokesman for the WWF (formerly the World Wide Fund for Nature), said: "What we do to wildlife we ultimately do to ourselves." Yet almost two years have passed since the WHO urged governments to investigate the effects of gender-bending chemicals.

21. The evidence of gender-bending is seen in
(a) birth defects among male dolphins in the North Sea.
(b) fewer eggs laid by honeybees after exposure to endocrine disruptors.
(c) young male fish developing female reproductive tissue.
(d) the feminisation displayed by wildlife in Britain.
(A) Only (a) and (b) (B) Only (b) and (d)
(C) Only (a) and (c) (D) All of the above

22. According to Charles Tyler, the gender-bending chemicals have not been outlawed so far because
(A) scientific knowledge about gender-bending pollutants is not comprehensive enough.
(B) the government has grossly underestimated the effects of these chemicals.
(C) we are helpless in the face of a cocktail of chemicals.
(D) the scientists have not spoken against it unanimously.

23. We can infer from the passage that the opening sentence refers to
(A) the process of feminisation that has been witnessed in whelks.
(B) the warning from nature that a nightmare is about to be unleashed.
(C) the effects of gender-bending chemicals.
(D) nature asserting herself against infringement on her territory.

24. According to the passage, plastics are the culprits in 'feminisation', in so far as
(A) they are non-biodegradable.
(B) their production and use is not restricted.
(C) they contain a mixture of chemicals.
(D) they have chemicals that mimic the female hormone, oestrogen.

25. Which of the following options summarizes para 2 of the passage in the most appropriate manner?

(A) The increasing prevalence of chemicals called 'endocrine disruptors' found in synthetic goods which led to the feminisation of various organisms is bound to impact human health and lead to infertility among men.

(B) The accumulation of chemicals called 'endocrine disruptors' found in synthetic goods in the environment is leading to feminisation of various organisms raising concerns over the impact on human health and infertility among men.

(C) Concern over infertility among men stems from the prevalence of chemicals called 'endocrine disruptors' in the environment, which led to the feminisation of several organisms and their subsequent extinction.

(D) Marine animals, birds and insects are on the verge of extinction due to the presence of toxic substances called 'endocrine disruptors' raising concern over the impact on human health and infertility among men.

	Passage 1	Passage 2	Passage 3	Passage 4
No. of words	1187	1180	439	679
No. of Qs.	5	6	9	5

EXERCISE – 5

(Recommended Time : 45 Minutes)

Directions for questions 1 to 24: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

It would evoke nothing short of amusement and may be even derision to be told that some so-called scientists not even remotely acquainted with a particular area of study or a body of systematised knowledge should not only be making claims of research in it, but worse, go on to announce in the pages of a "prestigious" journal that their findings discredit it. But this is precisely what is happening in sections of the 'scientific community' in the west in its tirade against Jyotisha or astrology and which is being lapped up eagerly by segments of the media in our country. This phenomenon, apart from its entertainment value, is a sad reflection on the quality or lack of it in "research studies" claimed in the west with the avowed objective of denigrating astrology. A case in point is the recent sensational claims by Prof. Ivan W. Kelly (Department of Psychology, University of Saskatchewan, Saskatchewan, Canada) and another, Prof. Geoffrey Dean (a scientist from Perth, Australia) in an article "Is astrology relevant to consciousness and Psi?" from the Journal of Consciousness Studies (10, No. 6-7, 2003). This article is supposed to have thrown sections of the media into frenzied excitement that finally astrology had been debunked.

In order to both appreciate and evaluate the worth of such claims, certain questions need to be critically examined and honestly answered. The foremost would be what constitutes the content of Jyotisha, the subject claimed of the research study. The eligibility of those conducting research must be verified if their findings are to be taken seriously. Lastly, the findings themselves must be carefully reviewed and artefacts, if any, used to nudge conclusions, identified.

The whole idea of the science of Jyotisha started with the Hindus of ancient India as did many other branches of knowledge wrongly believed to have originated in the west. The ancient Indians not only tried to understand the inner universe of the human mind and soul (Pindanda) but grappled equally hard to comprehend the external universe (Brahmanda) starting with the earth, the centre of their observations. Instead of resting content with it, the ancient Indians moved on to explore the solar system and the stellar systems beyond, dotting the skies. They discovered that the inner and outer universes were not distinct islands divorced from each other. They had a link which was as indisputable as it was hard to prove. And so developed Jyotisha or Vedic astrology which links man with the cosmos.

The Hindus were the first to use mathematics and logic for discovering the truths of Nature. They then developed their arguments on truths already verified and proceeded on sound methods of reasoning to arrive at conclusions. Hinduism was the earliest form of incisive and sublime thinking to develop in the world and it never had to contend with other religious and dogmatic schools of thought to capture the heart of the true thinker in man, the scientist in him. It had no holy book like the Bible or the Koran or priesthood or persecution opposing new ideas, thoughts and truths that stood the test of time. And it was in such a congenial atmosphere of unfettered intellectual adventurism and liberty that the sciences — mundane and spiritual — including Vedic astrology developed.

Jyotisha or Vedic astrology is not confined to the solar system alone although it begins with it. The Hindu fixed Zodiac is the Sidereal Zodiac and star-based. The planets are spread along the Zodiac of 27 constellations and are influenced by the constellations they occupy. That means these stars or star-systems which actually are sun-systems (far beyond the solar system) have a role in the scheme of astrology. The 9 Grahas or planets and the 27 constellations together with the 12 signs form the tools of the astrologer.

Dr. Raman who may rightly be described as the Father of Modern Astrology, identifies the three schools of astrology as of Parasara, Jaimini and Nadi. Therefore any astrological postulate to merit validity, for application or experiment, must be

drawn from any of these schools. Otherwise, it cannot be treated as valid in astrology. Though each of these schools of thought has its own method of prediction, there is considerable overlapping as well as interdependence of dicta in drawing conclusions but that is not relevant to our present discussion.

The Brihat Parasara Hora is the most authoritative text of astrologers and deals with both Parasari and Jaimini astrology. The backbone of Parasari astrology is the Rasi chart read against the backdrop of the Dasa system. There are as many 32 Dasa systems to be applied under different conditions. But it is the Vimshottari time-scale of 120 years that has been generally accepted in astrology circles as the most reliable in deciphering events and occurrences. Under it, the optimum span of human life is 120 years. The Vimshottari Dasa system is based on the Nakshtra occupied by the Moon at birth. Results are deduced on the basis of planetary ruler ships.

The unique feature of Parasari astrology, with which no 'scientist' appears to be familiar with, is what are called Yogas or combinations and permutations of different planets. Sometimes, the Yogas spill into the Navamsa chart also. All Yogas can broadly be divided into Yogas and Arishtas. Yogas are fortunate combinations — for success, prosperity, health, fame and so on. Arishtas cover misfortune — deaths, deformity, tragedies, ill-health. Yogas in turn, in the sense of beneficial Yogas, can be Raja Yogas (political power, pomp, pelf), Dhana Yogas (combinations for wealth) or Gnana Yogas (Yogas for knowledge and spirituality). There are other kinds of Yogas also attributed specific results. Yogas drastically alter the results in a horoscope and are extremely important in interpretation.

In Jaimini, the aspects are reckoned differently. There are different Dasa systems but they are sign-oriented. Depending upon the rising sign at birth, the order and extent of Dasas such as Chara, Trikona and other Dasas are determined. Karakas take precedence over lordships. Karakas are natural significators. For example, depending upon the longitude of planets signwise, we have the Atmakaraka, the chief or prime planet and all important in Jaimini astrology. In Parasara, the Karakas are fixed and the same for all charts. In Jaimini, the Karaka is determined on the basis of the longitude of a planet with reference to the beginning of the sign. The Karakas differ for different charts in Jaimini.

According to the Nadi system, each sign of the Zodiac is divided into 150 parts so that each part equates to 12' of arc or 48 seconds of time. Each of these parts, in turn, is further split into 2 parts — the Poorvabhaga (first part) and the Uttarbhaga (second part). Depending upon how correctly the exact part under which a birth takes place can be identified, a general outline of the pattern of life awaiting the native can be obtained. Of course, for this certain other planetary clues must be matched. Therefore, according to the Nadi system of prediction, which has for hundreds of years in our country boasted of breathtakingly accurate predictions, each arc of 24 seconds of time gives rise to a distinct destiny pattern. That makes for 3600 basic patterns a day, each unique in its own way and reflecting in all human births around the globe. The method of delineation of results according to the Nadi system is, however, not easy and one is led through a maze of astrological clues before one can pitch on the right destiny pattern which is given a specific name and works for a birth under a specific 24 second time period.

How many who claim to test astrology are even aware of what constitutes astrology?

1. Pick the choice which has the statements pertaining to the Hindu fixed Zodiac.
(a) It is based on constellations or fixed stars.
(b) The planets are said to be influenced by the constellations they occupy.
(c) There are 9 planets, 27 constellations and 12 signs in this Zodiac.
(d) Star systems that are beyond our solar system are also said to exert influence.
(A) Only (a)
(B) Only (a) and (d)
(C) Only (b) and (c)
(D) All of the above four statements.

2. According to the Nadi system,
(a) a general prediction about the course of life of a native can be made depending on the specific 24 second time period.
(b) the Zodiac is on the whole divided into 150 parts.
(c) the second half of the 12' arc is called Uttarbhaga.
(d) though difficult, it may be possible to make accurate predictions.
(A) Only (a) and (b) are true.
(B) Only (c) and (d) are true.
(C) Only (a), (c) and (d) are true.
(D) All the four statements are true.

3. The author, through the passage, tries to
(A) correct what has been said by Prof. Ivan W. Kelly and Prof. Geoffrey Dean.
(B) explain the fact that astrology is a field where research studies are still not a part of routine procedure.
(C) counter the claims made by certain scientists and thereby silence the critics of Astrology.
(D) show that the astrological scientists of the west are not equipped with the knowledge pertinent to India.

4. What does the passage say about Hinduism, as a religion?
(a) It is the earliest form of religion to have developed in the world.
(b) Mathematics and logic were used to decode the truths of Nature.
(c) It does not have any holy book.
(A) Only (a) (B) (a) and (b)
(C) (a) and (c) (D) Only (c)

5. Identify the statements that can be attributed to the author and pick your choice accordingly.
(a) Dr. Raman is considered to be the Father of Modern Astrology.
(b) Prof. Ivan W. Kelly is from America.
(c) The Brihat Parasara Hora is the most authoritative text of astrologers.
(d) Prof. Geoffrey Dean is from Perth.
(A) (a) and (d) (B) (a), (c) and (d)
(C) (a), (b) and (c) (D) Only (a)

6. As understood from the passage, Astrology or Jyotisha
(A) can be used to indicate in a way what will take place in future.
(B) can hit 100% accuracy only under the Nadi system.
(C) is never amenable to an in-depth study given its complex nature.
(D) can be used by a person to his advantage if he follows any one of the three schools.

7. Regarding the Parasari school of astrology,
(A) its unique feature is the combinations and permutations of different planets.
(B) misfortunes come under Arishtas.
(C) Yogas have a significant influence on the horoscope.
(D) all the above statements are true.

8. A common entity for Parasari and Jaimini schools of Astrology that is clearly seen to be applied in a unique way in each school is
(A) the Rasi chart. (B) the Dasa system.
(C) the Karakas. (D) the Navamsa chart.

9. The ancient Indians
(A) tried to comprehend Pindanda and Brahmanda.
(B) developed Jyotisha that links man with the cosmos.
(C) studied not only the solar system but other stellar systems too.
(D) found links between the inner world of man and the world of outer universe.

10. The three schools of astrology are
(A) dependent on the Dasa system.
(B) interdependent.
(C) not the only ones through which a horoscope can be studied.
(D) liable to give contradictory predictions about the same horoscope.

PASSAGE – II

In literary terms, "reading" can mean two distinct things: the first meaning on texts, the second on receivers of texts. First, "a reading" is an interpretation, one critic's version of what a piece of writing has to say. "A feminist reading", in this usage, would be an interpretation of a text assuming gender's centrality to what the text means. In "a feminist reading" of a text, gender can come into play as something represented in the text (as in "images-of-woman" criticism); as something shaping the experience and therefore, the writing of the author (as in gynocriticism); or as a significant influence in the life-and, therefore, the interior experience - of the particular reader who is trying to understand what the text says.

"Reading," in its second literary sense, refers directly to that interior experience of readers, understood as an activity or a process. Rarely do theorists or critics make empirical studies of what actual readers do when they peruse books, although a few do apply psychoanalytic or ethnographic principles to their observations of real readers reading. More often, reader-response theorists hypothesize a universalized abstraction called "the reader," and they describe what "he" feels, thinks, or does when confronted with a given text. For such critics, "reading" is something conceptual, based - one assumes - on their own personal experiences with texts. In the theoretical work of such reader-response specialists as Peter Brooks, Norman Holland, David Bleich and Wolfgang Iser, gender seldom surfaces as a potential influence upon "the reader's" experience. "Feminist reading," then, would be the reception and processing of texts by a reader who is conceived of not only as possibly female, but also as conscious of the tradition of women's oppression in patriarchal culture. The feminist reader - whether in fact male or female - is committed to breaking the pattern of that oppression by calling attention to the ways some texts can perpetuate it.

Judith Fetterley's 'The Resisting Reader' (1978) is one of the first attempts to conceptualize feminist reading, a process that Fetterley says occurs when a female reader confronts an androcentric (male-centered) or even a misogynist (anti-woman) text. Explaining that "great" American literature treats male experience as universal, Fetterley argues in her "Introduction: On the Politics of Literature" that reading the American canon requires one to "identify as male" to sympathize with masculine heroes whose troubles are overtly or covertly associated with the women in their stories. This has led, Fetterley says, to the "immasculation" of the woman reader, who must identify "against herself" as she reads, thus becoming a "divided self". The "resisting reader" would work to exorcise the male-imposed part of that self, to be conscious of the way American classes exclude and alienate her.

In a project that resists theorizing about readers in general to concentrate instead on a flesh-and-blood community of readers in the American Midwest, Janice Radway's chapter "The Readers and their Romances" from *Reading the Romance* (1984) takes us into an empirical study of how some real women say they actually read. Working from interviews, conversations and questionnaires inquiring into the reading practice of a group of suburban white women in the pseudonymous "Smithcon," Radway takes an anthropological approach to try to explain how and why the women love to read commercially produced romances. She provides statistics to support her descriptions of the kinds of setting, action, characters and closure that appeal most strongly to her sample group. Following the principles of anthropologist, Clifford Geertz and psychoanalyst, Nancy Chodorow, Radway also speculates about the basic needs these women seem to satisfy with their romance reading. Although she is careful in the beginning of her chapter to limit her generalizations to the race and class, the regional and educational background of "the Smithton women," her project raises broader questions about the 'therapeutic value" of romance reading for women living in "a culture that creates needs in (them) that it cannot fulfil." In Radway's work, "reading" is more than a process: it is a way of life, a means of coping with the troublesome gender politics of ordinary middle-class experience.

Patrocinio P. Schweickart, in her 1986 essay, "Reading Ourselves: Toward a Feminist Theory of Reading," revisits reader-response theory for a specifically polemical purpose: "to change the world." Arguing that reader-centred criticism must attend to "difference" if it is to be taken seriously, Schweickart begins by supplying three parables of reading, leading to a fourth. Schweickart retells Wayne Booth's story of his life as a reader, in which he compares himself to Malcolm X and suppresses crucial differences arising from racial experience; she juxtaposes Booth's story with Malcolm X's own version of how he became a reader, a story that – Schweickart asserts – speaks only for and to men, suppressing the differences gender can make. Schweickart answers the two men's stories with two versions of feminist reading. The first – a woman's angry encounter with texts written by misogynist men – is from Virginia Woolf's A *Room of One's Own* the second – a woman's confrontation of Emily Dickinson's poems, texts by another woman whose interior experience is nevertheless pointedly not identical to the female reader's own–is from Adrienne Rich's "Vesuvius at Home."

Schweickart's essay points out that how feminists read depends on the gender perspective of the author that they read. Schweickart tackles questions that had been raised by Jonathan Culler in "Reading as a Woman" (1982), about whether being a woman is a biological or a cultural matter, and whether reading from a feminine point of view is possible for a man. To address those questions, Schweickart appeals to female psychology: she cites the suggestion of feminist psychoanalysts that women's identities (their "ego boundaries") are less strictly delineated than those of men. In the end, Schweickart sees reading theory as a potentially powerful tool for "building and maintaining connections among women."

Wai-Chee Dimock looks to reader-centred theory as a means of building and maintaining connections between two kinds of literary criticism that often came into conflict during the 1980s: feminism and new historicism. In "Feminism, New Historicism, and the Reader," Dimock analyzes the "ideal reader" of Charlotte Perkins Gilman's "The Yellow Wallpaper" to show that the text was aimed at an audience that, in Gilman's day, did not yet exist: a reader "created in the image of professionalism at its most idealized, endowed with the sacred attributes of specialized knowledge and interpretive competence," a reader who is – in spite of being "professionalized" through the text's address – female. Dimock points to "this gap" as the space in which Gilman's story does its "cultural work," as new historicists would call it. She sketches out the strife between new historicist and feminist criticism and cautions against over simplifying the difference between the two approaches. Dimock's essay tries to destabilize that difference, as well as the difference between male and female readers, resisting essentialism in her concept of the relation between gender and reading. Dimock uses the figure of the reader to illuminate the inevitable interconnection between gender and history: her example of "The Yellow Wallpaper" shows that neither feminist nor historicist claims about the text's significance make sense in isolation from each other.

11. The author criticizes the generalised concept of a 'reader' as being
(A) an oversimplification of reality.
(B) subjective.
(C) unrealistic, as the experiences of readers vary and no generalisation is possible.
(D) derogatory.

12. Which of the following is based on factual data?
(A) Reading Ourselves: Toward a Feminist Theory of Reading.
(B) Feminism, New Historicism and the Reader.
(C) The Readers and their Romances.
(D) The Resisting Reader.

13. The author defines 'feminist reading' as
(A) analysing a text in a manner that exposes 'immasculation'.
(B) attempting to reconcile feminism with new historicism.
(C) trying to highlight patterns in literature than reinforce androcentric attitudes and perceptions.
(D) viewing literature through the prism of female subjection.

14. According to Janice Radway's work, women read commercially produced romances because they
(A) question a milieu that spawns those needs in them.
(B) to escape from the pains of everyday injustices.
(C) play an important role in strengthening their self image.
(D) enable them to come to grips with gender politics in their day-to-day experience.

15. Which of the following can be inferred from the passage?
(A) Emily Dickinson's poems may not reveal a keen sense of the patriarchal subjugation of women.
(B) 'Feminist reading' precludes the application of psychoanalytic and ethnographic theories to understand the process of reading.
(C) Every 'feminist reader' can be a 'resisting reader'.
(D) Dimock analyses the 'ideal reader' in order to delineate the apparent differences between male and female readers.

16. Based on the first meaning of reading, the term 'feminist reading' implies that
(A) the reader is essentially a feminist.
(B) the reader is a female.
(C) the writer is definitely a feminist.
(D) the central idea of a piece of literary work is gender based.

17. Match the following authors with the characteristics of their works.

Authors
(a) David Bleich
(b) Janice Radway
(c) Patrocinio Schweickart
(d) Virginia Woolf.

Characteristics of Works
(e) Examines whether a woman is a biological or cultural entity.
(f) Relies on empirical studies.

(g) Does not view gender as a key factor in shaping a reader's experience.
(h) Confronts male chauvinists.

(A)

a	g
b	e
c	f
d	h

(B)

a	f
b	e
c	g
d	h

(C)

a	g
b	f
c	e
d	h

(D)

a	h
b	f
c	e
d	g

18. The theoretical work of reader-response specialists like Peter Brooks etc, says that
(A) the gender of the universalized concept of the reader rarely influences the personal experiences of a reader.
(B) it is not possible for a reader to transcend the pattern of male oppression of females.
(C) the gender of the universal reader is presumed to be male by most of the writers of fiction.
(D) female readers find it difficult to understand the male point of view.

19. A feminist reader, according to the passage,
(A) is definitely female.
(B) need not necessarily be female.
(C) is a female who fights for equality of rights for the fairer sex.
(D) is one who reads only books that focus on women's issues.

20. The fact pointed out by Schweickart regarding feminist reading is that
(A) the prevailing culture of the society is bound to shape the way a female reader responds to a work of literature.
(B) the racial differences that arise when the reader and the writer belong to different races define a reader's response.
(C) a feminist writing written by a male writer sounds different from that written by a female one.
(D) the way feminist reads a text depends on the perspective – male's or female's - from which it is written.

21. The phrase, 'this gap' as used in the passage refers to
(A) the non-identity between the ideal reader invoked by the story and the actual woman reading it.
(B) the absence of any link between feminism and new historicism.
(C) the difference between the male and female perceptions of the text.
(D) the incongruity between the concept of reading from the reader's perspective and the consequent reading experience.

22. While commenting on the reader-centred theory of reading, which of the following is not relevant to Dimock's views?
(A) She is against the belief that each entity has a set of characteristics which make it what it is.
(B) She says that the way a woman reads a piece of literature is influenced by past social and cultural phenomena.
(C) As expressed through the works of Fetterley's, Radway's and Schweickart's essays, she also points out the fact that the reader becomes the bearer of the meaning.
(D) She generalises the gender of a feminist reader to be always female.

23. Regarding the questions raised by Jonathan Culler, Schweickart's essay says that
(A) men do not appreciate a feminist's point of view.
(B) men may not be able to read from a feminine point of view.
(C) a woman can easily identify herself with a masculine perspective of reading.
(D) man's rigid roles that are influenced by his society and culture make him prejudiced against feminist views.

24. Which of the following is said to be one of the first attempts to form a theory regarding feminist reading?
(A) Reading as a woman.
(B) Reading the Romance.
(C) The Yellow Wall Paper.
(D) The Resisting Reader.

	Passage 1	Passage 2
No. of words	1283	1187
No. of Qs.	10	14

EXERCISE – 6

(Recommended Time : 45 Minutes)

Directions for questions 1 to 27: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

Labour may be defined as human energy spent either on the mental or physical work or on both in combination to acquire income and wages as the payments made for the service of labour. The term 'wage' may refer to piece wage, time wage, money wage, real wage, etc. Normally, in economic discussions, the term is used to mean the money wage, i.e., the rate per hour or per day or per week or per month-and in few cases per year too-for the mental and physical

service of a person. It represents to the firm the labour cost of production. We commonly use the term 'wage level' which is compounded of the wage rate of many types of labour in innumerable occupations and trades. Some wage rates may be low as a few rupees a day while others may be as much as Rs.200 per day. Wage level which is an average of all types of heterogeneous wage rates is a vague but useful concept like the parallel concept of price level.

It is necessary that the special characteristics of labour as a factor of production are noted at the outset so that the different theories of wages can be better understood and appreciated. Firstly, as a factor of production, labour consists of the work of human beings and the payment made for the service constitutes the income of persons providing the services. Secondly, only the service of labour is bought and sold and not the worker himself who is the source of labour service. Thirdly, since the factor service consists of work on the part of human beings, considerations of personal likes and dislikes for work are major determinants of the supply of labour. Fourthly, due to the personal nature of labour service, the economic consideration of wages alone is not significant. Other considerations like the number of hours worked, relative security of work, working conditions, pensions vacations, etc. are also important. Lastly, the basic source of labour supply is population which is not strictly related to economic factors. Population and labour supply are dependent primarily upon several factors other than wages and no functional relationship between the wage rate and population can be formed.

Although different theories have been advanced to explain how labour's share in the national product is determined but none of the theories is adequate or free from criticisms. A consideration of the earlier theories will assist us to comprehend more readily the explanation of wages which is most widely held by modern economists. The most important of these theories are the Subsistence Theory, popularly known as the Iron Law of Wages, Standard of Living Theory; Wages-Fund theory; Residual Claimant theory and Marginal Productivity.

Subsistence theory was developed in the eighteenth and early nineteenth centuries when population was rapidly expanding in Western Europe but food supplies were relatively short. The theory found considerable support after the publication of Malthus "Essay on Population". The theory was based primarily on two assumptions. The first assumption was the law of diminishing returns according to which there were definite limits to a continued high rate of expansion of food production. The second assumption was that population in the absence of checks increased at a faster rate than the rate of which food supply increased. These two assumptions as to world conditions were in obvious conflict and the result was the determination of wages in the long-run at a bare subsistence level, i.e., the amount which was just sufficient to maintain the worker and his family.

The subsistence theory held that labour was a commodity bought and sold between employers and workers at a price which in the long run would be equal to the cost of production in the same way as the value of other commodities tended to be determined by their cost of production. The cost of production of labour was taken to be the subsistence level, the minimum necessary for existence. Wages must approximate to this level, if these were at any one time, above this natural rate, labourers would tend to increase in numbers. Consequently, population and labour supply would expand. With the increase in the supply of labour, wage rates would fall toward the long-run or natural rate. On the other hand, market rate of wages below subsistence level would be accompanied by starvation and disease resulting eventually in the shortage of supply of labour and in the consequent rise in the wages offered to the workers. Ricardo, in fact, believed that the price of labour-wages-estimated in food and necessaries would be absolutely constant and rigidly fixed for all time. The German writers called the subsistence theory as the 'iron' or 'brazen' law of wages.

The subsistence wage theory is primarily an attempt to explain long-run wage levels and not the market wages existing at any point of time. Although unsound as a doctrine, it is fairly correct empirical description of actual facts in the labour world in most parts of the globe. The theory enables us to appreciate that there is a minimum level below which normal general wages cannot fall if the supply of labour is to be maintained. The recognition of this fact has enabled modern economists to propound a theory of wages which is more in accordance with actual industrial conditions.

In the first place, the theory fails to take note of the demand for labour. It is a cost of production theory and endeavour to explain wages from the side of supply alone, whereas in the determination of price of every good and service including labour, both demand and supply should be considered together. By ignoring the demand for labour, the theory has given no recognition to the role of productivity of labour in wage determination.

The theory is pessimistic because it contemplates no bright future for labour and excludes all possibilities of improvement in the conditions of labour either through increased efficiency or due to general economic progress.

The theory ignores completely the efficiency of workers. It is true that in certain cases efficiency would tend to disappear if wages continued to remain at the subsistence level for long. But in most cases, workers may be specially gifted or better qualified or more enduring. With the increase in efficiency, labour productivity also increases and with it wages also increase. Another defect of the theory is that it does not explain the difference in wages as between different regions, trades and persons. Even in the same locality and factory, differences in wages are found. If all labourers must get the bare necessaries of life, all must get the same amount of wages. This, however, does not happen in real life. The theory, therefore, ignores the fact that labour is heterogeneous and the supply of labour depends upon standards of living quite apart from biological forces.

Lastly, the theory is based on the Malthusian theory of population according to which a rise in wages above the subsistence level is immediately followed by a growth of population which forces down wages to the level of subsistence. But experience has shown that a rise in wages leading to the higher standard of living restricts the supply of labour. In that case, wages will not fall to the level of subsistence.

1. What does the Malthusian theory of population lay down?
(A) A rise in wages leading to a high standards of living restricts the supply of labour.
(B) Wages which are equal to the standard of living promote the efficiency of workers.
(C) A rise in wages above the subsistence level is followed by a growth of population which drags wages down to the level of subsistence.
(D) Labour wages would be rigidly fixed.

2. How does the passage describe 'labour'?
(A) As rate per hour or per day or week of mental or physical service of a person.
(B) As the rate per year of the physical or mental service of a person.
(C) As something that determines the consideration of personal likes and dislikes.
(D) As human energy spent either on mental or physical work or both to earn wages.

3. The first shortcoming of the subsistence theory is
(A) it does not take into consideration the demand for labour.
(B) it excludes all possibilities of improvement in the conditions of labour.
(C) it ignores the personal nature of labour service.
(D) it fails to explain long-run-wage levels.

4. One of the assumptions of the subsistence theory is
(A) labour consists of the work of human beings and the payment made for the services constitutes the incomes of persons providing the services.
(B) wages depend upon the proportion of population to capital.
(C) wages depend upon the quality of the labour force in a country.
(D) population, if left unchecked, increases faster than the rate of the supply of food.

5. A fact that the subsistence theory ignores, according to the passage is
(A) Wages are not only determined by the standard of living; they are also determined by the economic progress.
(B) Labour is heterogeneous and its supply depends upon the standard of living, apart from biological forces.
(C) The impact of the standard of living on the demand and the supply of labour is indirect and remote.
(D) The cost of production of labour is the subsistence level – the minimum requirements for existence.

6. Which of the following is not one of the special characteristics of labour as a factor of production?
(A) Only the economic consideration of labour service is not significant since labour service is personal in nature.
(B) It is the service of a person which is bought and sold as labour, not the person himself.
(C) 'Wage' refers to piece, time wage, money wage, real wage, and so on and so forth.
(D) Consideration of a person's tastes and choices are major determinants of the supply of labour.

7. Ricardo's belief about wages was
(A) that it was always determined by the demand and the supply of labour.
(B) that it would be constant and rigid forever if estimated in terms of food and other requirements.
(C) that it is not related strictly to economic factors.
(D) that it is cannot have a functional relation with the growth of population.

8. According to the passage,
(A) rates of wages usually decrease with the increase in the number of labourers.
(B) of all the theories put forward to explain the labour's share in the national product only the subsistence theory is not free of criticism.
(C) the subsistence theory lays utmost emphasis on the efficiency of the workers.
(D) the subsistence theory ignores the efficiency of the workers which is directly proportional to the wages.

9. What, has enabled modern economists to propound a theory of wages which takes actual industrial condition into a closer account?
(A) The assumption of the subsistence theory about the law of diminishing returns.
(B) The fact that wages are different in different geographical locations.
(C) The fact that the market rate of wages below subsistence level would breed starvation and disease.
(D) The fact that wages cannot be dragged down below a certain minimum level.

PASSAGE – II

In 1976, Erich Fromm published 'To Have or To Be?'. A practising psychoanalyst, his works enriched the existing tradition of radical-humanistic analysis in Western thought. His concern, as his other works, especially 'The Sane Society', is with the total collapse of "the great promise of unlimited progress - the promise of domination of nature, of material abundance, of the greatest happiness of greatest number, and of unimpeded personal freedom". Instead, "we are a society of notoriously unhappy people: lonely, anxious, depressed, destructive, dependent". These find expressions in personal relationships of course, but equally in modern economics, politics and government.

Unhappiness, and a sense of desolation, must arise in a society, Fromm shows, that has made the '*having'* mode the foundation of individual and social life, neglecting, or excluding altogether, the '*being'* mode of living. The modern industrialised West is rooted in the theoretical premise that "the aim of life is happiness, that is, maximum pleasure, defined as the satisfaction of any desire or subjective need a person may feel". He points to the fact that "the present era, by and large since the First World War, has returned to the practice and theory of radical hedonism". But the premise was always false. A great many people now know that unrestricted satisfaction of all desires, even if it were possible, is not conducive to *well-being*, nor is it the way to happiness or even to maximum pleasure. The system of the western industrial economy can only exist, however on the premise that "the very essence of being is having; that if one *has* nothing, one *is* nothing".

And to have is to consume. Fromm argues that consuming as one form of having is perhaps the most important one for today's affluent industrial society. At the root of it, though, is the desire to *incorporate*. "The attitude inherent in consumerism is that of swallowing the whole world". He says that "modern consumers may identify themselves by the formula: *I am = what I have and what I consume*". This way of perceiving oneself must, in its very logic, create not only a perpetual anxiety of losing what one has but also lead to collective aggression and war. His argument is that "as long as everybody wants to have more, there must be formations of classes, there must be class war, and in global terms, there must be international war". Egotism, selfishness and greed are the guiding principles of economic behaviour today. And he concludes by saying that greed and peace preclude each other. For the character traits produced by the systems of industrial economy, in other words, by our way of living, "are pathogenic and eventually produce a sick person and, thus, a sick society".

In the *being* mode of living, I perceive myself not in terms of what I *have* but what I *am*. I move from the passivity of having to the creativeness of being. This change is then reflected in every aspect of living: learning, remembering, conversing, reading, exercising authority, loving. For example, Fromm shows, when love is experienced in the mode of having, it leads to "confining, imprisoning or controlling the object one loves". "It is strangling, deadening, suffocating, killing, not life-giving". In his view, what people call love is mostly a misuse of the word which hides the reality of their not living.

In the mode of being, the act of loving leads to caring for, knowing, responding, affirming, enjoying. It means bringing to life, increasing his, or her, aliveness. Loving is a process in which one relates to another, not as a thing, to be owned and had, but as another being, in relationship with whom "there is self-renewing and self-increasing". It is through sharing, giving, sacrificing that there is self-increasing. That is ruled out in the *having* mode of living; for, if I give, or sacrifice, what I have, then I am diminished, depleted in the same measure in which I give. But the very reverse is the truth of life.

Fromm argues that while it is true that both the desire to *have* and the desire to *be* are a part of human nature, they are fundamentally different, and also mutually antagonistic. What is even more important, indeed crucial, is the fact that depending upon the kind of social and economic structure a society has, it will encourage the one rather than the other. And that will decide whether the individuals living under that system are inwardly healthy or mentally sick. A society, as in the industrialised West, "whose principles are acquisition, profit and property, produces a social character oriented towards having, and once the dominant pattern is established nobody wants to be an outsider, or indeed an outcast; in order to avoid this risk, everybody adapts to the majority".

From this analysis of *having* and *being* as the two fundamentally opposite human impulses, Fromm derives his vision of the future, and suggests a concrete agenda of economic and political change. "The realisation of the new society and new man is possible," he says, "only if the old motivation of profit and power is replaced by new ones: being, sharing, understanding; if the marketing character is replaced by the productive, loving character; if cybernetic religion is replaced by a new radical-humanistic spirit". To propose this or that reform that does not change the system is useless in the long run.

10. According to the passage, Fromm says that
(A) people are inherently inclined to one of the two modes of living.
(B) the basic human nature does not preclude either of the modes of living.
(C) it is man's choice to pursue the fulfillment of the mode in which he strongly believes.
(D) it is difficult for man, thereby his society, to move away from materialistic aspirations.

11. The author of the passage
(A) agrees with all that Eric Fromm has to say about 'having' and 'being'.
(B) does not agree with the statement that 'being' is a higher mode than 'having'.
(C) sees 'having' and 'being' as opposite human impulses.
(D) feels materialism is a higher virtue than spiritualism.

12. "But the very reverse is the truth of life." What is this "truth of life" as per the passage?
(A) Loving is the essence of human life.
(B) Having and Being are not mutually exclusive.
(C) Love as used by most people is a misuse hiding the reality of their not living.
(D) Giving or sacrificing does not deplete what one has.

13. Which of the following cannot be attributed to Fromm?
(a) The desire 'to have' and 'to be' are not at odds with each other.
(b) True love is not possible in the 'having' mode.
(c) The 'having' mode has led to people becoming lonely and unhappy.
(d) The greatest happiness of the greatest number is possible only in the 'being' mode.
(A) Only (a) (B) Only (b)
(C) Only (a) and (b) (D) Only (c) and (d)

14. Which of the following is not true, according to the passage?
(A) People try to identify with the majority because they want to belong to that group.
(B) Satisfaction of all our wants leads to happiness.
(C) The mode of society determines whether its people are mentally healthy or sick.
(D) Our obsession with possessing leads to a sense of insecurity and even war.

PASSAGE – III

What is the relationship between information and creativity? This is an important and fundamental question because the majority of people believe that sufficient information subjected to competent analysis and followed by logical decision making is enough and there is therefore no need at all for creativity. Even those who will not openly admit this behave as if this is what they believe.

If you want to catch a plane from New York to London, you had better check the timetables or ask your travel agent to do this for you. If you want to treat an infection with an antibiotic, it helps to know what is causing the infection and also to check the antibiotic sensitivities. It also is useful to check whether the patient is allergic to any particular antibiotic. Thinking and guessing is not a substitute for information. When you need information, you need information.

It is quite true that if we had perfect information in a particular situation then thinking would be unnecessary. But our chances of getting information are low. We assume, however, that as we get more and more information and approach the perfect state of complete knowledge, the need for thinking is lessened. On the contrary, the need for thinking becomes greater and greater because we have to make sense of the information. If we do need thinking, then surely it is of the "analytical" type as we seek to make sense of the information. Where does creativity come in?

Most executives, many scientists, and almost all business school graduates believe that if you analyse data, this will give you new ideas. Unfortunately, this belief is totally wrong. The mind can only see what it is prepared to see. Analysing the data will enable the analyst to select from his or her repertoire of old ideas to find which one may fit. But analysing data will not produce new ideas. If you want a really new idea you have to be able to start it off in your head with creativity, and then check it out against the data.

A scientist seeks to understand a phenomenon: for example, why do locust populations suddenly explode? There is a problem with the computer system and the analyst seeks to find out what has gone wrong. Sales of hamburgers are falling off – what is the explanation? There is a serious labour dispute over the sacking of a supervisor; what is really going on? There are so many occasions when we need to understand what is going on in order to take appropriate action. We seek information and we seek clues. Then we put forward a hypothesis.

In some of my writings, I point out the very harmful effect of classic Greek thinking on Western thinking culture because it led to an obsession with argument and critical thinking and a general negative orientation. At the same time, it is only fair to point out that the "hypothesis" is also a Greek invention and a valuable contribution to human thinking. This is not as obvious as it might seem. Chinese technology was very far advanced about two thousand years ago but then it came to an abrupt end because the Chinese never developed the concept of the hypothesis. When everything had been labelled and described by the "scholars", there was no method of provocation or speculation. Possibly the Chinese did not develop the "hypothesis" because they never developed the concept of God as a super-designer of the world. A hypothesis is only a presumptuous guess as to what the underlying design might be.

A hypothesis is a guess or speculation. This has several merits. The hypothesis gives us a framework through which to look at the information so that we can begin to notice things we have not noticed. The hypothesis also gives us something to work towards – in proving it or disproving it.

Creativity is very much involved in constructing a hypothesis. If there is no creativity, then we can only use standard concepts. Science had been held back considerably by the notion that scientists simply have to be good analysts, this notion ignores the need to be creative about hypotheses.

Unfortunately, there is a serious dilemma associated with hypotheses. Without a hypothesis we flounder around. But when we have got a hypothesis then this can close down our minds to other possibilities. We now only look at the data through the hypothesis. If a detective on a difficult case forms an early hypothesis then that detective may ignore important clues as he or she only looks for what is relevant to the hypothesis.

15. The statement, "When you need information, you need information" implies
- (A) information is always needed for creativity.
- (B) you need information that is reliable.
- (C) you need information initially to form a hypothesis.
- (D) there is no substitute for information when you need it.

16. Identify the true statement as per the passage.
- (A) "Perfect information" leads to the "perfect state of knowledge".
- (B) Creativity and analytical thinking are antithetical.
- (C) Availability of more and more information leads to the perfect state of complete knowledge.
- (D) There is no difference between perfect information and perfect state of complete knowledge.

17. Which of the following cases calls for creative thinking?
- (A) Finding out the schedule of flights coming to Hyderabad.
- (B) Checking out antibiotic sensitivities of a patient.
- (C) Checking out the locust population of Africa.
- (D) Finding out the cause of an infection.

18. One of the following is not true about the concept of hypothesis?
- (A) It does not use information.
- (B) It is a guess.
- (C) It has to be proved or disproved.
- (D) It involves creativity.

19. Which of the following is not true as per the passage?
- (A) Information is necessary in some cases.
- (B) Creativity is necessary to have a new look at problems.
- (C) A hypothesis can both help and hinder progress.
- (D) Creativity is always required to solve problems.

20. In which of the following cases is the need for creative thinking the greatest?
- (A) The Census of India gives information covering diverse aspects of people's lives.
- (B) All relevant information has been received by the Census authorities.
- (C) Certain pockets of areas are inaccessible to the field personnel.
- (D) The Census authorities create new methods of gathering demographic information.

21. Which of the following is not true about hypotheses?
(A) They give a foundation to work on.
(B) They make one open and receptive to ideas.
(C) They call for creativity.
(D) A premature hypothesis can be a setback.

22. Which of the following options summarizes para 2 of the passage in the most appropriate manner?
(A) Incorrect information would lead to dangerous consequences.
(B) Sometimes a conjecture could turn out to be reliable information.
(C) Guessing is no alternative to authentic information.
(D) In order to gather authentic information one must tap the right source.

PASSAGE – IV

Making my way down a trail through rosemary scrub in Florida's central sandhills, I surprised a six-lined racerunner (Cnemidophorus sexlineatus, so named for the lines that run the length of its body) basking in a wheel rut. I gave chase and the lizard streaked off – easily keeping ahead of my stumbling run. For thirty yards, the lizard churned through loose sand, before managing a darting escape under a shady bush. The sprint was impressive, particularly for a lizard less than a foot long, but what was even more amazing was that the lizard had to make its dash without taking a breath. The racerunner's mechanical systems for breathing and running are linked in such a way that the lizard can do one or the other, but not both.

Lungs in any animal are, of course, the site of oxygen and carbon dioxide exchange. But lungs themselves cannot draw air into an animal's body; they are really nothing more than stretchy bags that bring air into close proximity with blood. Lungs fill with air when the cavity housing them enlarges, enlarging the lungs as well; the resultant low gas pressure causes outside air to rush in. Mammals have two systems for ventilating the lungs. The rib muscles power one system: they expand the chest by lifting and rotating the long flat bones to which they attach. The diaphragm, a dome-shaped muscle between the lungs and the liver, powers the second system. It works by pulling the lung cavity rearwards, toward the tail. The diaphragm is a mammalian innovation. Crocodiles and alligators have independently evolved a muscle that pulls the liver backwards, also effectively inflating the lungs. But lizards and snakes lack any analogue to the diaphragm, and so they rely on their rib muscles alone to inflate their lungs.

David Carrier, a biomechanist at the University of Utah in Salt Lake City, observed that a lizard's rib muscles also play a vital role in locomotion: they stabilize the trunk, giving the forelimbs a steady platform from which to operate. But any locomotion also renders the rib muscles nearly useless for breathing; running makes them completely so. Studying the common green iguana (Iguana iguana), Carrier confirmed that the rib muscles are active during locomotion, and that the lizard holds its breath while sprinting.
Now, any athlete can tell you that holding your breath while running will seriously cut down on your endurance. So Carrier posited that lizards (not unlike me) are restricted to short bursts of anaerobic exercise (less than thirty seconds), followed by prolonged panting to pay back the oxygen debt. (An oxygen debt accrues when muscles work without oxygen; the result is that lactic acid accumulates, and it must be oxidized after the work is done.)

Carrier's hypothesis was controversial, particularly among respiratory physiologists. Other investigators had discovered that monitor lizards – a distant relative of Carrier's iguana – have high metabolic rates. That is, unlike most so-called cold-blooded animals, monitors burn a lot of energy rapidly. A good example is the savannah monitor (Varanus exanthematicus), an African monitor lizard weighing about ten pounds, which spends most of its day patrolling its territory for tasty insects. Its oxygen consumption is as high as that of such mammals as the armadillo, and so the monitor can't afford to hold its breath while moving. On the contrary, the animal should ventilate as often and as vigorously as a metabolically equivalent mammal. But if the lizard can't rely on its rib muscles to breathe while it walks, how does the monitor spend all day walking?

The resolution to this apparent paradox required the joint efforts of physiologists and biomechanists. Tomasz Owerkowicz of Harvard University and Beth Brainerd of the University of Massachusetts at Amherst, trained savannah monitors to trot on a treadmill in front of an X-ray machine coupled to a video camera. The X-ray movies demonstrated that, as Carrier had predicted, when the animal ran relatively fast, respiration relying on the subatmospheric pressures generated by expansion of the rib cage was supplanted by a different method of breathing. Long, thin bones below the tongue and in the neck seemed to be causing the lizard's throat and the floor of its mouth to expand and contract: the animal was "gulping" air on the run.

This kind of lung ventilation, well known in frogs and salamanders, is called gular pumping. In fact, the use of head muscles rather than trunk muscles to power respiration predates the evolution of lungs. Fish, for example, pump water across their gills with their head muscles. But until the work of Owerkowicz and Brainerd, gular pumping had not been considered an important factor for lung ventilation in reptiles.

To show that gular pumping is the key to the monitor's endurance, Brainerd and Owerkowicz took a group of treadmill-trained lizards on a road trip to the University of California, Irvine. There, together with the physiologists James W. Hicks and Colleen Farmer, they custom-fitted the animals with small face masks, which enabled the biologists to measure the lizards' oxygen consumption while the animals ran a treadmill. First each lizard ran normally; then a plastic tube was inserted into the mouth to keep the animal's mouth open and prevent gular pumping. And sure enough, when the gular pumping was eliminated, the monitor lizards acted more like Carrier's green iguanas.

Gular pumping has turned out to be far more widespread in lizards than physiologists had previously thought. The monitors, though, with their high metabolic rate, rely on it more than their relatives do. For most other lizards, the drill remains: dash and pant, dash and pant . . . just like me.

23. The apparent paradox mentioned in the passage refers to
(A) how a lizard is able to run while apparently not breathing.
(B) the way lizards' rib muscles come into play while it is running, to assist in its breathing.
(C) how a cold blooded animal burns a lot of energy when compared to others.
(D) how oxygen debt in one animal leads to panting while it does not in its relative.

24. David Carrier's study about the green iguana conformed that:
(a) it does not breathe while running.
(b) its rib muscles play a vital role in locomotion.
(c) it burns energy very fast.
(d) it energetically spends most of its time looking for food.
(A) Only (a) is true.
(B) Only (a) and (b) are true.
(C) Only (a), (b) and (c) are true.
(D) Only (b), (c) and (d) are true.

25. The joint effort of physiologists and biomechanists showed that
(A) gular pumping is present in frogs and salamanders too.
(B) the process of gulping of air is seen only in the savanna monitors.
(C) head muscles are used in breathing.
(D) the lizard too, like the monitor, uses a different mechanism of breathing while running.

26. Which of the following statement(s) is/are true, as per the passage?
(A) In mammals, the diaphragm aids in breathing in addition to the rib muscles.
(B) Oxygen debt will result in the accumulation of lactic acid in muscles.
(C) In the hierarchy of the evolutionary process, the use of lungs for breathing comes at a later stage.
(D) All the above.

27. Regarding gular pumping,
(A) only the monitors use it.
(B) the monitors are more dependant on it.
(C) any animal with higher metabolic rate needs it.
(D) all reptiles use it.

	Passage 1	Passage 2	Passage 3	Passage 4
No. of words	1208	896	768	941
No. of Qs.	9	5	8	5

EXERCISE – 7
(Recommended Time : 45 Minutes)

Directions for questions 1 to 26: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

There is one great difference between the Dharmic method and Islam, which must be stated clearly. In Islam, the meditations on human life have God as their absolute centre. It is to his revelation, contained in the Koran, that the light of life belongs. It is in that light that the human condition is to be seen; for the light of God is the most radiant of all lights. The light of reason is not discounted in the Koran, nor is it discounted in the history of Islam. Rather, it was in that light that the Islamic world made important contributions to the march of science, more especially in astronomy and medicine. But the light of human reason was seen in Islam as limited when it came to the question of foundations of human relations. There, in the very nature of man's existence, the ultimate appeal could only be to the grace and mercy of God. And all human questions were to be decided on that basis. That has been the view not only of Islamic faith but also of Judaism and Christianity.

But in Dharma, God is not brought into the picture in any central way. Dharma explains the human condition in human terms. Therefore, the responsibility of what we are and become, individually and collectively is ours : it is futile for us to try to shift it to God. That does not, however, turn Dharma into a naturalistic principle. While man may be explained and understood in human terms, the Mahabharata demonstrates at every step that man is fully man only in the measure that he transcends the human condition. Its plain meaning is that in the flow of history, it is given to man to stand apart from it. Transcendence is thus at the very centre of Dharma as the universal foundation of human order. History and transcendence do not negate each other. Rather, one requires the other : for, without history, transcendence is empty, meaningless; without transcendence, history is unbearable, a tyranny.

What the Dharmic method suggests is that the question whether man can be understood in human terms mainly, or it necessarily requires God and His revelation to reveal to man the meaning of human life, need neither divide mankind on this issue nor paralyse a person with moral doubt. For, whatever may be the answers to this question, it is not necessary for human living to resolve it decisively. The foundations of human relationships, personal and social, will still be trust, caring and justice. The fact that the largest part of the Koran is concerned with these proves that in Islam, faith in the unity of god requires their practice and not merely a declaration of that faith.

The immense difficulty in answering questions regarding the destiny of man, and man's relationship with God must never turn into an alibi for not acknowledging the primacy of one man's relation with another.

Moreover, it is undeniable that there has been, and even today there is, as much antagonism among the believers as between the theists and the atheists. The violence that has been done by the believers to each other in the name of God is a sad part of human history. Violence is not physical violence only; but also the violence of rejection of the other. By showing that what is fundamental to human life are not our ideas and conceptions of God, or of Truth, or of the good, but what our attitudes to others, even to those who do not believe with us, ought to be if we genuinely believed in god and Truth. Dharma reconciles different people who perceive life differently.

The Koran does likewise. In my reading of it, at any rate. In its sura 10, ayats 99-100, the Koran says : But if thy Lord has pleased, verify all who are in the world would have believed together. Will thou then compel men to become believers? No soul can believe but by the permission of God'. Again, in sura 42, ayat 8, If God had so willed, He could have made them a single people; but He admits whom He will to His Mercy'.

The same reminder is given earlier, in sura 16, ayat 93. That is done in the context of the Koran speaking of the diversity of creation : 'And the things on this earth while He has multiplied in varying colours (and qualities) : Verify in this is a sign for men to celebrate the praises of God (in gratitude)'. It is evident that the varying colours refer not simply to physical colours but, more importantly, to the diversity of intellectual and spiritual colours. The Koran does not demand the uniformity of their colours. And, finally, it says : 'Let there be no compulsion in religion' (sura 2, ayat 256.) What it means, clearly and beyond doubt, is that any resort to violence to settle differences of faith and opinion is profoundly un-Islamic - because it is profoundly un-Koranic.

On this very question there is a parable in the Mahabharata. Several sages together go to Brahma, the Primeval Being, and recount the varying conceptions of the Good. They complain : 'this is the Good, this is the Good - hearing this from all sides, people feel confused and harassed, and so continue to believe in what their ancestors believed. Now you tell us what, indeed, is the Good'. Without going into the relative merits of the different perceptive merits of the different perceptions of the Good, Brahma simply says to them : 'Ahimsa, or non-violence, is the highest Dharma'. That, and the varying ideas of the good, is what is fundamental to the human community.

The violence that we do to each other has many levels and many forms - from dismal and petty to grand and cataclysmic. We seek to justify them on one ground or another. There is, in the Brihadaranyak Upanishad, this parable of the three da's, which throws a clear light on the origins of violence in us.
This short parable ends by the Upanishad saying that the ultimate instruction to man - da, da, da - could be heard in the thunder of the sky. To the Gods, given to pleasure : self-control, dama; to man, given to acquisition : sharing, dana; and to demon, given to cruelty and violence : compassion, daya. There are no Gods, nor are there demons : man carries within himself both. In his pursuit of pleasure, he is godlike; and in his quest for power over others, he is demon-like. So the truth is that pleasure, acquisition and power, if they are not bound by the discipline of self-control, sharing and compassion, must produce the violence of greed and arrogance. This is the essence of Dharma.

1. As per the passage, the holy text of Muslims, the Koran
(A) exhorts people of all hues to embrace the religion propounded by the prophet.
(B) exhorts the followers of the Islam to stop proliferation of different faiths.
(C) accepts that variety is the existential reality and there need not be any compulsion in matter of faith.
(D) exhorts unequivocally to slay the infidels.

2. What, in the opinion of the Primeval Being, is the highest conception of good?
(A) Non-violence (B) Charity
(C) Compassion (D) Self control

3. What, according to the passage, is the major difference between the Dharmic approach and the approach of Islam?
(A) Human life and God are inextricably linked in case of the former whereas that is not so in case of the latter.
(B) In the former human conditions are described in humanistic terms where as in the latter all aspects of human life are inseparable from God.
(C) The former is more secular than the latter.
(D) While the former emphasises charity, the latter emphasises frugality as a virtue.

4. What does the author mean when he says "without history transcendence is empty or meaningless?"
(A) When no past exists what is the meaning in going beyond the past.
(B) Transcendence means transcendence of one of the three dimensions of time, i.e. past.
(C) That history makes life more interesting.
(D) Unless you study the flow of life, you cannot understand the meaning of life.

5. The author of the passage opines that
(A) unless the meaning of the human life is known, life is aimless.
(B) unless some basic facts of life are known there is no point in living.
(C) God's revelation to select individuals forms the basis of religion.
(D) a man can lead a right life without getting embroiled in the metaphysics of religion and meaning of life.

6. Which of the following statements is true as per the passage?
(A) We seek to justify the violence we perpetrate in the society through many arguments.
(B) Man carries within himself both good and bad.
(C) A man can be demonic or divine depending on his acts.
(D) All of the above.

7. What, according to the author, is fundamental to human life?
(A) Our conception of God
(B) Our conception of what is good and what is bad
(C) Our attitudes towards others
(D) Our ability to relate religion to daily life.

8. What, according to the passage, is the essence of Dharma?
(A) To indulge in philanthropy.
(B) To be compassionate towards others.
(C) To lead a righteous life.
(D) The pursuit of pleasure and power must be tempered by self control.

9. What is meant by transcendence of human condition?
(A) Knowing that you are the spirit and not merely the body
(B) Knowing that you are not a human
(C) Going beyond the society
(D) Taking the responsibility of your present condition on yourself

PASSAGE – II

Since the 1980s, there has been continuous public debate in our country about the desirability of taking a second look at the Constitution of India, in the light of the rich experience of democratic practice gained since 1947. This debate has acquired a new urgency in recent years, partly because of the instability in apex politics and partly, also, because legal experts, individual politicians and organised political groups within the country feel the need for some changes in our system of governance to render it more efficient and open to popular participation.

When we consider the Constitution, as it was framed in 1950, it is important to remember that there was a pre-history to constitution framing in British India. Our imperial rulers had attempted to create constitutional systems with limited democratic sanctions in 1909, in 1919 and in 1935. These constitutions drew upon certain principles which we can recapitulate with profit today. According to democratic theory, constitutions can either be constructed on the basis of Whig principles, or they can rest upon liberal principles. Whig constitutions attempt to mobilise like-minded social communities and interest groups; while liberal institutions reach out to the individual citizen, and are based upon territorial constituencies. The British created Whig instead of liberal constitutions in India; because through drawing upon vested interests within society; they could strengthen their rule by conjuring into existence counter-poised social groups.

In contrast to the constitutional structure crafted by the British, the nationalist leadership had attempted to create a truly liberal prescriptive framework for a liberated India in 1928. This Constitution rested upon the adoption of adult franchise. Such a recommendation was a revolutionary measure, in view of the fact that democratic theory does not necessarily advocate the extension of voting rights to those who are illiterate; nor does it support the provision of voting rights for those who are devoid of property. Needless to say, in the period in question, the majority of Indians did not satisfy either of these conditions.

When we interrogate the nationalist debate on the business of an appropriate Constitution for India in the last phase of the freedom struggle, we discover that there was a considerable difference of opinion on the desirable relationship between a pan-Indian centre of governance, on one hand, and the regional centres of governance, on the other. Some of the participants in this debate, who were influenced by Gandhian ideology, talked of the need for establishing a truly federal and decentralised polity, largely based upon revitalised village communities. As against this view, those inclined to lean upon liberal practice, advocated a more centralised system of governance.

One of the harsh realities of political life in South Asia, at the time when the Constituent Assembly of India was engaged in its task, was the fact that the British empire broke up into two sovereign units. The decision of the Muslim majority provinces of British India, to constitute themselves into Pakistan, aroused the apprehension in the minds of the nationalist leadership in India that they might have to face further attempts at secession from a future Indian Union. As a result of this apprehension, the Gandhian notion of a truly decentralised and federal India, did not receive the serious attention in the debate on the Constitution which it otherwise deserved.

If an unwarranted centralisation of power was the crucial weakness of the Constitution of 1950, then its great strength lay in conferring voting rights on every adult member of Indian society. Indeed, it would be no exaggeration to assert that the exercise of the right to vote by the citizens of India has, more than anything else, sustained the Republic over the past five decades.

As we dwell upon the provisions of the Indian Constitution from the vantage point of the new century, we cannot but be struck by the wisdom and the courage with which the founding fathers of the nation laid down the rules by which democratic practice in the country was to be shaped. Let us consider the question of the Presidential form of governance, which enjoys support in some circles today. The framers of the Constitution were acutely conscious of the fact that they were devising rules and procedures designed to shape liberal practice in a very diverse and highly plural society. Indeed, so diverse are the social constituents of our nation, that it is difficult to imagine that a President, even one elected directly on the basis of adult franchise, could represent the rich diversity and infinite variety of Indian society. As against this, the so-called Westminster model, with provision for a broad based cabinet headed by a Prime Minister, all drawn from an elected legislature, provides a much more appropriate and resilient mechanism for the governance of a highly plural society.

It is widely believed, among psephologists, that the first-past-the poll system puts a heavy premium upon political stability in a society. This is brought about by giving a majority in the legislature to a political party, even when the number of votes it receives may be less than half the total number of votes cast. Theoretically speaking, a system of proportional representation provides the legislatures with a distribution of seats among different parties that is fairer than the distribution resulting from the first-past-the poll system. For this very reason, however, the latter system bestows a great measure of stability on the system of governance. The founding fathers of the Constitution were fully conscious of the crucial need for stability in Indian society which is characterised by great social diversity and a skewed distribution of wealth among its diverse constituents. Hence, they calculatedly adopted an electoral system which put a heavy premium on stability in governance.

However, we should in the first instance remember that no constitution - howsoever wisely crafted, - can by itself resolve all the social and political problems which confront a society. Beyond this lies an arena of constitutional engineering, where a well-thought-out amendment, substantial or modest, may provide a more congenial climate for a resolution of the problems which democracy faces in India today. Nevertheless, it can be confidently stated that any major change in the Constitution of India, more particularly, a change leading to a strong Presidential Executive, directly elected by the citizens, may increase the intensity of social conflict and hence promote instability within the country.

10. What is meant by "first-past-the-poll" system?
(A) The political party or candidate that crosses the 50% mark first during the counting of the votes wins the election.
(B) The formation of a government by a coalition of minority parties.
(C) A system wherein a party can come to power even if it secures less than 50% of the votes polled.
(D) A system wherein recounting is not allowed.

11. The British introduced the Whig constitution in India out of a desire
(A) to strengthen their rule by rousing social groups that would neutralise one another.
(B) to satisfy the two seemingly incompatible groups – the Hindus and the Muslims.
(C) to incorporate the principles of their constitution in the Indian constitution.
(D) to give India the better option.

12. A major shortcoming of the Constitution of 1950, according to the author, was:
(A) Unqualified adult franchise.
(B) Granting excessive power to the centre.
(C) Adopting representative democracy.
(D) Parliamentary form of government.

13. The author subscribes to the view that
(A) a Constitution which is drafted carefully can, by itself, resolve all the social and political problems facing a country.
(B) amending the constitution is uncalled for since the required changes can be brought about by Acts of the parliament.
(C) amending the Constitution is only the last resort for solving problems in a democracy.
(D) amending the Constitution is a good way of solving problems in a democracy and should be done in a judicious manner.

14. The decision in favour of centralisation of power was influenced largely by
(A) Gandhiji's not being in favour of decentralisation of power.
(B) our model constitution, the British Constitution, which was centralised and successful.
(C) the failure of decentralisation in the newly independent countries of South Asia.
(D) the formation of Pakistan which led to an apprehension of similar secession in future.

15. We can say that the author
(A) is a strong supporter of presidential form government.
(B) is indifferent to the form of government – presidential or parliamentary.
(C) does not feel that the presidential form would do justice to the plurality of our country.
(D) is keen to promote democracy in the country, whatever be the form it takes.

16. Why has the debate for making significant changes in the Indian Constitution acquired urgency?
(A) Lack of stability in politics at the highest level.
(B) The general feeling that constitutional reform holds the key to better governance.
(C) To gain the benefit of our experience with democracy since independence.
(D) Both (A) and (B).

17. The Constitution crafted by the nationalists recommended
(A) voting rights only to those who are literate.
(B) franchise only to those having property.
(C) self rule at the village level.
(D) adult franchise as the majority were poor and illiterate.

PASSAGE – III

Carnatic Sangeet, a South Indian system of music, is found in the south Indian states of Tamil Nadu, Kerala, Andhra Pradesh and Karnataka. These states are known for their strong presentation of Dravidian culture. In the West, Carnatic Sangeet is not as well known as Hindustani Sangeet (north Indian music). Whenever Westerners think of Indian music, they immediately think of Ravi Shankar and the sitar. Although South Indian music is extremely sophisticated, there has not emerged an artist with the widespread recognition that North Indian artistes, like Ravi Shankar, have been able to generate.

The reasons for the differentiation between North and South Indian music is not clear. The generally held belief is that North Indian music evolved along different lines due to an increased exposure to the Islamic world. This results from nearly 800 years of Islamic rule over northern India. Unfortunately, evidence suggests that this answer is a gross over-simplification. For instance, Kerala has an extremely large Muslim population, but virtually no identification with North Indian music. By the same token, the Islamic influence over Orissa was negligible, yet the artistic forms are clearly identifiable as Hindustani. Although there is a poor correlation between the geographical distribution of Hindus/Muslims and the two musical systems; there is an almost exact correlation between the Indo-European/Dravidian cultures and the two musical systems. Therefore, we come to the politically uncomfortable, yet inescapable conclusion that the differences between North and South Indian music does not represent a differentiation caused by Islamic influence, but instead represents a continuation of fundamental cultural differences.

We can begin our discussion of the history of Carnatic Sangeet with Purandardas. He is considered to be the father of Carnatic Sangeet. He is given credit for the codification of the method of education, and is also credited with several thousand songs. Venkat Mukhi Swami (17th century) is the grand theorist of Carnatic music. He was the one who developed the melakarta system. This is the system for classifying south Indian ragas. Carnatic music really acquired its present form in the 18th century. It was during this period that the "trinity" of Carnatic music, Thyagaraja, Shamashastri, and Muthuswami Dikshitar composed their famous compositions. In addition to our "trinity", numerous other musicians and composers enriched this tradition.

Carnatic music has a very highly developed theoretical system. It is based on the complex system of ragam (rag) and thalam (tal). These describe the intricacies of the melodic and rhythmic forms respectively. The melodic foundation is the ragam (rag). Ragam (rag) is basically the scale. The seven notes of the scale are Sa Ri Ga Ma Pa Dha and Ni. However, unlike a simple scale, there are certain melodic restrictions and obligations. Each ragam (rag) has a particular way that moves from note to note. The ragams are categorised into various modes. These are referred to as mela, and there are 72 in number. The melas are conceptually similar to those in North Indian music. There is however, a major difference. South Indian scales allow chromatic forms that are not allowed in Hindustani sangeet. For instance, it is perfectly acceptable for the first three notes (i.e., Sa Re Ga) to all be roughly one semitone apart. It is these permissible forms which allows so many melas. The tal (thalam) is the rhythmic foundation to the system. The south Indian tals are defined by a system of clapping and waving, while this is much less important in the north. North Indian musicians define their tals by their theka.

Nomenclature is one of the biggest differences between North and South Indian music. It is normal for a particular rag or tal to be called one thing in the North and something totally different in the South. It is also common for the same name to be applied to very different rags and tals. It is these differences in nomenclature that have made any theoretical reconciliation difficult. Vocal music forms the basis of South Indian music. Although there is a rich instrumental tradition that uses vina, venu and violin, they revolve around instrumental renditions of vocal forms. There are a number of sections to the Carnatic performance. Varnam is a form used to begin many South Indian performances. The word varnam literally means a description and this section is used to unfold the various important features of the ragam. The kritis are fixed compositions in the rag. They have well identified compositions and do not allow much scope for variation. However such compositions are often preceded by alapana. The alapana offers a way to unfold the ragam to the audience, and at the same time, allows the artiste considerable scope for improvisation. These and the kalpana swara also provide opportunities to improvise. Another common structure is the ragam, thanam, and pallavi. South Indian performances are based upon three major sections. These are the pallavi, anupallavi and charanam. These roughly correspond to the sthai, antara and the abhog in Hindustani sangeet.

18. Where can a singer indulge in artistic liberty while performing Carnatic music?
(A) During alapana
(B) While singing varnam
(C) During pallavi
(D) While rendering kritis

19. One of the reasons cited in the passage responsible for the low profile image of South Indian music is
(A) the richness of its theoretical content.
(B) the intricacy of the system of rag and tal.
(C) the absence of a globally recognised Carnatic icon.
(D) the rigidity of a rag.

20. The factor responsible for two distinct forms of music to flourish in the same country is:
(A) the prevalence of Indo-European and Dravidian cultures.
(B) the basic cultural differences that allowed one type of music to develop under a particular culture.
(C) the excessive influence of the Muslim rulers.
(D) the personal choice of the people residing under a particular culture.

21. The culture most prevalent in South India, as inferred from the passage is
(A) Dravidian. (B) Mughal.
(C) European. (D) Islamic.

22. The melakarta system of the South Indian music
(A) codifies the melas.
(B) describes the intricacies of the Carnatic music.
(C) classifies the ragas falling under it.
(D) is a major part of its theoretical content.

23. The existence of many melas suggests
(A) many authors. (B) multiple ragas.
(C) flexibility. (D) chromatic tones.

24. In case of tal,
(A) it describes the intricacies of the rhythmic form of Carnatic music.
(B) it is very important in the South Indian music system.
(C) theka is its Hindustani counterpart.
(D) all hold true.

25. "Theoretical reconciliation" means
(A) distinct nomenclature.
(B) harmonization of the literature of both systems of music
(C) identical names in both systems of music.
(D) agree in theory but not in practice.

26. A Varnam
(A) has scope for improvisation.
(B) follows a Kriti during a recital.
(C) is comparable to antara.
(D) depicts various important features of the ragam.

	Passage 1	Passage 2	Passage 3
No. of words	1132	1056	823
No. of Qs.	9	8	9

EXERCISE – 8

(Recommended Time : 45 Minutes)

Directions for questions 1 to 25: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

It is time to take note of the costs and benefits of nuclear tests. It is now established that India can produce nuclear warheads and the means of delivering them up to a certain distance. With Chinese nuclear warheads deployed in Lhasa and pointed at Indian targets, India has no option but to meet the nuclear blackmail of China with countervailing Indian nuclear deterrent. Indian agencies should push on with plans to develop missiles which can deliver up to 15,000 km, that should be adequate deterrent to all and shall discourage adventurism from any quarter.

It has been China's obsession to prevent India from graduating. China assiduously built Pakistan against India, violating commitments under agreements and against the spirit of non-proliferation measures like NPT, CTBT, FMCT and MTCR. Conveniently, USA looked the other way and went out of the way to invent alibis and enact legislation to help in the further building up of Pakistan. China and USA did not endear themselves to thinking Indians.

May 1998 shall be remembered in history as the month which saw fundamental changes in power equations in several areas. The change is not limited nuclear weapons; till now exercised by the five powers. It has upset the balance of power so carefully built by the sole remaining superpower and has made nonsense of USA's will and determination, ability and pretension to establish and keep in place a world order which would ensure, among other things, continued maintenance of that monopoly.

It has shattered the lingering vestiges of dominance in the nuclear field which has been guarded so far by a carefully devised and controlled cartel. With two more Asiatic latecomers and a third knocking at the door (and not even caring to seek admittance), that myth has been demolished. Nothing that the five powers may agree upon, even with the support of several economic powers (Japan, Germany, Canada and Italy) shall revive or re-establish the myth of nuclear superiority or even the nuclear monopoly of the five. The five have no choice but to make peace with the new actuality. That realization has been most grudging and painful for the five, specially for USA.

India should not be begging for recognition as a nuclear weapon state. The Prime Minister's declaration meets the requirement adequately. We should leave the world alone and allow them reasonable time to reconcile themselves to the fact.

Nor need we beg for a permanent seat on the UN Security Council. If that status is due, the rest of the world shall see that. Let us concentrate on building up our economic strength. The world will then want to do business with us. And nothing much will be lost if they don't do business with us. We are not dependent on others for anything basic. Nor are we likely to be brought to our knees if they do not buy our products.

India is a continental country, a vast market, a people with enormous purchasing power. Most of what we produce can be used within the country. Profits may be less considerable but all proceeds shall remain within the country. Everything shall, and must be produced with indigenous technology and raw materials. We should exclude items of foreign manufacture which we can produce within the country. Coke and Pepsi, Wimpy, Macdonald, KCF, imported soaps and tooth pastes should be among the first to go. Non-essential imports should be stopped altogether. We should take care, though, that we do not violate agreements.

We need not bother much whether Pakistan used wholly indigenous technology in building its nuclear devices and missiles. There is neither need nor sign of a nuclear arms race between India and Pakistan. It may be expected, though, that eventually both shall build adequate stocks of nuclear weapons which are clearly the currency of power.

1. What should India concentrate on, according to the passage?
(A) Building up its economic strength
(B) Strengthening its foreign connections
(C) Building up friendly relations with China
(D) Strengthening its nuclear power

2. What according to the passage, is an established fact about India?
(A) India is not economically sound to produce nuclear warheads.
(B) India has been obstructed by China in its 'nuclear' endeavours.
(C) India is now capable of producing nuclear warheads.
(D) India is not capable of delivering its nuclear warheads.

3. Which of the following is a description of India, as given in the passage?
(A) India can violate agreements with other countries without any repercussions.
(B) India is not a continental country.
(C) The market in India has excluded items of foreign manufacture.
(D) The country is a vast market and a people with enormous purchasing power.

4. What according to the passage, meet India's need to be recognised as a nuclear weapon state?
(A) The enormous purchasing power
(B) The number of missiles manufactured
(C) The Prime Minister's declaration
(D) A seat in the UN security council

5. Which of the following is true, according to the passage?
(A) India should maintain a balance between its imports and exports.
(B) Indians should stop using foreign products which can be manufactured here.
(C) All foreign goods should be rejected irrespective of how much they are required.
(D) Some of the foreign goods like Pepsi and imported tooth pastes should be retained.

PASSAGE – II

British agrarian policy was conditioned not only by the need to economically consolidate the position of India's class of feudal landowners, the strong hold of the colonialists, but also by the changes that were taking place within the system of colonial exploitation in India. The exploitation of India as a source of raw materials and a commodity market as early as the 1850s and the 1860s constituted the main form of colonial plunder. Intensification of the exploitation of the country as an agrarian and raw material appendage of capitalist Britain called for the creation of conditions more favourable to the growth of agricultural output and in particular to the raising of its marketability. This in its turn presupposed the consolidation of private rights of land ownership.

In the second half of the nineteenth century, the conversion of India into just such an appendage of Britain was in the main completed. As a result of the gradual decline of Britain's role as the "workshop of the world" and also the intensification of German and French expansion in Africa, South-East Asia and Oceania, which confined Britain's position as leading colonial power, India's importance for the development of the British economy was enhanced. This process was accelerated by the cotton boom of the 1860s, when British capitalists drastically increased their raw material exports from India, in particular cotton exports. The Civil War in the United States (1862-1865) reduced the export of American cotton to the European market, and this immediately increased the demand for Indian cotton. Its share in Britain's cotton imports tripled in the period 1860-1868. India was becoming Britain's main cotton supplier. The growth of cotton production in India was triggered by export demand. In the 1860s, Central and Western India were transformed into regions specializing in the production of cotton for export.

The end of the Civil War in the United States meant the end of the cotton boom and a fall in prices for Indian cotton, yet the growth in cotton production in the country continued. In the last three decades of the century, new bases for cotton production grew up in the Punjab and Sind, particularly in the irrigated lands. Growth in trade between India and Britain reflected the continuing division of labour between the British processing industry and Indian agriculture, between the British towns and the Indian villages.

Beginning with the 1860s, the British bourgeoisie began bringing more agricultural produce from India. The bulk of all India's exports (eighty percent of the cotton for example) went to Britain. India was becoming Britain's main food supplier. The total value of the commodities brought annually from India tripled between 1860 and the end of the century. The exploitation of India as a commodity market had also increased. During the period in question, India's imports from Britain increased five fold. The bulk of these imports were fabrics, metal utensils and also other types of consumer goods.

The colonial character of India's foreign trade turnover can be seen from the following figures: in 1879 manufactured articles constituted only eight percent of all Indian exports, but 65 percent of her imports. Meanwhile within the system of colonial exploitation of India, the crippling taxes that bled dry the working people of the country, in particular the peasants, continued to play a significant part. In the middle of the sixties, new taxes for the rural population were introduced, the rates of land taxation began to be increased. Meanwhile it was acknowledged by the colonial officials themselves that land taxes were collected regularly from the land holders in bad years just as in good ones.

The revenues of the British colonial state, the main sources of which were direct and indirect taxation, increased from 361 million rupees in 1859 to 851 million rupees in 1890. The growth of the tax burden reflects how the country was being turned into an agrarian and raw material appendage. Taxes forced the Indian peasants to sell at the markets a considerable part of their produce. This gave rise to conditions making it much easier for the British to pump agricultural raw materials out of the country.

This meant that with the advent of the new epoch, the old methods of colonial exploitation began to be adapted for new goals, the extortion of raw materials for Britain's own needs at home. The intensified exploitation of India as a source of raw materials and a market for industrial goods served to promote the development of commodity-money relations in both the Indian towns and villages. The growth of simple commodity production at a time when the capitalist mode of production was still in the process of formation provided for the further penetration of trading and usury capital into the sphere of agricultural production and the crafts industry.

Representatives of the merchants' and moneylenders' castes, who in feudal times had monopolised the trading and credit operations, strove to settle in the regions now geared to a single-crop culture, particularly in the Punjab, and Western and Central India. The capital put into circulation by Indian traders and moneylenders developed the lower and middle links in India's system of commodity distribution - from the powerful British or Indian wholesaler, conducting export-import deals, to the consumer and producer - the Indian peasant and artisan. The accumulation of money capital by Indian traders and money lenders had two important socio-economic consequences: the introduction of traders' and moneylenders' castes into the landowning sector of the population on the one hand, and the emergence of the pre-conditions for the formation of a national industry on the other.

6. Which, among the following is not a direct reason for the increased dependence of Britain's economy on Indian exports?
(A) The Civil War in the United States of America
(B) The rise of Germany and France as colonial powers to reckon with
(C) Decline of Britain's role as the workshop of the world
(D) Cotton boom of the 1860s

7. The statement, 'the continuing division of labour between the British processing industry and the Indian agriculture' in the passage reflects
(A) the efforts of the British to create a wedge between workers of industry and the agricultural labourers in India.
(B) the equitable sharing of the profits arising out of increased exports between the British industry and the Indian agriculture.
(C) the large gap observed in the life styles of the British industrial workers and the Indian peasants.
(D) the fact that when the Indian agricultural labourers were engaged in agricultural production, the British industrial workers were engaged in processing the raw materials into manufactured items.

8. The author most probably is
(A) a chronicler, recording the events of historic importance.
(B) a communist at heart, sympathetic to the cause of the working class.
(C) an archivist, presenting a part of a country's past.
(D) a critic, involved in analysing the policies adopted by various colonial countries.

9. The export scenario immediately after the end of the Civil War of 1862
(A) did not change, since only the export destinations had changed.
(B) reflects the tailoring of tested methods of exploitation to suit the goals of a new era.
(C) reiterates the fact that India was indeed exploited as a source of raw material.
(D) shows how the Indian agrarian sector was manipulated to suit Britain's selfish needs.

10. The author uses the term, 'the colonial character' in order to emphasise that there was,
(A) a negligible level of industrialization in India.
(B) an unnecessary emphasis being put on the rural economy.
(C) an agricultural production that was being pushed with the sole intention of export.
(D) a lack of self sufficiency in case of the industrial sector.

11. The sects of money lenders and merchants in the Indian economy
(A) served as middlemen between the wholesalers and consumers/producers.
(B) played a part in the subsequent industrialisation process by way of capital providers.
(C) accumulated money which became capital.
(D) did all the above.

12. Why would it have 'become easier for the British to pump agricultural raw materials out of the country' at the point of time specified in the passage?
(A) By then, India's economy was modified to serve only as a supplier of raw material.
(B) Distress sale by farmers while meeting the governmental obligations made the produce freely available in the market.
(C) The levels of tax were too high for a common man to pay from his meagre savings; hence he preferred to sell the produce in the local market.
(D) The class of feudal lords colluded with the British in order to maintain their stranglehold over the poor peasants.

13. Which of the following statements is not true, according to the passage?
(A) India's consumption of British goods increased during the late eighteenth century.
(B) Land owners had to pay taxes even when there was a decline in agricultural production.
(C) The British were able to modify their agrarian policy as warranted by the socio-economic changes in India.
(D) The revenues of the British India decreased during the period of 1859 and 1890.

PASSAGE – III

Researchers at the University of California-San Diego have embarked upon a search for the unique genetic and molecular programmes operating inside prostate cancer cells. They hope to figure out which programmes make some cancers aggressive and which ones tell others to remain dormant. "The biggest problem with prostate cancer screening is that we are overtreating," says doctor Carol Salem, a UCSD investigator and Assistant Professor of Surgery. "We really want to be sure we're treating the right patients because treating prostate cancer poses a threat to a man's quality of life."

The UCSD endeavour is part of a booming nationwide effort to gather the molecular profiles of all cancers. Already, investigators have deciphered profiles of melanomas, leukemias, and breast cancers, among many others, and found intriguing results. Cancers that look the same under the microscope may actually be completely different diseases because they have distinct genetic characteristics, and therefore they require different treatments. Indeed, a new molecular perspective is expected to soon enable doctors to look beyond traditional cancer classification techniques – the size, shape, and location of tumors – and make critical decisions for patients based on a sound understanding of their tumor's biology.

Eventually, the entire diagnostic vocabulary will require overhaul. "Right now, we say silly things like breast cancer or lung cancer," says Larry Norton, president of the American Society of Clinical Oncology and Chief of Medical Oncology at Memorial Sloan-Kettering Cancer Centre in New York. In the future, he says, clinicians will identify cancer not by the site where it arises, but rather by the kinds of molecular defects it has. In other words, a typical patient would be diagnosed with a certain kind of cancer that just happens to be in the breast or lung. Then, the treatment would match the patient's tumor type, not simply its location.

It's not that scientists had an epiphany about cancer. It's just that they now have the tools to effectively investigate its genetic complexity. Until recently, cancer researchers laboriously studied one gene at time. But advances in molecular biology and computer science are combining to accelerate cancer exploration. In particular, a new tool called the gene chip, invented by Stanford biochemist Patrick Brown, is now allowing researchers to sort through thousands of genes at a time, doing the work of years in just a few days.

The gene chip, known more technically as a DNA microarray, is a thumbnail-size glass wafer embedded with thousands of genes. Despite its name, the chip has no relation to a microprocessor and involves just a few simple steps to produce and use. In fact, many labs are building their own machines to make the chips. Each gene chip analysis gives a readout of the distinct patterns of genes switched on or off in a cell, effectively letting the researcher peer inside and get a comprehensive snapshot of the cellular dynamics at work. "[It's] the molecular microscope of modern cancer research," says Todd Golub, Associate Professor of Pediatrics at Harvard Medical School and Director of Cancer Genomics at the Whitehead/MIT Centre for Genome Research.

The new science is still being feverishly worked out in the lab, but already there are signs of its clinical potential. Indeed, normally cautious scientists are using superlatives they generally avoid, to describe how molecular profiling will change the ways doctors detect, diagnose, and treat diseases.

Oncology's first rule has always been to spot cancer early, when it is most vulnerable. That's why a lot of effort has gone into refining early-detection instruments such as mammography, X-rays, and CT scans. These technologies, however, are far from perfect. They can miss critical tumors and raise alarms over benign ones. A growing number of researchers now believe that the future of early detection lies in discovering cancer's molecular signposts deep within the body, even before the disease becomes visible or symptomatic.

As cancer silently moves about the body, it leaves an incriminating trail of genes and proteins – a residue fundamentally different from that shed by normal tissue. Several teams of scientists are working on blood, saliva, and urine tests to catch those hallmark gene and protein patterns. One group recently reported promising results for a potential ovarian cancer detection test, which they hope to replicate for prostate, breast, lung, and pancreatic cancers.

More than 80 percent of ovarian cancer cases are advanced by the time of detection, and only about a third of those patients survive five years or more. Elise Kohn of the National Cancer Institute, has been working with other government scientists on a test that would spot in one drop of blood the distinctive pattern of proteins associated with ovarian cancer. The test gives results in 30 minutes, though it is still very much at the experimental stage.

To devise the simple test, Kohn's team took blood samples from cancer patients and healthy patients and ran them through a device that sorts proteins by size and electrical charge. The device spewed out a chart for each sample's protein pattern – "almost like a bar code you would get in a grocery store," says coinvestigator Emanuel Petricoin of the Food and Drug Administration. Those bar codes were then fed into an artificial intelligence system, which "learned" to sift out those with cancer from those without, by using a distinctive pattern of only a handful of proteins. To check the "trained" computer's reliability, the scientists blindly fed it a set of unknown samples. It identified all 50 cancer patients correctly – including 18 that were at early stages and thus highly curable – and it picked out 63 of 66 of the noncancerous samples. Three healthy women would have gotten a false positive.

Barnett Kramer, Associate Director of the Office of Disease Prevention at the National Institute of Health, calls the study "potent proof" that molecular techniques in principle can be used for early detection, but he cautions against premature conclusions. The test still needs validation by other researchers using many more patients; and it needs to be piloted in the real world to see if the benefits of screening healthy people outweigh the harms. If it can pass these tests, a cancer that whispers may finally be heard.

14. Scientists are concentrating increasingly on molecular studies of cancerous cells as a way to effectively fight the disease because
- (A) early detection techniques and devices are not fool proof.
- (B) results are reliable with present methods.
- (C) they are attempting to detect the disease even before its explicit manifestation.
- (D) it is easier to detect the vulnerable cells based on analysis of blood, urine and saliva of potential patients.

15. The 'new molecular perspective' as described in the passage is not expected to result in all of the following except
- (A) An overhauling of diagnostic vocabulary related to oncology.
- (B) A reemphasis on traditional cancer classification techniques.
- (C) A renewed emphasis on identifying cancer by the site where it occurs.
- (D) Identify cancer only after the symptoms become manifest.

16. "The molecular microscope" is
- (A) is an optical instrument for making genes visible.
- (B) cellular dynamics.
- (C) distinct pattern of genes.
- (D) the gene chip.

17. The statement, "a cancer that whispers may finally be heard" implies :
- (A) Easy identification of molecular clues given off by cancer.
- (B) Early detection of cancer before becoming visible or symptomatic.
- (C) Giving patient a better chance of survival.
- (D) Treating the disease depending upon its unique characteristics.

18. The test carried out by Kohn's team
(A) was first used to detect ovarian cancer.
(B) picks up the proteins unique to a cancer.
(C) uses a computer to identify a potential victim by the blood sample's specific protein pattern.
(D) has a high rate of accuracy.

19. Researchers at the University of California- San Diego are trying to
(A) pinpoint the causes that predisposes one to an attack of cancer.
(B) study the genetic makeup of all types of cancer.
(C) decipher the molecular programmes of patients.
(D) figure out the programmes which make some cancers aggressive and others dormant.

20. Advanced research on cancer is being propelled by
(A) effective tools that study its gene completely.
(B) rapid advances made in molecular biology and computer science.
(C) the DNA micro array.
(D) effective sorting computer packages.

21. A chart for each sample's protein content is compared to a barcode because
(A) both are unique for each entity.
(B) the charts are compatible with computers, like barcodes.
(C) they can be replicated.
(D) both are based on reading a magnetic field.

22. The present way of treating cancer is based on
(A) the type of tumor.
(B) the stage of the disease.
(C) the patient's biology.
(D) the location of the tumor.

23. In the content of the passage when Dr. Carol Salem says that the doctors, at present, are overtreating prostrate cancers, he actually means that
(A) overtreating may actually deteriorate a patient's quality of life.
(B) proper diagnostic techniques are not available.
(C) it is next to impossible to decide the correct dosage of treatment.
(D) there is a chance that patients with some of the non-aggressive types of cancers are also being treated.

24. One of the following can be inferred about cancer from the passage:
(A) A person affected with cancer is doomed to a premature death.
(B) Cancer is not life threatening any more.
(C) Some forms of cancers are benign.
(D) Treatments based on the type of tumor are most effective.

25. Which of the following options summarizes para 7 of the passage in the most appropriate manner?
(A) Since the cure for cancer lies in early detection, a lot of researchers believe that discovering the molecular signposts of cancer within the body, before the disease becomes visible, is crucial for early detection.
(B) Instruments used for cancer detection being far from reliable, researchers now believe that discovering the molecular signposts of cancer before the disease becomes symptomatic is crucial for early detection.
(C) Researchers now believe that the future of early detection of cancer lies in discovering the molecular signposts of the disease before it becomes symptomatic, rendering cancer detection instruments obsolete.
(D) Since cancer detection instruments have been completely ineffective in the early detection of the disease, researchers now believe that the future of early detection lies in discovering the molecular signposts before the disease becomes symptomatic.

	Passage 1	Passage 2	Passage 3
No. of words	635	928	1025
No. of Qs.	5	8	12

EXERCISE – 9
(Recommended Time : 45 Minutes)

Directions for questions 1 to 24: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

Can the macabre experiments carried out by the Nazi doctors ever be justified even if it led to discoveries that ultimately alleviated human suffering? Not really. For some, the same holds good even if cure for Alzheimer's, Parkinson disease or diabetes were possible but only by destroying the embryos (by fishing out stem cells). Their argument is 'destroying embryos is tantamount to killing human beings.' And that, according to Michael J. Sandel, one of the members of the (U.S.) President's Council on Bioethics, which advises the administration on several issues including stem cell research, is a flawed argument.

For the opponents of stem cells research, ensoulment begins at conception. The difficulty in pinpointing the moment when the human person emerges during the passage from conception to birth means embryos should be treated with the same respect as an individual. But Dr. Sandel writing in the 'New England Journal of Medicine' says the argument is flawed. 'The fact that every person began life as an embryo does not prove that embryos are persons,' argues Dr. Sandel. According to him, every oak tree was once an acorn. But that does not imply that all acorns are oak trees. Stretching the analogy further, he says, if all acorns are indeed oak trees, then an acorn eaten by a squirrel will mean loss, or to be more specific, death of an oak tree. But that is not so. So in spite of their developmental continuity, acorns and oak trees are different kinds of things. The fate of embryos and human beings is no different. Human life, like the acorn, develops by degrees.

To further debunk their arguments, Dr. Sandel challenges the critics' insistence of according embryos the same moral status generally reserved for human beings. "Perhaps the best way to see its implausibility is to play out its full implications," he says. If indeed harvesting stem cells from embryos is akin to harvesting organs from a baby, then the morally correct alternative will be to ban stem cell research and not just limit federal funding to a few cell lines. God forbid, imagine a situation when doctors killed babies with an explicit intention of harvesting organs for transplantation. Will the government take the moral high ground and declare that such a practice of killing children be ineligible for federal funding and force the doctors to seek private funds?

If that is ghastly to our senses, what explanation does it have to justify its restricted funding pattern for stem cell research, he wonders. "If we were persuaded that embryonic stem-cell research were tantamount to infanticide, we would not only ban it but treat it as a grisly form of murder and subject scientists who performed it to criminal punishment," he writes.

Going by opponents' view, if one were to regard an embryo as a person, then embryonic stem cell research should not be the only one to stand close scrutiny. Fertility clinics around the world routinely create excess embryos with an express mandate to spare the woman the ordeal of repeated procedures and to increase her chances of pregnancy. Excess embryos are then summarily destroyed or frozen indefinitely in the process. Now come the double standard of accepting or allowing the destruction of embryos created to treat infertility but protesting when used for stem cell research.

The issue gets further complicated. Natural pregnancy that outnumbers in-vitro fertilisation by thousands is no saint either. It is a well-known fact that natural procreation entails the loss of several embryos for every successful birth. "Perhaps we should worry less about the loss of embryos that occurs in in-vitro fertilisation and stem-cell research," he opines. But the critics may take refuge in the argument that high infant mortality does not justify or sanction infanticide. Of course not. But then the manner in which we respond to natural loss of embryos suggests that we do not consider the loss akin to either moral or religious equivalent of the death of infants. "Moreover, if the embryo loss that accompanies natural procreation were the moral equivalent of infant death, then pregnancy would have to be regarded as a public health crisis of epidemic proportions," he writes. "Alleviating natural embryo loss would be a more urgent moral cause than abortion, in vitro fertilization and stem cell research combined."

Even as the embryonic stem cell debate heats up in the Congress, the most vocal opponents of embryo research are yet to mount a national campaign calling for a ban on in-vitro fertilisation or to prohibit the fertility clinics from creating and discarding excess embryos. Then what else can be the justification to limit federal funding? There is a fear that stem cell research will lead down the slippery slope of abuse and exploitation and this fear is not unfounded. The answer lies in legislation and not in outright banning of technology. It serves none.

1. According to Dr. Sandel,
(A) one of the urgent priorities is to reduce the number of embryos that are lost through natural conception.
(B) embryos acquire personality traits at later stages of their development.
(C) the government should stop all federal funding for stem cell research.
(D) it is incorrect to say that an embryo is a nebulous miniature of a fully grown adult.

2. The statement 'high infant mortality does not justify infanticide' means that
(A) the proponents of stem cell research should not cite abortions as a justification for their crimes.
(B) the natural loss of an embryo does not have moral and ethical implications.
(C) the natural destruction of embryos is not a license for destroying them for research purposes.
(D) the natural loss of embryos is akin to infanticide.

3. The main aim of the author is to
(A) champion the cause of the pro stem cell research lobby.
(B) expose the double standard adopted by the opponents of stem cell research regarding embryo destruction.
(C) build a case for legislation that will regulate stem cell research.
(D) convince people that there is no moral or ethical issue in stem cell research.

4. Which of the following statements are true according to the passage?
(a) On an aggregate, more embryos are lost by way of in-vitro fertilisation than through natural pregnancies.
(b) Embryo destruction for medical purposes is not a novel concept.
(c) Government funding is presently limited to a few stem cell lines.
(d) Apprehensions regarding the misuse of stem cell research are largely baseless.
(A) Only (b) and (c) (B) Only (b) and (d)
(C) Only (a), (c) and (d) (D) Only (b), (c) and (d)

5. The analogy between the embryo and the acorn assumes which of the following argument?
(A) Each acorn is unique just as each embryo is.
(B) Every acorn need not necessarily grow into an oak tree.
(C) Acorns and embryos are miniatures of their fully grown forms.
(D) Acorns and embryos are both devoid of personality traits.

6. The limited federal funding for research into a few stem cell lines implies which of the following?
(A) Research in some lines holds greater promise than in others.
(B) The morality of embryo destruction is linked to its end use.
(C) Certain stem cell lines are more prone to misuse than others.
(D) Destruction of embryo is justified in some cases while not in others.

7. The phrase 'the double standard' as used in the passage means
(A) legally allowing certain types of research even if they involved embryo destruction.
(B) giving the government's stamp of approval for the destruction of embryos for scientific purposes by way of funding the stem cell research.
(C) treating the process of destruction of embryos in case of infertility problems to be moral while the same in stem cell research being considered unethical.
(D) limiting the government's funding to stem cell research in certain cells instead of enforcing a blanket ban on all types of research involving embryos.

8. The author's stand regarding the views expressed by Dr. Sandel is one of
(A) corroboration. (B) contradiction.
(C) correlation. (D) incongruity.

9. In order that we obtain the benefits of stem cell research, there is an urgent need for
(A) close monitoring of the research activities.
(B) banning destruction of embryos in fertility clinics.
(C) identifying the point when the ensoulment of an embryo happens.
(D) ordinances that prevent the misuse of this research.

10. Dr. Sandel would probably define an embryo as
(A) a human being with distinct identity.
(B) a rudimentary form of man.
(C) an entity with a soul.
(D) only a fertilized egg.

PASSAGE – II

By the 18th century, slavery and the trading of slaves had been conducted for so long and with such regularity that it became an institution that was taken for granted. Yet, at the same time, this institution deemed so profitable – and according to Simon Schama still a growth industry – was also becoming increasingly frowned upon in many circles. Why was this? Had people suddenly awoken to realise their actions were immoral, or was there more to it? Did political agenda play a role? Or was it simply the fact that with developments like the Industrial Revolution, slavery was no longer economically viable? It is interesting that a trade which provided a cornerstone to the British Empire since 1562 and was reaching its peak by 1792 should be outlawed 15 years later in 1807 with the The Abolition of Slave Trade Act.

The 18th century saw a great change in moral and religious beliefs through the work of the Enlightenment. From 1748, the argument arose that slavery was evil and it was part of a primitive society. Groups like the Quakers began to see the error of their ways, so in 1758, they began a system of self-purification, concluding that the persecutions they had suffered were punishments for allowing slavery. As a result, they started to campaign against slavery. The Protestants wanted to change the evils in society, and they too looked to slavery. On the whole, these were at first only a small minority of dissenting voices. By 1783, anti-slavery had become a national political issue, especially in Britain. Suddenly, many arguments that had existed for hundreds of years found vast support. This can largely be attributed to the American and French Revolutions when the ideas of equality and liberty began to get much more credence. Support for the ideals of the French Revolution were high in Britain, with these being spread through correspondence societies, meetings, and the printing of pamphlets. The concept of everyone being free and equal was no longer a pipe dream, but an achievable objective. The American colonists felt that they were enslaved by the British, while many Britons felt they were slaves too. They began to feel that by following the idea of equality for all and freeing the slaves, they could go some distance in freeing themselves. In such a climate, slavery could not be seen as anything but wrong. In 1792, a petition of 20,000 signatures was sent from Manchester. Such support helped the abolitionist William Wilberforce get a bill banning the trading of slaves through the House of Commons in 1796. However, war with France and a fear of radical uprising in Britain stopped the bill becoming law for another 11 years.

Even so, this was a remarkable stepdown for the British Government to make so quickly; one might have expected them to put up more of a fight over a trade that was at the time so profitable. As a result of British maritime supremacy in the 18th century, British ships were carrying around 50,000 slaves per year. Undoubtedly, public opinion played a large part, but it is also likely that it was realised that slave trading was not as economically viable as it once was. Slavery was seen as expensive, as slaves still had to be paid for and provided with necessities like food and clothing when they were not working. It was also inefficient, as there were no incentives to work hard, and there was only ever a limited work force. Working in harsh conditions resulted in limited production and limited returns. With the progress of the Industrial Revolution and increased demand for products such as cotton, slavery was never going to keep up. Slavery was becoming a liability, and it is easy to see why many governments began to decide it wasn't worth the hassle. Besides, with popular opinion as it was, supporting the abolitionist bandwagon would certainly offer much valuable kudos for a struggling British Government and be far more valuable than the slave trade itself was. Banning the trading of slaves by Britain could also be seen as an offensive maneuver. By being at war with Napoleon, the British could hamstring the European colonies greatly by stopping the movement of slaves on the British ships they so relied upon. It could also be seen as revenge for Napoleon's continental system, the trade ban designed by France to cripple Britain's economy. Other countries soon followed Britain's lead in banning the slave trade, such as the Dutch in 1814 and the French in 1815. Without slave based production, many of these countries would have to follow the new example set by Britain, and Britain had a head start that could help them dominate trade and industry for years.

There are so many factors that help explain the death of the slave trade, but the reason they find success at the end of the 18th century is that suddenly they all find relevance. Industrial expansion meant that the economic arguments against slavery could finally be proven. Enlightenment became popular, and suddenly there were sound political arguments as to why slavery should be stopped. The industrialists could hide their greed for increased profits behind moral righteousness, while the government could look good and get the support of the abolitionist groups. Had all these

advantages not suddenly appeared at the same time, the anti slavery debate would probably just have continued as a dissenting minority. The reason slave trading stopped has nothing to do with a moral crusade or righteousness, but simply because people felt that the range of profits to be gained from not having it far outweighed those ever gained with it. As a result, in 1807, The Abolition of Slave Trade Act was passed. The problem was however, that this did not stop slavery itself, slaves were still being smuggled illegally and now the price of slaves had soared, so traders were making more money than before and slaves were being shipped across the Atlantic in even worse conditions than ever. In 1833 though through the continued work of people like William Wilberforce, the Abolition of Slavery Act was introduced with some opposition, the moral argument outlawing slavery was not won. The act freed all slaves in the British Empire, but there was little help for them and they were still largely exploited but it brought to an end one of the not so-glorious British institutions.

11. In Britain, during the 18th century, the anti slavery sentiments
(A) took birth as a result of sudden spurt in the level of moral rectitude of the general public.
(B) gained critical mass and became an issue of national importance.
(C) found support from the sympathisers of French and American Revolutions.
(D) gave expressions to the feelings nurtured by the vast majority.

12. What can be definitely concluded regarding The Abolition of Slave Trade Act of 1807?
(A) It appears to be successful in word but a failure in spirit.
(B) It was successful in eliminating the slave trade altogether.
(C) The Act would have been a total failure but for the public support.
(D) It was against the sentiment prevailing in the rest of Europe.

13. The 'head start' which Britain seemed to enjoy was in the aspect of
(A) increased manufacturing capacities.
(B) gaining public respect.
(C) international trading.
(D) industrial revolution.

14. "The industrialists could hide their greed for increased profit behind moral righteousness." The statement implies that they were
(A) hiding under the garb of moral uprightness to escape the public as well as government wrath.
(B) the industrialists were in the right as they supported the governments decision.
(C) unwillingly supporting the anti slavery movement much to the displeasure of the Quakers.
(D) condemning slavery only to exploit the benefits of the industrial revolution for their personal gain.

15. Which of the following is applicable to the British society of that time?
(a) The Quakers, before mending their ways, were tacit supporters of the practice of slavery.
(b) The British ships transported slaves to the European colonies.
(c) The Protestants zeroed in on slavery as they had recognised it as one of the many social evils.
(d) Slave trading was an accepted way of doing business, with no social stigma attached to it.
(A) Only (a), (c) and (d) (B) (a), (b), (c) and (d)
(C) Only (b), (c) and (d) (D) Only (a) and (b)

16. Which of the following is definitely true regarding the industrial revolution, as understood from the passage?
(A) It ushered in the era of mechanisation and higher productivity.
(B) It is the single most entity that added to the impetus of the already prevalent anti- slavery movement.
(C) It was able to satisfy the greed of the clique of those industrialists who were the government's confidants.
(D) It provided the empirical evidence that getting work done through humans could be less profitable than expected.

17. The most suitable title to the passage could be:
(A) British Slave Trading – Its Sudden Death.
(B) British Slave Trading – The End of an Institution.
(C) How the British Society killed its Slave Trading
(D) The Anti-Slavery Movement – Its Impact on the 18th Century British Society.

PASSAGE – III

"We must get used to the idea that in future there will be one country in Europe that will be stronger than all the rest," said Margaret Thatcher glumly in 1990. In the aftermath of the fall of the Berlin wall, Germany did indeed seem poised to emerge as the new Europe's unrivalled powerhouse. The renovation of eastern Germany would, it was assumed, give a huge stimulus to the country's economy. In addition, the newly-capitalist countries of central Europe would provide German industry with a new hinterland. And with the adoption of a single European currency, agreed upon in 1992, Germany would be able to lock in its competitive advantages. No longer would Europe's weaker economies be able to devalue their way out of competing head-on with Germany's industrial juggernaut.

More than a decade later, all this looks pretty foolish. Germany is now the sick man of the European Union. Since 1996 it has averaged growth of just 1.1% a year compared with 2.2% in the euro zone as a whole. For almost three years the economy has barely grown at all. A country which boasted unemployment of just 150,000 in 1970 may have 5 million out of work by the end of the year. And Germany, which insisted that all countries adopting the euro should never run a budget deficit of more than 3% of GDP on pain of large fines, broke the 3% limit itself last year. Goldman Sachs, an investment bank, reckons that the deficit this year could top 4% and is likely once again to breach the 3% limit in the next. That, if the law were strictly applied, could cost the country a fine of billions of euros, payable to the EU.

Germans are struggling to understand what is going on. Despite the renewed urgency with which the Chancellor is promoting economic reform, some of his compatriots continue to deny there is a problem. Life still looks pretty good on a sunny day in a

city like Frankfurt or Munich. The autobahns are filled with BMWs; the shops and airports are busy. The figures show that Germany is still the third largest economy in the world; the country is still richer per head than the EU average. But the gap is narrowing fast, and there is a growing sense of unease. Students with good degrees from top universities cannot find jobs; big companies are folding; the banks are under strain; and the pensions system is approaching crisis.

The trouble is that even those who agree that there is a problem cannot agree on its main source. Broadly speaking, there are three potential scapegoats: eastern Germany, the German welfare state and the EU. Most Germans acknowledge that reunification was handled in a way that inflicted maximum economic damage. By translating the wages and welfare system of West Germany wholesale to the east, the politicians managed to saddle the west with huge bills while making the east hopelessly uncompetitive. But while many say that the main reason for Germany's malaise is the burden of the east, others say that the true source of the "German problem" is the complexity and generosity of the welfare state, which meant that average growth rates were already falling noticeably in the 1980s. Lavish benefits are funded by high payroll taxes, which discourage job creation and so increase the number of people who rely on benefits.

Almost all politicians now acknowledge the need for structural reforms but few are prepared to discuss a third possible explanation for Germany's economic weakness: the euro. By contrast, commentators outside Germany often identify at least three ways in which the German economy has been hit by monetary union. First, Germany appears to have joined the euro at an uncompetitive rate, making German products relatively expensive. Second, the single interest rate for euroland is too high for Germany, which, according to the IMF, is now threatened by deflation. Finally, the effort to abide by those fiendish budgetary rules is forcing the government to cut government spending, just as the economy slides into recession. To add insult to injury, Germany is the largest financier of the EU, the very institution that is now threatening to fine the country for its profligacy.

In many a country this catalogue of woes would provide ample fuel for a populist backlash. But not in Germany. Partly that is because the economics are complicated: cause and effect are often hard to disentangle. But it is also because Germany's traditional belief in the virtues of European integration is so deeply entrenched that it is almost politically incorrect to question the merits of the single currency.

Even when criticisms of the euro are aired publicly, they tend to be couched in very careful language. In a lucid exposition of Germany's economic woes, Hans-Werner Sinn of the Ifo institute in Munich points out that the creation of the single currency has wiped out a competitive advantage (relatively lower interest rates) that German companies used to enjoy over their European neighbours. But he then adds: "The beneficial effects of a unified European capital market cannot be questioned by a good European, even if Germany is unable to profit from it."

The Chancellor has often said that his goal is for Germany to become just a normal country. But the German willingness to accept unquestioningly the burdens of being a "good European" remains distinctly abnormal – a state of affairs that its European partners have good reason to give thanks for.

18. All the following are consequences of the adoption of Euro by Germany except:
(A) German products became relatively expensive.
(B) The interest rate is too high for a country facing deflation.
(C) The government is forced to cut spending even though the country is facing recession.
(D) The per capita income is higher than the EU average.

19. The Germans willingly accept the burden of being "good Europeans" because
(A) of their traditional belief in the virtues of European integration.
(B) it will benefit them in the long run.
(C) they were the ones to initiate the concept of EU.
(D) it will bail them out of their present predicament.

20. Margret Thatcher's comments after the fall of the Berlin Wall reflect
(A) her determination to be the leader of Europe.
(B) the belief that unified Germany would become the most powerful nation in Europe.
(C) the feeling that the Euro would provide a level playing field to the countries of Europe.
(D) the idea of rat race among the countries of Europe.

21. Which of the following is proof of Germany's economic woes?
(a) The average growth has been 1.1% a year for the past several years.
(b) There are 5 million jobless in the country.
(c) The budget deficit is between 3% and 4%.
(d) Germany is the largest financier of the EU.
(A) (a) and (b) (B) (c) and (d)
(C) (a), (b) and (c) (D) (b), (c) and (d)

22. One of the reasons often cited for Germany's present condition is
(A) the lack of structural reform.
(B) the failure on the part of the government to understand the dynamics of the German economy.
(C) the unification.
(D) it being a welfare state.

23. The German reunification
(A) caused economic damage as the benefits of the West were extended to the East.
(B) has been established as the root cause of the present malaise.
(C) gave a fillip to the economy because of the renovation of the East.
(D) gave new hinterland to German industries thereby locking in its competitive advantage.

24. Other European countries should be grateful that
(A) Germany continues to pay its dues to EU.
(B) they are not in the position of Germany.
(C) Germany hasn't withdrawn from the EU.
(D) Germany does not shrink from its responsibility to Europe despite its woes.

	Passage 1	Passage 2	Passage 3
No. of words	810	1068	913
No. of Qs.	10	7	7

EXERCISE – 10

(Recommended Time : 45 Minutes)

Directions for questions 1 to 27: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

When people discover that there is such a thing as spirituality, they understandably feel as excited as did Columbus upon setting eyes on the shores of America. Spirituality affords them a broader vista than they ever considered possible. They suddenly realize that conventional society is designed—partly consciously but for the most part quite unconsciously—to prevent us from seeing our full potential as human beings. Conventional life primarily revolves around the pursuit of rather limited goals: physical comfort, material possessions, sex, emotional gratification, mental stimulation, and power.

According to Hinduism, there are four legitimate pursuits to which we can dedicate our time and energy: Artha – material welfare, Kâma – physical, emotional, and intellectual satisfaction, Dharma – morality (notably justice), Moksha – spiritual fulfillment.

Much, if not most, of conventional life falls into the categories of artha and kâma. Our civilization has invented countless ways to keep our attention focused on comfort and pleasure. Billions of dollars are spent every year in advertising to make sure that we keep up our consumption of material goods, whether we need them or not and that we strive for a "comfortable" life.

Dharma is pursued in a much more limited way. Our moral standards appear to be at an all-time low, which is in keeping with the Indian notion of the kali-yuga or dark age, which is expected to prevail upon Earth for many millennia more. By comparison, the contemporary New Age belief in the imminent upliftment of humankind, by magical fiat and without any effort at all, appears like a mere whimsical hope. We must acknowledge that American society in particular suffers from widespread injustice in the legal system and that litigation has become a way of life.

If moral integrity is not high on our list of priorities, spiritual aspiration is almost entirely absent from our lives. Few people really understand what spirituality is, and fewer still actively pursue a spiritual path.

The situation is somewhat different in India. With the exception of the Western-educated elite, the traditional value of liberation (moksha) is still allowed a certain space in people's belief system. They are at least aware of this great ideal in India's past and among today's renouncers of worldly life, even though they themselves may not feel ready to pursue it.

When a Western seeker encounters spirituality, he or she must come to terms with the four core pursuits of material welfare, physical-emotional-intellectual satisfaction, and moral integrity. Central to spiritual practice are self-inspection and self-understanding. We must be willing to examine our habit patterns: how we act and react in all kinds of situations. Then we must be willing and be able to understand what we see about ourselves. The next step is to eliminate those habit patterns that are not conducive for further spiritual growth and replace them with positive habit patterns.

Newcomers to spiritual life often do not realize that spiritual practice requires consistent self-application, that is, a measure of effort. They tend to assume that their peep beyond the walls of conventional life is sufficient in itself. But to see a boat is not the same as rowing it to the other shore. Intellectualising spiritual life is less than helpful.

But even when neophytes actually take up a course of spiritual practices (sâdhana), they sooner or later encounter the acid test of an ordinary daily routine. Then the challenge is to renew one's spiritual practice every day. Otherwise boredom sets in, which undermines the will to transform oneself.

Neophytes feed on their own initial zest, always looking for the next "spiritual" hit—a nice meditation, a spectacular vision, a sign from God, or a compliment from the teacher or another person. Little do they suspect that this "honeymoon period" is about to be tested. Typically, the teacher ignores them or instead of sweet compliments, utters sharp criticisms. Their fellow students or relatives tell them that they are full of it, while others might reject their proselytising.

Few pass beyond this stage to go on to regular (unspectacular) daily practice. Many get quickly discouraged when the emotional highs become scarce and they are beginning to confront the stark reality of their own confusion, negativity, or presently limited capacity for spiritual life.

The next hurdle is the recognition that we have many deeply ingrained habit patterns that take time—a lot of time—to change. At first the typical neophyte is sure that he or she has a tremendous capacity and will grow more quickly than others. Then the sobering realization dawns that the degree of self-transformation is equal to the effort made.
If the neophyte has persisted thus far, he or she will almost inevitably encounter doubt: doubt about his or her own capacity; doubt about the teacher; doubt about the efficacy of the teaching. It is not far from the truth to say that the practitioner who does not befriend doubt is bound to be self-deluded. If there is no doubt or self-delusion, the person is quite simply enlightened.

Another obstacle, not often identified, is the fact that the practitioner's karmic tendencies (read unconscious or semiconscious habit patterns) are magnified because awareness is enhanced through regular practice. This can be likened to a bright searchlight shining deep into the well of the mind. In the depth of the unconscious are all kinds of unpleasant realities that get flushed out by steady application to self-inspection and self-understanding. At times, the

unconscious materials that drift into the conscious mind seem overwhelming, and then it becomes clear to the practitioner that spiritual life is a form of brinkmanship. The Indian tradition speaks of the razor-edged path.

Gradually the spiritual practitioner learns to overcome his or her innate materialism. There is a progressive loosening of the ego knot by which the ordinary individual anxiously seeks to hold everything together. Life is seen from a new perspective: as a strange play in which we are involved and in which we can either misunderstand and suffer or understand and transcend even while being fully engaged in it. Liberation, or enlightenment, is not a thing to be attained or acquired. It is living in the moment from the most profound understanding and without egoistic attachment to anything.

1. One of the following reflects what innate materialism implies in the context of the passage:
(A) hoarding assets.
(B) constantly thinking in terms of visible reality only.
(C) egoism.
(D) amassing spiritual experiences.

2. To tread the path of spirituality, a seeker, at first, needs to
(A) introspect.
(B) give up all his attachments.
(C) lead an abstemious life.
(D) evolve out of his relationships.

3. "The honeymoon period" mentioned in the passage implies
(A) the feel good stage.
(B) the enthusiastic phase.
(C) the testing time.
(D) the final phase.

4. Pick the odd man out, according to the passage:
(A) One needs to stay detached even while involved with life.
(B) A seeker of spirituality will face many doubts, about himself, his teacher and the teaching.
(C) Through consistent efforts, a seeker can transform his deeply ingrained habit patterns.
(D) A soul can be said to be liberated if its owner attains proper perspective of spirituality.

5. Moral integrity paves way to
(A) Artha and Kama.
(B) transcendentalism.
(C) Moksha.
(D) Dharma.

PASSAGE – II

Until the discovery of the Indus Valley Civilization, the development of literature and culture in India was always credited to the Aryans. In 1920, archaeologists announced the discovery of extensive urban ruins in the Indus Valley which pre-dated the earliest archaeological sources. These ancient dwellers in India were Dravidians, and in fact, their culture had developed a highly sophisticated way of life. Archaeological evidence also shows that the Indus Valley culture moved from west to east, with sites towards Central and Southern India flourishing after Harappa and Mohenjo-daro had declined. This civilization is one of the three great early civilizations that arose in the late fourth and third millennia BC around the three large alluvial systems of the Tigris-Euphrates, Nile and Indus rivers. This civilization was thought to have been confined to the valley of the river Indus, hence the name given to it was Indus Valley Civilization. This civilization was a highly developed urban one and two of its towns, Mohenjo-daro and Harappa, represent the high watermark of the settlements. Subsequent archaeological excavations established that the contours of this civilization were not restricted to the Indus Valley but spread to a wide area in northwestern and western India. Thus this civilization is now better known as the Harappan Civilization. Mohenjo-daro and Harappa are now in Pakistan and the principal sites in India include Ropar in Punjab, Lothal in Gujarat and Kalibangan in Rajasthan. The extensive excavations carried out at the two principal city sites, Harappa and Mohenjo-daro, indicate that this Dravidian culture was well established by about 2500 B.C. What we know of this ancient civilization is derived almost exclusively from archaeological data since every attempt to decipher the script used by these people has failed so far. Recent analyses of the order of the signs on the inscriptions have led several scholars to the view that the language is not of the Indo-European family, nor is it close to the Sumerian, Hurrian, or Elamite, nor can it be related to the structure of the Munda languages of modern India. If it is related to any modern language family, it appears to be Dravidian akin to Old Tamil, presently spoken throughout the southern part of the Indian Peninsula.

The Indus cities seem to have had very few public buildings. The only one of any note is the Great Bath at Mohenjo-daro which appears to have been used in the performance of certain rituals. Nothing that can be clearly identified as a temple or a shrine has yet been discovered. A structure once considered a granary is now thought to have been a palace with ventilated air ducts. The people depended upon agriculture and trade for their livelihood. Wheat, barley and the date palm were cultivated; animals were domesticated; and cotton textiles, ivory and copper were exported to Mesopotamia, and possibly China and Burma in exchange for silver and other commodities. Production of several metals such as copper, bronze, lead and tin was also undertaken and some remnants of furnaces provide evidence of this fact. The discovery of kilns to make bricks support the fact that burnt bricks were used extensively in domestic and public buildings. Evidence for the religious beliefs and practices of these people is slight, since the Indus script cannot be read and apart from the bath, there appears to be no religious structure. A certain amount of information has been derived from scenes depicted on seal-amulets and from the terracota figurines found at different sites throughout the area. However, such evidence is open to wide interpretation. The predominance of female figurines and seals depicting a horned goddess in association with the sacred pipal tree are generally regarded as evidence of the worship of a mother goddess who presided over fertility and birth and who may have acted as guardian and protector of the dead.

The great bath at Mohenjo-daro could not have been constructed for the purpose of hygiene since all the private dwellings were equipped with excellent bathrooms. Since so many elements of the Indus culture appear to have found their way into Hinduism, it is possible that ancient purification rites were taken over and reinterpreted by members of the

Brahmin caste. If this is so, the later practice of constructing artificial lotus ponds may be very ancient indeed. These lotus ponds were used during historic times for various purification ceremonies and one theory suggests that the bath was probably used by the mother goddess cult.

The appearance of coarser type of pottery points to invaders in the Indus cities. Around 1750 B.C., the uniform culture of this great area broke up. The cause or causes of the end of the Indus Civilization are not easy to determine. At Mohenjo-daro, groups of sprawling skeletons of this period suggest some sort of massacre or invasion. The end of the Indus Valley Civilization may have been fairly abrupt and violent, but long before the end came, there seems to have been a gradual process of internal decay and stagnation. It is probable that the fall of this great civilization was partly due to the widespread migratory movements of charioteering peoples which altered the face of the whole civilized world in the 2nd millennium B.C.

6. The actual purpose of the great bath of Mohenjo-daro can be deduced
(A) after careful consideration of various elements of Hinduism.
(B) only by studying the private residences constructed then.
(C) from the study of artificial lotus ponds.
(D) through the reinterpretations of several rites by the Brahmins.

7. The available evidence for the religious practices and rituals has come from
(A) the inscriptions found at that site.
(B) the presence of a common bathing structure.
(C) the excavations carried out at Harappa.
(D) the seal-amulets and the terracota figurines discovered at the site.

8. Aryans were, according to the passage, wrongly credited with
(A) patronising literature and culture.
(B) the urbanisation of their civilization.
(C) devising excellent street layout.
(D) developing a sophisticated way of life.

9. Indus Valley Civilization is now being referred to as Harappan Civilization because
(A) traces of Indus Valley Civilization were found in Harappa of Pakistan.
(B) it covers extensive areas of northwestern India.
(C) it moved from west to east.
(D) it had spread widely in northwestern and western parts of India.

10. The odd man is
(A) Nile. (B) Indus.
(C) Tigris. (D) Harappa.

11. The limited knowledge about Indus Valley Civilization has come from archaeological data because the script could not be
(A) studied.
(B) found.
(C) converted into an intelligible script.
(D) used.

12. A feature which can be considered unique to the Harappan Civilization is
(A) the existence of only one palace.
(B) the absence of any religious structure.
(C) the worship of mother goddess.
(D) the terracota figurines.

13. The end of the Indus Valley Civilization
(A) was due to outside invasions.
(B) was preluded by mass massacres.
(C) could have been due to widespread migration of people.
(D) was due to a natural calamity.

14. Which of the following can be said to be true regarding public buildings of the Indus Valley Civilization?
(a) They were constructed using burnt bricks.
(b) Very few of them were constructed.
(c) The most prominent public place mentioned in the passage was most probably used for rituals.
(A) Only (a) (B) (a) and (c)
(C) Only (b) (D) (a), (b) and (c)

15. One of the following could have supported the Harappan Civilization:
(A) agrarian economy.
(B) barter system.
(C) trading of metals.
(D) export of precious metals.

16. Which of the following is true according to the passage?
(A) The script used by the Indus valley civilization was borrowed from Tamil.
(B) The Indus valley civilization was confined largely to the valley of the Indus river.
(C) Indus valley culture died out with the fall of the cities of Mohenjo-doro and Harappa.
(D) None of the above.

17. The phrase 'high watermark' as used in the passage is closest in meaning to
(A) Paragon. (B) Zenith.
(C) Perigee. (D) Nadir.

PASSAGE – III

In April every year there is gloom in the air. The period is notorious for leaving behind a trail of woes in the form of broken spirits, even as announcements about promotions are made in many organisations. The joy of those promoted is more than matched by the grief of those who are not, and everyone secretly wishes that the month would pass quickly.

Yet, little of the anguish and pain experienced by those not promoted is really known at the top. If ever told about it, their brusque reply would just be : "They don't deserve to be promoted. Why waste time on the matter?" The human dimension is simply ignored. Indeed no attention is paid to those who have lost out in the race, either before or after the announcement. They are left to rue their fate alone, with no empathy from those they look up to for help to preserve their sense of self worth.

Promotion is an emotional and explosive issue, with far-reaching implications. Vital as intrinsic growth may be, it is far less valued than upward movement in the hierarchy. Promotion is taken to mean that one has journeyed steadily, has arrived somewhere, and has achieved something. Lack of promotion for any length of time amounts to absence of movement, and absence of recognition. It is as if one has ceased to matter. The world does not comprehend stagnation. It is unnatural. It is failure. It is death.

Little wonder, then, that growth totally dominates an employee's thinking and aspirations. Even at interviews, the one issue invariably brought up for detailed discussion is whether the job offers promotional prospects. In fact, most job-changes are themselves prompted by the desire of higher level positions. Despite better emoluments and other advantages, if it is later found that the new job is not an improvement on the one held earlier, the aspirant's enthusiasm is bound to suffer irreparably. Simply stated only a growing person is seen as a successful person.

It is generally argued that the "unpromotable" should face up to reality and learn to live with the fact that they can aspire for no further growth. In fact, the reasoning goes on, they need to be told about it clearly and in no uncertain terms.

This view is nourished by the blue-eyed boys who have a clear path ahead of them. Only if we place ourselves in the shoes of the 'unpromotable' can we comprehend how calamitous everything appears when one has ceased to grow, and knows it to be a permanent condition.

After a plain communication of lack of potential for growth, can we ever expect an individual to perform enthusiastically? Indeed, even normal performance will cease. All through history, it is hope of a better future which has sustained people through hardships and trials, frustration and despair. A career without a future, whatever the justifications, is no career.

Indeed, people who do not see a future for themselves tend to switch off and stop performing altogether. No other motivation, including fear, can make up for what is missing when the employee realizes that to him the path to the future is closed for ever. Is there any way out?

Different ways have been tried to deal with the situation, with varying degrees of success. Some try to sustain an illusion of growth and promotion, even to those who are not promotable. After all, even nominal promotions are preferable to a non-promotion situation. Towards this end, many organisations have created tall structures with several intermediate levels and strange titles to perpetuate the myth of continuous growth. Unfortunately, this only leads to greater alienation, especially at lower levels.

Some others designate every professional of some consequence as a Vice-President or an Assistant Vice-President at a fairly early stage of the person's career. He begins to live in a world of apparent grandeur while performing mundane tasks much like any lowly-placed executive elsewhere. But now and then, the reality pierces through the protective layers of empty titles and fat salaries to stare at him directly.

With increasing emphasis on flatter organisations, the promotional avenues are getting considerably narrowed. Several intermediate jobs are also fast disappearing as a direct result of increasing automation and rationalisation. The competition is also on the increase. More and more people are joining the race for higher-level jobs and assignments. In an attempt to deal with the large numbers, some organisations have introduced policies whereby senior executive positions are kept open only to personnel with professional/management qualifications. Unjust as it may be, this is one way of limiting the number of aspirants.

Other measures include deglamourising higher-level assignments so that they are seen as positions of grave responsibility, calling for special skills. The reward aspect of elevation is deliberately underplayed. Encouragement to make one's job bigger and better is another strategy. This can in the long run pave the way for elevation.

In trying to find quick-fix solutions, some organisations tend to interfere with even the time tested structures and create additional levels and new positions to accommodate the aspirants. One obvious outcome is that organisations are becoming increasingly top-heavy. What suffers as a result is the feeling of cohesion, clear lines of responsibility and accountability and, most of all plain occupancy of a productive nature.

The obvious conclusion is that these measures, useful as they may be, are fraught with dangers and must be exercised with care and caution.

The most crucial aspect of promotions, no doubt is to ensure that the decisions are made dispassionately. Accuracy and objectivity are essential requirements in these days of strife and suspicion. A mistake can cost the company a great deal, an incompetent incumbent in a pivotal position, and a host of demoralised employees.

It is not enough to be fair, one must also be seen to be fair. Promotions should be carried out after careful consideration of all the factors involved and evaluation of all the contenders for the position. It is desirable that the criteria are stated in advance and justifications offered wherever necessary. In fact an effective procedure can help a great deal in maintaining credibility.

18. According to the author, April every year is notorious for leaving behind a trail of woes. Why?
(A) Change of job responsibilities are announced.
(B) Increase in salary is expected.
(C) Additional responsibilities are to be handled without any change in salary.
(D) Announcement about promotions are made.

19. According to the author, the word "Promotion" is taken to mean
(A) presence of movement and recognition by peers.
(B) movement to a higher grade.
(C) one has journeyed steadily, has arrived somewhere and has achieved something.
(D) the process of making "real" growth in an organisation has begun.

20. According to the author most job-changes are motivated by
(a) Desire for better emoluments.
(b) Desire for higher level positions.
(c) Desire for handling more complex and complicated tasks successfully.

(A) Only (b) (B) Only (c)
(C) (a) and (b) (D) (b) and (c)

21. According to the passage, which of the following statements is not true?
(A) Even normal performance will cease once the "unpromotable" has been told that he lacks potential growth.
(B) No other motivation, including fear can make up for what is missing, when the employee realises that the path to the future is closed to him.
(C) A career without a future, whatever the justifications, is no career.
(D) The "unpromotable" do not have to face as grim a situation as it is made out to be.

22. The most crucial aspect of promotions is that
(a) Decisions are to be made objectively.
(b) Decisions are to be made dispassionately.
(c) Decisions are to be made accurately.
(A) Only (b) (B) (b) and (c)
(C) (a) and (b) (D) (a), (b) and (c)

23. According to the author, what is the best method of carrying out promotions?
(A) Criteria should be stated clearly in advance, but it is not essential to offer any clarifications.
(B) Criteria should be stated in advance and justifications should be offered wherever necessary.
(C) The main criteria for promotions is an individual's qualifications.
(D) Basing it on objective criteria free from bias.

24. With increasing emphasis on flatter organisations and with more people joining the race for higher level jobs, what are the ways adopted by some organisations for limiting the number of aspirants?
(a) Deglamourising higher level assignments as well as the award aspect of elevation, so that they are seen as positions of grave responsibility.
(b) Senior level positions are kept open only to personnel with professional/management qualifications.
(c) Ensuring that only individuals having proper contact with the top level management can aspire to move up.
(A) Only (a) (B) Only (b)
(C) (a) and (b) (D) (a) and (c)

25. What is an outcome of creating new positions to accommodate the aspirants?
(a) Individuals at higher level are bound together by a bond of unity.
(b) A feeling of cohesion is inculcated.
(c) Mix-up of clear lines of responsibility and accountability.
(A) Only (b) (B) Only (c)
(C) (b) and (c) (D) (a) and (c)

26. The author is most likely a/an
(A) CEO of an MNC.
(B) senior management person deprived of his promotion.
(C) HR consultant.
(D) Professor in a Management Institute

27. Which of the following options summarizes para 4 of the passage in the most appropriate manner?
(A) Employees and job seekers value growth rather than emoluments because success is measured in terms of growth.
(B) The reason for attrition in most organisations is lack of growth prospects because it is growth rather than emoluments which motivates employees.
(C) Employees are least concerned about the emoluments of a job as much as they are concerned about the growth prospects.
(D) A person can be called successful in life only if he scales great heights in his career and not by the emoluments which his job offers.

	Passage 1	Passage 2	Passage 3
No. of words	1030	867	1023
No. of Qs.	5	12	10

EXERCISE – 11
(Recommended Time : 45 Minutes)

Directions for questions 1 to 24: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

In the standard model of particle physics, particles are considered to be points moving through space, tracing out a line called the World Line. To take into account the different interactions observed in nature, one has to provide particles with more degrees of freedom than only their position and velocity; such as mass, electric charge, colour (which is the "charge" associated with the strong interaction) or spin.

The standard model was designed within a framework known as Quantum Field Theory (QFT), which gives us the tools to build theories consistent both with quantum mechanics and the Special Theory of Relativity. With these tools, theories were built which describe with great success three of the four known interactions in nature: electromagnetism, and the strong and weak nuclear forces. Furthermore, a very successful unification between electromagnetism and the weak force was achieved (Electroweak Theory), and promising ideas put forward to try to include the strong force. But unfortunately, the fourth interaction, gravity, as described by Einstein's General Relativity (GR), does not seem to fit into this scheme. Whenever one tries to apply the rules of QFT to GR, one gets results which make no sense.

The usual domains of general relativity and quantum mechanics are quite different. General relativity describes the force of gravity and hence is usually applied to the largest and most massive structures including stars, galaxies, black holes and even, in cosmology, the universe itself. Quantum mechanics is most relevant in describing the smallest structures in the universe such as electrons and quarks. In most ordinary physical situations therefore, either general relativity or quantum mechanics is required for a theoretical understanding, but not both. There are, however, extreme physical circumstances, which require both of these fundamental theories for a proper theoretical treatment. Prime examples of such situations are space-time singularities such as the central point of a black hole or the state of the universe just before the big bang. These exotic physical structures involve enormous mass scales (thus requiring general relativity) and extremely small distance scales (thus requiring quantum mechanics). Unfortunately, general relativity and quantum mechanics are mutually incompatible; any calculation, which simultaneously uses both of these tools, yields nonsensical answers. The origin of this problem can be traced to equations which become badly behaved when particles interact with each other across minute distance scales on the order of 10^{-33}cm – the Planck length.

Another problem with this model is that one has to assume the existence of distinct forces and their carriers. Einstein hoped that there would be a "unified" theory in which all known forces would emerge out of a single one in some way. Electricity and magnetism used to be thought of as two forces, but now we know that they are different aspects of the same (electromagnetic) force. Could the same type of unification hold for the four forces that are today viewed as distinct?

String Theory is currently the most promising example of a candidate for a unified theory. We do not yet know whether it correctly describes nature, but it seems to be a theory which broadly describes a world similar to ours, and is endowed with beauty and consistency to an astonishing degree.

The physical idea is utterly simple. Instead of many types of elementary point-like particles, physcists postulate that in nature there is a single variety of string-like objects. The string is not "made up of anything"; rather, it is basic and other things are made up of it. As with musical strings, this basic string can vibrate, and each vibrational mode can be viewed as a point-like elementary particle, just as the modes of a musical string are perceived as distinct notes!

String Theory solves the deep problem of the incompatibility of the two fundamental theories (GR and QFT) by modifying the properties of general relativity when it is applied to scales on the order of the Planck length. Modern accelerators can only probe down to distance scales around 10^{-16}cm and hence these loops of string appear to be point objects. However, the string theoretical hypothesis that they are actually tiny loops, drastically changes the way in which these objects interact on the shortest of distance scales. This modification is what allows gravity and quantum mechanics to form a harmonious union.

There is a price to be paid for this solution, however. It turns out that the equations of String Theory are self-consistent only if the universe contains, in addition to time, nine spatial dimensions. As this is in gross conflict with the perception of three spatial dimensions, it might seem that String Theory must be discarded. This is not true.

There is however more than one string theory. These theories are classified according to whether or not the strings are required to be closed loops, and whether or not the particle spectrum includes fermions (particles that make up matter). In order to include fermions in string theory, there must be a special kind of symmetry called supersymmetry, which means that for every boson (particle that transmits a force), there is a corresponding fermion. So supersymmetry relates the particles that transmit forces to the particles that make up matter.

String theories that incorporate only bosons are no longer popular as they require 26 space-time dimensions and a particle with imaginary mass – the tachyon. There are quite a few superstring theories that make sense mathematically which only require ten dimensions. A few of the differences between them include theories with closed loops only and others with closed loops, which can break into open strings. Theories with massless fermions only spinning one way (chiral) and string theories, which are heterotic, meaning right moving and left moving strings, differ. Different combinations of the above properties leave us with 5 mathematically plausible theories.

There was a difficulty in studying these theories: physicists and mathematicians did not have tools to explore the theories over all possible values of the parameters in the theories. Each theory was like a large planet of which we only knew a small island somewhere on the planet. But over the last four years, techniques were developed to explore the theories more thoroughly, in other words, to travel around the seas in each of those planets and find new islands. And only then was it realised that those five string theories are actually islands on the same planet, not different ones! Thus there is an underlying theory of which all string theories are only different aspects. This was called M-theory.

One of the islands that was found on the M-theory planet corresponds to a theory that lives not in 10 but in 11 dimensions. This seems to be telling us that M-theory should be viewed as an 11 – dimensional theory that looks 10 – dimensional at some points in its space of parameters. Such a theory could have as a fundamental object a membrane, as opposed to a string. Like a drinking straw seen at a distance, the membranes would look like strings when we curl the 11th dimension into a small circle.

1. Which of the following best describes the way in which the passage is organised?

(A) The author introduces a topic, describes a major problem relating to it, presents a solution to the problem and elaborates on how the solution solves the problem comprehensively.

(B) The author introduces a topic, describes one major problem relating to it, discusses a solution which he considers inadequate and emphasises the need for further research to be carried out.

(C) The author introduces a topic, details a couple of major problems related to it, describes a proposed solution and discusses some of the perceived shortcomings of the solution.
(D) The author introduces a topic, elaborates on the problems related to it, proposes a solution and presents evidence to establish its efficacy.

2. Which of the following theories have to be applied to study the behaviour of atomic particles?
(A) General Theory of Relativity
(B) Quantum Field Theory
(C) Theory of Gravitation
(D) Both (B) and (C)

3. Which of the following can be inferred from the passage?
(A) Supersymmetry is essential if tachyons are to be included in the String Theory.
(B) The string theory is of little use since our universe contains only three dimensions.
(C) The incompatibility between the General Theory of Relativity and the Quantum Field Theory cannot be overcome.
(D) Einstein hoped that someday a 'force' would be discovered which is found to give rise to electromagnetism, gravity and strong and weak nuclear forces.

4. According to the passage, the String Theory resolves the incompatibility between GR and QF theories by
(A) providing a deeper understanding of the theories.
(B) proving that GR theory cannot be applied to the scales of the order of the Planck length.
(C) altering the properties of general relativity so as to make it applicable to scales of the order of the Planck length.
(D) disproving certain fundamental assumptions in gravitation theory.

5. Which of the following statements is false according to the passage?
(A) The String Theory accurately describes a world that is similar to ours.
(B) Modern accelerators cannot probe distances of the order of the Planck length.
(C) The equations of the String Theory which incorporate only bosons require a universe with 26 space-time dimensions in order to be mutually consistent.
(D) Heterotic is a term which is used to differentiate strings according to their mass.

6. Which of the following require(s) both QFT and GR for proper theoretical treatment?
(A) Galaxies
(B) Black holes
(C) The universe just before the big bang
(D) Both (B) and (C)

7. Which of the following is true about 'strings'?
(A) It is the basic entity out of which other particles are made.
(B) They are made of non-matter.
(C) They can produce different musical notes.
(D) They are made of tiny particles.

PASSAGE – II

Of late, there has been much discussion on corruption in the public sector of many developing countries. It was the inevitable corruption of public servants that, in part, made it important to privatise in developing countries. Advocates of privatisation also lauded the private sector's ability to compete. But I'm not sure these private sector advocates quite had in mind the abilities that American corporate capitalism has demonstrated so amply recently – corruption on an almost unfathomable scale. They put to shame those petty government bureaucrats who stole a few thousand dollars or even a few million. The numbers bandied about in the Enron, WorldCom and other scandals are in the billions, greater than the GNP of many countries.

With perfect information – an assumption made by traditional economics – these problems would never have occurred. With perfect information, shareholders would have realised instantaneously that the books were being cooked, and roundly punished the corporate officers. Instead, because of tax advantages and inappropriate accounting practices – which received support from the US treasury under both Republican and Democratic administrations – firms were encouraged to reward their executives handsomely with stock options. By this means, corporate officers could ensure that they were extremely well paid, without at the same time taking out anything from the corporation's bottom line. It was almost too good to be true; while executives were receiving millions, no one seemed to be bearing the cost.

It was a mirage; shareholder value was being diluted. But it was worse than just being dishonest; stock options provided managers with strong incentives to get the value of their stocks up quickly – what mattered was not long-term strength but short-term appearances. Corporate officers responded to the incentives and opportunities. Over the last 15 years, executive rewards in America have soared, and so has the fraction of it which is related to stock prices – to the point where the fraction related to real long-term performance is quite small. Effectively managers have been discouraged from looking at these fundamentals.

Incentives matter but inappropriate incentives do not lead to wealth creation – they lead to the massive misallocation of resources, the consequences of which America is now suffering. Overinflated prices have led firms to overinvest. More generally, when information is imperfect – as it always is – Adam Smith's invisible hand, by which the price system is supposed to guide the economy to efficient outcomes, may disappear. With the kind of incentives that were in place in corporate America, there was a drive for the creation of the appearance of wealth, not for the creation of actual wealth.

By the same token, auditing firms that make more money from consulting than by providing auditing services have a conflict of interest; they have (at least in the short run) an incentive to go easy on their clients or even, as consultants, to help their clients think of ways to improve the appearance of profits – "within" the rules. Analysts at investment banks

who earn large fees from stock offerings may, as we have seen, have an incentive to tout the stocks, even when they have their doubts. And if they have a commercial bank division, they may have an incentive to maintain credit lines beyond the level which is prudent, simply because were they to cut them, they risk losing high potential future revenues from mergers and acquisitions and stock and bond issues.

But the problem of incentives can be traced back further; the US treasury had an incentive to urge the continuation of bad accounting practices as it did in the mid-1990s when it responded to the interests of Wall Street. The financial community benefited as much as did the corporate executives from the artificial boom and bubble to which it contributed. The accounting firms had an incentive to try to squelch the Securities and Exchange Commission's attempt to limit the conflict of interests between their role as auditors and consultants. The banks had an incentive to push the US treasury for the repeal of an act which required the separation of investment and commercial banks.

These examples illustrate the intertwining of public and private incentives; there are private incentives to distort public policy in ways which in turn distort private incentives, and sometimes to prevent public policy from correcting market failures. These problems arise at both the national and international levels. And the public, as they have recognised this vicious nexus, has occasionally taken action to break or at least weaken it.

It is, for instance, precisely because we worry about distorted incentives of public officials that many democracies have instituted rules against revolving doors. There is a suspicion of government officials who too quickly move to jobs related to their public role. We worry about conflicts of interest in the private sector – accounting firms that make more money from lucrative consulting practices may be soft in enforcement of accounting standards – and in the public. There is a cost to the restrictions intended to limit (though they seldom eliminate) such conflicts of interest. In the case of the public sector, such restrictions sometimes deter qualified individuals from accepting public employment. Such restrictions are imposed because of imperfect information; we cannot really be sure what is motivating individuals. And there is a high cost to the loss of public confidence – a price which in the case of the private sector is reflected in the billions of dollars lost from share value.

There seems to be no such rule on revolving doors in place at the International Monetary Fund, (IMF); its first deputy managing director moved from his senior public sector job to the vice-chairmanship of one of America's largest financial institutions. The IMF is widely viewed as reflecting the ideology and interests of the financial community and responding more to its concerns than those of the developing countries it is supposed to be helping. In Indonesia, there were billions of dollars to bail out foreign creditors, but paying out far smaller sums to provide food and fuel subsidies for those thrown out of their job or who saw their wages plummeting was viewed as a waste of money. Western banks benefit from such bail-outs.

The IMF is a public international institution, but critics claim that it is not democratically accountable – and that as the central bank governors to whom it reports increasingly become more independent, it is becoming even less so. The lack of sensitivity to the problem of revolving doors – and the lack of rules which reflect that sensitivity – only reinforces such sentiments.

Conflicts of interest will never be fully eliminated, either in the public or private sector. But by sensitising ourselves to their presence, by increasing required disclosures – as the old saying goes, sunshine is the strongest antiseptic – by becoming aware of the incentives that are in place that can exacerbate these conflicts of interest, and by imposing regulations that limit their scope, we can do much to mitigate their consequences, both in the public and the private sector.

8. The author appears to
(A) be a strong advocate of privatisation.
(B) be a strong opponent of privatisation.
(C) say that public sector corruption is not of great magnitude.
(D) say that defects are inherent in any system and we must overcome them.

9. Which of the following is the reason cited in the passage for shareholders not realising the enormity of a scam?
(A) Lack of perfect information
(B) Lethargy of shareholders
(C) Implicit bureaucratic approval of inappropriate accounting practices
(D) Both (B) and (C)

10. Which one of the following is true as per the contents of the passage?
(A) The private sector functions much more efficiently than the public sector.
(B) Obtaining perfect information is a definite possibility.
(C) Managers of the firms which defrauded the public were involved in stock manipulations.
(D) Managers of the fraudulent firms were kept in the dark regarding stock manipulations by the owners of the company.

11. Which of the following views is the author likely to endorse?
(A) Incentives are the only way to create wealth.
(B) Managers should give higher priority to immediately realisable gains.
(C) Corporate America seems to give incentives for the creation of actual wealth.
(D) Corporate managers deserve to be blamed for following short-sighted policies in the pursuit of apparent wealth.

12. The statement, 'Sunshine is the strongest antiseptic' is used in the passage to illustrate that
(A) sunshine is good for health.
(B) openness in operations is the best antidote to conflict of interests.
(C) it is conflict of interests that fuels economic progress.
(D) sensitivity to the conflict of interests is sufficient to eliminate it.

13. The reason(s) cited in the passage, for the US treasury approving bad accounting practices is/are
(A) inadequate knowledge the treasury had regarding correct accounting practices.
(B) its vested interests in Wall Street.
(C) lethargy to regularly audit and regulate the activities of corporate firms.
(D) All of the above.

14. Which of the following can be inferred about the IMF?
(A) It may not be democratically accountable.
(B) It reflects the ideology and the interests of the financial community.
(C) It loaned out millions of dollars in Indonesia to bail out foreign creditors.
(D) All of the above.

15. The meaning of the word 'exacerbate' as used in the passage is
(A) weaken.
(B) limit.
(C) palliate.
(D) aggravate.

PASSAGE – III

A commonplace view of geography is that it is 'pre-eminently an empirical discipline, concerned with understanding the world and transmitting that understanding to a wide audience'. How this distinguishes it from other fields is unclear, since most fields have empirical subject-matter. Perhaps what is meant is that geography addresses the concrete questions of where and under what conditions a wide range of phenomena connected to the Earth and its occupance occur. To do so, however, has required recourse to theoretical concepts including some that are explicitly geographical, i.e. relate directly to the geographical context and scope of the phenomenon in question. From this point of view, geography is as intrinsically theoretical as most other fields of knowledge.

Geography is also often seen as a uniquely 'practical' field. As one late nineteenth-century exponent expressed it, geography is 'the Science of Distances – the science of the merchant, the statesman, and the strategist'. The basis for this view lay in the uses – commercial, political, and geopolitical – to which the accumulation of geographical knowledge could be put. This conception is still very much alive in contemporary debates in the United States over the contribution of geography to 'national competitiveness' : understanding the features of competing national economies such as Japan, learning about potential markets for American goods, etc. But in fact, many of the fields of knowledge defined by the emerging intellectual division of labour of the late nineteenth century could claim similar practical origins. Such fields, for example, as sociology, political science and economics had at their origins the practical interests of states in, respectively, social control, state management, and the national accumulation of wealth.

One peculiar feature of geography relative to many other fields has been its claim to provide knowledge integrative of the so-called physical and human domains even as the intellectual division of labour and the way universities are organized into discrete faculties of arts, science, and social science were institutionalised. The claim to useful knowledge, therefore, involved the concomitant claim that human activities could be understood only in relation to the physical environment. This claim involved, for a time, a strong version of the relationship between the physical environment and the human occupance of the earth. Untainted by consideration of socio-economic causation, geography would attain its deserved status as a university 'subject' only by structuring 'human geography in terms of physical geography'. But only as long as the human could be seen as a direct product of the physical did the claim about geography as an integrative field amount to more than mere rhetoric.

Indeed, the division of physical and human geography as distinctive fields dates from the time in the 1920s when a strong environmental determinism was largely abandoned by professional geographers. If later the methodological appeal of the natural sciences (in the form of positivism, at least) replaced the causal primacy of the natural world as the rhetorical glue for geography as a whole, as far as research was concerned the field itself had in fact come substantively unstuck into separate physical and human parts with little concrete or theoretical communality. It is only in recent years that much attempt has been made at relaunching the relationship on substantive rather than rhetorical (or philosophical) grounds, largely as a result of the widespread sense of environmental crisis. Human geography now exists in practice as a separate field with its own readings of 'nature' and the physical environment. In physical geography, philosophical and conceptual debates take place without much reference to those in human geography.

Less controversially than the intellectual division of geography, perhaps, geographical concepts have been seen as largely the province of the professional geographer. For the period 1920-1960, it certainly makes sense to talk, for example, of the 'devaluation' of geographical space and place by other fields, especially in the social sciences. Nevertheless, many other fields do rely on certain key geographical assumptions that, though taken-for-granted, indicate the extent to which the use of geographical concepts has not been the intellectual monopoly of geographers. For example, dominant intellectual strands in such fields as political sociology and international relations have adopted a territorial conception of space in which a modern 'national' culture is seen as increasingly displacing 'traditional' or

'local' ones. This is an implicit rather than an explicit concept, a 'hidden geography'. But just because it is not often written about very explicitly, this does not mean that it does not exist in the practice of a field. The social sciences are filled with geographical assumptions about how social processes are bounded and take place.

Finally, geography in general and human geography in particular are often alleged to be 'isolationist', without significant links to the larger intellectual world. Their concepts are thus very much their own and without 'external' connections. This is obviously less the case now than it may have been in the past. There was a political 'quietism' to post-war Anglo-American geography marked by a 'fear' of the social sciences and a reluctance to engage with 'dangerous' issues that were engendered, perhaps, by the ideological bipolarity of the Cold War and the urge to give the field its legitimacy in terms of a modern intellectual birth that took place in Germany at the end of the nineteenth century but whose progeny was still of uncertain character. Above all, to many major figures, politics was a doubtful business to be avoided by not talking about. Certainly, many of the leading geographers in the United States had been, or were, government employees and this set limits to their potential involvement in politics. This intellectual conservatism, identified in Smith's essay on the logic and influence of Richard Hartshorne's, 'The Nature of Geography', did lead to an internalist intellectual approach apparent in so many histories of geographic thought in which 'geography' appeared as if hermetically sealed from other fields.

This image of isolationism, certainly not accurate at the turn of the century, is even less true today. Geographers themselves have become voracious consumers of ideas from outside. In recent times, geographical terms have also begun to appear in the writings of such 'new' fields as cultural studies, indicating an affinity for geographical analysis that some have excitedly labelled a 'geographical turn' in the social sciences.

16. The 'intellectual division' of geography into physical and human geography came forth when
- (A) the natural sciences replaced the man-environment relationship as the binding factor between the various fields of geography.
- (B) environmental crises divided the field into its two components.
- (C) the commonality between the two appeared to be more rhetorical than real.
- (D) professional geographers stopped subscribing to the belief that human actions are determined by the environment.

17. The term 'hidden geography' refers to
- (A) social processes that are bound to take place because they are based on geographical evidences.
- (B) tacit representation of geographical ideas irrespective of the fields in which they occur.
- (C) the use of geographical concepts in other social sciences while not accepting geographical assumptions.
- (D) the surreptitious entry of geographical terms in all branches of studies.

18. The author uses the example of the contemporary debates in the U.S.A. to
- (A) focus on the utility value of geography.
- (B) prove that geography is a uniquely practical field.
- (C) discuss the various practical uses unique to geography.
- (D) while drive home the point that the USP of utilitarian value is not limited to geography alone.

19. Human geography (as distinguished from physical geography) is the branch of geography
- (A) that studies how the mental processes of man differ with geographical regions of the world.
- (B) that analyses the influence of socio-economic aspects on human responses to nature.
- (C) concerned with how human activity affects or is influenced by the physical environment.
- (D) that looks at the interaction between man and environment at a conceptual level.

20. In view of the 'isolationist' image of geography, which of the following reflects its current standing?
- (A) Geography has profound influence over all other branches of studies.
- (B) Geography is secluded from the influence of other subjects.
- (C) There is a mutual give and take attitude between geography and social sciences.
- (D) There is an intellectual revival of geographical concepts being applied in other fields with new shades of meaning.

21. What was 'taken for granted' in the author's opinion?
- (A) The degree of the use of certain important geographical concepts in other fields.
- (B) The idea that geographical concepts are not the special preserve of geographers.
- (C) The no-objection stand adopted by the geographers regarding the use of those concepts relevant to other fields.
- (D) The intellectual conservatism of the geographers of the period 1920-60.

22. Identify the statements that would express the author's views regarding geography as a subject:
- (A) It is considered an empirical subject because it addresses tangible issues related to the earth and its occupation by man.
- (B) It depends on certain theories to explain particular geographical phenomena.
- (C) The integrative knowledge it provides depends on the assumption that man and his environment are mutually inclusive.
- (D) All the above.

23. The passage
- (A) critically examines some of the frequently expressed views about geography as a field of study.
- (B) provides a backdrop to understand the conceptual ideas that make up geography.
- (C) endorses the unique characteristic features of geography as a subject of interest expressed by geographers worldwide.
- (D) clears the misconceptions that could have got entrenched in the minds of people due to global social, political and economical trends.

24. The claim that the knowledge provided by geography was integrative might seem to be a mere rhetoric
(A) since it had assumed that man formed an integral part of nature.
(B) as specialization in terms of intellectual division of labour and education was witnessed.
(C) if one did not consider the socio-economic consequences brought about by geographical concepts.
(D) because the very information it provided was used to hive geography into two distinct components.

	Passage 1	Passage 2	Passage 3
No. of words	1175	1176	1038
No. of Qs.	7	8	9

EXERCISE – 12
(Recommended Time : 45 Minutes)

Directions for questions 1 to 27: Read each passage carefully and choose the best answer for each of the questions that follow it.

PASSAGE – I

As an intellectual and ethical tradition, Confucianism is more than 25 centuries old. Its basic values were embraced not only in China proper, but in Japan, Korea and Vietnam as well, and helped to shape East Asia's self-consciousness as a distinct cultural region. As might be expected, there is no essential Confucianism which endured throughout this long history. Rather, the Confucian tradition, like other intellectual and religious traditions of comparable age and significance, evolved and changed, even as some real continuities were maintained. This diverse cultural heritage has provided rich resources for twentieth-century East Asians to reflect on contemporary social life, although Confucianism has also had to face numerous challenges concerning its compatibility with new social knowledge and values.

The Western name 'Confucianism' might suggest that Confucius, a Chinese philosopher and teacher who lived in the sixth century BC, was the founder of this intellectual and ethical tradition. In fact, he saw himself only as a transmitter of a heritage which had taken shape centuries before his time, and generally 'Confucianism' has been known in East Asia as the 'Scholarly Tradition'. Confucius lived in a period of great political and cultural disorder. His concern to restore order and harmony to society and to cultivate individual morality within a social order defined by tradition became values which motivated and guided the subsequent development of Confucian social thought. As a way of life, Confucianism became noted for its concern for personal well-being, social harmony and solidarity, political stability and universal peace, all of which are to be pursued within structures of meaning inherited from the past.

Confucian social thought has generally been corporativist, assuming that the ideal society is a hierarchically differentiated order and that ritually structured human relationships are essential to this ideal. This emphasis on human relationships was expressed in a linked interest in distinguishing between individuals and differentiating the kinds of relations possible among them. Traditionally, Confucians acknowledged the possibility of many kinds of relations between individuals but gave special emphasis to 'five cardinal relations' as fundamental to a proper social order: those between parent and child, those between ruler and subject, between husband and wife, between parent and child, those between ruler and subject, between friends. The Confucian concern with those relations within the family, especially those between parents and children, have led some observers to describe Confucian social theory as restrictively group oriented, but the Confucian concern with the possibility and significance of voluntarily constructed relationships, such as those between friends, should not be underestimated. Each of these cardinal relationships fixes roles as well as responsibilities. Proper behaviour within these traditionally defined relationships is not only crucial to the establishment of an ordered society, but is essential to the necessary development of an individual, for in the Confucian view of things persons only become human through a lifelong process of cultural and ethical learning.

The Confucian tradition was institutionalised in patterns of family life, in a sophisticated educational system, and in government. The Confucian educational system, in principal, was open to anyone, and is one of the few examples of an aspiration to universal education in the premodern world. In the past, Confucian social thought gave a special place to the role of the ruler in establishing the ideal society and encouraging moral perfection in individuals. Some of Confucius's own teachings, collected in the 'Analects', advocated government by exemplary behaviour, rather than by coercion and punishment. He advised rulers to lead the people according to proper personal conduct. The elite community of Confucian scholars often aspired to play a role in government as advisors to rulers. Confucius and his successors urged rulers to give positions of authority to 'people of virtue and ability', that is, those who were successful in Confucian education, and the Confucian tradition generally preferred meritocracy to any system of government which privileged birthright.

In the twentieth century, many of the core values of Confucian social thought have been subjected to extensive criticism and outright rejection. This is particularly the case with the political dimensions of Confucian thought, since few rulers attained the moral status necessary to rule according to the instructions of Confucian political theory. At the turn of the century, Confucianism was identified quite realistically with authoritarianism and political corruption, since its ideals could easily be manipulated to enhance the power of particular individuals or groups. This internal critique of

Confucianism in practice, which had many precedents in Chinese history, was accompanied by the challenge of alternative social ideals learned from contact with the West in the nineteenth century. Increasingly, Confucian values and institutions were perceived as incompatible with democratic or socialist ideals, or just with modernity in general. Much of Confucian social thought in the twentieth century has thus been necessarily defensive, attempting to show that Confucian tradition either has values analogous to the new challengers or can promote the attainment of the new ideals.

More recently, there has been a revival of Confucian values throughout East Asia as part of ongoing reconsiderations of cultural identity in the modern world. This revival has emphasised the traditional Confucian insistence that social life should be shaped by the moral and symbolic resources of the past. While it has been critical of the Confucian tradition which it has inherited, this revival has also begun to rethink whether modernity must necessarily be defined with an emphasis on the autonomy of the individual. The example of industrial East Asia suggests that the Confucian values of respect for authority, social solidarity based on familism, and a preference for consensus rather than independent thought can make positive contributions to a modern society.

1. Identify the statement relevant to the concepts related to modernity.
(A) It believes that education is one of the important factors that moulds man's moral development.
(B) It gives more importance to personal freedom wherein man has the independence to exercise his choice.
(C) It stresses on equal rights to all people irrespective of their caste, creed or religion.
(D) It explicitly supports democracy where peoples' moral values, instead of their scholarly knowledge, have a major role in choosing their leaders.

2. From the passage, we can understand that Confucius
(A) was a Chinese philosopher.
(B) is considered to be the founder of the Confucian philosophy.
(C) supported the classification of society saying that the process decided the roles to be played by man with respect to his society.
(D) was the first in the line of philosophers who established the Confucian tradition.

3. In the case of East Asia, the values propounded by Confucianism
(A) made the countries defensive attempting to show that their tradition can promote the attainment of true ideals.
(B) made its inhabitants ponder over the necessity of ethics and culture.
(C) taught them the ways of maintaining solidarity within family hierarchy.
(D) helped it to gain a unique cultural identity.

4. The feature thought to be inherently prevailing in a society based on the Confucian principles is
(A) the behaviour of people as defined by the type of relationships they are involved in.
(B) the existence of stratification of social classes.
(C) the influence of past values on shaping the present ones.
(D) the society's responsibility towards cultivated relationships.

5. The author's stand regarding the changes that took place in the tenets of the Confucian theory over a period of time, is that it is
(A) to be expected, as the principles appear to be incongruent with those supported by modern society.
(B) natural, as in case of evolution of any theory.
(C) to be anticipated, since the theory supported the concentration of power in the hands of a few.
(D) unthinkable because the principles deal with values and ethics that are fundamental to life.

6. The ambit of the Confucian theory includes
(A) personal behaviour. (B) social harmony.
(C) universal peace. (D) all the above.

7. The difference between the traditional Confucian and the modern social theories is
(A) the former's focus on consensus.
(B) the latter's attention on universal accessibility to education.
(C) the former's insistence on self-governance.
(D) the latter's emphasis on the nurturing of human relationships.

8. The reason(s) behind the criticism of the political aspects of the Confucian thought is/are
(A) the occasional political revolts witnessed in the Chinese history.
(B) the effect of Western social concepts.
(C) the corruption witnessed when power was vested in the hands of the few elite scholars.
(D) Both (B) and (C).

PASSAGE – II

There are many ways in which different societies differ in relation to power. They differ, to begin with, in the degree of power possessed by individuals or organizations; it is obvious, for example, that, owing to increase of organization, the State has more power now than in former times. They differ, again, as regards the kind of organization that is most influential: a military despotism, a theocracy, a plutocracy, are very dissimilar types. They differ, thirdly, through diversity in the ways of acquiring power: hereditary kingship produces one kind of eminent man, the qualities required of a great ecclesiastic produce another kind, democracy produces a third kind, and war a fourth.

Where no social institution, such as aristocracy or hereditary monarchy exists to limit the number of men to whom power is possible, those who most desire power are, broadly speaking, those most likely to acquire it. It follows that, in a social system in which power is open to all, the posts which confer power will, as a rule, be occupied by men who differ from the average in being exceptionally power-loving. Love of power, though one of the strongest of human motives, is very unevenly distributed, and is limited by various other motives, such as love of ease, love of pleasure, and sometimes love of approval. It is disguised, among the more timid, as an impulse of submission to leadership, which increase the scope of the

power-impulses of bold men. Those whose love of power is not strong are unlikely to have much influence on the course of events. The men who cause social changes are, as a rule, men who strongly desire to do so. Love of power, therefore, is a characteristic of the men who are causally important. We should, of course, be mistaken if we regarded it as the sole human motive, but this mistake would not lead us so much astray as might be expected in the search for causal laws in social science, since love of power is the chief motive producing the changes which social science has to study.

The laws of social dynamics are – so I shall contend – only capable of being stated in terms of power in its various forms. In order to discover these laws, it is necessary first to classify the forms of power, and then to review various important historical examples of the ways in which organizations and individuals have acquired control over men's lives.

In the course of this lecture, I shall be concerned to prove that the fundamental concept in social science is Power, in the same sense in which Energy is the fundamental concept in physics. Like energy, power has many forms, such as wealth, armaments, civil authority, influence on opinion. No one of these can be regarded as subordinate to any other, and there is no one form from which the others are derivatives. The attempt to treat one form of power, say wealth, in isolation, can only be partially successful, unless other forms are taken into account. The laws of social dynamics are laws which can only be stated in terms of power, not in terms of this or that form of power. In our day, it is common to treat economic power as the source from which all other kinds are derived; this, I shall contend, is just as great an error as that of the purely military historians whom it has caused to seem out of date. To revert to the analogy of physics: power, like energy, must be regarded as continually passing from any one of its forms into any other, and it should be the business of social science to seek the laws of such transformations. The attempt to isolate any one form of power, more especially, in our day, the economic form, has been, and still is, a source of errors of great practical importance.

9. According to the author, the objective of social sciences should be
(A) to find the principle behind the metamorphosis of power.
(B) to discover the laws of social dynamics.
(C) to review historical examples of how power is acquired.
(D) to classify different forms of power.

10. Which of the following is not a similarity between power and energy?
(A) Power, like energy, changes its visible shape or configuration.
(B) They have varied forms, none of which is the source of others.
(C) We cannot isolate one type of either power or energy.
(D) Both are basic, abstract ideas in their respective fields.

11. A cause for mistakes having practical significance is
(A) the assumption made by the sociologists.
(B) the failure to recognise how one form of power transforms into another.
(C) treating economic power as the source of all other kinds of power.
(D) the inability to seek transformation laws.

12. The passage does not mention this as a way in which societies vary with respect to power.
(A) The amount of power possessed by individuals or organisations
(B) The manner in which power is acquired
(C) The kind of administration a society has
(D) The way in which power is used

13. Power mongers tend to be most active in
(A) an aristocracy of eminent men.
(B) a hereditary monarchy with no social institution.
(C) societies where many people can wield power.
(D) institutions that encourage the love for power.

14. People who influence the course of a society prominently are those who
(A) go to any extent to acquire power.
(B) exhibit a characteristic love for power.
(C) can define clearly the causal laws of social science.
(D) regard power as the sole human motive.

15. Through this passage the author is trying to convey that
(A) power in all its forms is the most important factor behind the laws of social dynamics.
(B) the laws of social dynamics are based on economic power.
(C) classification of forms of power is necessary to review all the historical events objectively.
(D) adequate analysis of social changes will show the causal agent behind them.

PASSAGE – III

Hinduism is the name given to a family of religions and cultures that began and still flourishes in India. Like other Eastern religions, it doesn't fit comfortably into the same box as Western religions like Christianity. Hindus do not separate religion from other aspects of life. For Hindus in India, it is an inextricable part of their existence, a complete approach to life that involves social class, earning a living, family, politics, diet, etc., in addition to the things Westerners view as religious.

Hinduism includes a very wide range of beliefs and practices, so there aren't many things that are common to all Hindu groups. However, they all have a "family resemblance" to each other. It has no founder, no creed, and no single source of authority. The things most often common to Hindus are a belief in a single Divinity or supreme God that is present in everything, belief in other gods who are aspects of that supreme God, belief that the soul repeatedly goes through a cycle of being born into a body, dying, and rebirth, belief in Karma, a force that determines the quality of each life, depending on how well one behaved in a past life. Most Hindus worship at home and have a shrine there. Hindu temples are the focus of religious life, but there is no strong tradition of corporate congregational worship.

Living or acting in the right way is known as dharma, so the Indian name for their religion is sanatana dharma, (meaning "everlasting dharma"). Hindus believe the universe doesn't have a beginning and an end. It's a cyclical pattern, so once

it ends, it begins again. For many Hindus, religion is a matter of practice rather than of beliefs. It's more what you do than what you believe. Behind Hindu practice is the belief that every soul is trapped in a cycle of birth, death and then rebirth. Every Hindu wants to escape from this cycle. Hindus aim to live in a way that will cause each of their lives to be better than the life before. Their ultimate aim is escape from the cycle altogether. Each time a Hindu soul is born into a better life, it has the opportunity to improve itself further, and get closer to ultimate liberation. One attains Moksha when one has "overcome ignorance", and no longer desires anything at all. This is not a state of knowledge, but a state of being. Paradoxically, it is really a state of not-being, since when the individual soul reaches this state, it becomes aware that it is nothing more than a part of the ultimate reality, part of "God", part of 'Brahman', and loses its individual identity.

Hinduism is very different from religions like Christianity, Islam, or Judaism. It is more of an approach to the universe, and a way of living in the universe than an intellectual system of philosophy. There are many misconceptions about Hinduism which are the result of Westerners trying to force it to fit their ideas of what a religion should be like, and trying to push a lot of different but related faiths into a single box. It includes a far wider range of beliefs and practices than any of the faiths above. It does not offer the same insistence on being the only "truth" as the faiths above. There is no eternally dominant or "correct" form of Hinduism. It has no individual who is, or has become, central to the faith and its practice - as Jesus, Muhammad, and Moses are for the other faiths. The Hindu concept of the "good life" is not based on instructions from God. It doesn't have a single scripture that is regarded as uniquely authoritative. It gives more prominence to the oral tradition than Western scholars traditionally accept.

It doesn't have a personal god at its heart (although individual Hindus may). It is not, at heart, a set of beliefs. It is inextricably entwined in everyday life. It continues to develop through the teachings of modern people of wisdom It's very difficult to separate the religious elements of Hinduism from the political, racial, social, and other elements which also make up the Hindu culture. But that's not surprising; as Hindus believe that God is in everything, it would not make sense to separate religious things from everything else.

16. Hinduism has a number of subsects that are distinct from each other
- (A) eventhough their resemblance is generic.
- (B) as thousands of years have passed since they were derived from a common source.
- (C) because it embraces a wide variety of beliefs and practices.
- (D) because it has absorbed a wide variety of influences.

17. The belief of Hinduism that 'God is in everything' results in
- (A) the Hindu groups being disparate.
- (B) its continuous development.
- (C) the tolerance it shows to people who are different.
- (D) the religion being an inseparable part of every aspect of life.

18. Karma, as understood from the passage,
- (A) is the realisation of 'As you sow, so you reap'.
- (B) is the way your destiny is shaped.
- (C) is the concept of reincarnation.
- (D) determines the sect into which you are going to be born again.

19. The ultimate aim of a true Hindu is
- (A) to gain an ability to observe the dictums of the religious scriptures.
- (B) to be liberated from the cycle of births and deaths.
- (C) the liberation of soul from lower forms of life.
- (D) to be born into a higher order of living things.

20. One of the following can be inferred from the passage.
- (A) There is a common thread running through all the religions.
- (B) The tenets of the Eastern religions gel well with those of the Western religions.
- (C) Hinduism offers its followers freedom to choose their personal Gods.
- (D) Idol worship is never discouraged by Hinduism.

21. One of the following is not a way in which Hinduism differs from Christianity, Islam or Judaism.
- (A) Hinduism does not believe that it is the only way to attain God.
- (B) Hinduism believes that the fundamental objective of religion is the liberation of the soul.
- (C) Hinduism does not flow from a single individual.
- (D) A single scripture is not central to Hinduism.

22. Misconceptions about Hinduism arise as
- (A) there are too many scriptures to be studied to gain a proper perspective.
- (B) it incorporates a multiplicity of ideologies and traditions.
- (C) there is no eternally dominant or correct form of Hinduism.
- (D) its tenets are being interpreted according to Western beliefs.

PASSAGE – IV

The heightened competition within today's business climate has forced organisations to re-examine the assumptions of traditional theories of organisational structure and operation. Established formulas for decision making have become less applicable because these formulas were based on principles promoting and reflecting the stability of a prior era. Traditional procedures for routinizing problem-solving processes through the use of hierarchical and bureaucratic systems are being challenged and shown to be inefficient. As a result, the limitations of policies based on traditional conceptions of organisations are being exposed. Often these shortcomings stem from the failure of older theories to incorporate the flexibility and adaptability required by organisations in the current era in which shifting international markets and new products, technologies and ideas are constantly transforming industries. Given the challenges faced by today's organisations, the relevance of creativity to problem-solving, decision making, and research and development is clear. To remain competitive, businesses can no longer follow time-tested formulas of precedent; they must be able to produce and be receptive to innovation, which is synonymous here with creativity in an organisational context.

How can research on the nature of organisations help us to understand organisational influences upon creativity? Consider first traditional models of organisational structure and behaviour. These models responded to the uncertainty in organisational environments and interpersonal relationships by emphasizing rational thinking and decision making. In these models, the goal of organisations is one of reducing uncertainty and supplanting it with routine. Consequently procedures and regulations designed to maximize predictability and order have been seen as positive influences on organisations. Roles within organisations are strictly defined according to specific functions and jurisdictions in order to avoid overlap, maximize productivity and efficiency, and make it easier to evaluate performance. Hierarchies are established to ensure the accountability of each worker to a supervisor who has a better sense of the bigger picture of the workings of the organisation and who understands how to utilize workers' abilities to the fullest to further organisational goals. In general, traditional organisational views see the effective use of control as the way to get the most out of an organisation. However, traditional concepts of organisations that so heavily emphasize control have had the effect of minimizing employee creativity.

What was the origin of these traditional views of organisations and their optimal functioning? An important early influence on thinking about the optimal structure of organisations was the work of Adam Smith who in 1776, revolutionised productivity by proposing the concept of division of labour. Division of labour is so familiar to us today that it can be easy to forget that it was once a revolutionary idea. Division of labour increased work output by assigning specific work roles to each employee, instead of having each worker complete an entire complex task, which had been the norm before Smith. By concentrating all the efforts of a single worker on one aspect of the task, the time that would have been lost in swimming from task to task was saved. Workers benefited by developing specialised experience and knowledge, which enabled them to gain dexterity in their assigned task and consequently become more productive.

Many years later, Smith's early thinking on restructuring the organisation was complemented by Weber, whose classic conceptualisation of bureaucracy laid the foundation for traditional organisational theories. Weber characterised the functioning of an organisational machine as guided by principles of "fixed and jurisdictional areas, generally ordered by rules, laws or administrative regulations". Work roles were strictly defined and a system of levels of graded authority operated to ensure "supervision of the lower offices by the higher ones". The regulation and control of all relationships was impersonal and was reduced to a set of prior, established rules. In Weber's conceptualisation, an official of the bureaucracy should be "devoted to impersonal and functional purposes" in return for the security of lifelong tenure, a fixed salary, and an expected old-age pension. The career of a bureaucrat generally followed the hierarchical order of upward movement from lower to higher positions, and this movement was usually based on seniority. Thus, Weber elaborated upon the work of Smith by defining the optimal organisation as a highly controlled, rigid, hierarchical environment in which each worker knew his or her place and performed clearly defined and explicitly assigned duties. Once again, it is clear that this traditional view of organisations, which still describes the structure and functioning of many organisations today, depicts an environment inhospitable for the expression of creativity.

23. Inadvertently, Smith and Weber contributed to
(A) many of the structural obstacles that can smother creativity in an organisation.
(B) the increased productivity of employees through their contributions to the task of specialisation.
(C) the calcification of the structure of organisations.
(D) the incompatibility that exists between the stress on organisational roles and employee creativity.

24. Which of the following is true in an organisational context?
(A) The efficacy of policies based on traditional conceptions of organizations are being validated.
(B) The degree of control and the level of creativity are directly proportional.
(C) The more rigid the hierarchical structure of a firm, the more clearly defined are the roles of its employees.
(D) Innovation and creativity are synonymous.

25. In light of Smith's concept of division of labour, Weber's bureaucratic structure of an organisation can be said to be
(A) fundamental and elementary in nature.
(B) path breaking because of its additional advantages when compared to Smith's organizational structure.
(C) against that propounded by Smith.
(D) an extension of what is said in Smith's theory.

26. The organisational environment proposed by Smith and Weber nurtures
(A) creativity.
(B) lateral thinking.
(C) established patterns of thinking.
(D) rigid territorial structure of labour.

27. Which of the options summarizes the 1st para of the passage in the most appropriate manner?
(A) In order to sustain themselves in today's competitive business scenario, organisations must be receptive to innovation and nurture creativity rather than follow the precedent set by traditional organisations.
(B) Integrating innovative ideas with traditional procedures is essential for organisations to sustain themselves in today's fiercely competitive business climate.
(C) Since old theories and formulas are time tested, they are relevant even to today's business situations as much as they were relevant to the traditional ones.
(D) Old and timested formulas are not relevant to today's business situations.

	Passage 1	Passage 2	Passage 3	Passage 4
No. of words	934	648	722	740
No. of Qs.	8	7	7	5

Key

CRITICAL REASONING

Exercise – 1

1. D	4. B	7. A	10. D	13. A
2. C	5. D	8. D	11. B	14. C
3. B	6. C	9. B	12. D	15. D

Exercise – 2

1. D	6. D	11. A	16. B	21. D	26. D	31. B
2. C	7. A	12. D	17. D	22. A	27. B	32. C
3. B	8. D	13. B	18. C	23. C	28. D	33. C
4. C	9. D	14. B	19. B	24. B	29. B	34. D
5. D	10. C	15. D	20. A	25. D	30. A	35. C

READING COMPREHENSION

Exercise – 1

1. C	6. A	11. B	16. D	21. A
2. B	7. C	12. A	17. D	22. D
3. D	8. A	13. A	18. C	23. C
4. D	9. B	14. A	19. B	24. C
5. C	10. D	15. C	20. D	25. D

Exercise – 2

1. D	5. A	9. D	13. B	17. D	21. C	25. C
2. A	6. D	10. B	14. D	18. A	22. D	26. A
3. C	7. D	11. C	15. B	19. C	23. A	
4. B	8. C	12. C	16. D	20. D	24. B	

Exercise – 3

1. C	5. A	9. A	13. D	17. A	21. D	25. C
2. A	6. D	10. D	14. A	18. C	22. C	26. D
3. C	7. D	11. A	15. C	19. B	23. D	
4. A	8. C	12. B	16. D	20. D	24. A	

Exercise – 4

1. B	6. B	11. B	16. A	21. D
2. C	7. D	12. A	17. B	22. A
3. A	8. B	13. D	18. A	23. B
4. D	9. D	14. C	19. D	24. B
5. D	10. D	15. B	20. B	25. B

Exercise – 5

1. D	5. B	9. D	13. D	17. C	21. A
2. C	6. A	10. B	14. D	18. A	22. D
3. C	7. D	11. B	15. A	19. B	23. B
4. B	8. C	12. C	16. D	20. D	24. D

Exercise – 6

1. C	5. B	9. D	13. A	17. D	21. B	25. D
2. D	6. C	10. B	14. B	18. A	22. C	26. D
3. A	7. B	11. C	15. D	19. D	23. A	27. B
4. D	8. D	12. D	16. C	20. C	24. B	

Exercise – 7

1. C	5. D	9. A	13. D	17. D	21. A	25. B
2. A	6. D	10. C	14. C	18. A	22. C	26. D
3. B	7. C	11. B	15. C	19. C	23. D	
4. D	8. D	12. B	16. D	20. B	24. D	

Exercise – 8

1. A	6. A	11. D	16. D	21. A
2. C	7. D	12. B	17. B	22. D
3. D	8. C	13. D	18. D	23. D
4. C	9. C	14. C	19. D	24. C
5. B	10. A	15. A	20. B	25. B

Exercise – 9

1. D	4. A	7. C	10. D	13. D	16. D	19. A	22. D
2. C	5. D	8. A	11. B	14. D	17. B	20. B	23. A
3. B	6. B	9. D	12. A	15. B	18. D	21. C	24. D

Exercise – 10

1. C	5. C	9. D	13. C	17. B	21. D	25. B
2. A	6. C	10. D	14. D	18. D	22. D	26. C
3. B	7. D	11. C	15. A	19. C	23. B	27. A
4. D	8. A	12. B	16. D	20. A	24. C	

Exercise – 11

1. C	5. D	9. A	13. B	17. B	21. B
2. B	6. D	10. C	14. D	18. D	22. D
3. D	7. A	11. D	15. D	19. C	23. A
4. C	8. D	12. B	16. D	20. D	24. B

Exercise – 12

1. B	5. B	9. A	13. C	17. D	21. B	25. D
2. A	6. D	10. C	14. B	18. A	22. D	26. C
3. D	7. A	11. C	15. A	19. B	23. A	27. A
4. C	8. D	12. D	16. C	20. C	24. D	