

# ENGLISH LANGUAGE

## Reading comprehension

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# Level of Difficulty - I

## Running

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### Set – I

**Passage I:** Since time immemorial people have been communicating with each other verbally or nonverbally. No one can live in society without communicating. It may be in the form of silence. There are some expressions of emoting, like happiness, sadness, fear, and anger which are considered to be universal.

In today's competitive world, it has become essential that one must have skills in more than one area. A person might possess a number of good qualities necessary for dealing with various problems of daily lives, but lack of effective communication might make the task difficult. Whether it is a corporate world or academic world or social world, the ability to communicate effectively has become a need today. Communication can make or break a relationship, begin or end a war. Perhaps, this is the most important thing, we do in our lives. It is said that motivation is very important, if a person wants to achieve something in life. How can people be motivated? It's again through communication only. A person might achieve in life many things, if he/ she knows the art and science of communication.

In this context, it is said that culture has a great impact on communication. In fact, culture is communication and communication is culture. When we talk about Indian culture, it is observed that people are very context sensitive. One has to be very cautious about the time and the context of communication, in order to make communication more effective.

Gender and communication is another important area, which has drawn the attention of scholars. Whereas many scholars are of the opinion that men and women differ in their communication styles, some scholars have found no significant difference. Are women better communicators than men? It is a question of debate. Perhaps, it may be due to the biology or socialization process or both. The researchers will strive to find out a suitable answer to this.

Who does not like a smiling face and friendly and warm communication? Whether it is boss or subordinate, teacher or student, husband or wife, father or son, everyone needs to develop skills in communication. This will not only help in getting accomplishment of difficult task done, but also will give a peace of mind which ultimately may lead to a successful and meaningful life.

***Now answer these questions on the basis of reading the above passage.***

1. The author focuses primarily on
  - (a) gender and communication
  - (b) culture and communication
  - (c) communication skills
  - (d) All the above
2. It can be inferred from the passage that
  - (a) women are better communicators
  - (b) men are better communicators
  - (c) both are equally good communicators
  - (d) communication skills need to be developed
3. According to the passage
  - (a) in Indian culture people are not context sensitive.
  - (b) Indian people are very context sensitive.
  - (c) women are very context sensitive.
  - (d) None of the above
4. According to the passage, which of the following is NOT true?
  - (a) There are some expressions of emotions, which are universal.
  - (b) No one can live in society without communicating.
  - (c) Silence is not a form of communication.
  - (d) Body language is an important part of communication.
5. Which of the following alternatives is closest in meaning to "communication style"?
  - (a) Communication type

- (b) Interaction type
  - (c) Way of communicating
  - (d) None of the above
6. Which of the following statements is correct?
- (a) Silence is not communication.
  - (b) Silence is a type of verbal communication.
  - (c) Silence is a powerful tool of communication.
  - (d) Silence is a written form of communication.
7. According to the passage, it is required
- (a) to develop skills in verbal communication
  - (b) to have knowledge of communication
  - (c) to know the art of communication
  - (d) to interact effectively
8. According to the passage, it can be inferred that
- (a) motivation is necessary.
  - (b) one gets motivated through communication.
  - (c) motivation is necessary for good communication.
  - (d) All of the above

**Passage II:** In current knowledge economy (K-economy), organizations have to emphasize on intellectual capital (IC). IC has three basic components: human capital, customer capital, and organizational capital. Many authors have used the organizational capital as either infrastructure capital or structural capital. The common practice of creation, measurement, and management of the intellectual capital has originated in the European countries. Scandia is the first company, which had shown intellectual capital in its balance sheet. However, a universally accepted formula for measurement of IC has still not been created. Countries like India, China, and Japan, known for knowledge assets, are still struggling to implement the knowledge management practices. There is a need to identify the process for creation of IC in K-economy.

The human capital of a nation depends on the practices and culture followed by the citizens of that nation. For creation of human capital, the roles of ethics and value systems cannot be ignored. More perseverance, hard work, knowledge sharing culture, and knowledge currency distribution are required. The GATT and WTO through Intellectual Property Rights Act also support the IC creation practices.

Customer capital creation is facing a global challenge. Managing relationship with customers is the key issue now-a-days. These practices believe in customer delight rather than customer satisfaction. The Business Process Outsourcing and human re-engineering era will give quality products and services to the customers, if redesigning of customer equity is taken care of by the organizations. The cash-cow companies pursue the organizational goal of earning satisfactory returns that lie in the range of 10 per cent to 45 per cent through quality circles, workers participation in management, job rotation, etc. Sustained retention of old customers and attraction of new ones present an immense challenge to the organization in the K-economy.

The infrastructure capital creation depends totally on the organization, the organizational culture and organizational climate. Most of the Fortune 500 companies are able to sustain the organizational culture but face problems in retaining organizational climate. The major reason for this is the employee's attraction to materialistic extrinsic factors, degradation of social values, interpersonal conflicts and lack of team building behaviour. The organizational climate depends mostly on the person who leads the organization. The practices flow from top to bottom. Therefore, a transformational leadership is needed by many organizations for creating a climate that will lead to the knowledge economy.

***Now answer these questions on the basis of reading the above passage.***

9. The components of the intellectual capital that the author refers to are
- (a) human and customer capital
  - (b) human capital, customer capital and infrastructure capital
  - (c) customer capital and infrastructure capital
  - (d) None of the above
10. According to author, the key issue for customer capital creation is
- (a) customer rotation management

- (b) customer relationship management
  - (c) customer Retention Management
  - (d) All of the above
11. Most of the Fortune 500 companies feel that
- (a) human values are upgraded and extrinsic motivation is reduced.
  - (b) human values are degraded and extrinsic motivation is upgraded.
  - (c) human values have no relationship with extrinsic motivational factors.
  - (d) All of the above
12. The leading countries in intellectual capital are
- (a) Asian countries
  - (b) African countries
  - (c) European countries
  - (d) None of the above
13. According to the author
- (a) organizational culture is a part of organizational climate.
  - (b) organizational culture has no relationship with organizational climate.
  - (c) organizational climate is a part of organizational culture.
  - (d) None of the above
14. From the passage it can be inferred that
- (a) values and ethics play an important role in developing human capital.
  - (b) values and ethics play no role in developing human capital.
  - (c) the human capital does not depend on values and ethics.
  - (d) None of the above
15. The primary purpose of the passage is
- (a) creation of intellectual capital
  - (b) to comment on organizational culture
  - (c) to study the cash-cow concept
  - (d) All of the above
16. The immense challenge before the organisations for creating the customer capital is
- (a) to retain old customers and attract new customers
  - (b) to attract the customer demand and customer services
  - (c) to face the competition with the client company
  - (d) none of these

**Passage III:** A ago, the United Nations Environment Programme (UNEP) issued a report on the 'Asian Brown Cloud', creating an image of a vast blanket of pollution choking the Indian continent. This cloud of aerosols created by human activity should, it was claimed, have disastrous effects on the climate, including on the monsoon rain. Aerosols, which are fine particles in the atmosphere, can be natural or human made, winds whip up sand and dust from the ground, and also carry vast quantities of fine sea salt into the air. Motor vehicle fumes, and the burning of coal, other fossil fuels and bio-fuels such as wood, generate fine carbon particles. Emissions from industries can produce sulphate and nitrate particles. By scattering or absorbing the light coming from the sun or being reflected back into space from the Earth, these aerosols can have an impact on the climate. But such effects depend on the nature of aerosols present as well as their size and concentration. Aerosol levels, composition and geographical spread vary greatly from season to season and year to year. Natural aerosols may often predominate. So the question is whether the anthropogenic aerosols (that is, those generated by humans) are of such a level and kind that they have a significant impact on the climate in the way greenhouse gases are causing global warming.

The UNEP report left the impression that the 'cloud' of anthropogenic aerosols from Asia was having such an impact. Indian scientists disagree, pointing out that erroneous conclusions were being drawn largely from a single data collection campaign over the Indian Ocean and that such forms of aerosol pollution were present in other parts of the world too. A paper by American researchers published recently in a scientific journal notes that pollution plumes off the east coast of the United States could be just as intense as those over India and other parts of Asia. Although there is greater recognition that the 'atmospheric brown cloud' (as it is now called) is a global phenomenon, the focus on India and China as large contributors to human made, and by implication avoidable, aerosol pollution persists. Such concern is not without reason. The declining air quality in towns and cities across India is all too obvious. It is not just vehicles and industries that enhance aerosol levels in the air. It may be that the burning of dung, wood and other biological material poses a more widespread and less easily controlled problem.

**Now answer these questions on the basis of reading the above passage.**

17. Which is/are the Indian agency/agencies involved in the research programme related to aerosols?  
(a) Indian Space Research Organisation  
(b) Indian Meteorological Department  
(c) Both (a) and (b)  
(d) None of these
18. Which one of the following is a bio-fuel?  
(a) Coal (b) Fossil fuel (c) Wood (d) Aerosol
19. As per the passage, which one of the following statements is not correct?  
(a) Levels of aerosols vary season to season and year to year.  
(b) Composition of aerosols changes from year to year.  
(c) Geographical spread of aerosols is different from season to season.  
(d) None of these
20. Which is/are causing global warming?  
(a) Green house gases  
(b) Natural aerosols  
(c) Anthropogenic aerosols  
(d) none of these

## Set – 2

**Passage I:** One of the reasons the rich get richer, the poor get poorer and the middle class struggles in debt is because the subject of money is taught at home not in school. Most of us learn about money from our parents. Schools focus on scholastic and professional skills. This explains how smart bankers, doctors and accountants who earned excellent grades in school may still struggle financially all their lives. Our staggering national debt is due in large part to highly educated politicians and government officials making financial decisions with little or no training on the subject of money. I often look ahead to the new millennium and what will happen when we have millions of people who will need financial and medical assistance. Because I had two influential fathers I learned from both of them. I had to think about each dad's advice, and in doing so I gained valuable insight into the power and effect of one's thoughts on one's life. For example, one dad had a habit of saying, "I can't afford it." The other dad forbade those words to be used. He insisted I say, "How can I afford it?" He did not mean you buy everything you wanted. He was fanatical about exercising your brain, the most powerful computer in the world. He believed that automatically saying 'I can't afford it' was a sign of mental laziness...

Although both dads worked hard, I noticed that one dad had a habit of putting his brain to sleep when it came to money matters, and the other had a habit of exercising his brain. The long-term result was that one dad grew stronger financially and the other grew weaker. It is not much different from a person who goes to gym to exercise on a regular basis versus someone who sits on the couch watching television. Proper physical exercise increases your chance for health, and proper mental exercise increases your chance for wealth. Laziness of both decreases health and wealth.

Money is one form of power. But what is more powerful is financial education. Money comes and goes, but if you have the education about how money works, you gain power over it and can begin building wealth. The reason why positive thinking alone does not work is because most people went to school and never learned how money works, so they spend their lives working for money.

**Now answer these questions on the basis of reading the above passage.**

21. Most of the people are poor and or are struggling in debt because  
(a) the schools focus on scholastic and professional skills.  
(b) people have no "money power"  
(c) politicians and government officials make financial decisions  
(d) people have not been educated to make money work for them.
22. According to the author, to build wealth  
(a) education and learning about how money works, are a must.  
(b) positive thinking, power over money and exercising brain, are a must.  
(c) one must gain power over money, learning from parents.

- (d) school education must improve on how to make money.
23. The core learning one can gain from the above passage is best highlighted by the statement below:
- (a) If financial education is imparted in schools, everyone will be in a position to meet his/her financial and medical needs on his/her own.
  - (b) Those who taught money matters at home are more successful.
  - (c) Sound financial education, quality of thinking and exercising of body can make one healthy and wealthy.
  - (d) Parents, positive thinking and sound schooling can make people rich.
24. The reference 'how can I afford it' in the passage
- (a) envisages how to make things happen and have it
  - (b) emphasizes the importance of positive thinking
  - (c) emphasizes the point that how can one afford something which is not in ones control
  - (d) dismisses things which are not affordable
25. According to the passage above it can be deduced that a nation cannot progress to economic independence
- (a) if schools focus on scholastic and professional skills only.
  - (b) if parents keep saying "how can i afford it"
  - (c) if the educated work for money
  - (d) if the politicians and government officials make financial decisions.
26. The passage highlights one very important aspect that
- (a) by working for money, one can be rich.
  - (b) training in the subject of money is very important to be rich.
  - (c) school education is not necessary to be rich.
  - (d) none of the above

**Passage II:** In a poor country like India, as income rises people first concentrate on increasing their consumption of what they regard as basic or more essential consumer goods. For the poor, these goods would primarily include cereals and for people at successive levels of higher income protective foods, simple non-food consumer goods, more modern, better quality non-food consumer goods and simple consumer durables, better quality consumer goods, and so on. When the demand for basic and more essential consumer goods is more or less met, demand for the next higher level of consumer goods begins to impinge on consumer decision making and their consumption increases. There is thus a hierarchy of income levels and a hierarchy of consumer goods. As incomes rise and one approaches the turning point referred to, there is an upward movement along the hierarchy in the demand for consumer goods which exhibits itself in a relative increase in the demand for these goods.

If one examines the past consumption behaviour of households in India, one finds confirmation of the proposition just made. Until the mid-seventies one notices a rise in the proportion of consumption expenditure on cereals, and thereafter, a steady decline reflecting a progressive increase in the relative expenditure on non-cereal or protective foods. About the same time the rising trend in the share of food in total consumption expenditure also begins to decline, raising the proportion of expenditure on non-food consumer goods. Simultaneously one also notices a sharper rise in the proportion of expenditure on consumer durables. Thus what one sees is an upward movement in consumer demand along the hierarchy of consumer goods which amounts to a major change in consumer behaviour. There are two features of this change to which attention particularly needs to be drawn.

***Now answer these questions on the basis of reading the above passage.***

27. As income rises in a poor country like India, the poor people concentrate on increasing their consumption of
- (a) protein foods
  - (b) modern, non-food consumer goods
  - (c) cereals
  - (d) protective foods
28. Whenever there is a decline in the proportion of consumption expenditure on cereals
- (a) it reflects an increase in the expenditure on non-cereal protective foods.
  - (b) it does not reflect an increase in the expenditure on non-cereal or protective food.
  - (c) it reflects a further increase in the expenditure of cereal foods.
  - (d) None of these
29. For the poor, the basic consumer goods include items like
- (a) edible oils and pulses

- (b) non-cereal protective food
  - (c) meat and fish
  - (d) cereals
30. Prices of protective food have risen because
- (a) prices of cereals have come down.
  - (b) there is no agricultural development.
  - (c) there is inadequate supply to demand.
  - (d) price of non-cereal food has come down.
31. In the approach to the seventh plan, the overall impression was that priority should be given to
- (a) food grains
  - (b) protective foods
  - (c) non-food products
  - (d) the identification of consumer behavior

**Passage III:** "Chemical weapons are destructive no doubt, but they do have some redeeming off-beat uses. Mrs. Marie, Florence Thai of the French Atomic Energy Commission, and Mrs. Claudio Messon of the National Centre for Scientific Research have invented a chemical weapon that helps detect stolen works of art.

According to French Centre of Scientific and Technical documentation the new chemical compound is invisible, inoffensive and odourless to human beings. The odour can be detected by dogs, however. For, works of art, precious objects and collectors' items are marked by this invisible substance which is discernible to a sniffing animal specially trained to detect this particular odour. The technique does not damage the art objects and enables their identification in case of theft.

**Now answer these questions on the basis of reading the above passage.**

32. Use of chemical arms
- (a) are always destructive
  - (b) have some redeeming off-beat uses
  - (c) have the sanction from the U.N.O.
  - (d) None of these
33. The new chemical weapon mentioned in the passage
- (a) was extensively used by the Nazi in their concentration camps
  - (b) is transparent and comes in a liquid form
  - (c) is harmful to human beings if inhaled
  - (d) is invisible, inoffensive and odourless to human beings
34. How can the new chemical weapon help detect stolen works of art?
- (a) Its pungent smell is detectable from a long distance.
  - (b) Dogs are capable of detecting this smell though odourless.
  - (c) Dogs can detect this smell up to a period of seven days after the object is marked by this chemical.
  - (d) None of the above
35. The chemical substance mentioned in the passage
- (a) is slightly corrosive and hence should be used sparingly
  - (b) is inoffensive, odourless and has a pale yellow appearance
  - (c) has been invented by the French centre of scientific & technical documentation
  - (d) None of these

## Set – 3

**Passage I:** Among the natural resources which can be called upon in national plans for development, possibly the most important is human labour. Without a productive labour force, including effective leadership and intelligent middle management, no amount of foreign assistance or of natural wealth can ensure successful development and modernization.

In this, one essential factor is usually overlooked or ignored. The forgotten factor is the role of women. Development will be handicapped as long as women remain second-class citizens, uneducated, without any voice in family or

community decision, without legal or economic status, married when they are still practically children and thenceforth producing one baby after another, often only to see half of them die before they are of school age. We can enhance development by improving 'woman power' by giving women the opportunity to develop themselves.

The principle seems established that an educated mother has healthier and more intelligent children, and that this is related to the fact that she has fewer children. The tendency of educated, upper-class mother to have fewer children operates even without access to contraceptive services, as was noted in Western Europe before the turn of the Century.

If we examine the opportunities for education of girls or women in the less developed countries we usually find a dismal picture, in some countries the ratio of boys to girls in secondary schools is more than seven to one. In Afghanistan, Turkey and Tunisia most sizeable towns have some sort of dormitory for girls. Even at the primary school level, especially in rural areas, the number of boy students greatly exceeds that of girls.

What happens to the girls? Often they are kept at home to look after younger siblings and to perform a variety of domestic chores. Their education is not perceived as in any way equal in importance to that of boys. When an illiterate, or barely literate girl reaches adolescence, she has little or no qualification for employment, even if her community provides any opportunity for employment of women. So the solution is to get her married as soon as possible, with the inevitable result that she produces children 'too soon, too late and too often.' With no education she is hardly aware that there is any alternative. In a study made in Thailand, it was noted that the educated women marries later and ceases childbearing earlier than her less educated counterpart. But the uneducated village woman is so chained to her household by the necessities of gathering fuel, preparing food and tending children that she is very difficult to reach, even if health services, nutrition, education, maternal and child health centres are available in her community. She cannot understand what they are intended to do.

Not only does the lack of education among women make the dissemination of nutrition education difficult. It appears also to be a major obstacle to campaigns for family planning. It is significant that one of the more successful family planning efforts has been in Korea, where literacy is over 80 per cent. Thailand, Singapore, Hong Kong and Taiwan have also had more satisfactory result than, for example, Afghanistan, Pakistan, Bangladesh, India or Indonesia, where a large proportion of the female population is illiterate. The education level of women is significant also because it has a direct influence upon their chances of employment; and the number of employed women in a country's total labour force has a direct bearing on both the Gross National Product and the disposable income of the individual family.

The specific courses of action necessary to raise the status of women must vary widely from one country to another, but in general they should be concerned with four main objectives which correspond with four areas of activity in the life of a woman. First, the school: girls must have equal educational opportunities, and their equal need for education must be recognized.

Second, the home: women must be provided with some respite from the incessant labour and the hazards and difficulties associated with domestic life under primitive conditions. This could take the form of improved housing, pure water supply, community mills, bakeries and laundries, and also the provision of day-care centres where younger children may be left while the mother undertakes other work, whether in the home or outside it.

Third, the community: women must be permitted to have a voice in the affairs, not only of the household, but also of the village or town. They must be involved in the conduct of schools, health centres and other matters of local concern. If the all-male society of the tea house or tavern cannot be reached, then associations and organizations of women must be encouraged and their opinions and wishes granted equal attentions. Fourth, the law: The legal status of women must be changed or modified to give women equal rights in matters of marriage and divorce, property and inheritance, control over their own earnings, and a voice in local and national government.

***Now answer these questions on the basis of reading the above passage.***

36. Which of the following is most important for the successful development and modernization of a nation?
- |                        |                             |
|------------------------|-----------------------------|
| (a) Natural wealth     | (b) Effective leadership    |
| (c) Foreign assistance | (d) Productive labour force |
37. According to the passage educational opportunities are
- |  |
|--|
| (a) more for boys than girls in most countries             |
| (b) same for boys and girls in developed countries         |
| (c) less for girls than boys in developing countries       |
| (d) not at all available for girls in developing countries |



38. A village woman is unable to understand what different services are intended for because
- she is busy in rearing children.
  - she gathers food.
  - she is chained to her husband.
  - she is uneducated.
39. Very often girls who stay at home
- spend their time studying.
  - try their best to please their parents.
  - have large number of domestic duties.
  - prepare themselves for employment
40. The main obstacle in the family planning campaign is
- unemployment among women
  - lack of education among women
  - objection from the community
  - dissemination of nutrition education
41. Even if there are opportunities for employment, women do not usually get it because they
- are not educated.
  - are inferior to men.
  - do not want to work.
  - produce children too often.
42. The education level of women is significant because it ultimately leads to
- increase in the family income
  - increase in gross national product
  - increase in their chance of employment
  - increase in healthy children
43. Which of the following will make women 'separate and complete human beings'?
- Employment
  - Nutrition
  - Human rights
  - Education
44. "They will perpetuate in their children....." Here perpetuate means
- improve for use
  - dissolve finely
  - preserve forever
  - persist longlastingly
45. According to the passage which type of women will perpetuate in their children those characteristics which are least conducive to development?
- Uneducated women
  - Educated women
  - Village women
  - Unemployed women

**Passage II:** We live in a curious age. We are offered glimpses of genuine world civilization slowly emerging - the U.N. special agencies, organizations like Oxfam, and here and there, as I have seen for myself, remote enterprises, dedicated to healing or education, with international staffs of selfless enthusiasts, and such glimpses warm the heart and brighten hope. But along with these are sight and sounds that suggest that the "hole fabric of civilization, the work of centuries, is rapidly torn apart. Two official policies clash, and instantly embassies, consulates, centres of information services are surrounded then attacked by howling mobs of students, at once defying law, custom, usage. And that this may not be merely so many hot-headed lads escaping all control, that it may itself be part of government policy. Mob antics as additional propaganda to deceive world opinion, makes our situation even worse. It is as if we were all compelled to exist now in a sinister circus. No doubt governments have always been dishonest and hypocritical, but now it is beginning to look as if power-mania is ready to destroy those long-accepted forms and civilities that make international relations possible.

The time may soon come when ambassadors will have to move around in tanks, and embassies and consulates will have to be fortified or abandoned. And perhaps students on admittance will be given machine-guns and flame throwers.

There is something else, just as bad, perhaps even worse, and evidence of it is amply supplied to us by TV cameras and mikes. What we see in these student faces illuminated by burning cars and bonfires of books is not the glow of political enthusiasm but a frenzied delight in destruction. Whatever country or part they may be demonstrating for or against, what really inspires them is an urge towards violent demolition. They don't know - and may never know - how to make anything worth having, but they need no course on wrecking and destroying. If degrees were given in window-smashing, car-overturning, furniture-firing, they would all have them with honours. They may still be weak in sciences and the arts medicine and the law, but they already have Firsts Hooliganism. I doubt if some of them even know which side they are shouting for, their minds having abandoned the intricate and tedious arguments of politics as they joyfully contemplate the destruction of other people's property. What sort of doctors and lawyers and chemists and teachers languages they will make, we cannot tell; but there should be no shortage of recruits with degrees for demolition squads and wrecking crews. Soon there may appear on many a campus those huge iron balls with which New York keeps knocking itself down. At a signal from the Ministry of Foreign Affairs out they will roll, to demolish an embassy or two before it time for any evening seminars.

***Now answer these questions on the basis of reading the above passage.***

46. The theme of this passage is
  - (a) Emergence of world civilization
  - (b) Destruction of international relations
  - (c) Demonstration and demolition
  - (d) Increasing destructiveness among students
47. The present age has been described as 'a curious age' by the author. It is 'curious' because
  - (a) It is a mixture of selfless service and violent destruction.
  - (b) Governments are dishonest and hypocritical.
  - (c) Students go on violent destruction of anything.
  - (d) International relations hang by a delicate wire.
48. By 'world civilization' the author means
  - (a) the relations between various countries of the world
  - (b) the acts of goodness where people of different countries are involved.
  - (c) long accepted forms of civilities between the countries
  - (d) the advancement in sciences, arts, medicine, and law
49. In the second paragraph the author's tone is mainly
 

|           |         |              |              |
|-----------|---------|--------------|--------------|
| (a) angry | (b) sad | (c) ironical | (d) humorous |
|-----------|---------|--------------|--------------|
50. Which of the following does not suggest that the whole fabric of civilizations is being torn apart
  - (a) embassies attacked by mobs of students
  - (b) enthusiasts engaged in healing in a village
  - (c) burning cars and bonfires of books
  - (d) dishonest and hypocritical government
51. "I doubt if some of them even know.....". Here 'them' refers to
 

|               |               |              |                 |
|---------------|---------------|--------------|-----------------|
| (a) countries | (b) embassies | (c) students | (d) governments |
|---------------|---------------|--------------|-----------------|
52. "As they joyfully contemplate the destruction....." 'Contemplate' here means
 

|             |                 |             |                       |
|-------------|-----------------|-------------|-----------------------|
| (a) take up | (b) think about | (c) look up | (d) give up mobbed by |
|-------------|-----------------|-------------|-----------------------|
53. When the embassies are nobbed by students, what makes the situation worse?
  - (a) that the student are defying law and custom.
  - (b) that the students are destroying public property.
  - (c) that it may itself be part of government policy
  - (d) that the two official policies have clashed.
54. The long accepted forms and civilities that make international relations possible are destroyed when the government become
 

|                   |               |                  |             |
|-------------------|---------------|------------------|-------------|
| (a) hypercritical | (b) dishonest | (c) power hungry | (d) violent |
|-------------------|---------------|------------------|-------------|
55. What is it that really inspires the students to destroy?
 

|                              |                          |
|------------------------------|--------------------------|
| (a) Government's policies    | (b) political enthusiasm |
| (c) propaganda and arguments | (d) urge for destruction |

**Passage III:** In the eighteenth century one of the first modern economists, Adam Smith, thought that the whole annual produce of the land and labour of every country provided revenue to three different orders of people: those who live by rent, those who live by wages and those who live by profit. Each successive stage of the industrial revolution, however, made the social structure more complicated."

Many intermediate groups grew up during the nineteenth century between the upper middle class and the working class. I here are small scale industrialists as well as large once, small shopkeepers and tradesmen, officials and salaried employees, skilled and unskilled workers, and professional men such as doctors and teachers. Farmers and peasants continue in all countries as independent groups.

In spite of this development, one of the most famous writers on social class in the nineteenth century Karl Marx, thought that there was a tendency for society to split into hug\* class camps, the bourgeoisie (the capitalists) and the proletariat (the workers). Influential as was Marx's theory of social class, it was much over-simplified. The social makeup of modern societies is much more complex than he suggested.

***Now answer these questions on the basis of reading the above passage.***

56. Adam Smith's eighteenth century definition of class was invalidated by
  - (a) Karl Marx
  - (b) the nineteenth century working class
  - (c) the continuation of farmers and peasants as independent group
  - (d) successive stages of industrial revolution
57. The small shopkeepers and tradesmen are regarded as an intermediate group
  - (a) between the upper class and the middle class
  - (b) between the upper middle class and working class
  - (c) within the working class
  - (d) within the upper middle class
58. According to the passage doctors and teachers belong to the
  - (a) upper class
  - (b) upper middle class
  - (c) working class
  - (d) middle class
59. Karl Marx developed his two-class theory
  - (a) in spite of the farmers and peasants
  - (b) making special allowance for professionals
  - (c) even though new sub-classes were appearing in his days
  - (d) with reference to European societies only
60. Marx's theory of social class
  - (a) was oversimplified by the bourgeoisie
  - (b) influential because it was oversimplified
  - (c) influential in spite of being oversimplified
  - (d) not widely known in nineteenth century

## **Set - 4**

**Passage I:** When I started working during the late 1960s and early 70s I was the proud owner of a slide rule. It was a low-mileage model, as I only knew how to work out percentages on it, but even that was better than struggling with long multiplication or logarithms to do the same work as some of my colleagues were wont to do.

The point is that this was only three decades ago, and the pocket calculator had still not been invented.

I remember, in the early 1970s, sitting in a meeting in the viewing room of the advertising agency I worked for, taking part in a discussion with our client, Procter and Gamble, on whether the commercial which had just been approved should be shot in black-and-white, or colour. The discussion, as with most discussions with that client, was long and carefully articulated on both sides. The agency, of course, looked to the future, and argued strongly for colour. We were finally overruled on the grounds that there were still too few colour TV sets in existence for it to be worth the extra investment in colour film.

At the same period, I recall the excitement of the company's first computer being delivered. The accounts' office window was temporarily removed, while the computer was swung into place by a crane especially hired for the purpose. The computer power was probably less than a personal organizer. Not only was colour television a rarity, and the personal computer still some way off, other everyday objects had still to be invented, like the digital watch or the camcorder. How we existed without such basic everyday tools I now find hard to imagine.

The truth is that we and our parents and grandparents before us - and their forebears before them stretching back over the past two centuries - have seen and accommodated huge technical advances and social changes. Many of these changes have not only been big, they've been fast.

**Now answer these questions on the basis of reading the above passage.**

61. Which of the following statements is most accurate in terms of the passage above?
- (a) Colour commercial was ruled out because colour photography was in its infancy.
  - (b) An office window had to be dismantled so as to put the computer inside.
  - (c) The digital camcorder had not yet been invented in the 1970s.
  - (d) Slide rules could calculate percentages, multiplication and logarithms.
62. The most appropriate title for the above passage could be
- (a) "Changes since the 1960s"
  - (b) "Accepting change"
  - (c) "Change and obsolescence"
  - (d) "The changing world"
63. Which of the following preferences is the most appropriate as per the passage above?
- (a) Change is the process of struggling against the existing ideas.
  - (b) The world has changed rapidly since the 1960s and 70s.
  - (c) Change is exciting especially in the field of technology.
  - (d) The world has been changing significantly for a long time.

**Passage II:** To make effective decisions all we have to do is to outthink our opponent- Our decision needs to be better than his; that's all There is no need to be perfect.

The mistake we make is to think through our intellect. If we ask any successful business leader or CEO these days about what has made them so successful, again and again they claim that their success came from something beyond their intellect; something beyond logic and facts; something that gave them the intelligence and guts to take effective decisions. It is simply the intuitive power within them that has helped them make these effective decisions.

We can tune into intuition as part of our regular life. The question, therefore, is not whether intuition is an inborn quality, but whether we can make ourselves intuitive.

When we step into the present, we step out of time-bound awareness. We step beyond tension. Our body stops producing adrenaline. Time-bound awareness is mass, which is solid. Non time-bound awareness is pure energy, liquid, dynamic, bubbling and creative. We step out of our boundaries. We become free. We become intuitive.

**Now answer these questions on the basis of reading the above passage.**

64. According to the passage, a successful business leader
- (a) relies mostly on logic and facts
  - (b) is more intelligent than his/her opponents
  - (c) takes effective decisions
  - (d) is free of time and space constraints
65. Which of the following statements cannot be directly inferred from the above passage?
- (a) Effective decisions are not necessarily perfect decisions
  - (b) Successful CEOs have intuitive powers
  - (c) To be intuitive, we have to step out of our time-boundaries
  - (d) Meditation helps us take effective decisions
66. The most appropriate title for the passage might be
- (a) "Beyond intuitive boundaries"

- (b) "Intuition, the key to effective decisions"
- (c) "Intuitive leadership"
- (d) "Intuitive reasoning"

**Passage III:** Small and Medium Enterprises (SMEs) played a crucial role in the development of India during the past 50 years. This sector constitutes about 95% of industrial units, and about 40% of total industrial output. Its direct and indirect exports potential stand at about 38%. With about 3.6 million SSI (Small Scale Industries) registered units employing close to two crore people, its employment potential is next only to the agriculture sector. Thus the performance of SMEs is important for the economic and social development of the country.

One of the ways by which this sector can be made to grow fast is by tapping both domestic as well as international markets through business linkages between Multinational Corporations (MNCs) and SMEs. Many OECD (Organization for Economic Cooperation and Development) countries and some Asian ones have specific policies for developing business linkages between SMEs and MNCs. So, the SME sector in these 'ountries have witnessed favourable growth and helped boost 'heir countries' exports in a very competitive way. For example, Thailand ensured that the state provided industry with physical infrastructure and technological resources. other Asian governments (Republic of Korea, Malaysia, Province of Taiwan, China) have included various incentives in the form of tax breaks, preference in public contracts and soft credit lines for both Transnational Corporations (TNCs) and SMEs to intensify relations and technology transfer. India, however, has no specific policy guidelines to develop linkages between SMEs and MNCs. Consequently, the vast majority of SMEs that cannot meet the requirements set by MNCs remain totally de-linked.

In business linkages between SMEs and MNCs, outsourcing and value chain management started to play a key role, since MNCs could not become competitive without a competitive supplier base. Thus, to create a capable supplier base, a three-pronged approach to developing supplier linkages is needed. There is a need to develop a technology programme to support research, development and innovation in SMEs by accelerating their rate of technology acquisition through realization of R&D projects. The government must promote and strengthen the knowledge base and competencies in SMEs in terms of quality, productivity and cost. Hence, there is an urgent need to strengthen the National Entrepreneurship Development Board (NEDB) and formulate a suitable plan for promoting rural entrepreneurship. Substantial investments and physical infrastructure development are needed all over the country. In this regard, a public-private partnership needs to be developed implementing and reviewing the supportive measures at frequent intervals.

**Now answer these questions on the basis of reading the above passage.**

67. The article does not talk about
  - (a) role of business associations in fostering SME-MNC linkages
  - (b) role of developing countries in fostering SME-MNC linkages
  - (c) role of the government in fostering SME-MNC linkages
  - (d) role of MNCs in developing the SME sector
68. According to the article, the Indian government can help facilitate the SME-MNC linkage by
  - (a) selecting potential local firms as suppliers to MNCs
  - (b) providing technological resources through investments in R&D
  - (c) providing soft credit lines for MNCs
  - (d) training SMEs in outsourcing and value cha^ management
69. As per the passage, only one of the following statement is correct. Identify the correct statement.
  - (a) The government should take the lead in facilitating SME-MNC linkages.
  - (b) The only way to facilitate growth of SME sector is through business linkages with MNCs.
  - (c) The government should help SMEs in improving their knowledge base and competencies.
  - (d) SMEs currently export 38% of total industrial output.

## Set – 5

**Passage I:** Dairy industry dominates change in India through its causal links with factor and product markets. It employs around 20 per cent of the labour force and contributes around 10 per cent of the gross domestic product. In the poorer states, its contribution to the domestic product is close to 40 per cent. Low productivity in dairy sector has led to the concentration of the poor in this sector. Due to the sheer size of the service sector economy and the importance of its products in the diets of the poor, gains in dairy productivity have significant potential impact on poverty. Theoretically, it is possible to reduce poverty as well as expand the domestic market for industry by raising

labour productivity in dairy sector and spreading its gains among the low income groups. Modelling of the linkages between dairy sector and industrial growth has shown that a 10 per cent increase in dairy output would increase industrial output by 5 per cent and urban workers could benefit by both increased industrial employment and price deflation. However, there is any asymmetry of adjustments in the demand and supply of dairy products. An increase in non-dairy production would lead to an immediate increase in demand for intermediate and final dairy products, here as supply-side adjustments involving re-allocation of resources and net additional investment for capacity expansion take a much longer period. There is a widely held view that in a large country like India, the demand stimulus for 'industrialization would come mainly from dairy industry with less social and economic costs.

Interdependencies in dairy and labour market are important for the development process. An upward shift in the dairy products supply curve would simultaneously result in an upward shift in the labour demand curve. The magnitude of the interdependence depends on the technique of production causing the shifts in the dairy products supply curve. Similarly, an upward shift in the labour supply curve shifts up the dairy products demand curve. The extent of interdependence between the forces of labour supply and dairy products demand depends on the employment-output elasticity and the income elasticity of demand for dairy product. The recent estimate of the employment-output elasticity in dairy sector is around 0.3, income elasticity of dairy product is in the range of 0.35-0.40 and that for cereals is 0.25-0.30. The other important inter-dependency, which plays a crucial role in inducing indirect employment, is that between dairy product and other sectors through demand linkages. Since milk accounts for a sizeable share in the budget of the poor and any reduction in the milk price leaves a significant proportion of income for other items, a lower milk price stimulates employment in industrial and dairy sector. On the other hand, an increase in the milk price would increase the wage costs of industrial products and hence the price of industrial products. In the absence of adjustments through exports, it would result in demand deficiency. Clearly, the most favourable situation in India is one in which labour demand outpaces its supply and milk supply outpaces its demand.

Wage rates cannot fall below a certain minimum determined by the costs of subsistence living and the labour supply curve turns elastic at the subsistence wage rate. Demographic pressure cannot push the wage rate below the subsistence level. People would be willing to starve rather than work, unless the energy expended in physical work is compensated by the energy provided by food. Milk and its product price usually determines the subsistence wage rate in dairy as well as in the urban informal sector since dairy products account for about two-fifth of the calorie intake the poor.

***Now answer these questions on the basis of reading the above passage.***

70. How are dairy product supply and labour demand related?
- (a) Labour demands more dairy products when supply increases.
  - (b) Higher the dairy product supply, lower the wage rate.
  - (c) The labour demands only if the milk supply decreases.
  - (d) 20% of labour are supplied only 10% of dairy product.
  - (e) None of these
71. What is meant by demand deficiency?
- (a) The absence of adjustments in dairy product supply and wage cost.
  - (b) The low calorie intake present in dairy products.
  - (c) The increase in dairy production will decrease the industrial production.
  - (d) Lowering of wage structure below subsistence level.
  - (e) None of these
72. Under what conditions people prefer to starve than work?
- (a) When their legitimate demands are not considered.
  - (b) When social cost supersedes economic cost.
  - (c) When demographic pressures nullify the increased milk production.
  - (d) When milk and its products provides less energy than the required level.
  - (e) None of these
73. The poor are more concentrated in dairy sector because they
- (a) are socially and economically attached to cattle wealth.
  - (b) feel insecure in urban area.
  - (c) think that their major food product is most secure in dairy sector.
  - (d) are unskilled to take up any industrial jobs.
  - (e) None of these
74. According to the passage, the poverty can be reduced by

- (i) raising labour productivity in dairy sector.
  - (ii) distributing judiciously the dairy sector gain among poor
  - (iii) making the dairy products available to poor at a negligible price.
- (a) Either (i) or (ii)
  - (b) Either (i) or (iii)
  - (c) Both (i) and (ii)
  - (d) All (i), (ii) and (iii)
  - (e) Neither (i) nor (ii) nor (iii)
75. Supply of dairy products and labour market are interdependent because
  - (a) they help development process in the urban area.
  - (b) lower milk product price will increase labour market.
  - (c) the milk supply curve gets shifted with the production technology.
  - (d) dairy product supply decides calorie intake of the poor.
  - (e) None of these
76. How, according to the passage, the dairy sector dominates change process in India?
  - (a) Its contribution to gross domestic product is the maximum.
  - (b) Majority of Indian population depends on dairy sector.
  - (c) The dairy sector is directly linked with factor and product markets.
  - (d) Increase in dairy sector production raises the industrial production.
  - (e) None of these
77. According to the passage, what decides the cost of subsistence living?
  - (a) The author of the passage
  - (b) The demographic pressures
  - (c) The social and economic costs of the poor
  - (d) The dairy product price
  - (e) None of these
78. Which of the following has the same meaning as the word 'deflation' as used in the passage?
  - (a) reduction
  - (b) manifestation
  - (c) increase
  - (d) air pressure
  - (e) adulation
79. Which of the following is most opposite in meaning to the word 'elasticity' as used in the passage?
  - (a) flexibility
  - (b) frailty
  - (c) rigidity
  - (d) adamancy
  - (e) idiosyncrasy
80. In poor States the contribution of dairy sector to gross domestic product is
  - (a) higher than its overall contribution.
  - (b) lower than its overall contribution.
  - (c) just the same as in other than poor States.
  - (d) almost thirty per cent more than overall contribution.
  - (e) None of these
81. According to the passage. The statement "demand stimulus for industrialization would come mainly from dairy sector...." is applicable for which of the following?
  - (i) All large countries
  - (ii) Only India
  - (a) Only (i)
  - (b) Only (ii)
  - (c) Either (i) or (ii)
  - (d) Neither (i) nor (ii)
  - (e) None of these
82. Which of the following is most opposite in meaning to the word/phrase 'interdependence' as used in the passage?
  - (a) dependence within
  - (b) reliance
  - (c) self-determination
  - (d) relativity
  - (e) interconnected
83. Which of the following is almost the same as the word 'causal' as used in the passage?
  - (a) casual
  - (b) precursor
  - (c) proficient
  - (d) causing

(e) familiarity

84. Which of the following statements is NOT TRUE in the context of the passage?
- (a) In dairy sector as the productivity increases, the concentration of poor in it also increases.
  - (b) Demographic pressures do not lower wage rate below subsistence level.
  - (c) People prefer to starve than to work for less food intake.
  - (d) More than half of the labour force of the country is engaged in dairy sector.
  - (e) Dairy products are one of the major constituents of food of the poor.

**Passage II:** Let us hope there will be scientific and technological breakthroughs in pest resistant transgenic cotton seeds. Till we achieve success in this on a commercial scale we cannot be sure that we will have enough supplies to plan large-scale operations. No doubt, such researches should be encouraged, but we should look at other fronts too. It is necessary for research on crop biotechnology in India to be focussed on other important crops, especially those related to food security.

We have to bear in mind that the application of biotechnology may not have any major impact on food security in India in the next five years, though crops of industrial value and vegetables may benefit to some extent. Therefore, we will still need to depend upon conventional agricultural technologies even while we target biotechnology of future-oriented applications. Internationally, no major breakthrough in improvement of wheat strains has occurred lately. Hybrid rice is more productive. China had a few major initial successes in increasing the yield through large-scale use of hybrid rice. India has begun use of hybrid rice recently and there are plans to increase it. But it may be noted that in recent years there has been no further improvement in Chinese production of rice. Still, hybrid rice will play an important role in India, as we are yet to introduce it on a large scale.

There are a number of improvements in agricultural implements, machinery, plastics, water technologies, agro-chemicals and fertilizers which are possible and are well "within the country's reach. There is an urgent need to conserve Water in a number of ways - ranging from water harvesting to drip irrigation. There are a number of good examples in India of water harvesting though these are in isolated pockets. Israel has made water conservation a national policy and has achieved remarkable results. India with its size and with better endowments in water resources can make miracles happen. A major industry can grow around such agriculture support systems.

There are also technologies, which can contribute a great deal to agriculture. We need to use all available methods because the coming years are not going to be easy on the food front. Let us look at one, space technology.

Remote sensing or taking electronic pictures of the earth from space is extensively used for assessing natural resources and land degradation and water resources as well as to predict crop yield and snow melt, among other things, some developed countries monitor crop yields of other countries to help their own exports. India is strong in the area of remote sensing technologies. We have our own high resolution remote sensing satellites whose pictures are used all over the world commercially, we also have excellent capabilities in utilizing remotely sensed data for various applications: groundwater targeting soil salinity assessment, crop yield estimates, and so on. In addition, space technology can be used very effectively to assist extension work, disseminate success stories to farmers, educate them on do's and don'ts, and to help them ask question through satellite. A number of experiments conducted by ISRO in this regard in Haryana and Madhya Pradesh have to be taken up by other states in a major way. Our farmers should and can be given facilities to keep pace with advances in agricultural technology. Yes, it is a lot of effort, but we have plenty of talent and also the resources. Providing these facilities in different languages, partly with public support and partly through various business houses and private bodies, can become a good source of employment generation by itself.

**Now answer these questions on the basis of reading the above passage.**

85. According to the passage, the farmers' suicides were triggered because of
- (a) tremendous loss to their cotton crop due to pest
  - (b) misuse of transgenic biotechnology for breeding cotton
  - (c) intake of pest affected transgenic seeds
  - (d) reason not mentioned in the passage
  - (e) None of these
86. During the next five years, India will have to
- (a) discard the traditional agricultural technology
  - (b) use a judicious blend of conventional and modern technologies
  - (c) equip itself to continue with the conventional technologies
  - (d) make people aware of the futility of modern technology



- (e) None of these
87. Which of the following is TRUE about the ISRO experiments carried out in Haryana and Madhya Pradesh?  
 (A) Other states have taken up these experiments in a major way.  
 (B) Good achievements made by farmers were publicized through these channels.  
 (C) Two way satellite-communication between farmers and expert consultants was possible.  
 (a) Only A and B      (b) Only B and C      (c) Only A and C      (d) All the three A, B and C  
 (e) None of these
88. Which of the following is NOT the implied meaning of the word 'available' as used in the passage?  
 (a) affordable      (b) existing      (c) accessible      (d) obtainable  
 (e) usable
89. Author's optimism, about employment generation, can be transformed into reality if  
 (A) Our abundant talent and resources are used to their fullest extent.  
 (B) Information to farmers is made available to them in their own language.  
 (C) Private bodies, business houses and general public extend their help.  
 (a) Only A and B      (c) Only B and C      (d) Only A and C      (e) Only A  
 (e) None of these
90. Remote sensing technology is extensively useful for all of the following except  
 (a) judging the extent of availability  
 (b) foretelling the production of agro products  
 (c) estimating extent of land degradation  
 (d) enhancing the yield of crops  
 (e) None of these
91. Hybrid rice, according to the author, will be useful for India because  
 (a) China's success story inspires us  
 (b) India has begun use of hybrid rice recently  
 (c) India does not require to use it on a large scale  
 (d) Indians are aware of its better nutritive value  
 (e) None of these
92. Which area does the author suggest to shift the emphasis on?  
 (a) Commercial scale operations  
 (b) Other fronts  
 (c) Food grains and related crops  
 (d) Crop-biotechnology  
 (e) None of these
93. What results of biotechnology applications does the author envisage in the next half-a-decade?  
 A. No substantial improvement in food yield  
 B. Marginal improvement in crops of industrial value  
 C. Slightly better yield of vegetables  
 (a) Only A and B      (b) Only B and C  
 (c) Only A and C      (d) All the three A, B and C  
 (e) None of these
94. Some countries keep a close watch on the crop yield of other countries in order to  
 (a) plan to make up their own deficit of particular crops  
 (b) look for a better prospect to find a needy market for their surplus yield  
 (c) utilise their remote-sensing technology  
 (d) export the remote-sensing technology to other countries  
 (e) none of these

**Passage III:** We define the entrepreneur as an individual who identifies opportunities, and on the basis of his/her ability, desire and confidence, makes judgements and decisions pertaining to the coordination of resources in order to exploit those opportunities for personal gain. Personal gain in this context could be financial, fame, prestige or satisfaction from helping other people. This definition extends the concept beyond the narrow limits of profit maximisation. It is important to note that entrepreneurial decision making is distinct from routine managerial/administrative decision making by corporate executives. However, this definition does include innovative venture

decisions by executives and others in an already existing organization as legitimate entrepreneurial function. The entrepreneurial function consists of three main elements; recognition of opportunities, judgemental decision and coordination of resources. In terms of organisation, the entrepreneur will be involved in risk bearing, autonomous decision making and residual claims.

Every person is potentially an entrepreneur. However, the extent of its manifestation in actual entrepreneurial activities, business or otherwise, is a matter of political, social, economic, cultural and ideological influences. Put differently, every human being has an innate ability to become an entrepreneur even though this ability is not always translated into action because of a variety of limiting factors. This observation allows us to propose that there are more than 5 billion entrepreneurs in this world, even though this conjecture may not have been fully manifested in the practical world of business.

If there are more than 5 billion entrepreneurs in the world, how is it that there is such a dearth of entrepreneurs in the world of business? This is an important question in view of the fact that business communities, academia and policy makers in the public realm have begun to talk about possibilities fostering entrepreneurial growth in the global economy.

***Now answer these questions on the basis of reading the above passage.***

95. As per the passage, an entrepreneur is one who
  - (a) takes commercial venture decisions.
  - (b) exploits opportunities for personal gain.
  - (c) invites participation in decision-making.
  - (d) focuses on maximising cash profits.
96. Which of the following statements is NOT correct, according to the passage?
  - (a) There are more than 4 billion potential entrepreneurs in this world.
  - (b) Not everybody can become an entrepreneur.
  - (c) Entrepreneurial decision-making is different from managerial decision-making
  - (d) Executives in organisations can be either managers or entrepreneurs, but not both.
97. The passage mentions the following functions of an entrepreneur:
  - (a) Risk-taking, decision-making, encouraging, creativity.
  - (b) Coordinating resources, recognising opportunities and leading from the front.
  - (c) Independent decision-making exploiting opportunities and maximizing profits.
  - (d) Making judgements, innovating and claiming responsibility.
98. The passage implies that it is important to understand
  - (a) why there are so few entrepreneurs in business.
  - (b) the main functions of an entrepreneur
  - (c) the factors which inhibit entrepreneurship.
  - (d) the meaning of personal gain for an entrepreneur.

## **Set – 6**

**Passage I:** In many underdeveloped countries, the state plays an important and increasingly varied role in economic development today. There are four general arguments, all of them related, for state participation in economic development. First, the entrance requirements in terms of financial and capital equipment are very large in certain industries, and the size of these obstacles will serve as barriers to entry on the part of private investors. One can imagine that these obstacles are imposing in industries such as steel production, automobiles, electronics, and parts of the textiles industry. In addition, there are what Myint calls "technical indivisibilities, in social overhead capital." Public utility transport, and communication facilities must be in place before industrial development can occur, and they do not lend themselves to small-scale improvements. A related argument place not lend argument centres on the demand side of the economy. This economy is seen fragmented, disconnected, and incapable of using inputs other parts of the economy. Consequently, economy activity in one part of the economy does not generate the dynamism in other sectors that is expected in more cohesive economies. Industrialization necessarily involves many different, sectors; economic enterprises will thrive best in an environment in which they draw on inputs from related economic sectors and, in turn, release their own goods for industrial utilization within their own economies. A third argument concerns the low-level equilibrium trap in

Which less developed countries find themselves. At subsistence levels, societies consume exactly what they produce. There is no remaining surplus for reinvestment. As per-capita income rises, however, the additional income will not be used for saving and investment. Instead, it will have the effect of increasing the population that will eat up the surplus and force the society to its former subsistence position. Fortunately, after a certain point, the rate of population growth will decrease; economic growth will intersect with and eventually outstrip population growth. The private sector, however, will not be able to provide the one-shot large dose of capital to push economic growth beyond those levels where population increases eat up the incremental advances. The final argument concerns the relationship between delayed development and the state. Countries wishing to industrialize today have more competitors, and these competitors occupy a more differentiated industrial terrain than previously. This means that the available niches in the international system are more limited. For today's industrializers, therefore, the process of industrialization cannot be a haphazard affair, nor can the pace, content, and direction be left, solely to market forces. Part of the reason for strong state presence, then relates specifically to the competitive international environment in which modern countries and firms must operate.

***Now answer these questions on the basis of reading the above passage.***

99. What does the author suggest about the "technical indivisibilities in social overhead capital"?
- (a) It is a barrier to private investment
  - (b) It enhances the developmental effects of private sector investment.
  - (c) It leads to rapid technological progress
  - (d) It can prevent development from occurring.
100. According to the passage, the "low-level equilibrium trap" in underdeveloped countries results from
- (a) the inability of market forces to overcome the effects of population growth.
  - (b) intervention of the state in economic development.
  - (c) the tendency for societies to produce more than they can use.
  - (d) the fragmented and disconnected nature of the demand side of the economy.
101. According to the author, a strong state presence is necessary
- (a) to provide food for everyone.
  - (b) to provide the capital needed to spur economic growth.
  - (c) to ensure the livelihood of workers.
  - (d) to ensure that people have more than what is necessary for subsistence.
102. In the passage, the word 'cohesive' means
- (a) containing many cohorts or groups
  - (b) modern and competitive
  - (c) naturally and logically connected
  - (d) containing many different sectors
103. In the passage, the word 'imposing' means
- (a) something huge
  - (b) something that strikes a pose
  - (c) something that obtrudes on others
  - (d) to act with a delusive effect

**Passage II:** Scientists seeking new ways to repair damaged arteries and ailing hearts have coaxed stem cells from a human embryo into forming tiny blood vessels. It's the first time human embryonic stem cells have been nurtured to the point where they will organize into blood vessels that could nourish the body, according to Robert Langer, leader of a laboratory team at the Massachusetts Institute of Technology. But it isn't likely to be the last, as scientists pursue research into uses for stem cells despite debate over the ethics of using the cells. The new development was reported in Tuesday's online issue of proceedings of the National Academy of Sciences. Dr. John Gearhart of the Johns Hopkins Schools of Medicine said research was a "nice illustration" of how stem cells can serve as a source of various types of cells, in this case for blood vessels. "I think this is terrific", said Gearhart, who was not part of the research team. "It's another good example of the isolation of an important cell type from human embryonic stem cells." "These are the kinds of papers we are going to see a lot of," Gearhart added. Langer said the work showed that endothelial cells could be made from human embryonic stem cells. Endothelial cells line veins, arteries and lymph tissue. They are keys to the structures that carry blood throughout the body. He said that if the technique was refined, scientists would eventually be able to make in the laboratory blood vessels that could be used to replace diseased arteries in the body. "There are thousands of operations a year now where doctors take vessels from one part of the body and transplant them to another," said Langer. Eventually, he said, such vessels might be made outside the body from embryonic stem cells. Langer said endothelial cells also might be used to restore circulation to cells damaged by

heart attacks. He said the processed stem cells may be able to re-establish blood flow to hearts failing due to blocked arteries. The research was conducted under a private grant, but Langer said the cell culture used is one of 61 worldwide that have been approved by the National Institutes of Health for federally funded research. The use of embryonic stem cells is controversial because extracting the cells kills a living human embryo. President Bush last summer decided that federal funding would be permitted only for stem cell cultures that already existed and were made from embryos that were to be discarded by fertility clinics. The aim was to prevent further killing for research purposes of other human embryos. Langer said his lab will seek federal money to continue research using the same stem cell cultures, which were obtained from the Ram Bam Medical Center in Haifa, Israel. Embryonic stem cells are the ancestral cells of every cell in the body. In a developing embryo, they transform into cells that make up the organs, bone, skin and other tissues. Researchers hope to direct the transformation of such cells to treat ailing hearts, livers, brains and other organs. Langer said his team cultured the cells in such a way that they were allowed to develop into the various types of cells that are precursors to mature tissue. From this colony, the researchers extracted cells that were following a lineage that would lead to mature endothelial cells. These were further cultured and some eventually formed primitive vascular structures.

**Now answer these questions on the basis of reading the above passage.**

104. which of the following statements does not follow from the passage.
  - (a) Fertility clinics collect human embryos.
  - (b) Human embryos are destroyed in stem cell research.
  - (c) Stem cells are being researched especially for forming blood vessels.
  - (d) Stem cell research uses federal funding.
105. Which of the following would be made redundant by the research mentioned?
  - (a) Sourcing embryonic cells from fertility clinics.
  - (b) Transplanting of blood vessels from one part to another.
  - (c) Cardiac operations necessitated by heart attacks.
  - (d) Performing open heart surgeries.
106. Stem cell research involves
  - (a) cell cultures from various genetically altered embryos.
  - (b) killing of a live human embryo.
  - (c) wastage of embryo by fertility clinics.
  - (d) genetic-cloning of abilities.

**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 1897), 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 in 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, altruistic and anomic. 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 the 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 depression. People who suddenly find themselves without a job or without hope of finding one are more prone to kill themselves. Suicides 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 - (a) Social behaviour can be explained by social rather than

psychological factors; (b) Suicide is affected by the degree of integration and regulation within social entities; and (c) Since society can be studied scientifically, sociology is worthy of recognition in the academic world. Durkheim was successful on all three grounds.

**Now answer these questions on the basis of reading the above passage.**

107. Now answer these questions on the basis of reading the above passage. 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.
108. 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
109. 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) both (b) and (c)
110. Higher suicide rate during rapid progress in a society is a manifestation of
- (a) altruistic suicide
  - (b) anomic suicide
  - (c) egoistic suicide
  - (d) none of the above
111. Ritual suicide of Hindi 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 to egoistic suicide
112. 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)
113. According to Durkheim, altruistic suicide is more likely among
- (a) military personnel than among civilians
  - (b) single people than among married people
  - (c) divorcees than among married people
  - (d) people involved in nation-wide economic crisis
114. 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 it is susceptible to scientific investigation.
  - (d) All of the above
115. 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 right.
  - (d) substantially correct but formally wrong

## Set – 7

**Passage I:** While several discoveries in science ever since people started engaging in organised research activity have led to a better life for the average human being, it cannot be gainsaid that some have been used to cause untold misery to vast sections. The developments in science and technology have proved to be a mixed blessing - marvellous

medical discoveries like penicillin and antibiotics have cured diseases whereas the fabrication of the atom bomb has resulted in wiping out entire towns and populations. It all goes to show that science is a double-edged weapon because it can be used both for good and evil purposes. Herein comes the crucial question of ethics. Is it not possible for a scientist to say “no” when asked to take up research that may one day lead to destruction? This poser has been troubling the participants in research activity for decades. Noelle Lenoir, who has served as a chairperson on the International Bioethics Committee of UNESCO and is now heading the European Commission’s Group of Advisers on the Chical Implication of Biotechnology, has done well to highlight several related issues in the World Science Report.

While bitter disputes followed the dropping of the atom bombs over the two Japanese cities of Hiroshima and Nagasaki in 1945, there was no organised reaction as such. But the developments in biology like Genetic engineering, which is nothing but a process of modifying living organisms, led to an ethics movement even three decades ago. Significantly enough, a conference of geneticists meeting at Azilomar in the U.S. declared a moratorium on research for one year, providing a pause for understanding the possible risks to human health and the environment as a result of using genetically-modified organisms. During the 1960s, ethics panels were set up in several countries but France was the first country to establish a national consultative committee for ethics in the life and health sciences. A survey made three years ago by the UNESCO Bioethics Unit pointed to the functioning of more than 200 national ethics committees all over the world. It is interesting to learn that there is now a discernible movement from ethics to law with the aim of protecting human rights faced with the challenge of science and technology. Again it is worth noting that the Uber parliamentary Union placed the issue of the links between bioethics and human rights on its agenda. Essentially, the objective of these efforts is to affirm that the human being is not a mere object for science.

***Now answer these questions on the basis of reading the above passage.***

116. Why are developments in science a double-edged weapon?  
(a) They have resulted in both harmless and harmful things.  
(b) They have been beneficial and destructive.  
(c) They have developed without ethics.  
(d) None of the above
117. Why did the scientists declare a moratorium on research for one year?  
(i) To study the risks to human health  
(ii) To study the risks to environment  
(iii) To debate about ethical issues  
(a) i and ii (b) i and iii  
(c) ii and iii (d) i, ii and iii
118. Based on the above passage, we can say that the author feels that  
(a) scientists should refuse to do research on destructive things.  
(b) ethics committees should be established.  
(c) human beings are not objects for science.  
(d) None of the above
119. The article is most probably written by a  
(a) scientist (b) social activist  
(c) newspaper reporter (d) cannot say
120. The tone of the article is  
(a) analytical (b) critical  
(c) descriptive (d) judgmental
121. Why was there no organised reaction to the nuclear bombs dropped on Hiroshima, according to the writer?  
(a) People did not feel strongly against them.  
(b) There were no ethics committees established at that time.  
(c) The world was too shocked to respond.  
(d) None of the above
122. Which of the following statements is not true?  
(a) There are more than 200 national ethics committees all over the world  
(b) Scientists have declared a moratorium on research for one year.  
(c) Bitter disputes followed the dropping of the atom bombs.  
(d) There is a movement for protecting human rights.

123. What is the best title of the passage?
- (a) Ethics and scientific research
  - (b) Human beings and scientific research
  - (c) Science is a double-edged weapon
  - (d) Protection of human rights

**Passage II:** Hunger is about people. It is also about oppression and inequalities. Hunger is about corrupt politicians and corrupt bureaucracy; it is also about power and powerlessness. Hunger is about borrowed ideas of science and technology and development which have not worked in local realities; it is also about the disintegration of local communities; about loss of values, traditions; culture and spirituality. Ending hunger is the important unfinished agenda of this century and of independent India.

The world as a whole has achieved dramatic increase in food production, enough to cover the minimum needs of the global population. Yet hunger and malnutrition persist in alarming measure in India and other Third World countries. The World Bank's estimates are that over a billion people in the world have problems of food security. The Food and Agricultural Organisation (FAO) estimates point out that 64 developing countries out of 117 will be unable to feed their population adequately and that 38 out of these developing countries will be able to feed less than half of their populations adequately.

India believes that its problems of hunger and food security are almost over because of the significant increase in productivity achieved through the use of new technologies of the Green Revolution. Food grains per capita increased from 395 grams in 1951 to 466 grams in 1993. There are reports about surplus stocks used for exports; also reports about surplus stocks rotting because there are not enough storing facilities. And yet in such a situation, we have millions who go hungry and who die a silent death of starvation and malnutrition. In 1974 the FAO organised the first World Food Conference, where its members took a pledge to end hunger by 1984. Henry Kissinger, then US Secretary of State vowed at the meeting that "within a decade, no man, woman or child will go to bed hungry." A quarter of a century later more people are dying of hunger.

FAO organised its second World Food security Conference in 1985 which reaffirmed its moral commitment "to achieve the objective of ensuring that all people at all times are in a position to produce the basic food they need." In 1996, yet again, FAO organised its third global conference on food security with much fanfare. The result of this third summit meeting was another declaration, called the Rome Declaration, affirming once again the right of everyone to be free of hunger. The summit also offered an action plan to reduce the numbers of hungry people by half within two decades - a more modest commitment than made by Kissinger a quarter of a century ago.

In spite of the three global conferences, the future of food security looks as bleak as ever. Fidel Castro, who was also attending the third FAO summit meeting, pointed out, "Hunger is the off-spring of injustice and the unequal distribution of the wealth of his world. Social and economic surplus have actually marginalised the poor and deprived them of the means to eat".

The NGOs and people's representatives who had also gathered for this summit meeting said in their final declaration, "Ensuring food security demands an approach to agriculture policy that is in almost every respect the reverse of that adopted by the Summit's delegates." They suggested that instead of pursuing policies that encourage corporate agriculture, there should be policies in laboured organic production, reducing or eliminating the use of pesticides and other agro-chemicals. And instead of hooking farmers into a global economy over which they have no control, they suggested that resources be shifted in favour of local farming and regional food producers and food systems.

***Now answer these questions on the basis of reading the above passage.***

124. According to the World Bank, how many people face problems of food scarcity?
- (a) 2million
  - (b) 100 million
  - (c) 500 million
  - (d) 10000 million
125. What had led India to believe that it does not face any food crisis?
- (a) The presence of surplus stocks of exports
  - (b) Reports about surplus stocks rotting
  - (c) The apparent success of the Green Revolution
  - (d) Both (a) and (c)
126. Why did the third FAO summit moderate the pledge made by Kissinger in the first summit?
- (a) Because Kissinger's promise was too ambitious.

- (b) Because in reality, it is never possible to eliminate hunger and poverty from the world.
  - (c) Because Kissinger's promise had started to look unattainable as more and more people were dying out of hunger.
  - (d) Because FAO's resources to eliminate poverty were limited.
127. What is the major point in the NGO's stand after the third FAO summit?
- (a) The agriculture policy adopted by the Summit's delegate will never lead to food security.
  - (b) Farmers should be provided security first to achieve food security for the world.
  - (c) Local farming should be encouraged more
  - (d) Change pattern of agriculture from corporate agriculture to policies that favour the farmer.
128. All the following are instances of commercial agriculture EXCEPT
- (a) usage of pesticides
  - (b) usage of agrochemicals
  - (c) inorganic production
  - (d) regional food producers and food systems
129. What is the basic paradox of India's food system?
- (a) That in spite of being a Third World country, it has enough food surplus.
  - (b) That in spite of food surplus, several people die annually.
  - (c) That in spite of large-scale food production, the farmers are all poor.
  - (d) Both (b) and (c)
130. What, according to the author, is the basic cause of hunger?
- (a) Faulty agricultural policy
  - (b) Lack of purchasing power
  - (c) Faulty governmental policies
  - (d) Inequality and powerlessness
131. The author says all the following EXCEPT
- (a) per capita availability of food grains has increased from 1951 to 1993 in India.
  - (b) FAO's promises in its summits have mostly gone unfulfilled.
  - (c) Fidel Castro is a communist leader.
  - (d) hunger and malnutrition constitute a serious impending crisis to the world.
132. The author definitely says which of the following in the context of the passage?
- (a) Hunger is caused, at least in part, due to implementation of borrowed scientific ideas.
  - (b) Several Third World countries are in the process of eliminating hunger.
  - (c) Green Revolution was based on borrowed technology.
  - (d) As of now, there seems to be a new direction to acquire food security.
133. How does the author corroborate the third sentence of the passage?
- (a) By pointing to inadequacies of the policies of the government
  - (b) By pointing to the failed promises of FAO
  - (c) By pointing to the words of Fidel Castro
  - (d) By pointing to the resolution adopted by the NGOs

**Passage III:** Even as its rivals have been battered by the cyclical downturn in petrochemicals and by Asia's financial troubles, Reliance has gone from strength to strength. Its latest results show a robust 18% rise in net profits and a 37% rise in sales over the same period a year earlier. Average annual growth in the firm's sales since it went public has been over 25%.

The way in which Reliance has achieved such results is, however, rather less impressive. Its success has arisen largely from its iron grip on its home market, source of 95% of its revenues - a grip that it retains in part through close links with Indian politicians.

From its very beginning, Dhirubhai Ambani, the firm's "under, wooed politicians to secure the licences he needed to expand his business from a small textile concern into a big Petrochemical one. Many analysts suggest that the Ambani family (Dhirubhai's sons Mukesh and Anil, who attended American business schools, run most things today) has advanced largely thanks to such contacts. "The first call the mandarins in Delhi make after every cabinet meeting is to reliance", claims one.

The firm has benefited from a curiously favourable regulatory regime. For example, it pays very little income tax



(1997 was the first year in which it paid any). The firm has also long benefited from the Indian structure of import duties.

If Reliance owed its success only to such factors, it would be just another oligopolist using influence to compensate for inefficiency. These are, sadly, all too common in India. Shumeet Banerji of Booz, Allen and Hamilton, a consultancy, calls India "the Galapagos of capitalism", populated by strangely mutated firms that have adapted to the whims of the "Licence Raj", and could never survive in an open economy. But Reliance is more than that. The Ambanis have, in fact, built a thoroughly modern, efficient business.

A visit to Hazira, a parched corner of north-western India, tells the tale more eloquently than any earnings report. The first thing you notice walking round the Reliance site there is how spiritless it is: no rubbish or legions of people hanging about. You might be in Switzerland or Delaware, not perhaps surprising, since the equipment is all the latest stuff.

In another part of the complex you see fine polyester yarn for weaving into fabrics like sarees. But do not touch: the yarn is so delicate that it is packaged by robots that whistle "Zip-Dee-DarT as they zoom around doing the work of 700 men. Even more striking are the attitudes at Hazira. Reliance dared to build in this dusty town what was at its inception the world's largest ethylene "cracker". Despite widespread scepticism, boasts the site manger, it did so in record time. Every other employee seems to speak earnestly about how his job is "benchmarked to the world's best". It is this pursuit of world standards, not merely those good enough for the cosy local market, that sets Reliance apart from the flaccid family empires that still dominate Indian business. A recent study of competitiveness by Arthur D. Little, a consultancy, ranks Reliance as the most competitive firm in India and among the top ten in Asia. Paul Bernard of Goldman Sachs, an investment bank, thinks that it is the most competitive petrochemicals firm in Asia.

Mr Ambani had the insight to realise that a firm which helped to foster India's then puny petrochemicals market could come to dominate it. In the 1980s, for example, he built a polyester plant with an annual capacity of 40,000 tons at a time when that was equivalent to India's entire annual consumption. He integrated backwards from textiles to synthetic fibres to petrochemicals themselves. Now Reliance has gone further upstream: it is building a massive new refinery in India, and it is exploring for oil.

Another consideration is the skill with which the company manages its finances. Mr. Ambani, often spurned by banks when young, was one of the first Indian industrialists to turn to small investors for funds. The initial flotation of Reliance and its rise to capitalisation of over \$ 3 billion today, have made him the hero of millions of small shareholders.

It is curious that Reliance should be so well run, given that it need not be. Part of the explanation lies in the fact that the Ambanis are not like other established dynasties. Dhirubhai Ambani started out as a lowly yarn trader, and through decades of hard work forged his empire. His sons still work 12-14 hours a day, including weekends. Unlike many family firms, they have an experienced and long-serving team of professional managers: over 10% have worked overseas, and half have worked outside the firm. Reliance pays well and unusually for India, poaches from rival firms. In other words, Reliance has what it takes to be a world-class player. Yet ask the Ambanis about their ambition and they do not once stray from their home turf. Mukesh Ambani talks grandly of his "endgame" of turning Reliance into an "Indian energy major". He has new ventures in telecommunications and power generation, and hopes to expand into roads, ports and other infrastructure. The only common thread, argues Manoj Badale of Monitor, an American consultant who knows the firm well, is a focus on capital-intensive industries in which success turns on the ability to get round regulators - and that, it seems, is what the Ambanis reckon is Reliance's core competence.

That is a pity, and it may turn out to be bad news for Reliance. As India's petrochemicals sector liberalises — high tariffs and other trade barriers have been falling slowly, prodded by commitments to the WTO — the day will come when Reliance must face foreign rivals on something resembling a level playing-field. Remaining ensconced in India may provide a few more years of fat profits such as those announced recently. But it may not help to prepare Reliance for a more serious endgame: unfettered global competition.

***Now answer these questions on the basis of reading the above passage.***

134. Why does the author say that Reliance's achievement is less impressive?
- (a) It has an iron grip on its home market and has operated in monopoly conditions.
  - (b) It has 95% of its revenue from the home market,
  - (c) The firm has benefited from the Indian structure of import duties.
  - (d) It has used political influence for its success.
135. Which of the following statements are directly made by the author?
- (a) The Ambani family has advanced largely due to political contacts.

- (b) Bureaucrats in Delhi call Reliance after every meeting.
  - (c) Reliance has benefited from a regulatory regime.
  - (d) All of the above
136. The latest results of Reliance show that
- (a) it performed better than most years.
  - (b) it performed worse than most years.
  - (c) its performance has been more or less average.
  - (d) cannot say
137. What does the author mean by "curiously favourable regulatory regime"?
- (a) The system of control in India
  - (b) The regulatory regime is strange
  - (c) The control favours some and not others
  - (d) None of the above
138. By going further upstream, Reliance
- (a) went against the general thinking.
  - (b) set up units which provided raw materials.
  - (c) built plants in river towns like Hazira.
  - (d) None of the above
139. Why does the author say that Reliance need not be well-run?
- (a) It is not like other established dynasties.
  - (b) It could survive without being efficient.
  - (c) It is in the core sector and would make profits anyway.
  - (d) It could have followed traditional methods.
140. The long-term future prospects of Reliance, according to the author
- (a) are reasonably bright.
  - (b) it can make fat profits for a few more years.
  - (c) it faces great challenges ahead.
  - (d) it may not do so well after a few years.
141. The difference between Reliance and other family business is that
- (i) they have a team of professional managers.
  - (ii) they still work 12-14 hours a day.
  - (iii) it has created world class operations.
- (a) i and ii                      (b) i and iii                      (c) ii and iii                      (d) i, ii and iii
142. Which of the following statements are true about Reliance?
- (a) It is 20 years old.
  - (b) It is worth \$ 3 billion today.
  - (c) It is the hero of millions of shareholders.
  - (d) None of the above
143. What does the author feel about Indian bureaucrats?
- (a) They are sold out.
  - (b) They are dishonest people
  - (c) They use the regulatory regime to help certain people.
  - (d) None of the above
144. On the visit to Hazira, the author was most impressed with
- (a) the cleanliness at the plant
  - (b) the latest technology
  - (c) the yarn is packaged by robots
  - (d) the highly motivated work-force

**Passage I:** For many Europeans, India evoked a picture of Maharajas, snake charmers, and the rope-trick. This has lent both allure and romanticism to things which are Indian. But in the last couple of decades, with the increasing reference to India as an economically under-developed country, the image of India as a vital pulsating land has begun to emerge from the fog of Maharajas, snake-charmers, and the rope-trick. Maharajas are now fast disappearing and the rope-trick was at best a hallucination. Only the snake-charmer remains: generally an ill-fed man who risks his life to catch a snake, remove its poisonous fangs, and make it sway to the movement of the gourd pipe and all this in the hope of the occasional coin to feed him, his family, and the snake.

In the imagination of Europe, India had always been the fabulous land of untold wealth and mystical happenings, with more than just a normal share of wise men. From the gold digging ants to the philosophers who lived naked in the forests were all part of the picture which the ancient Greeks had of the Indians and this image persisted throughout many centuries. It might be more charitable not to destroy it, but to preserve it would mean to perpetuation of a myth.

Wealth India, as in every other ancient culture, was to limited the few. Mystical activities were also the preoccupation of but a handful of people. It is true, however, that acceptance of such activities was characteristic of the majority. Whereas in some other cultures the rope-trick would have been ascribed to the prompting of the devil and all reference to it suppressed, in India it was regarded with amused benevolence. The fundamental sanity of Indian civilisation has been due to an absence of Satan.

The association of India with wealth, magic, and wisdom remained current for many centuries. But this attitude began to change in the nineteenth century when Europe entered the modern age, and the lack of enthusiasm for Indian culture in certain circles became almost proportionate to the earlier over-enthusiasm. It was now discovered that India had none of the qualities which the new Europe admired. There was apparently no stress on the values of rational thought and individualism. India's culture was a stagnant culture and was regarded with supreme disdain, an attitude perhaps best typified in Macaulay's contempt for things Indian. The political institutions of India, visualised largely as the rule of the Maharajas and Sultans, were dismissed as despotic and totally unrepresentative of public opinion. And this, in an age of democratic revolutions, was about the worst of sins. Yet, a contrary opinion emerged from amongst a small section of European scholars who had discovered India largely through its ancient philosophy and its literature in Sanskrit. This attitude deliberately stressed the non-modern, non-utilitarian aspects of Indian culture, where the existence of a continuity of religion of over three thousand years was acclaimed; and where it was believed that the Indian pattern of life was so concerned with metaphysics and the subtleties of religious belief that there was no time for the mundane things of life. German romanticism was the most vehement in its support of this image of India: a vehemence which was to do as much damage to India as Macaulay's reflection of Indian culture. India became the mystic land of many Europeans, where even the most ordinary actions were imbued with symbolism. India was the genesis of the spiritual East, and also, incidentally, the refuge of European intellectuals seeking escape from their own pattern of life. A dichotomy in values was maintained, Indian values being described as 'spiritual' and European values as 'materialistic', with little attempt at placing these supposedly spiritual values in the context of Indian society (which might have led to some rather disturbing results). This theme was taken up by a section of Indian thinkers during the last hundred years and became a consolation to the Indian intelligentsia for its inability compete with the technical superiority of Britain.

The discovery of the Indian past, and its revelation to Europe in the eighteenth century, was largely the work of Jesuits in India and of Europeans employed by the East India Company, such as Sir William Jones and Charles Wilkins. Soon the numbers of those interested in studying the classical languages and literatures of India grew, and the early nineteenth century saw considerable achievements in linguistics, ethnography, and other fields of Indology. Scholars in Europe expressed a keen interest in this new field, as is evident from the number of persons who took to Indology and of none of whom at least mention must be made — F. Max Mueller

***Now answer these questions on the basis of reading the above passage.***

145. According to the passage, the distinguishing trait which made the Indian civilisation sane, was
- (a) the healthy attitudes which its people exhibited
  - (b) its preoccupation with the esoteric
  - (c) its indifference to magic
  - (d) the absence of Satan
146. What are grounds on which thinkers such as Macaulay regarded the Indian culture with supreme disdain?
- (a) The stagnant quality of its culture
  - (b) Lack of stress on rational thought and individualism
  - (c) Its unrepresentative and despotic administrative systems
  - (d) All of the above

147. What are the sources through which some of modern scholars rediscovered the glory of India?
- (a) Archaeological evidence
  - (b) Its scientific discoveries of the past
  - (c) Its ancient philosophy and Sanskrit literature
  - (d) Interaction with learned scholars
148. Who, according to the passage, were the Westerners who glorified Indian culture?
- (a) People who professed utilitarian values
  - (b) People who sought refuge from the inadequacies of their cultures
  - (c) People who studied Indology out of academic interest
  - (d) People who were victims of psychological stress
149. What was the theme which the Indian intelligentsia stuck to as an act of self-preservation against the Western onslaught?
- (a) Its ancient discoveries in science corresponded with modern scientific discoveries
  - (b) It was ethically and morally superior to Western ethics and morals
  - (c) The emphasis on spirituality by Indians as against emphasis on materialism by Westerners
  - (d) Its superiority in art and architecture

Over the last 20 years, the Bretton Woods institutions have disbursed loans for 'stabilisation' and "structural adjustment" to more than 70 developing countries. These loans carry conditions that cover a wide range of domestic policies and institutions in borrower countries. The implementation of orthodox stabilisation and structural adjustment of programmes has been disastrous for the working people and the poor at the countries in which these programmes were imposed.

In the first 20 years of the IMF, over one-half of its resources were used by industrial countries. Over time, industrial countries stopped borrowing from the IMF, and it became a source of credit almost exclusively for developing countries. This process accelerated after the start of the debt crisis in 1982. There is now a clear division between borrowing and non-borrowing members of the Fund, a shift associated with a gradual phasing out of low-conditionally loans. By 1982 financial assistance from the IMF was, in the words of an IMF publication, "conditioned on the adoption of adjustment lending". The new types of loans and the new environment of lending associated new conditions. IMF conditionalities not pertain not just to balance-of-payments or exchange rate and price policies, but to a large number of structural features of an economy. Conditionality has become more wide-ranging and more stringent now.

A similar development occurred with respect to lending by the World Bank. Until the mid-1970s, the World Bank lent money primarily to finance development projects. The conditions imposed on the borrower related to performance in respect of specific projects. From the 1970s, however, the World Bank began non-project financing. In the early 1980s, World Bank introduced Structural Adjustment Loans (SALS) and Sectorial Adjustment Loans (SECALs) lending has increased steadily.

This shift in the nature of lending was associated with a broadening of the conditions imposed on the borrower. The conditions attached to structural adjustment loans are economy-wide and include those on trade policy, public finance, the ownership and management of public sector enterprises and agricultural and industrial policy.

With the debt crises of the 1980s, and with both the IMF and the World Bank lending for stabilisation and structural adjustment, "cross conditionality" came into force. The World Bank, for example, may not agree to a SAL unless the borrower-country has accepted the terms of a standby agreement with the IMF. Together, the two Bretton Woods institutions are able to impose a host of conditions on the economies of developing countries. In what would have seemed a role-reversal in earlier years, the IMF can now impose conditions on specific sectors rather than on macroeconomic variables and the World Bank can impose conditions on macro-management rather than only on specific sectors and it is now difficult to distinguish between the conditionalities of the two institutions.

The need to study the effects of orthodox stabilisation and structural adjustment programmes comes from the fact that they have been implemented in large parts of developing world. The typical elements of an orthodox stabilisation and structural adjustment programme are first, fiscal austerity, monetary contraction and devaluation, and second, a set of policies at the sectorial and micro level. The second set of conditions focus on "reform" of "policies and institutions" and include privatising public sector enterprises, deregulating financial markets and agricultural prices, the labour market and removing trade barriers.

***Now answer these questions on the basis of reading the above passage.***

150. Initially the role of the World Bank was to

- (a) concentrate on non project financing
  - (b) dictating conditions which affected structural of economics
  - (c) finance developmental projects
  - (d) finance development projects and performance appraisal of those projects with respect to condition imposed
151. The grounds on which orthodox stabilisation and structural adjustment programmes were criticised is
- (a) they undermine the sovereignty of borrower nations.
  - (b) they did not stimulate social production and economic growth.
  - (c) they impose a severe burden on the poor.
  - (d) All of the above
152. What is the best meaning of “cross conditionality” according to the passage?
- (a) Interlinking of terms of World Bank with IMF.
  - (b) Interlinking of economic policies of borrower countries and IMF.
  - (c) Interlinking of economic policies of developed and developing countries.
  - (d) Interlinking of economic policies of most countries and World Bank.
153. According to the passage
- (a) borrowing of loans is the exclusive privilege of industrialised countries.
  - (b) borrowing of loans is limited only to underdeveloped countries.
  - (c) initially industrialised nations used the resources of Bretton Wood twins but the current trend is the borrowing of loans by developing countries.
  - (d) All of the above
154. The trends in the IMF conditionalities
- (a) now point towards emphasis on balance of payments.
  - (b) now point towards emphasis on exchange rates.
  - (c) are tending towards affecting price policies of borrowers.
  - (d) now affect a large number of structural features of the economies of borrowing countries.

**Passage III:** Since World War II, the nation-state has been regarded with approval by every political system and every ideology. In the name of modernisation in the West, of socialism in the Eastern bloc, and of development in the Third World, it was expected to guarantee the happiness of individuals as citizens and of peoples as societies. However, the state today appears to have broken down in many parts of the world. It has failed to guarantee either security or social justice, and has been unable to prevent either international wars or civil wars. Disturbed by the claims of communities within it, the nation-state tries to impress their demands and to proclaim itself as the only guarantor of security of all. In the name of national unity, territorial integrity, equality of all its citizens and non-partisan secularism, the state can use its powerful resources to reject the demands of the communities; it may even go so far as genocide to ensure that order prevails.

As one observes the awakening of communities in different part of the world, one cannot ignore the context in which identity' issues arise. It is no longer a context of sealed frontiers and isolated regions but is one of integrated global systems. In a reaction to this trend towards globalisation, individuals and communities everywhere are voicing their desire to exist, to use their power of creation and to play an active part in national and international life.

There are two ways in which the current upsurge in demands for the recognition of identities can be looked at. On the positive side, the efforts by certain population groups to assert their identity can be regarded as “liberation movements”, challenging oppression and injustice. What these groups are doing - proclaiming that they are different, rediscovering the roots of their culture or strengthening group solidarity - may accordingly be seen as legitimate attempts to escape from their state of subjugation and enjoy a certain measure of dignity. On the downside, however, militant action for recognition tends to make such groups more deeply entrenched in their attitude and to make their cultural compartments even more watertight. The assertion of identity then starts turning into self-absorption and isolation, and is liable to slide into intolerance of others and towards ideas of “ethnic cleansing”, xenophobia and violence.

Whereas continuous variations among people prevent drawing of clear dividing lines between the groups, those militating for recognition of their group's identity arbitrarily choose a limited number of criteria such as religion, language, skin colour, and place of origin so that their members recognise themselves primarily in terms of the labels attached to the group whose existence is being asserted. This distinction between the group in question and other groups is established by simplifying the feature selected. Simplification also works by transforming groups into essences, abstractions endowed with the capacity to remain unchanged through time. In some cases, people actually act as though the group has remained unchanged and talk, for example, about the history of nations and communities

as if these entities survived for centuries without changing, with the same ways of acting and thinking, the same desires, anxieties, and aspirations.

Paradoxically, precisely because identity represents a simplifying fiction, creating uniform groups out of disparate people, that identity performs a cognitive function. It enables us to put names to ourselves and others, form some idea who we are and who others are, and ascertain the place occupy along with others in the world and society. The current upsurge to assert the identity of groups can thus be explained by the cognitive function performed by id. However, that said, people would not go along as they often in large numbers, with the propositions put to them, spite of the sacrifices they entail, if there was not a very strong feeling of need for identity, a need to take stock of things anti know “who we are”, “where we come from”, and “where we are going.”

Identity is, thus, a necessity in a constantly changing world, but it can also be a potent source of violence and disruption. How can these two contradictory aspects of identity be reconciled? First, we must bear the arbitrary nature of identity categories in mind, not with a view to eliminating all forms of identification - which would be unrealistic since identity is a cognitive necessity - but simply to remind ourselves that each of us has several identities at the same time. Second, since tears of nostalgia are being shed over the past, we recognise that culture is constantly being recreated by cobbling together fresh and original elements and countercultures. There are in our own country as large number of syncretic cults wherein modern elements are blended with traditional values or people of different communities venerate saints or divinities of particular faiths. Such cults and movements are characterised by a continual inflow and outflow of members which prevent them from taking on a self-perpetuating existence of their own and hold out hope for the future, indeed, perhaps for the only possible future. Finally, the nation-state must respond to the identity urges of its constituent communities and to their legitimate quest for security and social justice. It must do so by inventing what the French philosopher and sociologist, Raymond Aron, called “peace through law”. That would guarantee justice both to the state as a whole and its parts, and respect the claims of both reason and emotions. The problem is one of reconciling nationalist demands with the exercise of democracy.

***Now answer these questions on the basis of reading the above passage.***

155. According to the author, happiness of individuals was expected to be guaranteed in the name of
- (a) development in the Third World
  - (b) socialism in the Third World
  - (c) development in the West
  - (d) modernisation in the Eastern Bloc
156. Demands for recognition of identities can be viewed
- (a) positively and negatively
  - (b) as liberation movements and militant action
  - (c) as effort to rediscover cultural roots which can slide towards intolerance of others
  - (d) All of the above
157. Going by the author's exposition of the nature of identity, which of the following statements is untrue?
- (a) Identity represents creating uniform groups of disparate people.
  - (b) Identity is a necessity in the changing world
  - (c) Identity is a cognitive necessity.
  - (d) None of the above
158. According to the author, the nation-state
- (a) has fulfilled its potential.
  - (b) is willing to do anything to preserve order.
  - (c) generates security for all its citizens.
  - (d) has been a major-force in preventing civil and international wars.
159. Which of the following views of the nation-state cannot be attributed to the author?
- (a) It has not guaranteed peace and security.
  - (b) It may go as far as genocide for self-preservation.
  - (c) It represents the demands of communities within it-
  - (d) It is unable to prevent international wars

**Passage I:** The work which Gandhiji had taken up was not only the achievement of political freedom but establishment of a social order based on truth and non-violence, unity and peace, equality and universal brotherhood and maximum freedom for all. This unfinished part of his experiment was perhaps even more difficult to achieve than the achievement of freedom. In the political struggle the fight was against a foreign power and with a political purpose, but he needed a lot of moral support in establishing a social order of his pattern. I here was a lively possibility of a conflict arising between groups and classes of our own people. Experience shows that man values his possession even more than his life because in <he former he sees the means for perpetuation and survival through his descendants even after his body is reduced to ashes. The new order cannot be established without radically changing man's mind and attitude towards property and at some stage or other the 'haves' have to yield place to the 'have-nots'. We have seen in-our time attempt to achieve a kind of egalitarian society and the picture of it in action after it was achieved. But this was done by and large by the use of physical force. In the result, it is difficult if not impossible to say that the instinct to possess has been eradicated or that it will not reappear in an even worse form under a different face. It may even be that like gas kept confined within metallic containers under great pressure or like water held behind a big dam that breaks the barriers, reaction will one day sweep back with a violence equal in extent and intensity to what was used to establish and maintain the outward egalitarian form. This enforced egalitarianism contains in its bosom the seed of its own destruction. The root cause of class-conflict is the acquisitive instinct- so long as the ideal that is held up to be achieved is one of securing the maximum of material satisfaction, acquisitive instinct is neither suppressed nor eliminated but grows by what it feeds upon. Nor does it cease to be such - it is possessiveness still whether it is confined to a few only or is shared by many. If egalitarianism is to endure, it has to be based not on the possession of the maximum of material goods whether by few or by all but on voluntary, enlightened renunciation -denying oneself what cannot be shared by others or can be enjoyed only at the expense of others. This calls for sub-situation of spiritual values for purely material ones. The paradise of material satisfaction that is sometimes equated with progress these days spells neither peace nor progress. Mahatma Gandhi showed us how the acquisitive instinct inherent in man could be transmuted by the adoption of the ideal of trusteeship by those who have for the benefit of all those who have not, so that instead of leading to exploitation and conflict it would become a means and incentive to the amelioration and progress of society.

***Now answer these questions on the basis of reading the above passage.***

160. According to the passage, man values his possessions more than his life because
  - (a) he has inherent desire to share his possessions with others
  - (b) he is endowed with possessive instinct
  - (c) only his possessions help him to earn love and respect from his descendants
  - (d) through possessions he can preserve his name even after death
  - (e) None of these
161. Which of the following statements is NOT TRUE in the context of the passage?
  - (a) True egalitarianism can be achieved by giving up one's possessions under compulsion
  - (b) Man values his life less than his possession
  - (c) Possessive instinct is a natural part of human being
  - (d) In the political struggle the fight was against the alien rule
  - (e) The root cause of class conflict is possessiveness
162. According to the passage, egalitarianism will not survive if
  - (a) it is based on voluntary renunciation
  - (b) it is achieved by resorting to physical force
  - (c) underprivileged people are not involved in its establishment
  - (d) people's outlook towards it is not radically changed
  - (e) None of these
163. According to the passage, which was the unfinished part of Gandhiji experiment?
  - (a) Educating people to avoid class-conflict
  - (b) Achieving total political freedom for the country
  - (c) Establishment of an egalitarian society
  - (d) Radically changing men's mind and attitudes towards truth and non-violence
  - (e) None of these
164. According to the passage, Gandhian social order cannot be established without
  - (a) attaining equality and universal brotherhood
  - (b) changing attitude of the privileged class
  - (c) making people aware that political freedom is a prerequisite for such an order
  - (d) changing the negative attitude of people towards trusteeship

- (e) None of these
165. According to the passage, true egalitarianism will last if
- (a) it is thrust upon people
  - (b) it is based on truth and non-violence
  - (c) people inculcate spiritual values along with material values
  - (d) haves and have-nots live together peacefully
  - (e) None of these
166. Which of the following statements is TRUE in the context of the passage?
- (a) Trusteeship is incompatible with Gandhiji's ideals
  - (b) Gandhiji equated material satisfaction with progress
  - (c) The Gandhian process of establishing social order was not bereft of the possibility of class-conflict
  - (d) Spiritual values should be substituted by material values
  - (e) Acceptance of the concept of trusteeship by the privilege class leads to the progress of society
167. According to the author of the passage, peace and progress should be equated with
- (a) the renunciation of spiritual values
  - (b) the paradise of material satisfaction
  - (c) belittling the sufferings of the poor
  - (d) assimilation of material values
  - (e) None of these
168. According to the passage, people ultimately overturn the form of a social order
- (a) which is based on coercion and oppression
  - (b) which does not satisfy their basic needs
  - (c) which is based upon conciliation and rapprochement
  - (d) which is not congenial to the spiritual values of the people
  - (e) None of these

**Passage II:** The Indian economy rests on agricultural base and for decades and generations the picture that India presented to the world was one of famine and of an unchanging reluctance to depart from the cultural practices handed down to them by their forefathers. Indian agriculture, it was said, was a peasantry gamble on the rains. Some visionaries and civil servants had sought to change all this. Their experiments at rural transformation were watched with amused interest and if their efforts did not meet with more than temporary and isolated success. It was because they were operating individually and in very limited areas within what was basically an inhospitable and unresponsive administrative environment. The scale of effort was enlarged during the Second World War with the launching of the "grow more food campaign." But, the administrative structure remained largely unaltered.

It was to change all this that the community development programme was introduced. There were three problems that had to be tackled. First, if the farmer was to change methods, he had to be educated to see the possibility to change through actual demonstration in his field at no cost to himself. If the farmer tilled the land in the same manner as his father did before him, it was because tradition had not optimized risks and the farmer had no margin on the basis of which to gamble on strange new practices and risk not merely a financial loss but his very survival. Secondly, there was no one agency to whom the farmer could turn for assistance or advice. If he wanted better seeds, he had to go to agriculture department. For irrigation he had to knock at the door of the irrigation department. Roads were the responsibility of the PWD. Land problems had to be taken up with the revenue authorities and so on. In short, the administration was totally fragmented at the point which touched the life of the farmer. Co-ordination was difficult and the totality of the farmer's problem could never be adequately comprehended, let alone ameliorated, the administration. Thirdly, even if the administration sought to promote rural transformation, and the farmers were willing how was the new knowledge to be transmitted not merely every village but to each cultivator?

The community development programme sought to provide answers to these three problems. Something in the nature of the single-line administration was established under a chain of command running through the district; development officer and block development officer to the multipurpose village level worker. Instead of having to go to several departments to get anything done, the farmer could now deal with the single community development authority with which all the executive agencies involved in rural development were associated. The many thousands of field demonstrations laid out under the community development programme demonstrated the possibility of change in a manner that carried conviction and at no risk to the peasant. Once the farmer was persuaded, his alleged age-old conservatism vanished and the next problem was to satisfy his ever growing demands. Meanwhile, the establishment of a national extension service for the first time created a permanent transmission system for the propagation and demonstration of new ideas and methods, not just in isolated pockets, but over very wide areas.



***Now answer these questions on the basis of reading the above passage.***

169. For the people in the world, the image of Indian villager is that of  
(a) an opponent of traditionalism and conservatism  
(b) a rule-bound, conservative and culture-groomed person  
(c) a visionary and a perfect gambler  
(d) an inhospitable and unresponsive person  
(e) None of these
170. The experiments undertaken by some visionaries were aimed at  
(a) changes in administrative environment  
(b) temporary and isolated success  
(c) evolution of new operational strategies  
(d) upliftment of peasants and rural development  
(e) None of these
171. The success of the efforts put in for rural transformation was limited because  
(a) of their limited field of operation in an adverse environment  
(b) their experiments were watched with amusement  
(c) their focus was on temporary achievements  
(d) these efforts were not whole-hearted  
(e) None of these
172. Which of the following was the objective of launching Community Development Programme?  
(a) to eradicate illiteracy of the rural folks  
(b) to switch over to mechanization in agro-sector  
(c) to solve the diverse problems of farmers on a single platform  
(d) to minimize farmer's financial losses and risks  
(e) None of these
173. What was the probable disadvantage of the fragmented administration to the farmers?  
(a) Loss of time, money and energy  
(b) Exposure to novel techniques and strategies  
(c) Availability of manures, fertilizers and seeds  
(d) Uncertainty of rains during the crop season  
(e) None of these
174. If the administration and also the farmers were willing to promote rural transformation, which was the main hindering factor in their way?  
(a) Comprehension of the farmers' problems  
(b) Lack of coordination among different agencies  
(c) Lack of availability of facilities for cultivation  
(d) Want of irrigation facility  
(e) None of these
175. The apparent plus-point of the Community Development Programme demonstrations was that  
(a) they were free from any cost or risk to the farmers.  
(b) they were not against the farmers' traditional practices.  
(c) they were conducted by multipurpose workers.  
(d) the changes as demonstrated were all familiar to the farmers.  
(e) they were conducted by single community development authority.
176. What was the impact of these demonstrations on the farmers?  
(a) Their unreasonable demands increased disproportionately.  
(b) Their tendency to cling to past traditions vanished.  
(c) National Extension Service was established by them.  
(d) Farmer's financial losses and risks were minimised.  
(e) None of these
177. Which of the following was/were the advantage(s) of the Community Development Programmes?  
(i) Diverse problems of the farmers could be solved by a single authority.

- (ii) These programmes didn't involve any risk to farmers.  
 (iii) There was no danger of deviating from the past practices.
- (a) All the three                      (b) Only (i) and (iii)  
 (c) Only (i) and (ii)                (d) Only (ii) and (iii)  
 (e) None of these
178. If the Community Development Programmes were not launched, which of the following would have happened?
- (i) The farmer's inclination to cling to past practices would have altered.  
 (ii) They could have obtained help to solve their various problems under one roof.  
 (iii) They would have resorted to novel techniques and strategies of farming.
- (a) Only (i) and (ii)                      (b) Only (i) and (iii)  
 (c) Only (ii) and (iii)                  (d) All the three  
 (e) None of these

**Passage III:** The strength of Indian democracy lies in its tradition, in the fusion of the ideas of democracy and national independence which was the characteristic of the Indian nationalist movement long before Independence. Although the British retained supreme authority in India until 1947, the provincial elections of 1937 provided real exercise in democratic practice before national independence; during the Pacific War India was not overrun or seriously invaded by the Japanese and after the War was over, the transfer of power to a government of the Indian Congress Party was a peaceful one as far as Britain was concerned. By 1947 'Indianisation' had already gone far in the Indian Civil Service and Army, so that the new government could start with effective instruments of central control.

After independence, however, India was faced with two vast problems; the first, that of economic growth from a very low level of production, and the second was that of ethnic diversity and the aspirations of subnationalities. The Congress leadership was more aware of the former problem than of the second; as a new political elite which had rebelled not only against the British Raj but also against India's old social order, they were conscious of the need to initiate economic development and undertake social reforms, but as nationalists who had led a struggle against the alien rule on behalf of all parts of India, they took the cohesion of the Indian nation too much for granted and underestimated the centrifugal forces of ethnic division, which were bound to be accentuated rather than diminished as the popular masses were more and more drawn into politics. The Congress Party was originally opposed to the idea of recognizing any division of India on a linguistic basis and preferred to retain the old provinces of British India which often cut across linguistic boundaries; it was only in response to strong pressures from below that the principle of linguistic States was conceded as the basis for a federal 'Indian Union'. The rights granted to the States created new problems for the Central Government. The idea of making Hindi the national language of a united India was thwarted by the recalcitrance of the speakers of other important Indian languages, and the autonomy of the States rendered central economic planning extremely difficult. Land reforms remained under the control of the States and many large-scale economic projects required a degree of cooperation between the Central Government and one or more of the States which it was found impossible to achieve. Coordination of policies was difficult even when the Congress Party was in power both in the States and at the Centre; when a Congress Government in Delhi was confronted with non-Congress Parties in office in the States, it became much harder.

***Now answer these questions on the basis of reading the above passage.***

179. Why was central economic planning found to be difficult?
  - (a) Multiplicity of States and Union Territories
  - (b) Lack of coordination in different government departments
  - (c) Autonomy given to the States in certain matters
  - (d) Lack of will in implementing land reforms
  - (e) Ethnic diversity of the people
180. Which of the following problems India was faced with after Independence?
  - (a) Military attack from a country across the border
  - (b) Lack of coordination between the Central and State Governments
  - (c) Improper coordination of various government policies
  - (d) Increasing the production from a very low level
  - (e) None of the above
181. Which of the following issues was not appropriately realised by the Central Government?
  - (a) Ethnic diversity of the people
  - (b) A national language for the country
  - (c) Implementation of the formulated policies
  - (d) Centre State relations

- (e) None of the above
182. Which, according to the passage, can be cited as exercise in democratic practice in India before Independence?
- (a) The handing over of power by British to India
  - (b) The Indianisation of the Indian Civil Service
  - (c) A neutral role played by the Army
  - (d) Several democratic institution created by the Indian National Congress
  - (e) None of the above
183. Which of the following statements is NOT TRUE in the context of the passage?
- (a) The Congress Party was originally opposed to the idea of division of States on linguistic basis.
  - (b) Economic development and social reforms were initiated soon after Independence.
  - (c) The political elite in India rebelled against the British Raj.
  - (d) The Congress leadership was fully aware of the problem of ethnic diversity in India at the time of Independence.
  - (e) By 1947, Indian Army was fairly Indianised.
184. Why was the linguistic reorganisation of the States accepted?
- (a) The State were not cooperating with the Central Government.
  - (b) Non-Congress Governments in the States demanded such a reorganisation of the States.
  - (c) No common national language could be emerged.
  - (d) Strong pressure from the States were exerted on the Central Government to create such States.
  - (e) None of these
185. The provincial elections of 1937 in India showed that the
- (a) supremacy of British in India was likely to be short-lived.
  - (b) India was capable of bringing into practice the ideas of democracy.
  - (c) Indian Congress was the single largest party in India,
  - (d) British Rule was not popular in India.
  - (e) Indians were peace-loving people.
186. The new government could start with effective instrument of central power after independence because the
- (a) process of Indianisation of the Indian Civil Service had already started.
  - (b) Indian army was organised on the pattern of British Army.
  - (c) people of India offered their whole-hearted support to the Government.
  - (d) transfer of power to the Indian Congress Party was peaceful.
  - (e) None of the above
187. Which of following statements is TRUE in the context of the passage?
- (a) After Independence, India was faced with the problem of linguistic diversity of the people.
  - (b) During the Pacific War, India was invaded by Japan.
  - (c) Congress leadership was not as much aware of the problem of ethnic diversity as much as of low production.
  - (d) Social reforms were neglected by the Government.
  - (e) Land reforms were under the control of the Central Government.
188. Why was India not overrun by the Japanese during the Pacific War?
- (a) Japan had friendly relations with Britain.
  - (b) Japan was interested in India's freedom from the British Rule.
  - (c) It was not an advantageous proposition for Japan from the military perspective.
  - (d) Japan was sceptical about its success in the war.
  - (e) None of the above

## Set – 9

**Passage I:** There is no field of human endeavour that has been so misunderstood as health. While health which connotes well-being and the absence of illness has a low profile, it is illness representing the failure of health which virtually monopolizes attention because of the fear of pain, disability and death. Even Sushruta had warned that this provides the medical practitioner power over the patient which could be misused.

Till recently, patients had implicit faith in their physician whom they loved and respected, not only for his knowledge but also in the total belief that practitioners of this noble profession, guided by ethics, always placed the patient's interest above all other considerations. This rich interpersonal relationship between the physician, patient and family

has, barring a few exceptions, prevailed till the recent past, for caring was considered as important as curing. Our indigenous system of medicine like Ayurveda and yoga have been more concerned with the promotion of the health of both the body and mind and with maintaining a harmonious relationship not just with fellow beings but with Nature itself, of which man is an integral part. Healthy practices like cleanliness, proper diet, exercise and meditation are parts of our culture which sustains People even in the prevailing conditions of poverty in rural India and in the unhygienic urban slums.

These systems consider disease as an aberration resulting from disturbance of the equilibrium of health, which must be corrected by gentle restoration of this balance through proper diet, medicines and the establishment of mental peace. They also teach the graceful acceptance of old age with its infirmities resulting from the normal degenerative process as well as of death which is inevitable.

***Now answer these questions on the basis of reading the above passage.***

189. Why, according to the author, people in India have survived in spite of poverty?
  - (a) Their natural resistance to communicable diseases is very high.
  - (b) They have easy access to Western technology.
  - (c) Their will to conquer diseases.
  - (d) Their harmonious relationship with the physician.
  - (e) None of these
190. Which of the following has been described as the most outstanding benefit of modern medicine?
  - (i) The real cause and way of control of communicable diseases
  - (ii) Evolution of the concept of harmony between man and nature
  - (iii) Special techniques for fighting aging
  - (a) Only (ii) and (iii)
  - (b) Only (i) and (ii)
  - (c) Only (i)
  - (d) Only (ii)
  - (e) Only (iii)
191. In India traditionally the doctors were being guided mainly by which of the following?
  - (a) High technology
  - (b) Good knowledge
  - (c) Professional ethics
  - (d) Power over patient
  - (e) Western concept of life
192. Why has the field of health not been understood properly?
  - (a) Difficulty in understanding distinction between health and illness
  - (b) Confusion between views of indigenous and Western systems
  - (c) Highly advanced technology being used by the professionals
  - (d) All of the above
  - (e) None of these
193. Why does the author describe the contributions of science as remarkably poor?
  - (a) It concentrates more on health than on illness.
  - (b) It suggests remedies for the poor people.
  - (c) It demands more inputs in terms of research and technology.
  - (d) The cost of treatment is low.
  - (e) None of these
194. The author seems to suggest that
  - (a) we should give importance to improving the health rather than curing the illness.
  - (b) we should move towards becoming an affluent society.
  - (c) ayurveda is superior to yoga.
  - (d) good interpersonal relationship between the doctor and patient is necessary but not sufficient.
  - (e) ayurvedic medicines can be improved by following Western approaches and methods of sciences.
195. Which of the following can be inferred about the position of the author in writing the passage?
  - (i) Ardent supporter of Western system in present context
  - (ii) Believer in supremacy of ancient Indian system in today's world
  - (iii) Critical and objective assessment of the present situation
  - (a) Only (i)
  - (b) Only (ii)
  - (c) Only (iii)
  - (d) Neither (ii) nor (iii)
  - (e) None of these

196. What caution have proponents of indigenous systems sounded against medical practitioners?
- (a) Their undue concern for the health of the person
  - (b) Their emphasis on research on non-communicable diseases
  - (c) Their emphasis on curing illness rather than preventive health measures
  - (d) Their emphasis on restoring health for affluent members of the society
  - (e) None of these
197. Which of the following pairs are mentioned as 'contrast' in the passage?
- (a) Western concept of life and science
  - (b) Technology and science
  - (c) Western physician and Western educated Indian physician
  - (d) Indian and Western concept of life
  - (e) Knowledge and technology

**Passage II:** There is a fairly universal sentiment that the use of nuclear weapon is clearly contrary to morality and that its production, probably so, does not go far enough. These activities are not only opposed to morality but also to law and if the legal objection can be added to the moral, the argument against the use and the manufacture of these weapons will considerably be reinforced. Now the time is ripe to evaluate the responsibility of scientists who knowingly use their expertise for the construction of such weapons which had deleterious effect on mankind.

To this must be added the fact that more than 50 percent of the skilled scientific manpower in the world is now engaged in the armaments industry. How appropriate is that all this valuable skill should be devoted to the manufacture of weapons of death in a world of poverty? This is a question that must touch the scientific conscience. A meeting of biologists on the long-term worldwide biological consequences of nuclear war added frightening dimensions to those forecasts. Its report suggested that the long biological effects resulting from climatic changes may at least be as serious as the immediate ones.

Sub-freezing temperatures, low light levels, and high dose of ionizing and ultraviolet radiation extending for many months after a large-scale nuclear war could destroy the biological support systems of civilization, at least in the Northern Hemisphere. Productivity in natural and agriculture ecosystems could be severely restricted for a year more. Post-war survivors would face starvation as well as freezing conditions in the dark and be exposed to near-lethal dose of radiation. If, as now seems possible, the Southern hemisphere were also affected, global disruption of the biosphere could ensue. In any event, there would be severe consequences, even in the areas not affected directly, because of the inter-dependence of the world economy. In either case the extinction of a large fraction of the earth's animals, plants, and micro-organism seems possible. The population size of Homo sapiens conceivably could be reduced to prehistoric levels or below, and extinction of the human species itself cannot be excluded.

***Now answer these questions on the basis of reading the above passage.***

198. According to the passage, the argument against the use and manufacture of nuclear weapons
- (a) does not stand the test of legality
  - (b) possess legal strength although it does not have moral standing
  - (c) is acceptable only on moral grounds.
  - (d) Becomes stronger if legal and moral considerations are combined
  - (e) None of these
199. The scientists possessing expertise in manufacturing destructive weapons are
- (a) very few in number.
  - (b) irresponsible and incompetent.
  - (c) more than half of the total number.
  - (d) engaged in the armament industry against their desire.
  - (e) not conscious of the repercussions of their actions.
200. The author's most important objective of writing the above passage seems to
- (a) highlight the use of nuclear weapons as an effective population control measure.
  - (b) illustrate the deviating effects of use of nuclear weapons on mankind.
  - (c) duly highlight the supremacy of the nations which possess nuclear weapons.
  - (d) summarise the long biological effects of use of nuclear weapons.
  - (e) explain scientifically the climatic changes resulting from use of nuclear weapons.
201. The author of the passage seems to be of the view that

- (a) utilization of scientific skills in manufacture of weapons is appropriate.
  - (b) the evaluation of the scientists' expertise show their incompetence.
  - (c) manufacture of weapons of death would help eradication of poverty.
  - (d) spending money on manufacture of weapons may be justifiable subject to the availability of funds.
  - (e) utilization of valuable knowledge for manufacture of lethal weapons is inhuman.
202. Which of the following is one of the consequences of Nuclear War?
- (a) Fertility of land will last only for a year or more.
  - (b) Post war survivors being very few will have abundant food.
  - (c) Lights would be cooler and more comfortable.
  - (d) Southern hemisphere would remain quite safe in the post war period.
  - (e) None of these
203. The biological consequence of nuclear war as given in the passage include all the following EXCEPT
- (a) fall in temperature below zero degree Celsius
  - (b) ultraviolet radiation
  - (c) high dose of ionizing
  - (d) low light levels
  - (e) None of these
204. It appears from the passage that the use of nuclear weapons is considered against morality by
- (a) only such of those nations who cannot afford to manufacture weapons
  - (b) almost all the nations of the world
  - (c) only the superpowers who can afford to manufacture and sell weapons
  - (d) minority group of scientists who have the necessary skill and competence
  - (e) most of the scientists who devote their valuable skill to manufacture nuclear weapons
205. Which of the following statement(s) is/are definitely true in the context of the passage?
- (i) Living organism in the area which are not directly affected by the consequence of nuclear war would also suffer
  - (ii) There is a likelihood of extinction of the human species as a consequence of nuclear war
  - (iii) The post-war survivors would be exposed to the risk of near lethal radiation
  - (a) Only (i) (b) Only (ii)
  - (c) Only (iii) (d) Only (i) and (ii)
  - (e) All the three

**Passage III:** The happy man is the man who lives objectively, who has free affections and wide interests, who secures his happiness through these interests and affections and through the fact that they in turn make him an object of interest and affection to many others. To be the recipient of affection is a potent cause of happiness, but the man who demands affection is not the man upon whom it is bestowed. The man who receives affection is, speaking broadly, the man who gives it. But it is useless to attempt to give it as a calculation, in the way in which one might lend money at interest, for a calculated affection is not genuine and is not felt to be so by the recipient.

What then can a man do who is unhappy because he is encased in self? So long as he continues to think about the causes of his unhappiness, he continues to be self-centred and therefore does not get outside it. It must be by genuine interest, not by simulated interests, adopted merely as a medicine. Although this difficulty is real, there is nevertheless much that he can do if he has rightly diagnosed his trouble. If for example, his trouble is due to a sense of sin, conscious or unconscious, he can first persuade his conscious mind that he has no reason to feel sinful, and then proceed to plant this rational conviction in his unconscious mind, concerning himself meanwhile with some more or less neutral activity. If he succeeds in dispelling the sense of sin, it is possible that genuine objective interests will arise spontaneously. If his trouble is self-pity, he can deal with it in the same manner after first persuading himself that there is nothing extraordinarily unfortunate in his circumstances.

If fear is his trouble, let him practise exercise designed give courage. Courage has been recognized from till immemorial as an important virtue, and a great part of training of boys and young men has been devoted (-0 producing a type of character capable of fearlessness in battle But moral courage and intellectual courage have been mu^ less studied. They also, however, have their technique. Admit to yourself every day at least one painful truth, you will find it quite useful. Teach yourself to feel that life would still be worth living even if you were not, as of course you are, immeasurably superior to all your friends in virtue and in intelligence Exercises of this sort prolonged through several years will at last enable you to admit facts without flinching and will, in so doing, free you from the empire of fear over a very large field.

**Now answer these questions on the basis of reading the above passage.**

206. According to the passage, calculated affection
- (a) appears to be false and fabricated.
  - (b) makes other person love you.
  - (c) turns into permanent affection over a period of time.
  - (d) leads to self-pity.
  - (e) gives a feeling of courage.
207. Who, according to the passage, is the happy man?
- (a) Who is encased in self.
  - (b) Who has free affection and wide interests.
  - (c) Who is free from worldly passions.
  - (d) Who has externally centred passions.
  - (e) None of these
208. Which of the following statements is NOT TRUE in the context of the passage?
- (a) The happy man has wide interests.
  - (b) Courage has been recognised as an important virtue.
  - (c) Unhappy man is encased in self.
  - (d) A man who suffers from the sense of sin must tell himself that he has no reason to be sinful.
  - (e) Issue of intellectual courage has been extensively studied.
209. Which of the following virtues, according to the passage, has been recognised for long as an important virtue?
- (a) Patriotism                      (b) Sacrifice
  - (c) Courage                        (d) Self-consciousness
  - (e) None of these
210. Which of the following, according to the passage, has not been studied much?
- (a) Feeling of guilt and self-pity
  - (b) The state of mind of an unhappy man
  - (c) How to get absorbed in other interests
  - (d) Moral and intellectual courage
  - (e) None of these
211. What should a man do who is suffering from the feeling of self-pity?
- (a) He should control his passions and emotions.
  - (b) He should persuade himself that everything is alright in his circumstances.
  - (c) He should seek affection from others.
  - (d) He should develop a feeling of fearlessness.
  - (e) He should consult an expert to diagnose his trouble.
212. What happens to a man who demands affection?
- (a) His feelings are reciprocated by others.
  - (b) He tends to take a calculated risk.
  - (c) He becomes a victim of a vicious circle.
  - (d) He takes affection for granted from others.
  - (e) None of these
213. If a man is suffering from a sense of sin
- (a) he should invite opinion of others.
  - (b) he should admit his sin at once.
  - (c) he should consciously realize that he has no reason to feel sinful.
  - (d) he should develop a fearless character.
  - (e) he should develop an internal focus of control.
214. Which of the following statements is TRUE in the context of the passage?
- (a) All passions stem from unhappiness.
  - (b) The happy man lives subjectively.
  - (c) Any virtue has a dark side also.
  - (d) One feels happy if one receives affection.
  - (e) Any affection is always genuine.

215. How can one get out of the vicious circle mentioned in the passage?
- (a) By practising skills of concentration
  - (b) By inculcating the habit of self-absorption
  - (c) Being true to others and one's internal circumstances
  - (d) Admitting to oneself that others could be right
  - (e) None of these
216. What, according to the passage, is the real cause of happiness?
- (a) Material rewards and incentive received
  - (b) Critical analysis of the happy state of mind
  - (c) Affection received from others
  - (d) Calculated risk taken
  - (e) None of these
217. What happens when you think about the cause of your unhappiness?
- (a) You try to introspect and look critically at yourself.
  - (b) You realize that life can be lived in different ways.
  - (c) You try to practice exercise designed to give coverage.
  - (d) You remain a self-centred person.
  - (e) None of these

## Answer Key and Explanations

### Running Set – 1

#### Passage I:

- 1. (c) the author's primary purpose is to talk about this skill; rest others are aspects.
- 2. (d)
- 3. (b) refer the third sentence of the third paragraph.
- 4. (c) refer the third sentence of the first paragraph.
- 5. (c)
- 6. (c) refer question 4.
- 7. (c) Refer the last sentence of the second paragraph.
- 8. (b) Refer the second and third last sentences of the second paragraph.

#### Passage II:

- 9. (b) refer the second and third sentences of the passage.
- 10. (b) Refer the second sentence of the third paragraph.
- 11. (b) refer the third sentence of the last paragraph
- 12. (c) Refer the fourth sentence of the first paragraph.
- 13. (b) Refer the first sentence of the last paragraph. The three factors are independent of each other.
- 14. (a) Refer the second sentence of the second paragraph.
- 15. (a) all the components have been discussed in view of their forming part of intellectual capital.
- 16. (a) Refer the third last sentence of the first paragraph.

#### Passage III:

- 17. (c) last paragraph.
- 18. (c) Refer the last sentence of the second paragraph
- 19. (d) Refer the third last sentence of the first paragraph.
- 20. (d)

### Set – 2

#### Passage I:

- 21. (d) explained in the beginning sentences.
- 22. (b) explained in the last paragraph
- 23. (c)
- 24. (a) option (c) is a part of option (a).
- 25. (a) it implies proper financial training.



26. (b)

**Passage II:**

- 27. (c) Refer the fourth two sentences of the passage.
- 28. (a) Refer the second sentence of the second paragraph.
- 29. (d) refer question 1.
- 30. (c) Refer the first sentence of the third paragraph.
- 31. (a) Refer the second last sentence of the passage.

**Passage III:**

- 32. (c) Refer the first two sentences of the passage.
- 33. (d)
- 34. (b) Refer the second sentence
- 35. (d) option (b) is wrong because of pale yellow appearance'.

## **Set – 3**

**Passage I:**

- 36. (d) Refer the first paragraph.
- 37. (c) Refer the fourth paragraph.
- 38. (d)
- 39. (c) Refer beginning sentences of the fifth paragraph.
- 40. (b) Refer the second sentence of the sixth paragraph
- 41. (a) Refer the fourth sentence of the fifth paragraph.
- 42. (b) This is the ultimate result; others are direct ones. (Last sentence of the sixth paragraph)
- 43. (d)
- 44. (d)
- 45. (a)

**Passage II:**

- 46. (d) the entire passage dwells upon this.
- 47. (a) "Genuine world civilization" v/s increasing destructiveness.
- 48. (b) Refer beginning few sentences.
- 49. (a) This tone is quite evident towards the end.
- 50. (b) this a glimpse of world civilization.
- 51. (c)
- 52. (b)
- 53. (c) Refer the sixth sentence of the first paragraph.
- 54. (c) Refer the third last sentence of the first paragraph.
- 55. (d) Refer "Frenzied delight in destruction". (Second paragraph).

**Passage III:**

- 56. (d) Refer the last sentence of the first paragraph.
- 57. (b) Refer the first sentence of the second paragraph.
- 58. (d) They are called the intermediate group between the upper middle class and working class.
- 59. (c) Refer the first sentence of the third paragraph.
- 60. (c) refer the second last sentence of the passage.

## **Set – 4**

**Passage I:**

- 61. (b)
- 62. (d)
- 63. (b) implied in the last paragraph.

**Passage II:**

- 64. (c) Refer ".....intelligence and guts to take effective decisions".
- 65. (d) It helps us make intuitive.
- 66. (b)

**Passage III:**

- 67. (d)

- 68. (b)
- 69. (c)

## Set – 5

### Passage I:

- 70. (a) Refer the second sentence of the second paragraph.
- 71. (e) It means lack of demand for products and services. Option (d) may be the cause of it.
- 72. (e) Refer the second last sentence of the passage
- 73. (e) Refer the fourth sentence of the first paragraph.
- 74. (c) Refer the sixth sentence of the first paragraph.
- 75. (b) Refer the fourth-last sentence of the second paragraph.
- 76. (c) Refer the first sentence of the passage.
- 77. (d) Refer the last sentence of the passage.
- 78. (a)
- 79. (c)
- 80. (d) Refer the second and third sentences of the passage.
- 81. (b) Refer the last sentence of the first paragraph.
- 82. (a)
- 83. (d)
- 84. (d) Refer the second sentence of the passage.

### Passage II:

- 85. (a) Implied in the second sentence of the passage.
- 86. (c) Refer the first two sentence of the second paragraph.
- 87. (b) Refer the fourth and fifth last sentences of the last paragraph.
- 88. (d) 'Available' excludes the notion of obtaining or importing from somewhere.
- 89. (b) Refer the last sentence of the passage.
- 90. (d) Refer the first sentence of the last paragraph.
- 91. (b) Refer the last sentence of the second paragraph.
- 92. (c) Refer the last sentence of the first paragraph.
- 93. (d) Refer the first sentence of the second paragraph.
- 94. (b) Refer the second sentence of the last paragraph.

### Passage III:

- 95. (b) Refer the last line of the first sentence of the passage.
- 96. (d) Refer the third last sentence of the first paragraph.
- 97. (b) Refer the second last sentence of the first paragraph.
- 98. (a) Implied in the last paragraph.

## Set – 6

### Passage I:

- 99. (a) It is imposing (not possible for private investment), yet a prerequisite for industrial development.
- 100. (a) Referred directly in the middle of the passage.
- 101. (b) Mentioned in the last sentence of the passage.
- 102. (c)
- 103. (a) Used in the context of obstacles and investment.

### Passage II:

- 104. (d) The research "seeks federal money".
- 105. (b) Refer "He said that if the technique was refined .....make in the laboratory ....."
- 106. (b) Refer ".... extracting the cells kills a live human embryo".

### Passage III:

- 107. (a) Refer the last sentence of the first paragraph.
- 108. (d) Enumerated in the second paragraph.
- 109. (c)
- 110. (b) Explained in the third paragraph.
- 111. (a) Refer last two sentences of the second paragraph.

- 112. (b) Refer first two sentences of the third paragraph.
- 113. (a) Refer the last sentence of the second paragraph.
- 114. (d) Last paragraph.
- 115. (b) Refer the last sentence of the passage.

## Set – 7

### Passage I:

- 116. (b) Antibiotics, Atom bombs.
- 117. (a) Given in the third sentence of the second paragraph.
- 118. (a) He presents it in the form of a question and calls it 'crucial'. (First paragraph).
- 119. (d)
- 120. (a) He analyses the use of science and the question of ethics.
- 121. (d) Cause has not been given.
- 122. (b) Not scientists in general but a particular group of geneticists.
- 123. (a)

### Passage II:

- 124. (d) Stated in the second paragraph.
- 125. (c) Refer the first sentence of the third paragraph.
- 126. (c) Refer the last sentence of the third paragraph.
- 127. (d) Refer the second-last sentence of the passage.
- 128. (d) Refer the last sentence of the passage.
- 129. (b) Given in the third paragraph.
- 130. (d) Refer the second sentence of the passage.
- 131. (c)
- 132. (a) Refer the third sentence of the passage.
- 133. (d)

### Passage III:

- 134. (d) Given in the second and third paragraph.
- 135. (c) Refer the first sentence of the fourth paragraph.
- 136. (a) First paragraph.
- 137. (c) Explained in the fourth paragraph.
- 138. (b) Refer the last sentence of the ninth paragraph.
- 139. (b) Refer the help derived from regulatory regime.
- 140. (d) Refer the last paragraph.
- 141. (b) Refer the eleventh paragraph and the first sentence of the twelfth one.
- 142. (d)
- 143. (c) Refer question 4.
- 144. (a) Refer the sixth paragraph.

## Set – 8

### Passage I:

- 145. (d) Refer the last sentence of the third paragraph.
- 146. (d) Refer the fourth sentence onwards of the fourth paragraph.
- 147. (c) Refer the first sentence of the fifth paragraph.
- 148. (b) Refer the third-last sentence of the fifth paragraph.
- 149. (c) Refer the second-last sentence of the fifth paragraph.

### Passage II:

- 150. (d) Refer the second and third sentences of the third paragraph.
- 151. (d) Refer the last paragraph.
- 152. (a) Explained in the fifth paragraph.
- 153. (c) Refer the first two sentences of the second paragraph.
- 154. (d) Refer the last two sentences of the second paragraph.

### Passage III:

- 155. (a) Refer the second sentence of the first paragraph.
- 156. (d) Explained in the third and fourth sentences of the third paragraph.
- 157. (d) Refer the first two sentences of the fifth paragraph.

158. (b) Refer the last sentence of the first paragraph  
159. (c) Implied in the last two sentences of the first paragraph.

## Set – 9

### Passage I:

160. (d) Refer "Experience shows that.....body is reduced to ashes".  
161. (a) It should be 'without compulsion'.  
162. (b) Refer "This enforced egalitarianism.....its own destruction".  
163. (c) Refer the first and the second sentences of the passage.  
164. (e) Refer ".....but he needed led a lot.....order of his pattern".  
165. (e) Refer question 162. It should be achieved without compulsion.  
166. (c) Refer "There was a lively possibility.....of our own people."  
167. (e) Refer "This call for substitution.....material ones".  
168. (a) Refer question 162.

### Passage II:

169. (b) Refer the first sentence of the passage.  
170. (d) Refer "their experiments at rural transformation", (fourth sentence of the first paragraph)  
171. (a) Refer the fifth sentence of the first paragraph.  
172. (c) Refer the first two sentences of the third paragraph.  
173. (e) The disadvantages were the lack of co-ordination and a complete approach to farmers' problems, (second-last sentence of the second paragraph)  
174. (e) Refer the last sentence of the second paragraph.  
175. (a) Refer "The many thousands of field ... risk to the peasant", (last paragraph)  
176. (b) Refer the second-last sentence of the last paragraph.  
177. (c) Refer "single-line administration", "no risk to the peasant", (last paragraph)  
178. (e) These all were made possible by Community Development Programmes.

### Passage III:

179. (c) Refer "... the autonomy of the states extremely difficult." (second paragraph)  
180. (d) Refer the first sentence of the second paragraph.  
181. (a) Refer the second sentence of the second paragraph.  
182. (e) Refer the second sentence of the first paragraph.  
183. (d) Refer question 181.  
184. (e) Refer "it was only in response to strong pressures from below (i.e. by the people) that the principle of linguistic ..." (second paragraph)  
185. (b) Refer "... real exercise in democratic practice ..."  
186. (e) Refer the last sentence of the first paragraph  
187. (c)  
188. (e) The cause is not mentioned in the passage.

## Set – 10

### Passage I:

189. (e) Refer the last sentence of the second paragraph.  
190. (c) Refer the second and third-last sentences of the last paragraph.  
191. (c) Refer the first sentence of the second paragraph.  
192. (a) Refer the first and second sentences of the passage.  
193. (e) Refer the last sentence of the passage.  
194. (a) Implied in the second sentence of the passage.  
195. (c) The author simply analyzes the basic approaches of the two systems.  
196. (e) Refer the last sentence of the first paragraph.  
197. (d) Refer the last sentence of the third paragraph and the first sentence of the fourth paragraph.

### Passage II:

198. (d) Refer the second sentence of the passage.  
199. (c) Refer the first sentence of the second paragraph.  
200. (d)  
201. (e) Refer the last sentence of the second paragraph.

- 202. (e)
- 203. (e) Refer the first sentence of the last paragraph.
- 204. (b) "Universal sentiment" (first sentence of the passage)
- 205. (e) Refer the last paragraph.

**Passage III:**

- 206. (a) Refer the last sentence of the first paragraph.
- 207. (b) Refer the first sentence of the passage.
- 208. (e) Refer the third sentence of the last paragraph.
- 209. (c) Refer the second sentence of the last paragraph.
- 210. (d) Refer question 208.
- 211. (b) Refer the last sentence of the second paragraph.
- 212. (e) He does not get it.
- 213. (c) Refer the fifth sentence of the second paragraph.
- 214. (d) Refer the second sentence of the passage.
- 215. (c) Vicious circle here implies 'encased in self'. Refer the third sentence of the second paragraph.
- 216. (c) Refer question no 214.
- 217. (d) Refer the second sentence of the second paragraph.

# Level of Difficulty - II

## Taking Off

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### Set – I

**Passage I:** The Sun today is a yellow dwarf star. It is fuelled by thermonuclear reactions near its centre that convert hydrogen to helium. The Sun has existed in its present state for about 4 billion and 600 million years and is thousands of times larger than the Earth.

By studying other stars, astronomers can predict what the rest of the Sun's life will be like. About 5 billion years from now, the core of the Sun will shrink and become hotter. The surface temperature will fall. The higher temperature of the centre will increase the rate of thermonuclear reactions. The outer regions of the Sun will expand approximately 35 million miles, about the distance to Mercury, which is the closest planet to the Sun. The Sun will then be a red giant star. Temperatures on the Earth will become too hot for life to exist.

Once the Sun has used up the thermonuclear energy as a red giant, it will begin to shrink. After it shrinks to the size of the Earth, it will become a white dwarf star. The Sun may throw off huge amount of gases in violent eruptions called nova explosions as it changes from a red giant to a white dwarf.

After billions of years as a white dwarf, the Sun will have used up all its fuel and will have lost its heat. Such a star is called a black dwarf. After the Sun has become a black dwarf, the Earth will be dark and cold. If any atmosphere remains there, it will have frozen into the Earth's surface.

***Now answer these questions on the basis of reading the above passage.***

1. What is the primary purpose of this passage?
  - (a) To present a theory about red giants star
  - (b) To discuss conditions on Earth in the far future
  - (c) To describe changes that the Sun will go through
  - (d) Scientists' prediction to the dangers posed by the Sun
2. Which of the following best describes the tone of the passage?
  - (a) pessimistic
  - (b) foreboding
  - (c) objective
  - (d) alarmed
3. When the Sun becomes a red giant, what will conditions be like on Earth?
  - (a) It will become too hot for life to exist
  - (b) It will be nearly destroyed by nova explosions
  - (c) It will be enveloped in the expanding surface of the Sun
  - (d) Its atmosphere will freeze and become solid
4. It can be inferred from the passage that the Sun
  - (a) has been in existence for 10 billion years
  - (b) is rapidly changing in size and brightness
  - (c) is approximately half way through its life as a yellow dwarf
  - (d) will continue as a yellow dwarf star for another 10 billion years
5. What will probably be the first stage of change as the Sun becomes a red giant?
  - (a) It will throw off huge amount of gases
  - (b) Its centre will grow smaller and hotter
  - (c) Its surface will become hotter and shrink
  - (d) Its core will cool off and use less fuel
6. According to the passage, which of the following best described the sequence of stage that the Sun will probably pass through?
  - (a) yellow dwarf, red giant, white dwarf, black dwarf
  - (b) white dwarf, red giant, black dwarf, yellow dwarf
  - (c) yellow dwarf, white dwarf, red giant, black giant
  - (d) red giant, white dwarf, red dwarf, nova explosion

**Passage II:** Whatever face-saving measures are taken, the meeting in Hong Kong in mid-December 2005 to wrap up the current Development Round of world trade talks will almost surely fail. The only test that matters is whether such an agreement promotes the poorest countries' development. Cynics will say that the advanced countries, in the tradition of previous trade deals, intended to provide only the bare minimum in the way of concessions, while generating the full maximum in the way of spin to get the development countries on board.

What has happened since the beginning of the Development Round at Doha in November 2001 has been a huge disappointment for me. As a chief economist of the World Bank, I reviewed the Uruguay Round of 1994 and concluded that both its agenda and outcomes discriminated against developing countries.

Both as it was conceived, and even more as it has evolved, today's Development Round does not deserve its name. Many of the issues that it has addressed should never have been on the agenda of a genuine development round, and many issues that should have been on the agenda are not there.

Agriculture is not the only - or even the most important trade issue, though it is understandable why it has become pivotal. When the Uruguay Round began, there was a grand bargain to expand the trade agenda to include services and intellectual property rights - two issues of particular concern to developed countries. In return, developed countries were to make major concessions on agriculture - the livelihood of vast majority of people in developing countries - and textile quotas, only trade areas (besides sugar) in which quantitative restrictions persist.

In the end, developed countries got what they wanted, and developing countries were told to be patient: eventually the developed countries would fulfil their part of the deal, given as the rich countries urged developing countries to make quick adjustments, they claimed that it needed a decade to make the transition to a quota-free textile regime. In truth, they were just buying time; they did nothing for a decade, and when the quotas finally ended last January (2004), they pleaded that they were still not prepared, and thus negotiated a three-year extension with China.

What happened in agriculture was even worse. While the understanding was that rich countries' enormous subsidies and restrictions would be reduced, the United States almost doubled its subsidies. But, like any sharp negotiator, the US claimed that at worst it had violated the spirit, not the letter of the agreement.

To be sure, the US had inserted a fine print that created a category of allowed agricultural subsidies - those that didn't distort trade and all its increases were of this kind. But America evidently believed that virtually anything it did was non-trade distorting. (By contrast, everything Europe did was trade distorting. Indeed, one of America's great achievements in trade during the past decade was to portray Europe as the culprit).

America's claims were not based on economic analysis - as the WTO concluded, when it ruled on America's cotton subsidies. A subsidy distorts trade if it increases production (unless magically it raises consumption by the same amount). America's agricultural subsidies do just that. Those in the developing world, who believe that there has been a history of bargaining in bad faith, have a strong case.

That leaves developing countries facing a hard choice: will they be better off accepting the crumbs being offered to them? Indeed, this may be harder today than ever before with so many developing countries becoming vibrant democracies, electorates may punish governments that accept what is widely viewed as unfair trade agreement. Unsurprisingly, the rich countries negotiations throw around big numbers when describing the gains from even an imperfect agreement. But they did the same thing last time too. Developing countries soon discovered that their gains were far less than advertised, and the poorest countries found, to their dismay, that they were actually worse off. Simply put, the advanced countries have lost their credibility.

To be sure, the great achievement of the Uruguay round was the establishment of a basic rule of law in international trade. Even the most powerful country, the US, has reluctantly yielded to its finding, for instance, that its steel tariffs violated international trade law. Presumably, the same will eventually happen with America's cotton subsidies, illegal dumping provisions, and tax subsidies to exporters. A rule of law, even if unfair, is better than no rule of law.

But with that goal reached, developing countries today need to take a hard look at the details of what is being offered. Will the benefits - increased access to international markets - be greater than the costs of meeting the rich countries' demands? Many developing countries are likely to come to the conclusion that no agreement is better than a bad agreement, particularly one as unfair as the last.

(Source: The author, Joseph E Stiglitz, a Nobel Laureate in Economics, is a Professor of Economics of Columbia University, NY, USA. The article was published in a leading daily in December 2005.)

***Now answer these questions on the basis of reading the above passage.***

7. According to the passage, which of the following statement(s) is/are TRUE?
- Rich countries i.e., developed countries got what they wanted at the end of the talks to expand the trade agenda to include the two issues that were of particular concern - services and intellectual property rights.
  - Developing countries - many of them - are likely to come to the conclusion that no agreement is better than a bad agreement, particularly one as unfair as the last.
  - Developing countries soon discovered that their gains were far less than advertised, and the poorest countries found to their dismay that they were actually worse off.
- (a) I only                      (b) II only                      (c) III only                      (d) I, II and III
8. According to the author of the passage, which of the following best states the central point of the passage?
- Developing countries today need to take a hard look at the details of what is being offered in the current Development Round of world trade talks in Hong Kong in r..id-December 2005.
  - Many of the issues that the Development Round of World trade talks in Hong Kong, December 2005, has addressed should never have been on the agenda of a genuine development round, and many issues that should have been on the agenda are not, and as such today's Development Round does not deserve its name.
  - The poor countries now have to decide whether they would accept the crumbs that have been offered to them by rich countries in the Development Round talk in Hong Kong.
- (a) I only                      (b) II only                      (c) III only                      (d) I and II only
9. The author's tone in the passage can be at best described as
- analytical but discernibly critical of the rich countries, the US in particular in the Development Round of World trade talks - Uruguay, Doha and Hong Kong.
  - considerate but critical of poor developing countries for accepting crumbs that were offered by the rich countries.
  - discreetly appreciating the negotiating skills of the US and at same time being critical of Europe.
  - An academic's expose of the complexity of international trade talks.
10. According to the passage, which of the following statements are true, EXCEPT
- The United States almost doubled its subsidies on agriculture, while the understanding was that in the rich countries, enormous subsidies and restrictions would be reduced.
  - The Development Round trade talks in Uruguay, Doha, and Hong Kong, in fact, gave enormous opportunities to the developing countries, more specifically to the least developed countries, duty-free and quota-free market access in the rich developed countries, especially in the US market.
  - The great achievement of the Uruguay round was the establishment of a basic rule of law in international trade.
  - The rich countries claimed that they needed decade to make the transition to a quota-free textile regime, but however urged the developing country to make quick adjustments.
- (a) I only                      (b) II only                      (c) III only                      (d) IV only
11. Which of the following statements, if true, are of concern for India, after the Development Round trade talks at Hong Kong?
- The least developed countries (LDCs) now have duty-free and quota-free access to the markets Of the developed world and also those of developing countries like India.
  - With the pressure to open up markets coming not just from the developed world but also from the least developed countries, India could find its defences coming under increasing pressure.
- (a) I only                      (b) II only                      (c) Both I and II                      (d) None of the two

**Passage II:** Nearly a century ago, biologists found that if they separated an invertebrate animal embryo into two parts at an early stage of its life, it would survive and develop as two normal embryos. This led them to believe that the cells in the early embryo are undetermined in the sense that each cell has the potential to develop in a variety of different ways. Later biologists found that the situation was not so simple. It matters in which plane the embryo is cut. If it is cut in a plane different from the one used by early investigators, it will not form two whole embryos.

A debate arose over what exactly was happening. Which embryo cells are determined, just when do they become I, reversibly committed to their fates, and what are the "morphogenetic determinants" that tells a cell what to become? But the debate could not be resolved because no one was able to ask the crucial questions in a form in which they could be pursued productively. Recently discoveries in molecular biology, however, have opened up prospects for a resolution of the debate. Now investigators think they know at least some of the molecules that act as morphogenetic determinants in early development. They have been -able to show that, in a sense, cell determination begins even before an egg is fertilized.



Studying sea urchins, biologist Paul Gross found that an unfertilized egg contains substances that function as morphogenetic determinants. They are located in the cytoplasm of the egg cell, i.e., in that part of the cell's protoplasm that lies outside of the nucleus. In the unfertilized egg, the substances are inactive and are not distributed homogeneously. When the egg is fertilized, the substance becomes active and, presumably, governs the behaviour of the genes they interact with. Since the substances are unevenly distributed in the egg, when the fertilized egg divides, the resulting cells are different from the start and so can be qualitatively different in their own gene activity. The substances that Gross studied are - maternal messenger RNAs - products of certain of the maternal genes. He and other biologists studying a wide variety of organisms have found that these particular RNAs direct, in large part, the synthesis of a class of proteins that bind to DNA. Once synthesized, the histones move into the cell nucleus, where sections of DNA wrap around them to form a structure that resembles beads, or knots, on a string. The beads are DNA segments wrapped around histones; the string is the intervening DNA. And it is the structure of these beaded DNA strings that guides the fate of the cells in which they are located.

**Now answer these questions on the basis of reading the above passage.**

12. The main topic of the passage is
  - (a) The main contribution of modern embryology to molecular biology.
  - (b) The early development of embryos of lower marine organisms like sea urchins
  - (c) The role of molecular biology in disproving older theories of embryonic development
  - (d) Cell determination as an issue in the study of embryonic development
13. According to the passage, when biologists believed that the cells in the early embryo were undetermined, they made which of the following mistake?
  - (a) They assumed that different ways of separating an embryo into parts would be equivalent as far as the fate of the two parts was concerned.
  - (b) They assumed that the results of experiments on embryos did not depend on the particular animal species used for such experiments
  - (c) They did not realize that there was a connection between the issue of cell determination and the outcome of the separation experiment
  - (d) They assumed that it was crucial to perform the separation experiment at an early stage in the embryo's life
14. It can be inferred from the passage that the initial production of histones takes place, after an egg is fertilized
  - (a) in the beaded portion of the DNA string
  - (b) in the cytoplasm
  - (c) in certain sections of the cell nucleus
  - (d) in the maternal genes
15. It can be inferred from the passage that the morphogenetic determinants present in the early embryo are
  - (a) identical to those that were already present in the unfertilized egg
  - (b) evenly distributed unless the embryo is not developing normally
  - (c) inactive until the embryo cells become irreversibly committed to their final function
  - (d) present in larger quantities than is necessary for the development of a single individual
16. It can be inferred from the passage that which of the following is dependent on the fertilization of an egg?
  - (a) Determination of the egg cell's potential for division
  - (b) Generation of all of a cell's morphogenetic determinants
  - (c) Synthesis of proteins called histones
  - (d) Division of a cell into its nucleus and the cytoplasm
17. According to the passage, the morphogenetic determinants present in the unfertilized egg cell are which of the following?
 

|                              |                                |
|------------------------------|--------------------------------|
| (a) Histones                 | (b) Cytoplasm                  |
| (c) Maternal messenger RNA's | (d) Non-beaded intervening DNA |

## Set - 2

**Passage I:** If Albert Einstein were alive, he just might win yet another Nobel Prize. He was awarded the prize for Physics in 1921 for Path-breaking general and special theories of relativity. Einstein looked upon time-space as a kind of pliable rubber sheet which is distorted with the presence of matter. But he agonized over a cosmic puzzle that has challenged physicists since how to link quantum theory with the general of relativity in a grand unified field theory. Einstein did come with the idea of anti-gravity, a concept he called the cosmological constant, But he was quick to

dismiss this idea as he failed to find any supporting evidence. With today's sophisticated probe instruments, he might have been able to formulate a convincing cosmic theory. For, scientists have now stumbled upon what they think could be a powerful cosmological force, a kind of anti-gravity that repels objects from each other. The Hubble Telescope's 1997 picture of an exploding star, unusually bright, provides direct evidence of a 'dark energy' or negative energy pervading the universe. Teams of researchers analyzing this picture now believe that the starburst happened some 10 billion years ago — when the universe was just four billion years old. It is now 14 billion years since the 'cosmic egg' exploded, its debris forming the Milky Way, solar system and numerous other galaxies. The intensity of light emitted by the supernova revealed by the Hubble is far brighter than the light of similar but much older stars detected. This could mean that the rate of expansion of the universe is accelerating at a greater speed than was thought earlier, something that can only be explained by the presence of powerful anti-gravity forces in the cosmos.

**Now answer these questions on the basis of reading the above passage.**

18. What do you think is the mood of the author of this passage?
  - (a) Reflective of the past
  - (b) Sad because Einstein did not get a second Nobel Prize
  - (c) Analytical
  - (d) None of the above
19. From the passage it can be assumed that
  - (a) Einstein could have won a second Nobel Prize
  - (b) The universe is accelerating at a faster rate
  - (c) There is gravity and an anti-gravity
  - (d) All the above
20. Which of the following is correct, according to the passage?
  - (a) Einstein failed in his theory because he did not have the Hubble.
  - (b) Cosmological constant and anti-gravity are the same
  - (c) Milky Way came from an egg in the beginning.
  - (d) The Universe is not so old as Einstein thought.
21. If this passage were written in the year of 1998, which of the following would be false?
  - (a) The Hubble Telescope had captured the exploding star picture.
  - (b) The universe is 14 billion and 3 years old as of this year.
  - (c) Sophisticated probe instruments thwarted Einstein's chance of getting a second Nobel Prize.
  - (d) None of the above

**Passage II:** Apart from the case in which culture and direct utility can be combined, there is indirect utility of various kinds in the possession of knowledge which does not contribute to technical efficiency. I think some of the features of the modern world could be improved by a greater encouragement of such knowledge and less ruthless pursuit of more professional competence. When conscious activity is wholly concentrated on one definite purpose the ultimate result, for most people, is lack of balance accompanied by some form of nervous disorder. The men who directed German policy during war made mistake, for example, as regards the submarine campaign which brought American on the side of the Allies, which any person coming fresh to the subject could have seen to be unwise, but which they could not judge sanely owing to mental concentration and lack of holidays. The same thing may be seen wherever bodies of men attempt task which put to a prolonged strain upon spontaneous impulses. Men as well as children have need of play, that is to say, of periods of activity having no purpose with present enjoyment. But if play is to serve its purpose it must be possible to find pleasure and interest in matters not connected with work. Better economic organization allowing mankind to benefit by the productivity of machines should lead to a very great increase of leisure, and much leisure is apt to be tedious except to those who have considerable intelligent activities and interests. If a leisured population is to be happy, it must be an educated population, and must be educated with a view to mental endowment as well as to the direct usefulness of technical knowledge.

**Now answer these questions on the basis of reading the above passage.**

22. What is the main idea of the passage?
  - (a) Non-technical knowledge can create interests.
  - (b) Non-technical knowledge as compared with technical knowledge has much utility.
  - (c) Mental enjoyment is necessary.
  - (d) None of the above
23. The attitude of the writer is

- (a) Scientific
  - (b) Sceptical
  - (c) Social reformer
  - (d) Social analyst
24. What is the significance of the phrase "ruthless pursuit when used, with regard to professional competence?"
- (a) Pursuit of knowledge that makes us ruthless
  - (b) Dogmatic pursuit of knowledge
  - (c) Foolish pursuit
  - (d) Useless pursuit
25. The author does not say
- (a) children need play
  - (b) increased leisure is the result of better economics organization
  - (c) leisured people can be happy if educated
  - (d) technical knowledge can improve the world
26. The writer follows the method of reasoning
- (a) Inductive method
  - (b) Deductive method
  - (c) Both of these
  - (d) Neither of these

**Passage III:** Physics, at the present time, is divisible into two parts, the one dealing with the propagation of energy in matter or in regions where there is no matter, the other with the interchanges energy between these regions and matter. The former is found to require continuity, the latter discontinuity, but before considering this apparent conflict, it will be advisable to deal in outline with the discontinuous Characteristics of matter and energy as they appear in the theory of quanta and in the structure of atoms. It is necessary, however, for philosophical purposes, to deal only with the most general aspects of modern theories, since the subject is developing rapidly, and any statement runs a risk of being out of date before it can be printed. The topics considered in this chapter and the next have been treated in an entirely new way by the theory initiated by Heisenberg in 1925.<sup>1</sup> shall, however, postpone the consideration of this theory until after that of the Rutherford-Bohr atom and the theory of quanta connected with it.

It appears that both matter and electricity are concentrated exclusively in certain finite units, called electrons and protons. It is possible that the helium nucleus may be a third independent unit, but this seems improbable. The net positive charge of helium nucleus is double that of a proton and its mass is slightly less than four times that of a proton. These facts are explicable (including the slight deficiency of mass) if the helium nucleus consists of four protons and two electrons; otherwise, they seem an almost incredible coincidence. We may, therefore, assume that electrons and protons are the sole constituents of matter; if it should turn out that the helium nucleus must be added, that would make little difference to the philosophical analysis of matter, which is our task in this volume.

Protons all have the same mass and the same amount of positive electricity. Electrons all have the same mass, about  $1/1835$  of the mass of a proton. The amount of negative electricity on an electron is always the same, and is such as to balance exactly the amount on a proton, so that one electron and one proton together constitute an electrically neutral system. An atom consists, when unelectrified, of a nucleus Grounded by planetary electrons: the number of these electrons is the atomic number of the element concerned. The nucleus consists of protons and electrons: the number of the (>rnier is the atomic weight of the element, the number of the latter is such as to make the whole electrically neutral, i.e., it is the difference between the number of protons in the nucleus and the number of planetary electrons. Every item in this complicated structure is supposed, at normal times, to be engaged in motions which result, on Newtonian principles (modified slightly by relativity consideration), from the attractions between electrons and protons and the repulsions between protons and protons as well as between electrons and electrons. But of all the motions which should be possible on the analogy of the solar system, it is held that only an infinitesimal proportion are in fact possible: this depends upon the theory of quanta, in ways which we shall consider latter.

The calculation of the orbits of planetary electrons, on Newtonian principles, is only possible in the two simplest cases: that of hydrogen, which consists (when unelectrified) of one proton and one electron; and that of positively electrified helium, which has lost one, but not both, of its planetary electrons. In these two cases the mathematical theory is practically complete. In all other cases which actually occur, although the mathematics required is of a sort which has been investigated ever since the time of Newton, it is impossible to obtain exact solutions, or even good approximations. The case is still worse as regards nuclei. The nucleus of hydrogen is a single proton, but that of the next element, helium is held to consist of four protons and two electrons. The combination must be extraordinarily stable, both because no known process disintegrates the helium nucleus, and because of the loss of mass involved.

(If the mass of the helium atom is taken as 4, that of a hydrogen atom is not 1 but 1.008). This latter argument depends upon considerations connected with relativity, and must, therefore, be discussed at a later stage. Various suggestions have been made as to the way in which the protons and electrons are arranged in the helium nucleus, but none, so far, has yielded the necessary stability. What we may call the geometry of nuclei is, therefore, still unknown. It may be that, at the very small distances involved, the law of force is not the inverse square, although this law is found perfectly satisfactory in dealing with the motions of the planetary electron in the two cases in which the mathematics is feasible. This, however, is merely a speculation; for the present we must be content with ignorance as regards the arrangement of protons, and electrons in nuclei other than that of hydrogen (which contains no electron in the nucleus).

***Now answer these questions on the basis of reading the above passage.***

27. The author considers the topics initiated by
  - (a) Einstein
  - (b) Rutherford-Bohr
  - (c) Heisenberg
  - (d) All of these
28. Which one of the following is true?
  - (a) Electrons and protons are the sole constituents of matter.
  - (b) Matter and Electricity are concentrated exclusively in certain finite units, electrons and protons.
  - (c) All protons have the same mass and same amount of positive electricity.
  - (d) All the above statements are true.
29. When does an atom absorb energy or part with energy?
  - (a) It never absorbs energy.
  - (b) When it undergoes sudden revolutionary changes of the sort considered by the theory of quanta.
  - (c) It never parts with energy.
  - (d) None of these
30. Which of the following is/are true of helium nucleus?
  - (a) It consists of four protons and two electrons.
  - (b) No known process disintegrates the helium nucleus.
  - (c) Both (a) and (b) are true.
  - (d) Neither (a) nor (b) is true.
31. "In these two cases the mathematical theory is practically complete". What are the two cases referred here?
  - (a) Hydrogen and Helium
  - (b) Electrons and Protons
  - (c) Newtonian principle and Rutherford-Bohr theory
  - (d) Neutron and Proton
32. Which of the following is true?
  - (a) Protons - all have the same mass and same amount of positive electricity.
  - (b) Electrons - all have the same mass and same amount of negative electricity.
  - (c) The number of electrons is the atomic number of the element concerned.
  - (d) All the above statements are true.
33. Modern physics is divided in two parts. What are parts?
  - (i) One dealing with propagation of energy in matter or, in regions where there is no matter
  - (ii) Another dealing with the theory of quanta
  - (iii) The other dealing with the interchanges of energy between the regions and matter
  - (a) I and II
  - (b) II and III
  - (c) I and III
  - (d) All of the above
34. "The former is found to require continuity, the latter discontinuity". Which one is former and which one is latter as referred here?
  - (a) Former deals with the interchanges of energy between these regions and matter, latter deals with the propagation of energy in matter.
  - (b) Former deals with the propagation of energy in matter, latter deals with the interchange of energy between these regions and matter
  - (c) None of these
  - (d) Both (a) and (b) can be true.

## Set – 3

**Passage I:** Observe the dilemma of the fungus; it is a plant but it possesses no chlorophyll. While all other plants put the sun's energy to work for them, combining the nutrients of ground and air into the body structure the chlorophyll-less fungus look elsewhere for an energy supply. It finds it in those other plants which having received their energy free from the sun, relinquish it at some point in their cycle, either to other animals (like us, humans) or to fungi. In this search for energy, the fungus has become the earth's major source of rot and decay. Wherever you see mould forming on a piece of bread, or a pile of leaves turning into compost, or a blown down tree becoming pulp on the ground, you are watching a fungus eating. Without fungus action, the earth would be piled high with the dead plant life of past centuries. In fact, certain plants, which contain resins that are toxic to fungi, will last indefinitely; specimens of redwood, for instance, can still be found resting on the forest floor centuries after having been blown down.

**Now answer these questions on the basis of reading the above passage.**

35. Which of the following words best describes fungus as depicted in the passage?  
(a) unevolved  
(b) sporadic  
(c) enigmatic  
(d) parasitic
36. The passage states all the following about fungi except  
(a) they are responsible for the decomposition of much plant life.  
(b) they cannot live completely apart from other plants.  
(c) they are vastly different from other plants.  
(d) they are poisonous to resin-producing plants.
37. The author's statement that "you are watching a fungus eating" can be best described as  
(a) figurative                      (b) ironic  
(c) erroneous                      (d) contradictory
38. Which of the following statements is NOT implied in the passage?  
(a) Humans receive energy from plants.  
(b) Fungi cannot assimilate the sun's energy on their own.  
(c) The source of energy of plants is chlorophyll.  
(d) The ultimate source of energy is the sun.
39. The author is primarily concerned with  
(a) warning people of the dangers of fungi  
(b) relating how most plants use solar energy  
(c) describing the action of fungi  
(d) explaining the long life of redwood trees

### **Passage II:**

*I do my thing and you do your thing.*

*I am not in this world to live up to your expectations., and you are not in this world to live up to mine. You are you... and I am I.*

*And if, by chance, we find each other...*

*it's beautiful.*

*If not, it can't be helped. - Poet 1*

### **Poet 2**

*If I just do my thing and you do yours,*

*We stand in danger of losing each other And ourselves.*

*I am not in this world to live up to your expectations; but I am in this world to confirm you as a unique human being.*

*And to be confirmed by you.*

*We are fully ourselves only in relation to each other;*

*The I detached from Thou*

*Disintegrates.*

*I do not find you by chance;*

*I find you by an active life*

*of reaching out.  
 Rather than passively letting things happen to me,  
 I can act intentionally to make them happen.  
 I must begin within myself, true;  
 But I must not end with myself;  
 The truth begins with two.*

**Now answer these questions on the basis of reading the above passage.**

40. What could the second poem be best characterized as, with respect to the first?
  - (a) Retort
  - (b) Rejoinder
  - (c) Critique
  - (d) Criticism
  - (e) Complement
41. Amongst the perspectives listed below, which one would extend Poet 2's argument the most?
  - (a) Human beings these days primarily conceive of themselves as isolated individual selves.
  - (b) Self-exploration is considered the most important pre-occupation by educated individuals.
  - (c) One's active stance towards life does not change fate.
  - (d) Society incorporates multiple simultaneous relationships.
  - (e) Collectivism is considered a virtue in most indigenous societies.
42. What could be the central theme of the second poem?
  - (a) Individualism is debilitating to human existence.
  - (b) Hermits and ascetics stand no chance of reaching their goal.
  - (c) Chance does not play an active role in today's life.
  - (d) One ought to seize the day to make life happen.
  - (e) An individual finds one's individuality only in relation to others.
43. Amongst the following ways of living one's life, which one would the first poet most strongly endorse?
  - (a) The life of a person stranded on an isolated island
  - (b) The life of a renunciator
  - (c) The life of a stoic
  - (d) The life of a person who has no use for anyone else's perspectives
  - (e) None of the above

**Passage III:** A major problem of Indian industrial and commercial development was the supply of capital. Until 1850, British capital was shy of Indian adventure. The risks and unknown factors were too great, and prospects in other directions too bright. The working capital of the agency houses after 1813 at first consisted mainly of the savings of the Company's servants. Their cries of woe when these houses fell as in the crisis of 1831 were loud and poignant. Indian capital was also shy for different reasons. It needed to acquire confidence in the new regime, and outside the presidency towns, to acquire the habit of investment. Investment for large scale production for 'enabling' works like railways was an unfamiliar and suspected practice. Thus the first big developments came when European capital was coaxed into the country by government guarantees or went of its own free will to develop industries with which it was already familiar as in the case of jute or coal. Indian capital followed where it was in touch with European practice as in Bombay and dealing with familiar products like cotton. These considerations throw into all the greater relief the achievement of the Tatas in developing iron and steel. Thus the major part of the capital provided was British with a steadily increasing Indian proportion from 1900. As late as 1931-32 the capital of companies registered abroad was nearly four times that of companies registered in India. But this is not an exact guide because it leaves out of account the stock in British companies held by Indians, as well as government stocks. Speaking generally, it may be said that the capital of the cotton industry was mainly Indian, that of the iron and steel industry entirely so, that of the jute industry about half and half, while the coal and plantation industries were mainly British, together with that used for the building of railways, irrigation and other public works. Management in the cotton and steel industries was mainly Indian though European technicians were freely employed, that of the jute, coal and the plantation industries being European, the jute men in particular being Scotch. Their capital apart, of course, from government enterprise, operated through joint-stock companies and managing agencies. The latter arose through the convenience found by bodies of capitalists seeking to develop some new activity and lacking any Indian experience of operating through local agents. It arose in the period after 1813 when private merchants took over the trade formerly monopolized by the Company. The money would be found in Britain to promote a tea garden, a coal mine, or a jute mill, but the management would be confided to a firm already on the spot. The managing agency was the hyphen connecting capita] with experience and local knowledge.

Until 1914 the policy of the government continued in the main to be one of 'enabling' private capital and enterprise to develop the country. Direct promotion was confined to public utilities like canals and railways. The line between enabling and interfering action became distinctly blurred, however, in the case of the cotton industry and there was a tendency for enabling action to pass over into the positive promotion of particular projects. This was most noticeable in the time of Lord Curzon with his establishment of an imperial department of agriculture with a research station at Pusa and a department of commerce and industry presided over by the sixth member of the Viceroy's Council. The First World War began the transition to a new period of active promotion and positive support. As the conflict lengthened there arose a demand for Indian manufactured goods. India failed to take full advantage of this opportunity, partly because of uncertainty as to the future and partly because the means for sudden expansion were lacking. The outcome of this situation was the appointment of an industrial commission in 1916 under pressure from London. The Commission criticized the unequal development of Indian industry which had led to the missing of her war opportunity. A much closer co-operation with industry was planned through provincial departments of industry. Increased technical training and technical assistance to industry was proposed while it was suggested that the central government should set up a stores department which should aim at making India self-sufficing in this respect. The Commission's report was only partially implemented, but a stores department and provincial industrial departments were created and something was done towards promoting technical assistance. The importance of the report and its aftermath was that it marked the transition from the conception of India's economy in broadly colonial terms with freedom for private enterprise to the conception of India as an autonomous economic unit.

***Now answer these questions on the basis of reading the above passage.***

44. The following can be inferred from the passage:
  - I. Industrial development of a country requires supply of external capital.
  - II. Investment in uncertain industries is more when government provides guarantees against failure.
  - III. Lack of indigenous technical expertise can be a constraining factor in a country's economic development.
  - IV. Enabling infrastructure like railways would have to be provided necessarily by the government.
  - V. Market development for the final products is an important prerequisite for industrial development.
  - (a) I and II
  - (b) I, III and IV
  - (c) II, III and V
  - (d) III, IV and V
  - (e) I, II, III and V
45. The first capitalists investing in Indian economy were
  - (a) the Indians
  - (b) predominantly the British
  - (c) the Europeans except the British
  - (d) both (a) and (b)
  - (e) both (a) and (c)
46. After the start of the First World War, all of the following could be likely reasons for the British government adopting a proactive stance towards Indian industry except
  - (a) the major investors in Indian enterprises were British and they had missed out on an opportunity.
  - (b) the war had created a huge demand for industrial goods.
  - (c) the British government wanted economic development of the country as India was a strategic economically in the war.
  - (d) the development of Indian economy was required for contributing towards the war effort.
  - (e) the desire to see India as self-sufficient in technical expertise.
47. During the early twentieth century, Indians were restricted to making investment in stocks of companies that were necessarily listed in India. This was done with the aim of confining Indian capital to India so that it could not compete with British capital.
  - (a) Definitely true as inferred from the passage.
  - (b) It was true on a selective case by case basis.
  - (c) This was the fact during the early part of the British rule.
  - (d) This was true in the later part of the British rule.
  - (e) No evidence to support the same is given in the passage.
48. From the passage it can be inferred that during the early part of twentieth century, starting a greenfield project was more difficult for an Indian capitalist than for an European.
  - (a) Definitely true as inferred from the passage
  - (b) It was true on a selective case by case basis.
  - (c) No trend of discrimination between the two categories of capitalists can be inferred from the passage.

- (d) Preference was given to British capitalists, buffeted by the fact that the country was under British rule.  
(e) Preference was given to European capitalists.
49. From this passage, it can be inferred that one of the problem that could have cropped up in the early stages of industrialization might have been
- (a) government interference in day-to-day operations of business.
  - (b) equitable sharing of risks between domestic and foreign investors.
  - (c) ensuring adequate working capital.
  - (d) regulation of the stock markets to protect investors from dubious enterprises.
  - (e) the alignment of interests of the capitalists and the management.

## Set - 4

**Passage I:** It has not been human nature to remain solely restricted to that area which is essential to its existence. We are in some degree bound by the chains of necessity and to some degree independent. Our bodies are contained within three and a half cubits, but even though that is true, it would never work to construct a house whose outer limits would comprise those same three and a half cubits. It is necessary to have a great deal of space to move freely, otherwise our health and pleasure are affected.

All civilizations are living wealth that has grown on the deep soil of a rich leisure. They are for conferring honour to our personality and giving it its best worth. The perfection of our personality does not principally consist of qualities that generate cleverness or deftness or even accuracy of observation, or the rationality of analysis and generalization. It depends mostly on our training in truth and love, upon ideals that go to the root of our being. And these require the ministration of quiet time for their adequate recognition and realization in life. A true gentleman is the product of patient centuries of cultivated leisure that has nourished into preciousness a vision of honour whose value is higher than that of life itself. For genuine courtesy is a creation like pictures, like music. It is a harmonious blending of voice, gesture and movement, word and action, in which generosity of conduct is expressed. It reveals the man himself and has no ulterior purpose.

Invention, construction and organization are spreading fast along the high road of our history, but the creative genius of man which acknowledged its mission to express all that has permanent value in his personality is everyday losing its dignity- It accepts cheap payment from the multitude, it is always engaged in keeping irreverent minds amused, it makes faces at things men held sacred and tries to prove that the ideals of social life that had given us grace, the majesty of self mastery and the heroism of voluntary acceptance of suffering were for the most part unreal, false coins made real by the weak for the pathetic purpose of self deception. Compressed and crowded time has its use when dealing with material things but living truth must have for their foil significance a perspective of wide leisure. The cramped life produces deformities and degeneracy, and the mind constantly pursued by the for of haste, develops a chronic condition of spiritual dyspepsia.

I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly and act rightly, thus becoming the channels of moral truth. Our moral ideals do not work with chisels and hammers. Like trees they spread their roots in the soil and branches in the sky, without consulting any architect for their plans.

***Now answer these questions on the basis of reading the above passage.***

50. The purpose of the author in the above passage is to
- (a) engage in a criticism of civilization
  - (b) argue in favour of a laid back life
  - (c) enquire into the meaning of necessity and excess
  - (d) argue in favour of a Spartan life
51. Dyspepsia, as used in the passage, refers to
- (a) violent mental condition
  - (b) indigestion
  - (c) insanity
  - (d) an inability to think deeply
52. Which of the following statements do NOT follow from the above passage?
- (a) The author does not like the implications of living in a mass-consumerist society.
  - (b) People living in large houses with ample excess space would not suffer from spiritual disorder.



- (c) The motivation for the cultivation of ideals cannot be understood within a functionalist framework.
  - (d) Loss of dignity of heroism can lead to a celebration of the mundane.
53. Which of the following observation is consistent with the argument in the above passage?
- (a) A creative organization has to maintain a high pressure work environment.
  - (b) An organization just needs to design the right systems to make employees creative.
  - (c) Innovation depends to a large extent on the 'belief system' of the key personnel in an organization.
  - (d) Capital market pressures can effectively force a firm to be creative.
54. Which of the following statement does NOT reflect the spirit of the usage of the idea of 'leisure' by the author?
- (a) Leisure is an escape from the necessities of present-hood.
  - (b) Leisure is an enjoyment of excess and leads to corruption of the mind.
  - (c) It is in leisure that thoughts and ideas that has taken civilization forward were formed.
  - (d) A society that does not create space for leisure is unlikely to unleash significant creative energies.
55. The author observes that there is a growing loss in dignity of ideals, which leads to several consequences. The outcome that most worries the poet is
- (a) loss of leisure
  - (b) people getting tied to necessities of the present
  - (c) the argument that voluntary acceptance of suffering were for the most part unreal, false coins made real by the weak for the pathetic purpose of self deception.
  - (d) undermining of creative pursuits

**Passage II:** I have tried to suggest that there is an interaction between the creator of the cultural idiom and the patron; that the idiom itself is not independent of this relationship; public organisation, but an integrated, organised behaviour pattern through which social control is exercised. The bard or the poet is seemingly only concerned with raja, but his composition as a prasasti, becomes a cultural form. The eulogy focuses on political power. This in turn, reflects on the role of the bard in relation to the raja and also fixes certain functions of the bard in society where the bard becomes the legitimiser of the king but can, also, for this reason, articulate a protest against the king.

The trader and the artisan are concerned with the sangha, but both the stupa and the nature of donations to it impinge on a large range of social concerns, involving the status of the donor as well as the function of the sangha in society. The stupa draws on the institution of bhikkhus or renouncers, who on joining the order, discontinued their normal social obligations, but created an alternative society, giving rise to a kind of moral authority which could impinge on social behaviour and political action. A king donates wealth for a temple built by an architect. From this is born a parallel institution of existing ones, with a multiplicity of social roles. The temple has a horizontal nexus with its patrons which is based on a relatively equal exchange of wealth for legitimation and the social recognition of piety. But it also has a vertical nexus with those who keep it going, which endorses and legitimises a hierarchy of unequal status and dependence, as well as an inequality of social access to the goods and services of the temple. The temple, therefore, has also to be seen as an institution, and has to be assessed as a social and political statement apart from its religious function.

In each case a new cultural idiom is created, a new cultural signal. But our recognition, comprehension and acceptance of this signal should go beyond, the creator and the patron, and should include a recognition of its social reference point for a proper understanding of ancient Indian culture. An understanding of the signal involves more than just an appreciation of its religious or aesthetic form.

**Now answer these questions on the basis of reading the above passage.**

56. Which of the following can be inferred from the passage above?
- (a) Renouncing of 'this worldly' pursuits by bhikkhus was a dishonest endeavour as the stupas were full of wealth
  - (b) Renouncers ultimately lived a very comfortable life
  - (c) All renouncers became powerful enough to challenge the monarchical power
  - (d) None of the above
57. Which of the following statement is supported by arguments in the above passage?
- (a) The prasasti is not a creative expression of the bard.
  - (b) Since the bard survives on the financial patronage of the king, he can never, in reality articulate a protest against the king.
  - (c) Cultural idioms cannot be politically neutral.
  - (d) Institutions built around patronage do not survive for too long.

58. Institution, as understood by the author in the above passage, refers to  
 (a) A public organisation financed by the king  
 (b) A set of organised social norms that play a role in social organisation  
 (c) A set of norms which has the powerful force upon the less powerful  
 (d) A place where social exchange takes place
59. Which of the following about ancient Indian society is implied from the above passage?  
 (a) Dissent was not tolerated  
 (b) The king commanded an absolute power over his subjects  
 (c) There was very little appreciation for aesthetics of cultural forms and idioms  
 (d) The power of monarchy was mediated through several institutions that allowed articulation of alternatives
60. Which of the following words are nearest in meaning to the word 'legitimation' as used in the above passage?  
 (a) Connivance (b) Legal (c) Canonical (d) None of the above

**Passage III:** The romantic environmental claims that ecosystem people want to remain ecosystem people. This is the anti-modern, anti-Western, anti-science position of some of India's best known new-Gandhian environmentalists. This position is also gaining currency among some sections of Western academics. Anthropologists, in particular, are falling over themselves in writing epitaphs to development, in works that seemingly dismiss the very prospects of directed social change in much of the Third World. It is implied that development is a nasty imposition on the innocent peasant and tribal, who, left to himself, would not willingly partake of Enlightenment rationally, modern technology and of modern consumer goods. This literature has become so abundant and so influential that it has even been anthologised, in a volume (what else!) THE POST DEVELOPMENT READER.

The editor of this volume is a retired Iranian diplomat living now in South of France. The authors of those other demolitions of the development project are, without exception, tenured professors at well established American universities. I rather suspect that the objects of their sympathy would cheerfully exchange their social position with those of their chroniclers. For it is equally a fallacy that ecosystem people want to remain as they are, that they do not want to enhance their own resource consumption, to get some of the benefits of science, development and modernity. The point can be made more effectively by way of an anecdote. Some years ago, a group of Indian scholars and activists gathered in the Southern town of Manipal for a national meeting in commemoration of Mahatma Gandhi's 125th birth anniversary. They spoke against a backdrop of a life size portrait of Mahatma Gandhi, clad in the loincloth that he wore for the last thirty three years of his life. Speaker after speaker invoked the dress as symbolising the message of the Mahatma. Why did we all not follow his example and give up everything, to thus mingle more definitively with the masses?

Then on the last evening, the Dalit poet Devanur Mahadeva got up to speak - reading out a short poem. in Kannada, written by a Dalit woman of his acquaintance. The poem spoke reverentially of the great Untouchable leader BR Ambedkar, and especially, of the dark blue suit that Ambedkar invariably wore in the last three decades of his life. Why did the Dalit lady focus on Ambedkar's suit, asked Mahadeva? His answer was deceptively and eloquently simple. Now, if Gandhi wears a loincloth, said Mahadeva, we all marvel at his tyaga. The scantiness of the dress, in this case, is a symbol of what the man has given up. A high caste, well born, English educated lawyer had voluntarily chosen to give up power and position and live the life of an Indian peasant. That is why we memorialise the loin-cloth. However, if Ambedkar had worn a loin-cloth that would not occasion wonder or surprise.

He is a Dalit - what else should he wear - millions of his caste fellows wear nothing else. It is a fact that he escaped this fate. The fact of his extraordinary personal achievements – a law degree from Lincoln's Inn, a PhD from Columbia University, the drafting of the constitution of India - have allowed him to escape the fate that society and history had allotted to him that is so effectively symbolised in that blue suit. Modernity not tradition, development not stagnation, is responsible to this inversion, for the successful and all too infrequent storming of the upper caste citadel.

**Now answer these questions on the basis of reading the above passage.**

61. Which of the following statements is NOT necessarily implied by the arguments in the above passage?  
 (a) The ecosystem people can enhance resource consumption to the level of the tenured professors of American universities  
 (b) The author does not agree with anthropologists see bleak prospects for a projects of development  
 (c) It is a fallacy that people always want to continue in their current social position  
 (d) The chroniclers of the 'life world' of peasants and the tribal often lack authenticity
62. From the passage it can easily be inferred that the author  
 (a) Is a strong opponent of the environmental movement

- (b) Is opposed to the ideals of Mahatma Gandhi
  - (c) Has a distaste for academic pursuit
  - (d) None of the above
63. Which of the following statements, if true, does not explain the publication of the Post Development Reader?
- (a) Publication decisions are taken by a handful of people
  - (b) Publication decisions depend on the institutional affiliation of the author
  - (c) Publication of an anthology happens only when an idea has matured and has been put into practice
  - (d) Publication of an anthology depends on the publisher's projection of the size of the reader group
64. The saga of the Iranian diplomat brings out the position of the proponents of romantic environmentalism. Which of the following statements about romantic environmentalists would the author readily endorse?
- (a) They are deliberately
  - (b) The context of their object of study is far removed from their own 'life world'
  - (c) They are after cheap popularity
  - (d) They are indifferent to the fate of their subjects
65. Which of the following statements do NOT follow from the above passage?
- (a) Espousing the traditional can never yield fame and success
  - (b) Symbols can be better understood by people who share the context within which they were formed
  - (c) Surprise and wonder is caused only by events out of the ordinary
  - (d) None of the above

## Set – 5

**Passage I:** Formal dispute settlement at the WTO is a last-resort option. Many differences between Members are unlikely ever to become an issue at the WTO, and even if they do, they will not necessarily trigger formal dispute settlement procedures. Some issues are settled at the committee level or defused in that context. The WTO Secretariat cannot challenge any Member. It has no right to prosecute. It is up to governments to decide whether or not to bring a dispute against another government to the WTO. And it is also entirely up to the complainant to argue its case. The dispute is only between governments, and only about alleged failures to comply with WTO agreements or commitments.

Setting disputes is the responsibility of the Dispute Settlement Body (DSB). The DSB has sole authority to establish “panels” of experts to consider the case, and to adopt the panels’ findings or the results of an appeal. It monitors the implementation of the rulings and recommendations of panels and the Appellate Body, and has the power to authorise retaliation when a country does not comply with a ruling. The World Trade Organization (WTO) is a relatively new international Organization. However, it is responsible for a system that is over 50 years old. Established on 1 January 1995, the WTO replaced the

General Agreement on Tariffs and Trade (GATT) which dated back to 1948. One of the most profound changes introduced by the transition from GATT to WTO in 1995 was the agreement to implement a dispute settlement process that would be speedier and more “automatic”, with fixed deadlines. This Agreement is set out in the WTO Understanding on Rules- and Procedures Governing the Settlement of Disputes (the “Dispute Settlement Understanding” or the “DSU”). It is more automatic in the sense that the dispute Settlement process, including the adoption of the final panel report and the authorization of sanctions in case of non-compliance, can only be blocked if there is a consensus to do so (sometimes referred to as “reversed consensus”). Previously, under the GAIT, it took a consensus among all countries to adopt the report -hence the “losing” party to the dispute could always' block an unfavourable ruling.

In a first stage, the DSU requires countries in dispute to consult with each other to see if they can settle their differences by themselves (for at least 60 days). Parties can also agree to ask the WTO Director General to mediate. Mediation, conciliation and good offices may be requested at any time in parallel to the dispute settlement process. If the consultations between the parties fail, the complaining country can ask for a panel to be appointed.

Panels resemble arbitral tribunals, the composition of which is normally also under the control of the parties to the dispute. Only if the two sides cannot agree does the WTO director-general appoint them. Panels consist of three (occasionally five experts from different countries, who examine the evidence. Panel and Appellate Body findings have to be based on the agreements cited and should normally be given to the parties to the dispute within nine months from the establishment of the panel. In general, after two hearings with the parties (and technical experts, if necessary), the panel submits the descriptive sections of its report (facts and arguments) for comments to the parties.

This is followed by an “interim report” also submitted to the parties for review, and then, the final report, which is first submitted to the parties and then later circulated to all WTO Members. Subsequently, the final report is passed to the DSB, which can only reject the report by consensus. The report becomes the DSB's ruling or recommendation within 60 days and is posted on the WTO website. Panel reports can be appealed. The Appellate Body can hear on appeal only points of law decided by panels. Generally, the Appellate Body is not allowed to review facts of the case as determined by the panel, or examine any evidence. Each appeal is heard by three members of a quasi-permanent seven member Appellate Body set up by the DSB. The Appellate Body can uphold, modify or reverse the panel's legal findings and conclusions, and proceedings should normally not last more than 90 days.

'When a case has been appealed, the DSB has to adopt the reports of the Appellate Body and of the panel (as amended, reversed or upheld) within 30 days from the circulation of the Appellate Body report; rejection is only possible by consensus.

The Dispute Settlement Understanding stresses that “prompt compliance with recommendations or rulings of the DSB is essential in order to ensure effective resolution of disputes to the benefit of all Members”. If a country is found to be at fault with the rules, it is expected to promptly correct the measure at issue. Moreover, it must state its intention to do so at a DSB meeting held within 30 days of the reports adoption. If immediate compliance with the recommendation proves impractical, the country will be allowed a “reasonable period of time”. If it fails to act within this period, it has to enter into negotiations with the complaining country (or countries) in order to determine temporary compensation - for instance, tariff reductions in areas of particular interest to the complaining side. There is no financial compensation. If no satisfactory compensation is agreed, the complaining side may ask the DSB for permission to impose limited trade sanctions (“suspend concessions or obligations”) against the other side. If requested the DSB must grant this authorization. WTO Arbitration on the level of such sanctions can also be requested if the parties do not agree.

The DSB monitors how adopted rulings are implemented, and an outstanding case remains on its agenda until the issue is resolved.

***Now answer these questions on the basis of reading the above passage.***

66. “Formal dispute settlement at the WTO is a last-resort option” means:
  - I. Countries should solve their differences among themselves.
  - II. Issues need not be reported to WTO if they can be sorted out bilaterally and multilaterally.
  - III. Efforts should be made to sort out the issues at committee level.
  - IV. WTO members should-impose rules on members. Pick up the right option:
    - (a) I, and IV
    - (b) II & III
    - (c) II, III, and IV above
    - (d) All the four (I to IV) above
    - (e) None, of the above
67. The Dispute Settlement Body can be approved only through:
  - (a) Companies & Organizations
  - (b) Governments
  - (c) Private individuals
  - (d) United Nations
  - (e) None of the above
68. Dispute Settlement system under WTO is better than GATT because:
  - I. it is speedier & more automatic
  - II. it has less blockages
  - III. it is time bound
  - IV. it favours small and least developed countries Pick up the right option:
    - (a) I, II and IV
    - (b) II, III and IV
    - (c) I, II and III
    - (d) III and IV
    - (e) None of the above
69. Effective resolution of disputes is ensured by:
  - (a) asking the defaulting country to promptly correct the measure at issue .
  - (b) imposing the financial compensation

- (c) with drawing that country's membership of WTO
- (d) posting the DSB ruling on WTO website
- (e) None of the above

70. Which of the following statements are true:

- I. panelists have to strictly follow their governments instructions
- II. mediation, conciliation & good offices is independent of consultations
- III. panel reports can be appealed
- IV failure to act within a reasonable period entails compensation

Pick up the right option.

- (a) I, II, III are true
- (b) Only I & II are true
- (c) Only II and III are true
- (d) Only III and IV are true
- (e) None of the above

71. Match the following:

- |                  |   |
|------------------|---|
| I. Conciliation  | A. Tariff reduction in areas" of particular interest to the complaining side  |
| II. Mediation    | B. Discussion with other party  |
| III. Inquiry     | C. Third-party intervention put on a formal legal and institutionalized basis   |
| IV. Compensation | D. Active participation of (a state, international organization or individual) who is authorized and expected to transmit and interpret each party's proposals to the other and to advance his own proposals. |
| V. Negotiations  | E. Ascertaining disputed issues of fact.  |

- (a) I-A, II-B, III-C, IV-D, V-E
- (b) I-B, II-D, III-A, IV-C, V-3
- (c) I-D, II-E, III-B, IV-A, V-E
- (d) I-C, II-D, III-E, IV-A, V-B
- (e) None of the above

**Passage II:** South of the Deccan plateau, the land between the hills of Venkatam and Kanyakumari is called Tamizhakam or Tamilaham. The Cheras, the Cholas and the Pandyas are three principal chiefdoms of Tamilaham. Our knowledge of these three South Indian kingdoms is based on the Sangam literature. The Sangam literature was collected and classified at the three successive assemblies, the Sangams which were held in the town of Madurai during AD 100-250. However, the works of the last Sangam alone has survived. At the Sangams, eminent scholars in literature assembled and functional as a board of censors, and the choicest literature was rendered in the nature of anthologies. Ettuttogai or the eight collections of poems and Pattupattu or the ten idylls are the two categories of anthologies that comprise heroic poems.

The poems were orally composed-and transmitted across a fairly long span of time, i.e. from about 2nd century BC to AD 3rd century before they, were classified and compiled. The poems are the earliest

specimens of Dravidian language (barring aside a few short inscriptions). By and large, the Tamil heroic poems signify the tradition of bards referred to as the panar who roamed about singing the praise of their patron chiefs. However, all the poetic compositions were not by wandering bards. Some of them were composed by scholarly poets referred to as pulava, who followed the bardic tradition. Kapilar Pananar, Ayvayar and Gautamanar were some of the well known poets of the period. It is thus not the literature of any particular social group, but part of a common way of life. The anthologies are divided into akam, dealing with themes of subjective experience like love or affection, and puram, dealing with themes of objective interest like raid or plunder. Akananuru, a collection of four hundred poems based on akam themes and Purananuru, a similar collection based on puram themes are two examples of the Ettuttogai category. Similarly there are examples of both akam and puram anthologies in the Pattupattu category. Apart from the heroic anthologies, the classified corpus of Sangam literature includes Tolkappiyam, the earliest treatise on Tamil grammar and Patinenkizkanakku, the eighteen didactic texts, Tirukkuval is another of the eighteen, didactic texts. Both Tolkappiyam and Patinenkizkanakku were composed after most of the Ettuttogai and Pattupattu poems had been composed. Tolkappiyam in its present form was written not earlier than the AD 3rd century, though the basic parts of the text could have been done slightly earlier All the Kizkanakku texts belong to a period later than AD 3rd Century.

The heroic poems and other works of the Sangam tradition testify the prevalent-literary culture of the early Tamizhakam. They also indicate the linguistic maturity of the Tamils by the 3rd Century. The two epics, Silappadikaram and Manimekalai, written by Illango adigal and Sattanar respectively, were regarded by some scholars as contemporaneous with the heroic poems but now they are identified as works of a much later period. Incidentally, Manimekalai is the only important ancient work which gives glimpses of the development of fine arts in the Sangam age. The Sangam literature reflects the economy and society of the time fairly accurately, even though

it does not give us sufficient information about the political life of the times, the organisation of political units and the chronological account of political events.

The Sangam literature tells us that the Tamilaham represented a combination of diverse ecological zones referred to as tinais, viz; hilly region, river valleys, coastal areas, grass lands, etc. Each had its own subsistence pattern, level of production, social division of labour and lifestyles. However, there was an interaction and interdependence between different eco-zones which led to the development of larger ecozones. In different regions, power was wielded by chiefs who are known to us from poems written in their praise by bards. Among them, the chiefs of the Cholas, the Pandyas and the Cheras were like kings because they controlled the river valleys where agrarian settlements were expanding and also the coastal ports which were becoming prosperous because of lucrative trade. Besides, they derived considerable income from tributes termed as tirai, plunder and other means. A regular system of taxation does not seem to have been known.

However, the Tamil literature mentions rai which seems to have been a more regular contribution than tirai. Unfortunately, not much is known about the rate and mode of collection of revenue. The rulers were often advised to be gentle and moderate in the collection of revenue. This seems to suggest that coercion and excesses were practiced by the authority in collecting their share from the cultivators.

The major concern of all the three ruling groups was the integration of the lesser chiefs under their subjugative and martial policies. War was a normal feature of the society, "and was celebrated as a noble heroic act. It was even institutionalised. The cult of war was propagated through the praise of the courage of warriors whose memorials were made cult objects of worship. Wars must have lead to destruction of resources and commitment of excesses against the poor peasants — grains and cattle were looted and what could not be carried away was destroyed, peasant settlements were set on fire and harvesting fields were devastated. The defenseless plight of the peasants and the way they were terrorised and exploited are attested by a number of songs of the Sangam anthologies.

Society in ancient Tamilaham was essentially tribal in character with its kingship organisation, totem worship, and tribal cults and practices. In all the tinais, tribal customs prevailed, but a change was gradually coming about in the predominantly agricultural region. In this region, social organisation was becoming complex. This was characterised by the gradual breaking up of old kingship ties and the introduction of the brahmanical varna concept. Social stratification or inequality appeared. Craft specialization was only rudimentary and was subsidiary to agricultural production. There is a mention of blacksmiths and carpenters. The extended family was their unit of production. Weaving was another major profession. The traders were prosperous, and were known after the particular commodity they traded. Thus, we hear of umanai (salt merchant), koglavanikan (corn merchant), aruvai-vanikan (textile merchant), ponvanikan (gold merchant), etc. Tolkappiyam mentions that the traders belonged to the vaishya group in the Varna division. Down south, specially in the Pandya country, these traders; are found associated with some heterodox religious groups. They figure in early inscriptions of this region as donors-of cave dwellings to ascetics of the Jain or the Buddhist order. The chiefs of all the three kingdoms as well as chiefs of other categories extended patronage to Brahmans, bards and other dependents. Thus, the political system of the early Tamil society varied from the simple chieftdom of clans to the complex chieftdom of ruling houses. A full- fledged state organisation was yet to take shape. The society was composed of unevenly developed components which shared a common culture. Apart from Brahmanism, Buddhism had also taken its roots in the society.

***Now answer these questions on the basis of reading the above passage.***

72. The passage suggests that agricultural regions of Tamizhakam have played a role in
- Weakening of the central authority
  - Strengthening of kingship ties
  - Creating complex social organizations
  - Creating war memorials
  - None of the above
73. Which of the following statements is wrong?
- Coercion and excesses were practised by the authority in collecting their share from the cultivators.
  - Wars led to destruction of resources and commitment of excesses against the poor peasants; grains and cattle were looted and what could not be carried away was destroyed.
  - The Sangam literature reflects the economy and society of the time fairly accurately.
  - Rai is a regular source of income of the kingdoms; it was a form of an agricultural tax system.
  - None of the above
74. Match the following:
- |              |                    |
|--------------|--------------------|
| I. Ettutogai | A. Wandering bards |
|--------------|--------------------|

- |                       |                        |
|-----------------------|------------------------|
| II. Patinenkizkanakku | B. Tirai               |
| III. Manimekalai      | C. Collection of poems |
| IV Pannar             | D. Didactic text       |
| V Pulavar             | E. Sattanar            |
|                       | F. Avvayar             |

- (a) I-A, II-B, III-C, IV-D, V-E
- (b) I-C, II-B, III-C, IV-A, V-F
- (c) I-C, II-D, III-E, IV-A, V-F
- (d) I-A, II-D, III-E, IV-F, V-B
- (e) I-C, II-B, III-C, IV-A, V-F

75. Which of the following statements is wrong?
- (a) Blacksmiths, weavers and carpenters used to live in the Tamizagam during Sangam literature age.
  - (b) The extended family was their unit of production.
  - (c) War was a normal feature of the society, and was celebrated as a noble heroic act. The cult of war was propagated through the praise of the courage of warriors whose memorials, were made cult objects of worship.
  - (d) Silappadikaram and Manimekalai, are contemporaneous with the heroic poems
  - (e) None of the above
76. According to the passage, which of the following statements are true about 'Pattupattu'?
- I. Is one category of anthology
  - II. Also called as ten idylls
  - III. love or affection are themes of pattupattu
  - IV. raid or plunder are themes of pattupattu
  - V. These are sung by pannars
- Pick up the right option.
- (a) I, II, III and IV are true
  - (b) I, II, IV and V are true
  - (c) I, III, IV and V are true
  - (d) All the statements are true
  - (e) None of the above
77. Which of the following kizkanakku texts find mention in the passage?
- I. Silppadikaram
  - II. Patinenkizkanakku
  - III. Talkappiyam
  - IV. Manimekalai
- Pick up the right option.
- (a) Only I and II.
  - (b) Only II and III
  - (c) II, III and IV
  - (d) Only III and IV
  - (e) None of the above

**Passage III:** "All media are extensions of some human faculty - psychic or physical. The wheel is an extension of the foot - the book is an extension of the eye - clothing an extension of the skin. Media, by altering the environment, evoke in us unique ratios of sense perceptions. The extension of any other sense alters the way we think and act - the way we perceive the world. When these ratios change, men change," says Marshall McLuhan, in 1964, in his book - "Understanding Media." Today, Internet, especially that portion known as the World Wide Web, has the potential to change radically the way businesses interact with their customers. The Web frees customers from their, traditionally passive-role as receivers of marketing Communications, gives them much greater control over the Information search and acquisition process, and allows them to become active participants in the marketing process. The Internet operationalizes a model of distributed computing that facilitates, interactive multimedia many-to-many communication. As such, the Internet supports discussion groups, multi-player games and Communications systems such as Multi-User Displays (MUDs), Internet Relay Chat (IRC), file transfer, electronic mail, and global information access and retrieval systems (e.g. archie, gopher, and the World Wide Web). The World Wide Web contains a set of specific examples of hypermedia computer mediated environments (CMEs). The Web, also referred to as WWW or W3, is an Internet-based global Information initiative begun by Tim Berners-Lee at the European Laboratory for Particle Physics in Geneva, Switzerland. First proposed in 1989 and released to the Internet community in 1991, the Web represents the "universe of network-accessible Information, an embodiment of human knowledge" in hypertext and multimedia form.

In 1992, Steuer proposed a communication model. In Steuer's model of mediated communication, interactivity is "...the extent to which users can participate in modifying the form and content of a mediated environment in real time". The "machine-interactivity" is interaction with the environment (medium), rather than interaction through the

environment (medium). The mediated model proposed by Steuer, suggested that the primary relationship is not between the sender and the receiver, but rather with the “mediated environment” with which they interact. Steuer calls his model a “telepresence view” of mediated communication, where presence is “the natural perception of an environment”. Following Steuer, when interacting with a computer-mediated environment, the consumer perceives two environments: 1) the physical environment in which he or she is present, and 2) the environment defined by the hypermedia CME. The strength of the experience of telepresence is a function of the extent to which one feels present in the hypermedia CME, rather than in one's immediate physical environment. Hypermedia is a philosophy of representation and access of Information. Its conceptual basis is the model of the Information space as a graph whose nodes store Information, and whose areas represent semantic relationships. The Information stored in a true hypermedia system should encompass all media that current computers can process, including text, graphics, animation, digitized pictures, and sound. Hypermedia thus combines the elements of radio (audio), television (moving images), newspapers and magazines (text), and the computer (video display terminal) with hypertext links to form the basis for a unique computer-mediated environment. Nearly fifty years ago, Bush in 1945, proposed a hypertext-like system called, “Memex,” which would consist of “a device in which an individual stores all his books, records, and Communications, and which is mechanized so that it may be consulted with exceeding speed and flexibility.” Nelson, in 1967, discussed hypertext in terms of a network of paths and associations, with an emphasis upon approximating the way the human brain connects information. Hypertext suggests the concept of nonsequential writing of information that allows the user to connect information, together by means of different paths or links. The information in a hypertext system is in the form of nodes and links. It is now sequential and hence, it is a seamless sequence of content. Seamless sequence of ideas and content referred to the inherent characteristic of the hypertext, which allows a greater control over the information flow by the user.

Multimedia uses a computer to integrate and provide interactive access to both static (text, image and graphics) and dynamic (audio, full-motion video and animation) content. Hypermedia combines the node-and-link access of hypertext with multimedia content to create an environment that is at once more than the simple additive combination of the components.

“Hypermedia” is described as a Multimedia Hypertext while “Hypermedia CME” is defined as a dynamic distributed network, potentially global in scope, together with associated hardware and software for accessing the network, which allows consumers and firms to

- a) provide and interactively access hypermedia content (i.e., machine interactivity);
- b) communicate through the medium (person interactivity).

As computers and networking technology increasingly penetrate our daily lives, a study exploring consumer experiences becomes more and more important for at least two reasons. First, the information technology provides human beings with an unprecedented opportunity for distributed communication. Indeed the growth of interactions on the Internet indicates that people are taking advantage of these opportunities. Communicating in a distributed environment itself generates some unique experiences. Second, human beings now live in an information-intensive world, which creates impacts on human beings' experiences. It is believed that there is an emerging need for an in-depth exploration of human beings' experiences in this “information age”. The Flow concept provides a basis for understanding consumer navigation behaviour (CNB) in online environments.

Although consumer researchers have explored the role of play in the consumption experience, it is believed that the concept of Flow in a hypermedia CME holds wider applicability and underlies many crucial components of the consumer's interaction with the firm and its offerings. Simply stated, Flow is the “process of optimal experience” preceded by a set of antecedent conditions necessary for the experience to be achieved and followed by a set of consequences that occurs as a result of the process. Flow in hypermedia is linked to the characteristics of hypertext. As stated earlier, hypertext suggests the concept of non-sequential writing of information that allows the user to connect information together by means of different paths or links. The information in a hypertext system is in the form of nodes and links. Hence, hypertext is a seamless sequence of information flow that allows branches and multiple paths to be selected by the reader. In other words, hypertext allows control by the reader and provides the linked arrangement of the information being presented. When hypertext is linked with machine interactivity and telepresence, it results in “Flow”. Flow concept in a hypermedia CME is defined as the state occurring during network navigation, which is (1) characterized by a seamless sequence of responses (hypertext) facilitated by machine interactivity and strength of telepresence, (2) intrinsically enjoyable, (3) accompanied by a loss of self-consciousness, and (4) self-reinforcing. Two primary antecedents must be present in sufficiently motivated users of a hypermedia CME for the Flow experience to occur. Consumers must focus their attention on the interaction, narrowing their focus of awareness so that irrelevant perceptions and thoughts are filtered out, and they must perceive a balance between their skills and the challenges of the interaction. “Skills” refer to the knowledge base of the consumers while accessing the Web. “Challenges” refer to the Web sites' potential of holding the consumer glued to them and thus, maximizing eyeball-contacts and repeat consumption behaviour.



The key consequences of the Flow experience for consumers are increased learning, exploratory and participatory behaviours, positive subjective experiences, and a perceived sense of control over their interactions in the hypermedia CME. When in the Flow state, irrelevant thoughts and perceptions are screened out and the consumer focuses entirely on the interaction. The Flow experience involves a merging of actions and awareness with intense concentration that there is little attention left to consider anything else. A consumer's action in the Flow state is experienced as a "unified flowing from one moment to the next, in which "he/she is in control 'of his/her actions, and there is a little distinction between self and environment, between stimulus and response, or between past, present and future", selfconsciousness disappears, the consumer's sense of time becomes distorted, and the resulting state of mind is extremely gratifying. Flow emerges as a concept in hypermedia CME having relationships with Web marketing, hypermedia and CNB. It supports hypertext development, distinguishes hypermedia from traditional media and interactive multimedia on the basis of telepresence, network navigation and machine interactivity; and leads to an immersion and extremely gratifying state, which is characterized by self-reinforcement and loss of self-consciousness. The Flow concept has important implications for Web marketers, designers and researchers. By exploring Web users' Flow experience provoked by Web activities, it then becomes possible to categorize the factors contributing to the occurrence of Flow. The knowledge obtained from the present study provides some basis for further exploration of this topic, and will justify the juxtaposition of the Web and the Flow concept as a powerful, timely and fruitful area of inquiry for both marketers and psychologists.

***Now answer these questions on the basis of reading the above passage.***

78. How do you define "Flow" in hypermedia CMEs?
  - (a) Flow is a multidisciplinary construct. During Flow, irrelevant thoughts and perceptions are screened out and the consumer focuses entirely on the interaction.
  - (b) Flow is a combination of peak performance and peak experience, and it is characterized as Perfect and Imperfect Flow, having relationships with Web marketing, hypermedia and CNB.
  - (c) Flow concept in a hypermedia CME is the state of playfulness occurring during network navigation, which is characterized by a seamless sequence of responses facilitated by machine interactivity and strength of telepresence, intrinsically enjoyable, accompanied by a loss of self-consciousness, and self-reinforcing.
  - (d) Both (a) and (b)
  - (e) All of a, b and c
79. What is the meaning of 'repeat consumption behaviour' in the above passage?
  - (a) the mediated perception of an environment in hypermedia CME'
  - (b) consuming a product again and again in mediated environments
  - (c) repeat visits to hypermedia CME
  - (d) All a, b and c
  - (e) None of the above
80. What is Hypermedia?
  - (a) It is a multimedia with features of audio, visual, graphics, text, images etc,
  - (b) It is a marriage of multimedia and hypertext.
  - (c) It is a marriage of multimedia and virtual reality.
  - (d) It is a 3-D environment with large text and graphics scattered all over,
  - (e) None of these.
81. Depending on the Flow concept literature as mentioned in the passage, what "High-Flow" segment and "Low-Flow" segment consumers?
  - (a) "High-Flow" segment consumers experience and achieve Flow during experiential activities while "low Flow" segment consumers achieve Flow during task-oriented activities.
  - (b) "High-Flow" segment consumers experience and achieve Flow during goal directed activities while "low Flow" segment consumers achieve Flow during task-oriented activities.
  - (c) "High-Flow" segment consumers experience and achieve Flow during academic activities while "low Flow" segment consumers achieve Flow during non academic activities.
  - (d) All A, B and C.
  - (e) None of these.
82. What is/are the factors on which Flow depends?
 

|                           |                  |
|---------------------------|------------------|
| (a) Telepresence          | (b) Hypertext    |
| (c) Machine interactivity | (d) Both A and C |
| (e) All A, B and C        |                  |

## Set – 6

**Passage I:** The trouble started on May 4, 2004, only days after Google's celebrated coming out party. Geico, the giant automobile insurer, filed a lawsuit against the search engine for trademark infringement. The insurer claimed that Google's advertising system unlawfully profited from trademarks that Geico owned. Since all of Google's revenue and growth was from advertising, the disclosure of the lawsuit appeared ominous. "We are, and may be in the future, subject to intellectual property rights claims, which are costly to defend, could require us to pay damages, and could limit our ability to use certain technologies," Google disclosed in a public filing outlining potential risks. Abroad, where Google had promising growth prospects, similar court challenges also arose. "A court in France held us liable for allowing advertisers to select certain trademarked terms as keywords," the company declared. "We have appealed this decision. We were also subject to two lawsuits in Germany on similar matters."

To make matters worse, it turned out that prior to its IPO filing, Google had eased its trademark policy in the U.S., allowing companies to place ads even if they were pegged to terms trademarked and owned by others. That was a significant shift, and one. Google warned could increase the risk of lawsuits against the company. It was also a practice that Yahoo, its search engine rival, did not permit. Google claimed it made the policy change to serve users, but some financial analysis said it appeared designed to pump profits before the IPO.

And there was more. Competition from Yahoo and Microsoft posed a greater challenge to Google following the disclosure about its mammoth profitability. With so much money at stake, the intensity of the competition would heat up. Such competition might be good for computer users searching the Internet, but Google said it posed additional risk for potential shareholders, "If Microsoft or Yahoo are successful in providing similar or better Web search results compared to ours or leverage their platforms to make their Web search services easier to access than ours, we could experience a significant decline in user traffic," the company disclosed. In addition, Google warned that its momentum seemed unsustainable due to competition and "the inevitable decline in growth rates as our revenues increase to a higher level." Then there was the question of Google's exclusive reliance on advertising, and one particular type of advertising, for all of its revenue. That was potentially quite problematic. If Yahoo or Microsoft gained ground on search, users could flock to their Web sites, and advertisers could follow. "The reduction in spending by; or loss of, advertisers could seriously harm our business," the company disclosed in its SEC filing. In the beginning, the firm earned all of its money from ads triggered by searches on Google.com. But now, most of its growth and half of its sales were coming primarily from the growing network of Web sites that displayed ads Google provided. This self-reinforcing network had a major stake in Google's successful future. It gave the search engine, operating in the manner of a television network providing ads and programming to network affiliates, a sustainable competitive advantage. But there was a dark side there too, because of the substantial revenue from a handful of Google partners, notably America Online and the search engine Ask Jeeves. If at any point they left Google and cut a deal with Microsoft or Yahoo, the lost revenue would be immense and difficult to replace. "If one or more of these key relationships is terminated or not renewed, and is not replaced with a comparable relationship, our business would be adversely affected," the company stated.

Google's small, nonintrusive text ads were a big hit. But like major television and cable networks, which were hurt by innovations that enabled users to tune out commercials, the company faced the risk that users could simply turn ads off if new technologies emerged

Going public also posed a potentially grave risk to Google's culture. Life at the Googleplex was informal. Larry and Sergey knew many people by their first names and still signed off on many hires. With rapid growth and an initial public offering, more traditional management and systems would have to be implemented. No more off-the-shelf software to track revenue on the cheap. Now it was time for audits by major accounting firms. As Google's head count and sales increased, keeping it running without destroying its culture was CEO Eric Schmidt's biggest worry.

Google, the noun that became a verb, had built a franchise and a strong brand name with global recognition based entirely on word of mouth. Nothing like it had been done before on this scale. The Internet certainly helped. But Google's profitability would erode if the company were forced to begin spending the customary sums of money on advertising and marketing to maintain the strength of its brand awareness. Marketing guru Peter Sealey said privately that the advice he gave Google to study consumer perception of the Google brand was rejected by the company and that they were unwilling to spend money on marketing.

***Now answer these questions on the basis of reading the above passage.***

83. Which of the following statement is true?
- (a) Google's growing popularity has been a threat to other players operating in that market segment like Yahoo and Ask Jeeves, as Google eroded their market share.

- (b) According to Google its decision to considerably relax its industrial design policy in the US was geared to satisfy its clients.
  - (c) One of the major challenges for Peter Sealey has been to expand the Google Empire while keeping its existing internal work culture intact.
  - (d) Google's business potential is likely to be threatened seriously if the capacity, accessibility and quality of the Web search offered by its competitors like Microsoft or Yahoo becomes superior than the same offered by it.
84. Which of the following Statement is false?
- (a) Google has been potentially vulnerable to external competition owing to its exclusive reliance on advertising for resource generation.
  - (b) By writing the "the noun that became a verb", the author indicates the growing popularity of the search engine.
  - (c) "Non-intrusive" in the current passage refers to the advertisement format that does not directly hamper or distract the flow of operation of the person working in the computer.
  - (d) The legal dispute between Google and the automobile giant Geico during May 2004 centered on the advertising system and the trademark policy adopted by the latter.
85. What conclusion can you form about „Altavista' from the passage?
- (a) It has been a partner of Google.
  - (b) It has been a Competitor of Google.
  - (c) It cannot be concluded from the passage.
  - (d) It was a partner of Google initially, but later emerged as a major competitor
86. Which of the following sentence is false?
- (a) Google has not been keen to undertake any major analysis on the popular impression about the Google brand.
  - (b) Google's resolution to provide the search engine and programming to collaborators like America Online ensured significant revenue for both sides involved.
  - (c) Google's perceived concern over Intellectual Property issues in the passage has been quoted from a confidential company report.
  - (d) With increase in the volume of Google's total annual revenue, it was anticipated by the management that the annual growth rate of their business may decline.

**Passage II:** Around the turn of the century; an interesting trend was slowly becoming prominent in retailing across the globe. Department stores were slowly becoming less and less popular with customers. Large department stores offered a wide range of product categories - from apparel, luggage, toys, crockery, to home furnishing - as well as owned and managed the stock of products they sold inside the store and from their warehouses. Industry analysts started questioning whether this could still be the ideal retail model, and whether the changing retail environment marked the end of large department stores as we knew them.

On one side there were the stores that focussed on a particular category - electronics, toys, women's wear or home appliances. Over the years, these had evolved into giant superstores and had become very popular with customers who went shopping for a particular product. On the other hand, there were discounters, hypermarkets and wholesale clubs that served the bargain-hunting customer very well. Department stores were squeezed in between and the new age shoppers found their ambience to be formal and boring. To keep pace with these trends, some department stores were steadily reinventing themselves. The most prominent among them was UK based Selfridges chain. In 2003, Selfridges launched a new store in Birmingham, England that completely reinvented the idea of the department store. Brands competed with each other within the store but there was no hierarchy of goods: watches competed with perfume, and luggage with fashion. In addition the store organised various shows, stunts and performances through the day and called it, 'shopping entertainment.' Similar stores had come up in various parts of Southeast Asia, Japan and Europe. For customers, these new-age department stores seemed like a mall, just that they didn't have the walls that separate the different stores within a mall.

While this trend was becoming more and more apparent abroad, within India too, certain consumer patterns were emerging. Our experience showed that a customer visiting a mall typically walks into four or five stores. That includes a large store and a few smaller brand showrooms. After that fatigue sets in and he or she is unwilling to walk into any more stores at the mall. So we asked ourselves, what would happen if we removed the walls between the different stores in a mall? In that case, a customer would be exposed to multiple brands at the same time, without the necessity of walking in and out of different stores. And along with shopping we could also provide her with other entertainment options.

Within the company itself there was a renewed confidence and an urge to play a larger role in shaping the modern retailing space in India. We had completed more than six years in retailing. With Big Bazaar we had tried and tested our skills at offering a wide range of categories while Pantaloons was firmly positioned in the lifestyle segment. We

could now create shopping and entertainment landmarks in the cities in which we had already established a strong presence. These three insights - the metamorphosis of department stores into developed markets; customer fatigue at the existing shopping malls in India; and the need to create destination malls in Indian cities – formed the genesis of the next format we started working on, Central. The objective was to create a retail format that was much larger and totally different from what India had seen till then. It would offer everything – from multiple brands for shopping, to restaurants, coffee shops, entertainment options and gaming zones - all under one roof. If we were able to deliver on these two fronts, we could attract customers from every part of the city and make it the city's prime shopping destination.

There were a couple of other issues that the Central model addressed quite well. Pantaloons outlets had limited space. We were positioning it as a fashion destination and the business model was based on selling mostly brands that we owned, or what are called private labels. However, with its increasing popularity; we were being approached by multiple foreign and Indian brands to stock these at Pantaloons. Central, being far bigger in size allowed us to open up a lot of space for other brands. However, unlike in any other mall, these brands didn't pay us rent. Instead the brands paid us a certain percentage of their sales in the mall as commission. Based on the performance of these brands, we could decide on which to keep and which to discard.

The first Central mall was launched in Bangalore in May 2004. Measuring 1,20,000 square feet, it was spread over six floors and housed over three hundred brands in categories like apparel, footwear, accessories, home furnishing, music and books. In addition we had coffee shops, food courts, a Food Bazaar, restaurants, pubs and discotheques. A customer could also book tickets for movies and concerts, book travel tickets and make bill payments.

What has primarily made Central the 'destination mall' for Bangalore is its location. It is located in the heart of the city, at M.G. Road, where once Hotel Victoria stood. Moreover, we added a lot of features to further establish it as the focal point of the city. The Central Square located outside the mall building has been made available for art exhibitions, cultural performances, shows and product launches. And in 2005, the vintage car rally was flagged off from the Central flag-point, which has since become the epicentre for many such events. Thus, Central captured in all its glory what we wanted a destination mall to be, and lived up to its tagline of „Shop, Eat, and Celebrate.' Soon after the launch of Bangalore Central, we opened the second Central in Hyderabad in November 2004. Once again it was located at the heart of the city on the Punjagutta Cross Road. Here, the roads connecting the city centre with Secunderabad, Jubilee Hills and the old part of the city; converge. It was more than double the size of Bangalore Central. Apart from over hundreds of brands to shop, it had food courts, restaurants, as well as a five-screen multiplex managed by PVR Cinemas. Much like the one in Bangalore, Hyderabad Central didn't take much time to become the nerve centre of the city. With an annual retail turnover of around Rs 200 crore it is presently among the largest retail destinations in the country.

***Now answer these questions on the basis of reading the above passage.***

87. Which of the following statement is true?
- (a) The Central mall in Hyderabad in 2004 occupies more than 2,40,000 square meter in area and currently considered as one of the largest retail destinations in the country with a generated annual retail turnover of around Rs.200 crore.
  - (b) It has been observed during the last decade that the hypermarkets are slowing, failing to retain consumers in competition with the department stores.
  - (c) The market analysis convinced the company referred in the text that the time is ripe to introduce now shopping and entertainment landmarks in cities, where they already enjoy some market presence.
  - (d) While the consumers were able to look for a certain category of products at length in the specialty stores, wholesale clubs allowed them to purchase a number of products at a cheap and negotiable rate.
88. Which of the following statement is false?
- (a) The recent consumer response towards department stores led to the quest for a new business Model which may replace it in the coming days.
  - (b) Since inauguration the Central Square outside the mall in Hyderabad has been used for various purposes so far including, art exhibitions, cultural shows, product launches etc.
  - (c) When the company mentioned in the passage decided to capitalize on the emerging changes in consumer mindset on the retail sales, they already had an experience of nearly six years of operating in this market segment.
  - (d) The changing structural framework of the new type of malls became very popular in various European and Southeast Asian countries, owing to their boundary-less arrangement of products, coupled with shopping entertainment options.
89. Which of the following terms has not been mentioned in the above passage?
- (a) Department Stores
  - (b) Hypermarkets

(c) Wholesale Clubs

(d) Super-speciality stores

90. Which of the following statement is true?

- (a) The firm discussed here allowed various foreign and Indian garment companies to display their products in their show room on the condition that they will pay them either some rent, or a predecided percentage of their sales as commission.
- (b) Before going for the Central venture, the firm already had the experience of offering a wide range of product categories through Big Bazaar and in specialized segments through Pantaloons.
- (c) The Central mall in Bangalore provided importance to both goods and services for business development; it displayed around two hundred brands in categories like garments, footwear, music, books etc. On one hand, and ensured eating and entertainment options, ticket-booking for movies and concerts, travel services and bill payments within its premises on the other.
- (d) The reasons behind the losing out of the specialty stores had been multifarious, covering the traditional and unexciting environment, steep price competition from other rivals, inflexibility in operation etc.

91. Which of the following statement is false?

- (a) In tune with the changing time, the new store created in Birmingham allowed brand competition within the store without explicit hierarchy of products, and organized various events to ensure lively amusement for the shoppers.
- (b) Since visiting different stores even within a mega shopping complex gets monotonous once the initial excitement is over, the exposure to multiple brands simultaneously with removal of the walls has been a consumer-friendly move.
- (c) The idea behind setting up a mega retail network was to make it city's unique shopping location by ensuring exposure to multiple brands on one hand, and by making it an excellent hang-out option through setting up of entertainment and nourishment options on the other.
- (d) The market analysis by the company described in the passage revealed that a representative buyer to a shopping centre goes to at the most four or five stores, selecting large or small showrooms randomly.

**Passage III:** In the early 1950s, a plague clouded the American landscape. A mysterious virus stalked the nation's youth like a silent, invisible killer. For generations, it had been devouring young lives. But in the previous three decades the number of its victims had increased dramatically. Those it did not kill, it left hopelessly paralyzed and deformed. Newspaper artists sometimes depicted the disease as a dragon. Its common name was infantile paralysis, or poliomyelitis, or simply polio.

Polio struck every summer, turning strong bodies into crumpled ones, leaving in its wake withered limbs in steel braces and straps. It was simply expected when the children returned to school each fall that a friend or classmate would have been lost to polio over the summer. Everyone knew a victim – if not in their own family, it was the boy down the street or one on the next street. By the early 1950s, some 50,000 cases per year were being reported, and 1952 alone saw 59,000 new cases.

But in April of 1955 a miracle occurred. It came in the form of an announcement that a vaccine had been discovered that could actually prevent polio. With completion of a series of research field tests, the news media hailed it as the most dramatic breakthrough in the history of medical research.

The hero of the day; the man who slew the polio dragon, was a shy young doctor named Jonas Salk. Stories of his heroic effort to perfect his vaccine filled the newspapers. In the months prior to final development of the vaccine, Salk had pushed himself to the limits of human endurance. Realizing he was close to a breakthrough, he worked seven days a week, often up to 20 or 30 hours at a time without sleep. He often skipped meals. The public lionized him for his efforts. But that was not the case among those in the scientific community. Behind the scenes, unknown to the public, Salk was being vilified by his peers. At one point some leading scientists even tried to stop distribution of his life-saving vaccine.

Salk's fellow scientists in biological research considered him an outsider intruding into their domain. In fact in order to acquire funds for his research, Salk had to go outside normal channels. When he did so, scientists accused him of being a publicity hound. The research establishment was especially jealous of Salk's relationship with Basil O'Connor, the man who supplied much of his funding. As president of the National Foundation for Infantile Paralysis, O'Connor held the purse strings to millions in research dollars. And he believed in Salk.

Basil O'Connor knew firsthand the devastating effects of the disease. His daughter had been stricken with polio. And when O'Connor was a young man, Franklin Roosevelt had been his best friend and law partner, long before becoming president of the United States. O'Connor had seen polio turn an athletic young Roosevelt into a man unable to stand without leg braces and walking sticks. In Jonas Salk, O'Connor found someone who shared his outright hatred for the disease.

Viewed in retrospect, one might understand the opposition of biological research scientists to Salk's methods. He made many transgressions against traditional research. For one thing, the very efficacy of his vaccine toppled one of the most universally accepted (though erroneous) tenets of orthodox virology – the notion that an active virus could not be checked by its own dead viral bodies. That was precisely the path Salk chose to develop his vaccine.

For decades traditional biologists had been waging what they considered a deliberate, correct, gentleman's fight against polio with efforts focused on treatment rather than prevention. By contrast, Salk fought the dragon like a man possessed, seeking a final cure. He had grown up on the fringes of poverty and developed an attitude more humanist than scientific, a man unwilling to abide senseless rules in the face of a crisis. He flailed against the disease like a punch-drunk street fighter - and he landed a knockout blow. Finally, his success proved the greatest transgression of all against his fellow scientists. By the 1950s, researching polio was a very big business, and overnight, Salk made further efforts redundant. It was unheard of that an outsider, working independently; could accomplish what the nation's top scientists with their great laboratories and countless millions of dollars, could not. They expressed their bitterness in rather petty ways, even refusing to accept Salk into the National Academy of Science. The reason? Salk, they contended, was not really a scientist- only a technician.

The public never knew the depths of his colleagues' resentment. It was almost a decade after his discovery before Salk himself would even discuss it. "The worst tragedy that could have befallen me was my success," he told an interviewer. "I knew right away that I was through, that I would be cast out." But he was not through. With the polio dragon defeated, he launched a campaign to raise funds to construct the Salk Institute for Biological Studies at Torrey Pines, California. He worked there, surrounded by bright, young scientists until his death at age eighty. Salk later became obsessed with finding a cure for the human immunodeficiency virus (HIV) that causes AIDS. Almost until the day he died, he was trying to catch lightning in a test tube one last time. Perhaps a man is allotted only one miracle in his lifetime.

Today, research scientists work in the laboratories Jonas Salk built, searching for new weapons in the fight against dragons that defy destruction: cancer, AIDS, Alzheimer's, cerebral palsy, multiple sclerosis, and Parkinson's. Among those scientists at Torrey Pines, waging gentlemanly wars against the microscopic enemies of man, perhaps a new maverick will emerge - a stubborn street fighter who will defeat the odds and capture the lightning that eluded Jonas Salk.

**Now answer these questions on the basis of reading the above passage.**

92. Which of the following statement is true?
- (a) For a long time the efforts made by traditional biologists in the battle against polio had been a combination of finding cure for the polio patients as well as preventing the newer occurrences.
  - (b) Within three years from the menace of polio reaching a new peak, the antidote for the deadly disease was discovered by a relatively lesser known person.
  - (c) Basil O'Connor had been a good friend of Theodore Roosevelt and his law Partner.
  - (d) The scientists at Salk Institute for Biological Studies are currently doing research to invent medicines to ensure permanent cures for diseases like AIDS, cerebral palsy, multiple sclerosis etc.
93. Which of the following statement is false?
- (a) A major proportion of the funds required for the research by Dr. Salk came from National Foundation for Infantile Paralysis; whose president Basil O'Connor ensured the requisite amount for him.
  - (b) The extent of the resentment of the colleagues' of Dr. Salk over his achievement was known to the people almost thirty years after the invention of the vaccine against the disease.
  - (c) The top scientists of the country did not favour the entry of Dr. Salk into National Academy of Science on the ground of his lack of professional qualification with respect to medical and biological science.
  - (d) The driving reason behind the success of Dr. Salk was the fact that he did not accept the framework developed by traditional virology research as foolproof, which was a key factor behind his success.
94. Match the Following:
- | List I |              | List II |              |
|--------|--------------|---------|--------------|
| i      | Salk         | a       | Dragon       |
| ii     | Polio        | b       | Breakthrough |
| iii    | Field tests  | c       | Torrey Pines |
| iv     | HIV Research | d       | Vilified     |
- (a) ii-c, iii-b, iv-a  
(b) i-c, iii-c, iv-a  
(c) i-d, ii-a, iii-b  
(d) ii-a, iii-c, iv-b

## Set – 7

**Passage I:** The world renowned management guru and the originator of the concept of core competence, C.K. Prahalad, explains that the concept was born when the management world was flooded with improvement ideas arising from the TQM genre and Reengineering. What Prahalad and Gary Hamel argue is that while these measures may lead to better or improved management, the quest for competitiveness has to primarily come from different strategies to be pursued.

They call this the strategic intent. How are these strategies to be formed?

A distinction has to be drawn between products and competencies. While a product is the resultant of various inputs that are organised in an efficient manner, competencies are grown from within. They cannot be just organised but will have to be built over a period of time. While products primarily require facilities, competencies are a combination of people with the requisite know-how acquisition. Thus, competitiveness born out of product superiority can easily be eroded when competitors improve their products. On the other hand, competitiveness born out of ingrained competencies can stay longer.

The picture before and after the Second World War is proof of the above concept. Even though the physical facilities were all devastated, because of basic competencies, the people of Germany and Japan could rebuild the economy in no time. The wheel has come a full circle by the end of the century when they are on the top again! During the 80s, Canon and Honda grew enormously compared to Xerox and Chrysler. Through the adoption of the improvement method competitors quickly reach comparable standards. What then can still provide the competitive edge? This is where the advantage is to be generated through management's ability to consolidate technologies and production skills into competencies that enable individual businesses to seize quickly the changing opportunities.

Core competencies, according to Prahalad, are the collective learning in the organisation, especially how to co-ordinate diverse production skills and integrate multiple streams of technologies. Often, there is difficulty in identifying what is a company's core competence. Of course, what it is not can perhaps be more easily perceived. It is not merely vertically integrating the business, thereby making everything under one roof: It is not merely using common plant or services facility or sales force. Hamel and Prahalad suggest 3 tests. (1) Core competence provides potential access to a wide variety of markets; (2) it should make a significant contribution to the perceived customer benefits of the end product and (3) it should be difficult for competitors to imitate. It has been estimated that few companies can build world leadership in more than 5 or 6 fundamental competencies. In the Indian scene, it is easy to see that companies like Sundarani Fasteners,

Reliance and Bajaj Auto which have figured in the Asia's top 20 companies list have indeed built their fortunes based on their core competencies. But the picture is not all that clear with regard to other. Is it the reason why they are not competitive globally? The answer is not all that easy. A criticism that is levelled is that the Indian business houses are far too diversified and not focused. The counter-point to the Prahaladian doctrine has come from Prof. Palepu of the Harvard Business School who says that diversification is not strategically incorrect in this era of core competence. He argues that core competence is a Western concept and that Asia's large business groups can nurture non-conventional competencies. He says that diversification in a group can be combined with focus in a company. His main contention is that any organisation is a function of the markets around it. Since markets always don't work in developing economies like in the Western world, institutional mechanisms do not exist on their own and this is precisely provided by large, diversified business groups. The five institutional elements identified are (1) the market in which a company sells its goods and services to its consumers; (2) the market in which it gets talent into its companies; (3) the market where it raises its financial resources; (4) the market for contracts or the legal system which binds contracts or the legal system which binds contracts and (5) the degree of government intervention. According to Palepu, the big business groups actually create these institutions as their core competencies.

More often these are intangible and are expensive to build and can only be attempted by large business houses. However, he also mentions that this institution building will take at least 2 or 3 decades after which the core competency concept may become more applicable.

When we consider the above concept, it fits in very well with the present day need of the tremendous infrastructure problems which the government by itself is just unable to cope with. The idea of large business houses entering into this infrastructure area is considered to be a necessary one, though it may run completely contrary to the idea of core competencies. It would appear that it is not all that easy for Indian companies to merely follow the concept of core competence. A new formula has to be hammered into shape as to what core competencies to identify and develop and what institutional mechanisms are to be evolved. This will indeed be the turning point. Some examples do exist in this context from the Asian Tigers, who have not been studied in as great a depth as Western corporations. We are indeed at cross roads and the turning may well be a truly Indian solution to myriad Indian problems.

95. What is strategic intent, according to the passage?
- TQM genre was responsible for the birth of the concept of core competence
  - The measures may lead to better or improved management
  - Different strategies have to be followed to reach the quest for competitiveness
  - Re-engineering is also the reason for the concept of core competence
96. What, according to the passage, is the difference between product and competencies?
- products are technological but competencies depends on people
  - competencies have to be shaped and developed but products have to be made
  - products are efficient use of resources, but competencies are human resources and know how
  - products and competencies are the same, only the approach is different
97. What is the central idea of the passage?
- An explanation of core competence
  - Coping with complex managerial challenges
  - How to apply core competence to Indian industry
  - Trends in modern management thought
98. The proof of core competence after the Second World War is that
- the Germans and the Japanese rebuilt their economy though the physical facilities were all destroyed and they are on the top again
  - Canon and Honda grew enormously compared to Xerox and Chrysler
  - many Japanese companies became world leaders
  - technologies were consolidated into competencies to take advantage of changing opportunities
99. Which of the following are the evaluation tests for core competence?
- opening up of access to a wide variety of markets
  - significant contribution to customer benefits of the end product
  - difficulty in being imitated
  - that no company is able to build global leadership in more than 5 or 6 fundamental competencies
- I, II and III
  - II and III
  - II and IV
  - I, II and III
100. What is the title for the passage?
- Prahalad and Gary Hamel's New Creed
  - Identifying and developing core competencies
  - Infrastructure Development and Core Competence
  - The Prahaladian doctrine
101. Palepu of Harvard Business School:
- agrees with the concept of core competence
  - does not agree with the concept of core competence
  - is indifferent to the concept of core competence
  - difficult to say
102. The institutional elements according to Prof. Palepu are
- selling and service market
  - market for spotting talent for their companies
  - financial resource market
  - market for contracts and legal system and the degree of government intervention
- I and II
  - II and III
  - II and IV
  - I, II and III

**Passage II:** On a personal level, winning doesn't mean the other guy has to lose. As former P&G brand manager Bruce Miller put in, "It's not a zero-sum game. It's more like golf than tennis, you are playing against yourself and the course, not the guy across the net or in the next office. Play your best game and, if it's good enough, you'll be a winner. You might not achieve the specific goal you have set, but the company is big enough and flexible enough to move you up and onward in a way that suits your talents. That's winning." Miller remembers the story of an assistant brand manager who, by his own account, was achieving great things and looked as if he had the world by the tail, "At about the time his "class" was ready to go out on sales training, he had a closed- door meeting with his boss. His peers assumed he was the first to get the nod. It turned out his performance had all along been more flash than substance, and the meeting with his boss was to discuss other career alternatives inside or outside the company.



Miller is convinced that the moral of the story is that winning is all about your own performance and not about keeping up with what the other guy seems to be doing.

Former CEO ED Artzt equates winning with professionalism: It's mastery of the fundamentals. And that's what you must do to win in management. You must master the fundamentals of the business you're in, the functions you perform, and the process of managing people. If you don't do that, you'll eventually become a journey man or journey woman, and the brilliance you once had will surely tarnish. Mastering the fundamentals of any profession, be it in the arts, sports, or business, requires great sacrifice, endless repetition, and a constant search for the best way to do things. A professional in search of mastery brings an attitude to his or her work that no sacrifice is too great and no experience or grunt work is too menial if it helps achieve mastery of the fundamentals. It all begins with attitude, striving to attain professionalism and embracing winning as a way of life. If you want to become a winning manager, I urge you to embrace that attitude with all your might.

**Now answer these questions on the basis of reading the above passage.**

103. What does Miller mean when he says that winning is not a zero sum game?
- (a) it does not mean that the other guy has to lose
  - (b) you are playing against yourself
  - (c) it's more like golf than tennis
  - (d) the company is big enough to move you up
104. By "more flash than substance," the author means:
- (a) the achievement was temporary, not lasting
  - (b) the achievement was more a matter of chance
  - (c) the manager was fooling himself
  - (d) none of the above
105. A journeyman or journey woman:
- I. is not a master of fundamentals
  - II. is just passing time
  - III. is not brilliant
- (a) I and II                      (b) I, II and III                      (c) I and III                      (d) II and III
106. The author feels that:
- (a) mastering fundamentals is essential to win
  - (b) mastering fundamentals requires great sacrifice
  - (c) winning is not a zero sum game
  - (d) none of the above
107. The best title for the passage could be:
- (a) Winning
  - (b) Winning and Professionalism
  - (c) Getting a Winner's Attitude
  - (d) Mastering Fundamentals is Important
108. The author is most likely to be a:
- (a) management consultant
  - (b) newspaper reporter
  - (c) writer of self help books
  - (d) career counsellor

**Passage III:** It sounds pretty obvious: life is all a game. Charles Lamb (1775-1834) put it rather elegantly: "Man is a gaming animal. He must always be trying to get the better in something or other." What John Harsanyi and other economists did was to apply mathematical Logic to this human urge and make game theory, as it is called, part of the ir tool kit. At its humblest level, game theory is useful in saving the players from going mad. In devising a strategy you know that your rival may know what you are planning, and he knows that you know he knows, and soon.... even skilled chessplayers can feel mentally wounded.

In chess and comparable real-life games, each side has basic information about the other. The problem of Charles Lamb's gaming animals is that they usually have imperfect knowledge about their opponents. They guessed, or relied on "intuition" or, as Napoleon said of his favorite generals, they were lucky. Until quite recent items, this was the way countries and great companies dealt with their rivals. Mr. Harsanyi's contribution to game theory was to show that

such games need not be played in a fog, or at least not much. It was possible to analyze such games and provide guidance about the probable moves and their outcomes. This advanced game theory was employed, at least by the Americans, in their negotiations with the Soviet Union on arms control. Kennedy and Khrushchev used game theory in their tussle over Cuban missiles in 1962.

Game theory is widely used in commerce, as happened this year when, with great success, the British government sold licenses for mobile phone services in an auction designed by an Oxford economist. Paul Klemmer. Some economists are watching with fascination the contest between the European Central Bank and the currency market over the future of the Europe, which has at least the look of an exercise in game theory. A Dutch team of economists applied the theory to international football and concluded that a bad team playing at home is more likely to score than a good one playing away. One effect of game theory is to make economists seem quite human.

As often happens when an idea becomes fashionable, there has been some argument about who first thought to game theory. Mr. Harsanyi, who shared a Nobel Prize in 1994 with two other economists in the same field, John Nash and Reinhardt Selten, was happy to acknowledge that game theory had been around in some form for a long time. Players of poker, and of course chess, had been using game theory without calling it that. Philosophy has a claim: it seeks to rationalize the behaviour of people with conflicting interests. As a young man in Budapest, Mr. Harsanyi had studied philosophy and mathematics and, to please his parents who ran a pharmacy, he added chemistry. What triggered his interest in game theory appears to have been the work of John von Neumann and Oskar Morgenstern, who in 1944 published a book entitled

"The Theory of Games and Economic Behaviour". Von Neumann was an American mathematician who, by coincidence, had also been born in Hungary and had attended the same school as Mr. Harsanyi. He and Morgenstern may have been the first to show how the philosophical idea of rational behaviour could be applied to economics. They did not develop the idea.

In his short life, von Neumann especially had much other interest, including work on quantum theory and the design of the first electronic computers. In paper after paper, Mr. Harsanyi and his colleagues took the theory further. It is still being polished. The philosopher in John Harsanyi saw in game theory means of improving the human condition. He promoted the idea that the rightness or wrongness of an action depended on its consequences. An ethical theory known as utilitarianism. The connection between game theory and ethics is a complex one. His book on this theme, *Essays on Ethics. Social Behaviour and Scientific Explanation*, is a hard read, just as game theory itself demands lots of tricky mathematics. No one would blame you for sticking to Charles Lamb.

***Now answer these questions on the basis of reading the above passage.***

109. What is the author meaning to convey when he says, "even skilled chess-players can feel mentally wounded"?
  - (a) it saves the players from going mad
  - (b) the mathematical logic of the game theory leaves even skilled players wounded
  - (c) that the theory is very complicated
  - (d) chess players find the theory hard to comprehend
110. The author feels that prior to game theory, companies and countries:
  - (a) relied on guess work when dealing with each other
  - (b) relied on luck rather than scientific analysis
  - (c) made imperfect decisions
  - (d) had no idea how to deal with each other
111. The main contribution of Mr. Harsanyi to game theory is:
  - (a) it made economists seem quite human
  - (b) games need not be played in fog now
  - (c) it provided guidance about the probable moves of opponents
  - (d) it was employed by Americans in dealing with the Soviet Union.
112. Why does the author say that one effect of the game theory is to make economists seem quite human?
  - (a) because complicated theory could now be applied to real life situations
  - (b) because game theory was used in diverse fields like football and politics
  - (c) because it brought economics closer to the masses
  - (d) because it was a way of adding human element to complicated theories
113. How did game theory originate?

- (a) from the works of Harsanyi
- (b) from John Nash and Reinhard Selten
- (c) from John Von Neumann and Oskar Morgenstern
- (d) from games like chess and poker

114. The passage is a/an:

- (a) review of a book written by Mr. Harsanyi
- (b) assessment of the work of Mr. Harsanyi
- (c) summation of the game theory
- (d) explanation of the game theory

## Set – 8

**Passage I:** Water plays a versatile role in the functioning of the biosphere. The water cycle has two distinct branches – the atmospheric branch and the terrestrial branch. In the atmosphere, water exists mainly in gaseous form. On the earth, liquid forms and solid forms (ice/snow) predominate.

Water is important to the biosphere in that it is from water that the biosphere draws its most, abundant element, hydrogen. Hydrogen in the form of carbohydrates constitutes a very important source of energy for all living things. Although we have a plentiful supply of water in the oceans, it is not of direct use to use. We have to depend upon a small stock of water - less than 1% - contained in our rivers and freshwater lakes and in the subsoil. Even this small proportion can cause havoc to life if it is not properly managed: the reference here is to floods.

While relief measures are undoubtedly important, attention has to be focused on long-term flood control measures. In the past, we had constructed flood moderation reservoirs across catchment's areas of rivers and built 19,260 19,260 km of embankments and 27,850 27,850 km length of drainage channels. Besides 18,900 18,900 villages have been raised above the flood level up to March 1997 1997.

The fact is that long-term flood control measures, to be effective, should include both traditional methods and a forestation measures. The intensity of floods may be reduced by keeping the drainage channels clear and removing the accumulated silt from reservoirs and riverbeds. In fact, the dams built have trapped silt coming from the hills and prevented its large accumulation in riverbeds downstream. Hence the new emphasis on building more dams in the northern rivers should be welcomed. The embankments also need to be reinforced. In many places, they are just made of mud and sand and easily breached by a little gush of water. Other improvements should be in the regulation of water discharge from filled reservoirs and in the flood forecasting system. Even the present warning system, though inadequate, has helped to save many valuable lives and property. Since the states have been lethargic in implementing flood control schemes and since most rivers flow through many states, it would be better if flood control is handled by the Centre. The mighty Himalayan rivers are unlikely to be tamed unless we have a basic understanding as to how floods originate. Since 1947, Indian and foreign scientists have been repeatedly emphasising that the volume of water in the Himalayan rivers in the monsoons is the combined effect of rainfall, snowmelt and glacier discharges. Even the first expert committee set up by Nehru had opined that a serious study of the snow melt and glacier discharges are essential for avoiding flood disasters in the north. But efforts in this direction during the last 50 years have been very inadequate. Now that satellite pictures are available detailing the snow cover in the Himalayas over large areas it would do well to initiate measures to obtain the relevant data from such pictures. Field studies in the Himalayan region would also help flood control measures.

**Now answer these questions on the basis of reading the above passage.**

115. Which of the following, according to the passage, is a new non-traditional method of flood control?

- (a) Construction of flood moderation reservoirs across catchment areas of rivers.
- (b) Building embankments
- (c) Laying drainage channels
- (d) Planting more area with trees

116. The author speaks approvingly of all of the following except:

- (a) Afforestation measures
- (b) The last five decades' efforts at studying the Himalayan environment.
- (c) Emphasis On Building Dams
- (d) Inadequate flood warning system

117. The author welcomes building dams in the northern rivers because they:

- (a) Prevent trapping the silt coming from in hills

- (b) Store water for power generation
  - (c) Store water for irrigation
  - (d) Store water for navigation
118. The author's attitude is  
 (a) Cynical                      (b) Critical                      (c) Constructive                      (d) Conservative
119. The author seems to favour:  
 i. Traditional methods  
 ii. Afforestation  
 iii. Soil conservation measures  
 (a) I only                      (b) II only                      (c) III only                      (d) I & II only
120. Which of the following statements is/are definitely "TRUE in the context of the passage?"  
 i. A significant proportion of water on the earth is not of direct use to us.  
 ii. Water from rainfall, glaciers and snowmelt does not pose any threat to life and property.  
 iii. Water exists in atmosphere in the same state as is available on the earth.  
 (a) I only                      (b) II only                      (c) III only                      (d) I & II only
121. The difficulty in controlling Himalayan rivers is:  
 (a) Inadequate number of dams  
 (b) Inadequate number of reservoirs in catchment areas of rivers  
 (c) Inadequate length of drainage channels  
 (d) Lack of knowledge of snow melt and glacier discharges
122. Which of the following is a new suggestion of the author?  
 (a) Water discharge should be regulated  
 (b) Drainage channels should be cleared up  
 (c) The reservoirs built across the catchment areas of rivers should be desilted  
 (d) A flood forecasting system should be established
123. A deficiency in the flood control measures contributing to the intensity of floods is the:  
 (a) Clearing up of the drainage channels  
 (b) Desilting of reservoirs built across the catchment areas of rivers  
 (c) Desilting of river beds  
 (d) Embankments are weak
124. According to the passage, flood problem arises because:  
 (a) Afforestation and soil conservation measures have not been taken  
 (b) Reservoirs across catchment areas of rivers have not been built  
 (c) Embankments have not been built  
 (d) Drainage channels have not been laid

**Passage II:** Every lover of words knows that these little symbolic units of meaning can be as contradictory as subatomic particles sometimes are. This may well be nature's quixotic way of laughing at our desperate need to explain everything. It gives us a full stop, but watches helplessly, as we expand it into three dots and continue to search.

Although the measurement of the velocity of subatomic particles precludes the measurement to their position and vice versa, it hasn't stopped nuclear physicists from trying from searching, from attempting to pin down, to explain. And it is important. In a book on quantum physics called *In Search of Schrodinger's Cat*, John Gribbin says something very fascinating. If a mythical god with a magical pair of infinitesimally small pliers started the task of removing one atom from a molecule of hydrogen (if I remember correctly) every second from the time of the Big Bang today, it would take another million years for him or her to complete the task. Phew! But it is still important to try. Why? If everything is so small and the now proved quantum world is essentially indefinable, why do we go on trying to define? Because we must. It is as important to be rigorous and empirical as to accept the indefinable, Lest we forget, it is through absorption in the act of definition that we first encountered the indefinable. And it is still found there more easily than anywhere else.

But for the effort to define, how would find the indefinable? But for the setting of limits, would the notion of the limitless have ever arisen? Didn't William Blake once remind us that we never know what is enough; unless we have known what is more than enough.

So, when we analyse words, they are paradoxical, as anything self-referential is. whether it is the language of mathematics or the language of words, self-reference engenders paradox. But one wonders why this is a cause of concern for some people, who would prefer no shades of grey. Words are very close to what Planck called “quanta” though they are not literally packets of meaning; they are the paradoxical verbal equivalent, “receptacles of meaning”. Little drawers if you like, into which we can insert fresh meanings that expand, limit or even contradict the accepted meaning of the word or phrase.

When we say, “I’ll believe you!” for instance, we means the exact opposite. As, indeed, when we say something is “bad” in Black American language. because it means “good”. The original meaning of the word is like a reference point on a matrix. Good, if we use. Its definition as a working hypothesis. But very dangerous, if we take it as full and final, irrevocable statement of what it sets out to describe. Why, one may ask, give the world a meaning at all, if accepting it is suspect? And why embark on the act of definition at all if the result of the definition is insignificant? Like many wonderful and rewarding things in this mysterious world, It is not either/or but and/plus. It is like asking why we learnt to crawl, if all we are going to do is unlearning it to walk? And further, when on occasion, we are required to crawl in later life are we regressing?

Learning is a process, not a thing. If we must look at it as a thing we must look at it as lying-sittingstanding-crawling-walking-running. To define words, and define them exactly, is very important at the outset. When one is learning a of

language and even through the process of getting language and even through the process of getting familiar with it, definitions and boundaries are crucial, just as following a broad road to a place is critical before we know our way there. Once we do the rules aren’t important; once we have found a dozen shorter or pleasanter ways to the place, the highway may be of little use to us.

Once we have a certain command of the language, however, rules are meant to be broken. Particularly if we are riding the crazy roller coaster of the English language. It is then what we thought was a packet turns out to be a receptacle. In the clearer light of day, when there is less confusion and obscurity, what appeared to be a serpent in the dusty light, is now quite clearly rope.

In Alice Wonderland, Humpty Dumpty says it quite brilliantly.

“I don’t know what you mean by glory’,

“Alice said Humpty Dumpty smiled contemptuously.

“Of course you don’t—till I tell you. I meant there’s a nice knock-down argument for you!”

“But ‘glory’ doesn’t mean a nice knock-down argument’,” Alice objected.

“When I use a word,” Humpty Dumpty said, in a rather sorrowful tone, “it means just what I choose it to mean — neither more nor less.”

“The question is,” said Alice, “whether you can make words mean so many different things.”

“The question is,” said Humpty Dumpty,

“which is to be the master — that’s all.”

Be that as it may, a word in your ear before the words stop. Can you ever have nice knock-down argument?

***Now answer these questions on the basis of reading the above passage.***

125. According to the passage
  - (a) Anything delightful is paradoxical.
  - (b) Anything self-referential is paradoxical.
  - (c) Anything in shades of grey is paradoxical
  - (d) Anything in a rich and fertile ground is paradoxical
126. From the passage it can be inferred that:
  - (a) To understand a system, we should investigate within its boundaries.
  - (b) To understand a system, we should investigate beyond its boundaries.
  - (c) To understand a system, we should be rigorous and empirical.
  - (d) To understand a system, we should investigate both within .and beyond its boundaries.
127. According to Humpty Dumpty:
  - (a) Alice does not know what ‘glory’ means.
  - (b) He is Alice’s master.
  - (c) He imparts to a word the meaning he intends.
  - (d) His words are ambiguous.
128. According to the passage:

- (a) When some people say 'bad', they mean the opposite.
- (b) God will complete the removal of all atoms from the hydrogen molecule in a million years.
- (c) One can simultaneously measure both the velocity and position of sub-atomic particles.
- (d) Planck called words 'quanta'

**Passage III:** If western civilisation is in a state of permanent crisis, it is not far fetched to suggest that there may be something wrong with its education. No civilisation, I am sure, has ever devoted more energy and resources to organised education, and if we believe in nothing else, we certainly believe that education is, or should be, the key to everything. In fact, the belief in education is so strong that we treat it as the residual legatee of all our problems. If the nuclear age brings new danger; if the advance of genetic engineering opens the doors to new abuses; if commercialism brings new temptations; the answer must be more and better education. The modern way of life is becoming ever more complex: this means that everybody must become more highly educated. 'By 1984', it was said recently, 'it will be desirable that the most ordinary of men is not embarrassed by the use of a logarithm table, the elementary concepts of the calculus, and by the definitions and uses of such words as electron, coulomb, and volt. He should further have become able not only to handle a pen, pencil, and ruler but also a magnetic tape, valve, and transistor. The improvement of communications between individuals and groups depends on it.' Most of all, it appears, the international situation calls for prodigious educational efforts. The classical statement on this point was delivered by Sir Charles Snow in his 'Rede Lecture' some years ago: To say that we must educate ourselves or perish, is a little more melodramatic than the facts warrant. To say we have to educate ourselves or watch a steep decline in our lifetime, is about right. According to Lord Snow, the Russians are apparently doing much better than anyone else and will 'have a clear edge', 'unless and until the Americans and we educate ourselves both sensibly and imaginatively'.

Lord Snow it will be recalled, talked about 'The Two Cultures and the Scientific Revolution' and expressed his concern that 'the intellectual life of the whole of western society is increasingly being split into two polar groups ..... at one pole we have the literary intellectuals ..... at the other, the Scientists.' He deplores the 'gulf of mutual incomprehension' between these two groups and wants it bridged. It is quite clear how he thinks this bridging operation is to be done: the aims of his educational policy would be. first, to get as many 'alpha-plus scientists as the country can throw up'; second, to train 'a much larger stratum of alpha professionals' to do the supporting research, high class design and development; third, to train 'thousands upon thousands' of other scientists and engineers; and finally, to train 'politicians, administrators and the entire community, who know of enough science to have a sense of what the scientists are talking about'. If this fourth and last group can at least be educated enough to 'have sense' of what the real people, the scientists and engineers, are talking about, so Lord Snow seems to suggest, the gulf of mutual incomprehension between the 'Two Cultures' may be bridged.

These ideas on education, which are by no means unrepresentative of our times, leave one within the uncomfortable feeling that ordinary people, including politicians, administrators, and so forth, are really not much use; they have failed to make the grade: but, at least, they should be educated enough to have a sense of what is going on, and to know what the scientists mean when they talk, to quote Lord Snow's example about the Second Law of Thermodynamics. It is an uncomfortable feeling, because the scientists never tire of telling us that the fruits of their labours are 'neutral': whether they enrich humanity or destroy it depends on how they are used. And who is to decide how they are used? There is nothing in the training of scientists and engineers to enable them to take such decisions, or else, what becomes of the neutrality of science?

If so much reliance is today being placed in the power of education to enable ordinary people to cope with the problems thrown up by scientific and technological progress, then there must be something more to education than Lord Snow suggests. Science and engineering produce 'know-how'; is one more a culture than a piano is music, can education help us to finish the sentence, to turn the potentiality into a reality to the benefit of man? To do so, the task of education would be, first and foremost, the transmission of ideas of value of what to do with our lives. There is no doubt also the need to transmit know-how but this must take second place, for it is obviously somewhat foolhardy to put great powers into the hands of people without making sure that they have a reasonable idea of what to do with them. At present, there can be little doubt that the whole of mankind is in mortal danger, not because we are short of scientific and technological know-how, but because we tend to use it destructively, without wisdom. More education can help us only if it produces more wisdom.

The essence of education, I suggest, is the transmission of values, but values do not help us to pick our way through life unless they have become our own, a part, so to say, of our mental make-up. This means that they are more than mere formulae or dogmatic assertions: that we think and feel with them, that they are the very instruments through which we like to interpret, and experience the world. When we think, we do not just think: we think with ideas. Our mind is not a blank, a tabula rasa. When we begin to think we can do so only because our mind is already filled with all sorts of ideas with which to think. All through our youth and adolescence, before the conscious and critical mind begins to act as a sort of censor and guardian at the threshold, ideas seep into our mind, vast hosts and multitudes of them. These years are, one might say, our Dark Ages during which we are nothing but inheritors; it is only in later

years that we can gradually learn to sort out our inheritance. First of all, there is language. Each word is an idea. If the language which seeps into us during our Dark Ages is English, our mind is thereby furnished by a set of ideas which is significantly different from the set represented by Chinese, Russian, German, or even American. Next to word, there are the rules of putting them together: grammar, another bundle of ideas, the study of which has fascinated some modern philosophers to such an extent that they thought they could reduce the whole of philosophy to a study of grammar.

All philosophers and others have always paid a great deal of attention to ideas seen as the result of thought and observation; but in modern times all too little attention has been paid to the study of the ideas which form the very instruments by which thought and observation proceed. On the basis of experience and conscious thought, small ideas may easily be dislodged, but when it comes to bigger, more universal, or more subtle ideas it may not be so easy to change them. Indeed, it is often difficult to become aware of them, as they are the instruments and not the results of our thinking, just as you can see what is outside you, but cannot easily see that with which you see, the eye itself. And even when one has become aware, it is often impossible to judge them on the basis on ordinary experience. We often notice the existence of more or less fixed ideas in other people's minds — ideas with which they think without being aware of doing so. We then call them prejudices, which is logically quite correct because they have merely seeped into the mind and are in no way the result of Judgement. But the word prejudice is generally applied to ideas that are patently erroneous. Recognisable as such by anyone except the prejudiced man, most of the ideas with which we think are not of that kind at all. To some of them, like those incorporated in words and grammar, the notions of truth or error cannot even be applied, others are quite definitely not prejudices but the result of a Judgement; others again are tacit assumptions or presuppositions which may be very difficult to recognise. I say, therefore, that we think with or through ideas and that what we call thinking is generally the application of preexisting ideas to a given situation or set of facts. When we think about, say the political situation, we apply to that situation our political ideas, more or less systematically, and attempt to make the situation 'intelligible' to ourselves by means of these ideas. Similarly everywhere else. Some of the ideas are ideas of value, that is to say, we evaluate the situation in the light of our value-ideas. The way in which we experience and interpret the world obviously depends very much indeed on kind of ideas that fill our minds. If they are mainly small, weak, superficial, and incoherent, life will appear insipid, uninteresting, petty and chaotic. It is difficult to bear the resultant feeling of emptiness, and the vacuum of our minds may only too easily be filled by some big, fantastic notion — political or otherwise — which suddenly seem to illumine everything and to give meaning and purpose to our existence. It needs no emphasis that herein lies one of the great danger of our time.

When people ask for education they normally mean something more than mere training, something more than mere knowledge of facts, and something more than a mere diversion. May be they cannot themselves formulate precisely what they are looking for; but I think what they are really looking for is ideas that could make the world, and their own lives, intelligible to them. When a thing is intelligible you have a sense of participation; when a thing is unintelligible you have a sense of estrangement. 'Well, I don't know,' you hear people say, as an impotent protest against the unintelligibility of the world as they meet it. If the mind cannot bring to the world a set — or, shall we say, a tool-box — of powerful ideas, the world must appear to it as a chaos, a mass of unrelated phenomena, of meaningless events. Such a man is like a person in a strange land without any meaning to him; nothing can hold his vital interest; he has no means of making anything intelligible to himself.

***Now answer these questions on the basis of reading the above passage.***

129. The writer seems to criticise the belief that:
- (a) education gives rise to further complexities as the civilisation progresses.
  - (b) all new problems and complexities can be tackled and solved by more and better education.
  - (c) people need to learn more in order to earn more.
  - (d) none of the above.
130. What, according to the author, would be the definition of 'prejudice'?
- (a) ideas that help people to identify with new situations.
  - (b) fixed ideas with which people think without being aware of doing so.
  - (c) ideas that people cull from experience in order to judge a situation.
  - (d) fixed ideas that see a person through the trials and tribulations of life.
131. According to Lord Snow, which of the following groups needs to be educated enough to at least understand the works of scientists and engineers?
- (a) politicians, administrators, and the entire community.,
  - (b) politicians and the literary intellectuals.
  - (c) politicians and the layman.
  - (d) all of the above.

132. In the passage, the writer questions:
- (a) the neutrality of science.
  - (b) scientists' stand on the neutrality of science.
  - (c) scientists' stand on the neutrality of their labours.
  - (d) Lord Snow's assertion regarding the potential of intellectuals in society.
133. The author's assertion in the passage is that the main responsibility of education is to:
- (a) transmit ideas of value.
  - (b) transmit technical knowledge.
  - (c) both a and b
  - (d) transmit values regarding human and societal norms.
134. The author believes that:
- (a) the gulf between science and literature needs to be bridged.
  - (b) the gulf between science and literature should be maintained for a holistic view of society and its problems.
  - (c) the gulf between science and literature is created by society.
  - (d) none of the above.
135. Which of the following sentences is not true according to the author?
- (a) values must be part of one's psyche.
  - (b) values are merely dogmatic assertions.
  - (c) one identifies with values.
  - (d) values are the means to interpret and experience the word.
136. Thinking is
- (a) being
  - (b) knowing
  - (c) application of pre-existing ideas to a situation.
  - (d) application of fixed ideas to a situation.

## Set – 9

**Passage I:** The teaching and transmission of North Indian classical music is, and long has been, achieved by largely oral means. The raga and its structure, the often breathtaking intricacies of talc, or rhythm, and the incarnation of raga and tala as bandish or composition, are passed thus, between guru and shishya by word of mouth and direct demonstration, with no printed sheet of notated music, as it were, acting as a go-between. Saussure's conception of language as a communication between addresser and addressee is given, in this model, a further instance, and a new, exotic complexity and glamour.

These days, especially with the middle class having entered the domain of classical music and playing not a small part ensuring the continuation of this ancient tradition, the tape recorder serves as a handy technological slave and preserves, from oblivion, the vanishing, elusive moment of oral transmission. Hoary gurus, too, have seen the advantage of this device, and increasingly use it as an aid to instructing their pupils; in place of the shawls and other traditional objects that used to pass from shishya to guru in the past, as a token of the regard of the former for the latter, it is not unusual, today, to see cassettes changing hands. Part of my education in North Indian classical music was conducted via this rather ugly but beneficial rectangle of plastic, which I carried with me to England when I was a undergraduate. Once cassette had stored in it various talas played upon the tabla, at various tempos, by my music teacher's brother-in law, Hazarilalii, who was a teacher of Kathak dance, as well as a singer and a tabla player. This was a work of great patience and prescience, a one-and-a-half hour performance without my immediate point or purpose, but intended for some delayed future moment who I'd practise the talas solitarily.

This repeated playing out of the rhythmic cycles on the tabla was inflected by the noises—an hate auto driver blowing a horn; the sound of overbearing pigeons that were such a nuisance on the banister; even the cry of a kulfi seller in summer—entering from the balcony of the third foot flat we occupied in those days, in a lane in a Bombay suburb, before we left the city for good. These sounds, in turn, would invade, hesitantly, the ebb and flow of silence inside the artificially heated room, in a borough of West London, in which I used to live as an undergraduate. There, in the trapped dust, silence and heat, the theka of the tabla, qualified by the imminent but intermittent presence of the Bombay suburb, would come to life again. A few years later, the tabla and, in the background, the pigeons and the itinerant kulfi seller, would inhabit a small graduate room in Oxford.



The tape recorder, though, remains an extension of the oral transmission of music, rather than a replacement of it. And the oral transmission of North Indian classical music remains, almost uniquely, testament to the fact that the human brain can absorb, remember and reproduces structures of great complexity and sophistication without the help of the hieroglyph or written mark or a system of notation. I remember my surprise on discovering the Hazarilalji- who had mastered Kathak dance, tala and North Indian classical music, and who used to narrate to me, occasionally, compositions meant for dance that were grand and intricate in their verbal prosody, architecture and rhythmic complexity- was near illiterate and had barely learnt to write his name in large and clumsy letters. Of course, attempts have been made, throughout the 20th century, to formally codify and even notate this music, and institutions set up and degrees created, specifically to educate students in this “scientific” and codified manner. Paradoxically, however, this style of teaching has produced no noteworthy student or performer; the most creative musicians still emerge from the guru-shishya relationship, their understanding of music developed by oral communication.

The fact that North Indian classical music emanates from, and has evolved through, oral culture, means that this music has a significantly different aesthetic, and that this aesthetic has a different politics, from that of Western classical music. A piece of music in the Western tradition, at least in its most characteristic and popular conception, originates in its composer, and the connection between the two, between composer and the piece of music, is relatively unambiguous precisely because the composer writes down, in notation, his composition, as a poet might write down and publish his poem. However far the printed sheet of notated music might travel thus from the composer, it still remains his property; and the notion of property remains at the heart of the Western conception of “genius”, which derives from the Latin *gignere* or ‘to beget’. The genius in Western classical music is, then, the originator, begetter and owner of his work the printed, notated sheet testifying to his authority over his product and his power, not only of expression or imagination, but of origination. The conductor is a custodian and guardian of this property. Is it an accident that Mandelstam, in his notebooks, compares — celebratorily—the conductor’s baton to a policeman’s, saying all the music of the orchestra lies mute within it, waiting for its first movement to release it into the auditorium? The raga — transmitted through oral means — is, in a sense, no one’s property; it is not easy to pin down its source, or to know exactly where its provenance or origin lies. Unlike the Western classical tradition, where the composer begets his piece, notates it and stamps it with his ownership and remains, in effect, larger than, or the father of, his work, in the North India classical tradition, the raga — unconfined to a single incarnation, composer or performer — remains necessarily greater than the artiste who invokes it.

This leads to a very different politics of interpretation and valuation, to an aesthetic that privileges the evanescent moment of performance and invocation over the controlling authority of genius and the permanent record. It is a tradition, thus, that would appear to value the performer, as medium, more highly than the composer who presumes to originate what, effectively, cannot be originated in a single person — because the raga is the inheritance of a culture.

***Now answer these questions on the basis of reading the above passage.***

137. The author’s contention that the notion of property lies at the heart of the Western conception of genius is best indicated by which one of the following?
  - (a) The creative output of a genius is invariably written down and recorded.
  - (b) The link between the creator and his output is unambiguous.
  - (c) The word “genius” is derived from a Latin word which means “to beget”.
  - (d) The music composer notates his music and thus becomes the “father” of a particular piece of music.
138. Saussure’s conception of language as a communication between addresser and addressee, according to the author, is exemplified by the:
  - (a) teaching of North Indian classical music by word of mouth and direct demonstration.
  - (b) use of the recorded cassette as a transmission medium between the music teacher and the trainee.
  - (c) written down notation sheets of musical compositions.
  - (d) conductor’s baton and the orchestra.
139. The author holds that the “rather ugly but beneficial rectangle of plastic” has proved to be a “hand technological slave” in:
  - (a) storing the tala played upon the tabla, at various tempos.
  - (b) ensuring the continuance of an ancient tradition.
  - (c) transporting North Indian classical music across geographical borders.
  - (d) capturing the transient moment of oral transmission.
140. The oral transmission of North Indian classical music is an almost unique testament of the:
  - (a) efficacy of the guru-shishya tradition.
  - (b) learning impact of direct demonstration.

- (c) brain's ability to reproduce complex structures without the help of written marks.
  - (d) the ability of an illiterate person to narrate grand and intricate musical compositions.
141. According to the passage, in the North Indian classical tradition, the raga remains greater than the artiste who invokes it. This implies an aesthetic which:
- (a) emphasises performance and invocation over the authority of genius and permanent record.
  - (b) makes the music no one's property.
  - (c) values the composer more highly than the performer.
  - (d) supports oral transmission of traditional music.
142. From the author's explanation of the notion that in the Western tradition, music originates in its composer, which one of the following cannot be inferred?
- (a) It is easy to transfer a piece of Western classical music to a distant place.
  - (b) The conductor in the Western tradition, as a custodian, can modify the music, since it 'lies mute' in his baton.
  - (c) The authority of the Western classical music composer over his music product is unambiguous.
  - (d) The power of the Western classical music composer extends to the expression of his music.
143. According to the author, the inadequacy of teaching North Indian classical music through a codified, notation based system is best illustrated by:
- (a) a loss of the structural beauty of the ragas.
  - (b) a fusion of two opposing approaches creating mundane music.
  - (c) the conversion of free-flowing ragas into stilted set pieces.
  - (d) its failure to produce any noteworthy student or performer.
144. Which of the following statements best conveys the overall idea of the passage?
- (a) North Indian and Western classical music are structurally different.
  - (b) Western music is the intellectual property of the genius while the North Indian raga is the inheritance of a culture.
  - (c) Creation as well as performance are important in the North Indian classical tradition.
  - (d) North Indian classical music is orally transmitted while Western classical music depends on written down notations.

**Passage II:** Billie Holiday died a few weeks ago. I have been unable until now to write about her, but since she will survive many who receive longer obituaries, a short delay in one small appreciation will not harm her or us. When she died we — the musicians, critics, all who were ever transfixed by the most heart-rending voice of the past generation — grieved bitterly. There was no reason to. Few people pursued self-destruction more whole-heartedly, and when the pursuit was at an end, at the age of forty-four, she had turned herself into a physical and artistic wreck. Some of us tried gallantly to pretend otherwise, taking comfort in the occasional moments when she still sounded like a ravaged echo of her greatness. Other had not even the heart to see and listen any more. We preferred to stay home and, if old and lucky enough to own the incomparable records of her heyday from 1937 to 1946, many of which are not even available on British LP to recreate those coarse-textured, sinuous, sensual and unbearable sad noises which gave her a sure corner of immortality. Her physical death called, if anything, for relief rather than sorrow. What sort of middle age would she have faced without the voice to earn money for her drinks and fixes, without the looks — and in her day she was hauntingly beautiful — to attract the men she needed, without business sense, without anything but the disinterested worship of ageing men who had heard and seen her in her glory?

And yet, irrational though it is, our grief expressed Billie Holiday's art, that of a woman for whom one must be sorry. The great blues singers, to whom she may be justly compared, played their game from strength. Lionesses, though often wounded (did not Bessie Smith call herself 'a tiger, ready to jump?'), their tragic equivalents were Cleopatra and Phaedra; Holiday's was an embittered Ophelia. She was the Puccini heroine among blues singers, or rather among jazz singers, for though she sang a cabaret version of the blues incomparably, her natural idiom was the pop song. Her unique achievement was to have twisted this into a genuine expression of the major passions by means of a total disregard of its sugary tunes, or indeed of any tune other than her own few delicately crying elongated notes, phrased like Bessie Smith or Louis Armstrong in sackcloth, sung in a thin, gritty, haunting voice whose natural mood was an unresigned and voluptuous welcome for the pains of love. Nobody has sung, or will sing Bessie's songs as she did. It was this combination of bitterness and physical submission. As of someone lying still while watching his legs being amputated, which gives such a blood-curdling quality to her song, *Fruit*, the anti-lynching poem which she turned into an unforgettable art song. Suffering was her profession; but she did not accept it. Little need be said about her horrifying life, which she described with emotional, though hardly with factual, truth in her autobiography *Lady Sings the Blues*. After an adolescence in which self respect was measured by a girl's insistence in picking up the coins thrown to her by clients with her hands, she was plainly beyond help. She did not lack it, for she had the flair and scrupulous honesty of John Hammond to launch her, the best musicians of the 1930s to accompany her — notably

Teddy Wilson, Frankie Newton and Lester Young – the boundless devotion of all serious connoisseurs, and much public success, It was too late to arrest a career of systematic embittered self-immolation. To be born with both beauty and self-respect in the Negro ghetto of Baltimore in 1915 was too much of a handicap, even without rape at the age of ten and drug-addiction in her teens. But while she destroyed herself, she sang, unmelodious, profound and heartbreaking. It is impossible not to weep for her, or not to hate the world which made her what she was.

**Now answer these questions on the basis of reading the above passage.**

145. According to the passage, Billie Holiday was fortunate in all but one of the following ways:
  - (a) she was fortunate to have been picked up young by an honest producer.
  - (b) she was fortunate to have the likes of Louis Armstrong and Bessie Smith accompany her.
  - (c) she was fortunate to possess the looks.
  - (d) she enjoyed success among the public and connoisseurs.
146. According to the author, if Billie Holiday had not died in her middle age
  - (a) she would have gone on to make a further mark.
  - (b) she would have become even richer than what she was when she died
  - (c) she would have led a rather ravaged existence.
  - (d) she would have led a rather comfortable existence.
147. Why will Billie Holiday survive many who receive longer obituaries?
  - (a) because of her blues creations.
  - (b) because she was not as self-destructive as some other blues exponents.
  - (c) because of her smooth and mellow voice.
  - (d) because of the expression of anger in her songs.
148. Which of the following statements is not representative of the author's opinion?
  - (a) Billie Holiday had her unique brand of melody.
  - (b) Billie Holiday's voice can be compared to other singers' in certain ways.
  - (c) Billie Holiday's voice had a ring of profound sorrow.
  - (d) Billie Holiday welcomed suffering in her profession and in her life.

**Passage III:** The union government's position vis-à-vis the United Nations conference on racial and related discrimination world-wide seems to be the following: discuss race please, not caste; caste is our very own and not at all as bad as you think. The gross hypocrisy of that position has been lucidly underscored by Kanha Ilaiah. Explicitly, the world community is to be cheated out of considering the matter on the technicality that caste is not, as a concept, tantamount to a racial category. Internally, however, allowing the issue to be put on agenda at the said conference would, we are particularly admonished, damage the country's image. Somehow, India's spiritual beliefs elbow out concrete actualities. Inverted representations, as we know, have often been deployed in human histories as balm for the forsaken – religion being most persistent of such inversions. Yet, we would humbly submit that if globalising our markets are thought good for the 'national' pocket, globalising our social inequities might not be so bad for the mass of our people. After all, racism was as uniquely institutionalised in South Africa as caste discrimination has been within our society; why then can't we permit the world community to express itself on the latter with a fraction of the zeal with which, through the years, we pronounced on the former? As to the technicality about whether or not caste is admissible into an agenda about race (that the conference is also about related discriminations tends to be forgotten), a reputed sociologist has recently argued that where race is a 'biological' category caste is a social' one.

Having earlier fiercely opposed implementation of the Mandal Commission Report, the said sociologist is at least to be complemented now for admitting, however tangentially, that caste discrimination is a reality, although in his view, incompatible with racial discrimination. One would like quickly to offer the hypothesis that biology, in important ways that affect the lives of many millions, is in itself perhaps a social construction. But let us look at the matter in another way. If it is agreed - as per the position today at which anthropological and allied scientific determinations rest —that the entire race of homo sapiens derived from an originally black African female (called 'Eve') then one is hard put to understand how, on some subsequent ground, ontological distinctions are to be drawn either between races or castes. Let us also underline the distinction between the supposition that we are all God's children and the rather more substantiated argument about our descent from "Eve", lest both positions are thought to be equally diversionary. It then stands to reason that all subsequent distinctions are, in modern parlance, 'constructed' ones, and, like all ideological constructions, attributable to changing equations between knowledge and power among human communities through contested histories here, there, and elsewhere. This line of thought receives, thankfully, extremely consequential buttress from the findings of the Human Genome project. Contrary to earlier (chiefly 19<sup>th</sup> Century colonial) persuasions on the subject of race, as well as one might add, the somewhat infamous Jensen offering in the 20<sup>th</sup> century from America, those findings deny genetic difference between 'races'. If anything, they

suggest that environmental factors impinge on gene-function, as a dialectic seems to unfold between nature and culture. It would thus seem that 'biology' as the constitution of pigmentation enters the picture first only as a part of that dialectic. Taken together, the original mother stipulation and the Genome findings ought indeed to furnish ground for human equality across the board, as well as yield policy initiatives towards equitable material dispensations aimed at building a global order where, in Hegel's stirring formulation, only the rational constitutes the right. Such, sadly, is not the case as everyday fresh arbitrary grounds for discrimination are constructed in the interests of sectional dominance.

**Now answer these questions on the basis of reading the above passage.**

149. According to the author, 'inverted representations as balm for the forsaken':
  - (a) is good for the forsaken and often deployed in human histories.
  - (b) is good for the forsaken, but not often deployed historically for the oppressed.
  - (c) occurs often as a means of keeping people oppressed.
  - (d) occurs often to invert the status quo.
150. When the author writes "globalising our social inequities", the reference is to:
  - (a) going beyond an internal deliberation on social inequity.
  - (b) dealing with internal poverty through the economic benefits of globalisation.
  - (c) going beyond an internal delimitation of social inequity.
  - (d) achieving disadvantaged people's empowerment, globally.
151. According to the author, the sociologist who argued that race is a 'biological' category and caste is a 'social' one:
  - (a) generally shares the same orientation as the author's on many of the central issues discussed.
  - (b) tangentially admits to the existence of 'caste' as a category.
  - (c) admits the incompatibility between the people of different race and caste.
  - (d) admits indirectly that both caste-based prejudice and racial discrimination exist.
152. An important message in the passage, if one accepts a dialectic between nature and culture, is that:
  - (a) the result of the Human Genome Project reinforces racial differences.
  - (b) race is at least partially a social construct.
  - (c) discrimination is at least partially a social construct.
  - (d) caste is at least partially a social construct.
153. Based on the passage, which of the following unambiguously fall under the purview of the UN conference being discussed?
  - A. Racial prejudice.
  - B. Racial Pride.
  - C. Discrimination, racial or otherwise,
  - D. Caste- related discrimination.
  - E. Race related discrimination

(a) A,E                      (b) C,E                      (c) A,C,E                      (d) B,C,D

## Set – 10

**Passage I:** While I was in class at Columbia, struggling with the esoterica du jour my father was on a bricklayer's scaffold not far up the street, working on a campus building. Once we met up on the subway going home – he was with his tools, I with my books. My father wasn't interested in Thucydides, and I wasn't up on arches. My dad has built lots of places in New York City he can't get into: colleges, condos, office towers. He made his living on the outside. Once the walls were up, a place took on a different feel for him, as though he wasn't welcome anymore. Related by blood, we're separated by class, my father and I. Being the white-collar child of a blue-collar parent means being the hinge on the door between two ways of life. With one foot in the working-class, the other in the middle class, people like me are Straddlers, at home in neither world, living a limbo life.

What drove me to leave what I knew? Born blue-collar, I still never felt completely at home among the tough guys and anti-intellectual crowd of my neighborhood in deepest Brooklyn. I never did completely fit in among the preppies and suburban royalty of Columbia, either. It's like that for Straddlers. It was not so smooth jumping from Italian old-world style to US professional in a single generation. Others, who were the first in their families to go to college, will tell you the same thing: the academy can render you unrecognizable to the very people who launched you into the world. The ideas and values absorbed in college challenge the mom-and-pop orthodoxy that passed for truth for 18 years. Limbo folk may eschew polyester blends for sea-isle cotton, prefer Brie to Kraft slices. They marry outside the neighborhood

and raise their kids differently. They might not be in church on Sunday. When they pick careers (not jobs), it's often a kind of work their parents never heard of or can't understand.

But for the white-collar kids of blue-collar parents, the office is not necessarily a sanctuary. In Corporate America, where the rules are based on notions foreign to working-class people, a Straddler can get lost. Social class counts at the office, even though nobody likes to admit it. Ultimately, corporate norms are based on middle-class values, business types say. From an early age, middle-class people learn how to get along, using diplomacy, nuance, and politics to grab what they need. It is as though they are following a set of rules laid out in a manual that blue collar families never have the chance to read. People born into the middle class to parents with college degrees have lived lives filled with what French sociologist Pierre Bourdieu calls 'cultural capital'. Growing up in an educated environment, they learn about Picasso and Mozart, stock portfolios and crème brulee. In a home with cultural capital, there are networks: someone always has an aunt or golfing buddy with the inside track for an internship or some entry level job. Dinner-table talk could involve what happened that day to mom and dad at the law firm, the doctor's office, or the executive suite. Middle-class kids can grow up with a sense of entitlement that will carry them through their lives. This 'belongingness' is not just related to having material means; it also has to do with learning and possessing confidence in your place in the world. Such early access and direct exposure to culture in the home is the more organic, 'legitimate' means of appropriating culturing capital, Bourdieu tells us. Those of us possessing 'ill-gotten Culture' can learn it, but never as well. Something is always a little off about us, like an engine with imprecise timing. There's a greater match between middleclass lives and the institutions in which the middle class works and operates—universities or corporations. Children of the middle and upper classes have been speaking the language of the bosses and supervisors forever.

Blue-collar kids are taught by their parents and communities to work hard to achieve, and that merit is rewarded. But no blue-collar parent knows whether such things are true in the middle-class world. Many professionals born to the working-class report feeling out of place and out manoeuvred in the office. Soon enough, Straddlers learn that straight talk won't always cut. Resolving conflicts head-on and speaking your mind doesn't always work, no matter how educated the Straddler is. In the working-class, people perform jobs in which they are closely supervised and are required to follow orders and instructions. That, in turn, affects how they socialize their children. Children of the working-class are brought up in a home in which conformity, obedience and intolerance for back talk are the norm—the same characteristics that make a good factory worker.

***Now answer these questions on the basis of reading the above passage.***

154. Which of the following statements about Straddlers does the passage NOT support explicitly?
- (a) Their food preferences may not match those of their parents.
  - (b) They may not keep up some central religious practices of their parents.
  - (c) They are at home neither in the middle class nor in the working-class.
  - (d) Their political ideologies may differ from those of their parents.
155. What does the author's statement, "My father wasn't interested in Thucydides, and I wasn't up on arches", illustrate?
- (a) Organic cultural capital
  - (b) Professional arrogance and social distance.
  - (c) Evolving social transformation.
  - (d) Breakdown of family relationships.
156. When Straddlers enter white collar jobs, they get lost because:
- (a) They are thrown into an alien value system.
  - (b) Their families have not read the rules in corporate manuals.
  - (c) They have no one to guide them through the corporate maze.
  - (d) They miss the 'mom and pop orthodoxy'.
157. According to the passage, the patterns of socialization of working-class children make them most suited for jobs that require
- (a) Diplomacy
  - (b) Compliance with orders
  - (c) Enterprise and initiative
  - (d) High risk taking
158. According to the passage, which of the following statements about 'cultural capital' is NOT true?
- (a) It socializes children early into the norms of middle class institutions.
  - (b) It helps them learn the language of universities and corporations.

- (c) It creates a sense of enlightenment in middle-class children.
- (d) It develops bright kids into Straddlers.

**Passage II:** At first sight, it looks as though panchayati raj, the lower layer of federalism in our polity, is as firmly entrenched in our system as is the older and higher layer comprising the Union Government and the States. Like the democratic institutions at the higher level, those at the panchayat level, the panchayati raj institutions (PRIs), are written into and protected by the Constitution. All the essential features, which distinguish a unitary system from a federal one, are as much enshrined at the lower as at the upper level of our federal system. But look closely and you will discover a fatal flaw. The letter of the Constitution as well as the spirit of the present polity have exposed the intra-State level of our federal system to a dilemma of which the inter-State and Union-State layers are free. The flaw has many causes. But all of them are rooted in an historical anomaly, that while the dynamics of federalism and democracy have given added strength to the rights given to the States in the Constitution, they have worked against the rights of panchayats. At both levels of our federal system there is the same tussle between those who have certain rights and those who try to encroach upon them if they believe they can. Thus the Union Government was able to encroach upon certain rights given to the States by the Constitution. It got away with that because the single dominant party system, which characterized Centre State relations for close upon two decades, gave the party in power at the Union level many extra constitutional political levers. Second, the Supreme Court had not yet begun to extend the limits of its power. But all that has changed in recent times. The spurt given to a multi-party democracy by the overthrow of the Emergency in 1977 became a longterm trend later on because of the ways in which a vigorously democratic multi-party system works in a political society which is as assertively pluralistic as Indian society is. It gives political clout to all the various segments which constitute that society. Secondly, because of the linguistic organization of States in the 1950s, many of the most assertive segments have found their most assertive expression as States. Thirdly, with single-party dominance becoming a thing of the past at the Union level, governments can be formed at that level only by multiparty coalitions in which State-level parties are major players. This has made it impossible for the Union Government to do much about anything unless it also carries a sufficient number of State-level parties with it. Indian federalism is now more real than it used to be, but an unfortunate side-effect is that India's panchayati raj system inaugurated with such fanfare in the early 1930s, and has become less real.

By the time the PRIs came on the scene, most of the political space in our federal system had been occupied by the Centre in the first 30 years of Independence, and most of what was still left after that was occupied by the States in the next 20. PRIs might have hoped to wrest some space from their immediate neighbours, the States, just as the States had wrested some from the Centre. But having at last managed to checkmate the Centre's encroachments on their rights, the States were not about to allow the PRIs to do some encroaching of their own. By the 1980s and early 1990s, the only national party left, the Congress, had gone deeper into a siege mentality. Finding itself surrounded by State-level parties, it had built walls against them instead of winning them over. Next, the States retaliated by blocking Congress proposals for panchayati raj in Parliament, suspecting that the Centre would try to use panchayats to by-pass State Governments. The suspicion fed on the fact that the powers proposed by the Congress for panchayats were very similar to many of the more lucrative powers of State governments. State-level leaders also feared, perhaps, that if panchayat-level leaders captured some of the larger PRIs, such as district-level panchayats, they would exert pressure on State level leaders through intra-State multi-party federalism.

It soon became obvious to Congress leaders that there was no way the panchayati raj amendments they wanted to write into the Constitution would pass muster unless State level parties were given their pound of flesh. The amendments were allowed only after it was agreed that the powers of panchayats could be listed in the Constitution. Illustratively, they would be defined and endowed on PRIs by the State Legislature acting at its discretion. This left the door wide open for the States to exert the power of the new political fact that while the Union and State Governments could afford to ignore panchayats as long as the ML As were happy, the Union Government had to be sensitive to the demands of State-level parties. This has given State level actors strong beachheads on the shores of both inter- State and intra-State federalism. By using various administrative devices and non-elected parallel structures, State Governments have subordinated their PRIs to the State administration and given the upper hand to State Government officials against the elected heads of PRIs. Panchayats have become local agencies for implementing schemes drawn up in distant State capitals. And their own volition has been further circumscribed by a plethora of "Centrally-sponsored schemes". These are drawn up by even more distant central authorities but at the same time tie up local staff and resources on pain of the schemes being switched off in the absence of matching local contribution. The "foreign aid" syndrome can be clearly seen at work behind this kind of "grass roots development".

**Now answer these questions on the basis of reading the above passage.**

159. What is the "dilemma" at the intra-State level mentioned in the first paragraph of the passage?
- (a) Should the state governments wrest more space from the Union, before considering the panchayati system?
  - (b) Should rights similar to those that the States managed to get be extended to panchayats as well?
  - (c) Should the single party system which has withered away be brought back at the level of the States?

- (d) Should the States get "their pound of flesh" before allowing the Union government to pass any more laws?
160. Which of the following most closely describes the 'fatal flaw' that the passage refers to?
- (a) The ways in which the democratic multiparty system works in an assertively pluralistic society like India's are flawed.
  - (b) The mechanisms that our federal system uses at the Union government level to deal with States are imperfect.
  - (c) The instruments that have ensured federalism at one level, have been used to achieve the opposite at another.
  - (d) The Indian Constitution and the spirit of the Indian polity are fatally flawed.
161. Which of the following best captures the current state of Indian federalism as described in the passage?
- (a) The Supreme Court has not begun to extend the limits of its power.
  - (b) The multi-party system has replaced the single party system.
  - (c) The Union, state and panchayati raj levels have become real.
  - (d) There is real distribution of power between the Union and State level parties.
162. The central theme of the passage can be best summarized as:
- (a) Our grassroots development at the panchayat level is now driven by the "foreign aid" syndrome.
  - (b) Panchayati raj is firmly entrenched at the lower level of our federal system of governance.
  - (c) truly federal polity has not developed since PRIs have not been allowed the necessary political space.
  - (d) The Union government and State-level parties are engaged in a struggle for the protection of their respective rights.
163. The sentence in the last paragraph, "And their own volition has been further circumscribed...", refers to:
- (a) The weakening of the local institutions' ability to plan according to their needs.
  - (b) The increasing demands made on elected local leaders to match central grants with local contributions.
  - (c) The empowering of the panchayat system as implementers of schemes from State capitals.
  - (d) The process by which the prescribed Central schemes are reformulated by local elected leaders.

**Passage III:** The endless struggle between the flesh and the spirit found an end in Greek art. The Greek artists were unaware of it. They were spiritual materialists, never denying the importance of the body and ever seeing in the body a spiritual significance. Mysticism on the whole was alien to the Greeks, thinkers as they were. Thought and mysticism never go well together and there is little symbolism in Greek art. Athena was not a symbol of wisdom but an embodiment of it and her statues were beautiful grave women, whose seriousness might mark them as wise, but who were marked in no other way. The Apollo Belvedere is not a symbol of the sun, nor the Versailles Artemis of the moon. There could be nothing less akin to the ways of symbolism than their beautiful, normal humanity. Nor did decoration really interest the Greeks. In all their art they were preoccupied with. What they wanted to express, not with ways of expressing it, and lovely expression, merely as lovely expression, did not appeal to them at all. Greek art is intellectual art, the art of men who were clear and lucid thinkers, and it is therefore plain art. Artists than whom the world has never seen greater, men endowed with the spirit's best gift, found their natural method of expression in the simplicity and clarity which are the endowment of the unclouded reason. "Nothing in excess," the Greek axiom of art, is the dictum of men who would brush aside all obscuring, entangling superfluity, and see clearly, plainly, unadorned, what they wished to express. Structure belongs in an especial degree to the province of the mind in art, and architectonics were preeminently a mark of the Greek. The power that made a unified whole of the trilogy of a Greek tragedy, that envisioned the sure, precise, decisive scheme of the Greek statue, found its most conspicuous expression in Greek architecture. The Greek temple is the creation, par excellence, of mind and spirit in equilibrium.

A Hindoo temple is a conglomeration of adornment. The lines of the building are completely hidden by the decorations. Sculptured figures and ornaments crowd its surface, stand out from it in thick masses, break it up into a bewildering series of irregular tiers. It is not a unity but a collection, rich, confused. It looks like something not planned but built this way and that as the ornament required. The conviction underlying it can be perceived: each bit of the exquisitely wrought detail had a mystical meaning and the temple's exterior was important only as a means for the artist to inscribe thereon the symbols of the truth. It is decoration, not architecture. Again, the gigantic temples of Egypt, those massive immensities of granite which look as if only the power that moves in the earthquake were mighty enough to bring them into existence, are something other than the creation of geometry balanced by beauty. The science and the spirit are there, but what is there most of all is force, unhuman force, calm but tremendous, overwhelming. It reduces to nothingness all that belongs to man. He is annihilated. The Egyptian architects were possessed by the consciousness of the awful, irresistible domination of the ways of nature; they had no thought to give to the insignificant atom that was man.

Greek architecture of the great age is the expression of men who were, first of all, intellectual artists, kept firmly within the visible world by their mind, but, only second to that, lovers of the human world. The Greek temple is the perfect expression of the pure intellect illumined by the spirit. No other great buildings anywhere approach its simplicity. In

the Parthenon straight columns rise to plain capitals; a pediment is sculptured in bold relief; there is nothing more. And yet – here is the Greek miracle – this absolute simplicity of structure is alone in majesty of beauty among all the temples and cathedrals and palaces of the world. Majestic but human, truly Greek. No superhuman force as in Egypt; no strange supernatural shapes as in India; the Parthenon is the home of humanity at ease, calm, ordered, sure of itself and the world. The Greeks flung a challenge to nature in the fullness of their joyous strength. They set their temples on the summit of a hill overlooking the wide sea, outlined against the circle of the sky. They would build what was more beautiful than hill and sea and sky and greater than all these. It matters not at all if the temple is large or small; one never thinks of the size. It matters not how much it is in ruins. A few white columns dominate the lofty height at Sunion as securely as the great mass of the Parthenon dominates all the sweep of sea and land around Athens. To the Greek architect man was the master of the world. His mind could understand its laws; his spirit could discover its beauty.

***Now answer these questions on the basis of reading the above passage.***

164. Which of the following is NOT a characteristic of Greek architecture, according to the passage?
- (a) A lack of excess
  - (b) Simplicity of form
  - (c) Expression of intellect
  - (d) Mystic spirituality
165. From the passage, which of the following combinations can be inferred to be correct?
- (a) Hindoo temple – power of nature
  - (b) Parthenon – simplicity
  - (c) Egyptian temple – mysticism.
  - (d) Greek temple – symbolism.
166. According to the passage, what conception of man can be inferred from Egyptian architecture?
- (a) Man is the centre of creation.
  - (b) Egyptian temples save man from un human forces.
  - (c) Temples celebrate man's victory over nature.
  - (d) Man is inconsequential before the tremendous force of nature.
167. According to the passage, which of the following best explains why there is little symbolism in Greek art?
- (a) The Greeks focused on thought rather than mysticism.
  - (b) The struggle between the flesh and the spirit found an end in Greek art.
  - (c) Greek artists were-spiritual materialists.
  - (d) Greek statues were embodiments rather than symbols of qualities.
168. "The Greeks flung a challenge to nature in the fullness of their joyous strength." Which of the following captures the 'challenge' that is being referred to?
- (a) To build a monument matching the background colours of the sky and the sea
  - (b) To build a monument bigger than nature's creations
  - (c) To build monuments that were more appealing to the mind and spirit than nature's creations.
  - (d) To build a small but architecturally perfect monument.



## Answer Key and Explanations

### Taking Off

#### Set – 1

##### Passage I

1. (c) The passage calculates the successive stages of the Sun.
2. (c) The passage simply describes the successive stages of the Sun and conditions then.
3. (a) Refer the last sentence of the second paragraph.
4. (c) As a yellow dwarf star, it is 4 billion, 600 million years old and will continue for another 5 billion years in the same condition before changes start taking place.
5. (b) Refer the second sentence of the second paragraph.
6. (a)

##### Passage II

7. (d) Refer the second sentence of the fourth paragraph, second-last sentence of the tenth paragraph and last sentence of the passage.
8. (d) Option III is a part of option I.
9. (a)
10. (b) Refer the second sentence of the last paragraph.
11. (d) Both the options are concerns of the developed countries, not of a developing country like India.

##### Passage II

12. (d) The entire passage discusses the process.
13. (a) Refer the first two sentences of the passage.
14. (d) Refer "When the egg is fertilized ..... active" (third paragraph) and the first sentence of the fourth paragraph.
15. (c) Refer "When the egg is ..... active". (Third paragraph).
16. (c) Refer the last paragraph.
17. (c) Refer the first sentences of the last paragraph.

#### Set – 2

##### Passage I

18. (a) He is analysing anti-gravity, the present available resources and cosmic occurrences.
19. (d)
20. (b) Refer "Einstein did come ..... cosmological constant".
21. (c) With those instruments, he could have, proved his "cosmological constant".

##### Passage II

22. (d) The passage highlights the importance of activities without purpose i.e., leisure.
23. (d) His tone is to analyse, not to reform.
24. (b)
25. (d) He rather decries its "ruthless pursuit".
26. (c)

##### Passage III

27. (b) Refer the last sentence of the first paragraph.
28. (d) Refer the second paragraph and first sentence of the third paragraph.
29. (b)
30. (b)
31. (a) Refer the first sentence of the last paragraph.
32. (d) Given in the third paragraph.
33. (c) First sentence of the passage.
34. (b) Same as question 7.

## Set – 3

### Passage I

- 35. (d) Depending upon others for energy supply.
- 36. (d) The condition is opposite.
- 37. (a) The author creates a mental image.
- 38. (c) Not chlorophyll but the sun.
- 39. (c)

### Passage II

- 40. (e) Retort is an angry reply ; Rejoinder is a sharp and often amusing reply; Critique is a critical analysis; and Complement is something done in response which adds new aspects or features to that thing.
- 41. (d) Refer the last sentence of the poem. Poet 2 finds meaningfulness in relationships.
- 42. (e) Refer "The truth begins with two"
- 43. (d) Refer the second sentence of the poem.

### Passage II

- 44. (c) Option I is invalid because the passage talks about the "supply of capital" not "external capital" (first sentence of the passage). Option II can be inferred from the ninth sentence of the first paragraph.
- 45. (d) Refer Thus the major part of the capital .....Indian proportion from 1900."
- 46. (e) Refer the fifth sentence onwards of the second paragraph. , ,
- 47. (e)
- 48. (c) Refer towards the last part of the first paragraph
- 49. (c) Almost the entire first paragraph dwells on the problem of capital Indian industrialisation faced at the initial phase.

## Set – 4

### Passage I

- 50. (b) The author adorns the virtue of "wide leisure".
- 51. (d)
- 52. (b) This analogy was quoted in the passage to portray man's restlessness.
- 53. (b) And that system would be relaxed, reflective with ample leisure space.
- 54. (b)
- 55. (d) Option (c) is the symptom of the loss in dignity of ideals.

### Passage II

- 56. (d) The renunciators simply exercised moral authority which may have acted some influence on social political structure.
- 57. (c) Refer the first sentence of the passage.
- 58. (b) Refer the second sentence of the passage.
- 59. (d) The sangha, the bhikkhus, the temples all exercised some influence on social and political structures.
- 60. (d) 'Legitimization' here means authorization or validation.

### Passage III

- 61. (a) The sentence contains no meaning in the context of the passage.
- 62. (d)
- 63. (c) This gets published only when it becomes "abundant and influential" (first paragraph).
- 64. (b) Refer the third sentence of the second paragraph
- 65. (b) Symbols can be better understood not by snaring them, but by studying them in the context of their formation.

## Set – 5

### Passage I

- 66. (b) Given in the first paragraph.
- 67. (e) It does not require any approval.

68. (c) Refer the third sentence onwards of the third paragraph.  
69. (a) Refer the first sentence of the second-last paragraph.  
70. (d) For option III refer the first sentence of the seventh paragraph. For option IV refer the fifth sentence of the second-last paragraph. Option II is wrong in that mediation etc. are part not independent of consultations, (fourth paragraph)  
71. (d)

### Passage II

72. (c) Refer the second and third sentences of the second-last paragraph.  
73. (e)  
74. (c)  
75. (d) Refer the third sentence of the fourth paragraph.  
76. (e) Option I, III and V are correct and there is no such choice  
77. (b)

### Passage III

78. (e) Refer the fourth-last paragraph of the passage.  
79. (c)  
80. (b) Refer the first sentence of the eighth paragraph.  
81. (e) The two types of Flow have not been mentioned or defined in the passage.  
82. (e) Refer the first sentence of the fourth-last paragraph.

## Set – 6

### Passage I

83. (d) Refer the fourth sentence of the third paragraph.  
84. (a) Refer the first sentence of the fifth paragraph.  
85. (c) It has not been referred in the passage.  
86. (c) Refer the fourth-last sentence of the first paragraph. (It was disclosed in a public filing).

### Passage II

87. (c) Refer the last sentence of the fifth paragraph. Option d is wrong because wholesale clubs did offer cheaper products; there was no hierarchy of goods yet  
88. (b) Central Square is there in Bangalore.  
89. (d) Refer the second paragraph.  
90. (b) Refer the fifth paragraph.  
91. (d) Refer the second and third sentences of the third paragraph. (He selects one large store and three or four smaller ones.)

### Passage III

92. (b) Refer the last sentence of the second paragraph and the third paragraph. Option d is wrong because it implies that temporary cures for these diseases are available.  
93. (b) It was after ten years (refer the third-last paragraph).  
94. (d)

## Set – 7

### Passage I

95. (c) Refer the last two sentences of the first paragraph.  
96. (c) Explained in the second paragraph.  
97. (a)  
98. (a) Refer the beginning two sentences of the third paragraph.  
99. (a) Refer the sixth paragraph.  
100. (b)  
101. (b) Refer the fourth sentence of the seventh paragraph.

102. (d) Refer the seventh paragraph.

### **Passage II**

103. (a) For explanation refer the third sentence of the first paragraph.

104. (b) There was no quality.

105. (c) Refer the third paragraph.

106. (d)

107. (c) "It all begins with attitude".

108. (c)

### **Passage III**

109. (c) It taxes their mind.

110. (a) Explained in the second paragraph.

111. (c) Refer the second sentence of the third paragraph.

112. (a) Explained in the fourth paragraph.

113. (d)

114. (b)

## **Set – 8**

### **Passage I**

115. (d) Refer the first sentence of the fourth paragraph.

116. (b) Refer the third-last sentence of the last paragraph.

117. (a) Refer the third and fourth sentences of the last paragraph.

118. (c) He has forwarded suggestions.

119. (d) Refer the first sentence of the last paragraph.

120. (a) Refer the second paragraph.

121. (d) Refer The mighty Himalayan rives ..... floods originate". (Last Paragraph).

122. (c) Refer the second sentence of the fourth paragraph. Opinion (b) is not a new suggestion.

123. (d) Refer The embankments also need ..... gush of water". (Last paragraph).

124. (a) Refer the first sentence of the last paragraph.

### **Passage II**

125. (b) Refer the first sentences of the sixth paragraph,

126. (d) Implied in the fifth paragraph.

127. (c) Refer "When I use a word ..... more nor less". (Dialogue between Alice and Humpty Dumpty)

128. (a) Refer the eighth paragraph.

### **Passage III**

129. (b) Refer the fourth sentence of the passage.

130. (b) Refer the first sentence of the ninth paragraph.

131. (a) Refer the second-last sentence of the second paragraph.

132. (c) Refer the last three sentence of the third paragraph.

133. (a) Refer the first sentence of the fifth paragraph.

134. (a) Refer the second paragraph.

135. (b) Refer the second sentence of the sixth paragraph.

136. (c) Refer the first sentence of the eleventh paragraph.

## **Set – 9**

### **Passage I**

137. (c) Refer the last sentence of the seventh paragraph.

138. (a) Refer the second and third sentences of the first paragraph.

139. (d) Refer the first sentence of the second paragraph.

140. (c) Refer the second sentence of the fifth paragraph.

141. (a) Refer the first sentence of the tenth paragraph.

142. (a) Even raga can travel to a distance.  
143. (d) Refer the second sentence of the sixth paragraph.  
144. (b) Refer the last sentence of the passage.

### **Passage II**

145. (c) Refer the third-last sentence of the passage.  
146. (c) Indicated in the last two sentences of the first paragraph. ,  
147. (c) Refer the second sentence of the passage.  
148. (d) Refer the last sentence of the second paragraph.

### **Passage III**

149. (c) Implied in the fifth sentences onwards of the first paragraph.  
150. (a)  
151. (d) Refer the first sentence of the second paragraph.  
152. (b) Indicated towards the middle of the last paragraph.  
153. (a) Refer the last sentence of the first paragraph. Though "related discriminations" are a part of the agenda, they are not unambiguous (option C).

## **Set – 10**

### **Passage I**

154. (d) Refer the last sentence of the first paragraph and last few sentences of the second paragraph.  
155. (b) Both were not ready to accept each other's jobs and persona.  
156. (a) Explained in the third paragraph.  
157. (b) Refer the last sentence of the passage.  
158. (d) Refer the fourth paragraph.

### **Passage II**

159. (b) Refer the last sentence of the first paragraph.  
160. (c) Refer question 1.  
161. (b) Refer the third-last sentence of the second paragraph.  
162. (c) The passage centres around the percolation of democracy to grass-root level.  
163. (a) Refer last few sentences of the passage.

### **Passage III**

164. (d) Implied in the third sentence of the passage.  
165. (b) Refer the third and fourth sentences of the fifth paragraph.  
166. (d) Refer the last sentence of the fourth paragraph.  
167. (a) Refer the fourth and fifth sentences of the passage.  
168. (c) Refer "They would build what..... greater than all these". (Last paragraph)

## Level of Difficulty - III

### Flying

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#### Set - I

**Passage I:** This confusion concerns nothing less than the concept of socialism itself. It may mean, and is often used to describe, merely the ideals of social justice, greater equality and security which are the ultimate aims of socialism. But it means also the particular method by which most socialists hope to attain these ends and which many competent people regard as the only methods by which they can be fully and quickly attained. In this sense socialism means the abolition of private enterprise, of private ownership of the means of production, and the creation of a system of “planned economy” in which the entrepreneur working for profit is replaced by a central planning body.

There are many people who call themselves socialists although they care only about the first, who fervently believe in those ultimate aims of socialism but neither care nor understand how they can be achieved, and who are merely certain they must be achieved, whatever the cost. But to nearly all those to whom socialism is not merely a hope but an object of practical politics, the characteristic methods of modern socialism are as essential as the ends themselves. Most people, on the other hand, who value the ultimate ends of socialism no less than the socialists, refuse to support socialism because of the dangers to other values they see in the methods proposed by the socialists. The dispute about socialism has thus become largely a dispute about means and not about ends—although the question whether the different ends of socialism can be simultaneously achieved is also involved.

This would be enough to create confusion. And the confusion has been further increased by the common practice of denying that those who repudiate the means value the ends. But this is not all. The situation is still more complicated by the fact that the same means, the “economic planning” which is the prime instrument for socialist reform, can be used for many other purposes. We must centrally direct economic activity if we want to make the distribution of income conform to current ideas of social justice. “Planning”, therefore, is wanted by all those who demand that “production for use” be substituted for production for profit. But such planning is no less indispensable if the distribution of incomes is to be regulated in a way which to us appears to be the opposite of just. Whether we should wish that more of the good things of this world should go to some racial elite, the Nordic men, or the members of a party or an aristocracy, the methods which we shall have to employ are the same as those which could ensure an equalitarian distribution. It may, perhaps, seem unfair to use the term socialism to describe its methods rather than its aims, to use for a particular method a term which for many people stand for an ultimate ideal. It is probably preferable to describe the methods which can be used for a great variety of ends as collectivism and to regard socialism as a species of that genus. Yet, although to most socialists only one species of collectivism will represent true socialism, it must always be remembered that socialism is a species of collectivism and that therefore everything which is true for collectivism as such must apply to socialism. Nearly all the points which are disputed between socialists and liberals concerns the methods common to all forms of collectivism and not the particular ends for which the socialists want to use them; and all the consequences with which we shall be concerned in this book follow from the methods of collectivism irrespective of the ends for which they are used. It must also not be forgotten that socialism is not only by far the most important species of collectivism or “planning”; but that it is socialism which has persuaded liberal-minded people to submit once more to that regimentation of economic life which they had overthrown because, in the words of Adam Smith, it puts governments in a position where “to support themselves they are obliged to be oppressive and tyrannical”.

***Now answer these questions on the basis of reading the above passage.***

1. According to the author, those who agree to the aims of socialism would:
  - (a) refuse to support socialism because of possible consequences of the methods advocated to achieve those ends.
  - (b) agree on the collectivisation and centralisation of economic activities since both require strong and powerful governments.
  - (c) have disagreed if only they had known that the only way to achieve the equalitarian ends of socialism required centralisation and collectivisation of economic activities.
  - (d) explicitly advocate strict control of economic and social life always since it is a matter of practical politics for them.
  - (e) None of the above.
2. From the passage, it may be inferred that the author is a supporter of:
  - (a) the ideals of socialism and does not care much about the means required to achieve them.
  - (b) ends as portrayed by supporters of socialism but is sceptical of the efficacy of the means advocated to reach those ends.

- (c) the ends of socialism, since the means required to achieve those ends always involve collectivisation and centralization.
  - (d) a strong and powerful government as a means to achieve the ends of socialism, since there is no debate on the desirability of the aforementioned ends.
  - (e) all the possible means of collectivisation as they are the tools which can be used to achieve equalitarian distribution in society.
3. The statement that the author of the passage would support the most is:
- (a) The development of society, if left to individuals, would be impossible as each individual would exploit opportunities for plundering and exploiting one's fellow citizens.
  - (b) The development of society is best done by individuals working for selfish interests within free economic environment that collectively ends up improving the condition of society since the outcomes of each action of individuals are shared by the members of the society.
  - (c) In the absence of a strong government, society would degenerate into anarchy as each individual tries to achieve success at the cost of one's fellow citizens.
  - (d) Individuals would create mechanisms to put a system in place that would have rules and regulations so that the society does not break down into chaos.
  - (e) In a general environment of chaos, individuals would create clusters of order which would allow and encourage individual clusters' economic development.
4. Amongst the options below, the one that best captures the ideology being advocated by the author is:
- (a) Fascism
  - (b) Democratic socialism
  - (c) Marxism
  - (d) Fabian socialism
  - (e) Capitalism
5. Amongst the options given below, the one most opposite to the ideology being advocated by the author:
- (a) Fascism
  - (b) Democratic socialism
  - (c) Marxism
  - (d) Fabian socialism
  - (e) Capitalism

**Passage II:** Attempting to understand science and scientific reasoning in terms of the subjective beliefs of scientists would seem to be a disappointing departure for those who seek an objective account of science. Howson and Urbach have an answer to that charge. They insist that the Bayesian theory constitutes an objective theory of scientific inference. That is, given a set of prior probabilities and some new evidence, Bayes' theorem dictates in an objective way what the new, posterior, probabilities must be in the light of that evidence. There is no difference in this respect between Bayesianism and deductive logic, because logic has nothing to say about the source of the propositions that constitute the premises of a deduction either. It simply dictates what follows from those propositions once they are given. The Bayesian defence can be taken a stage further. It can be argued that the beliefs of individual scientists, however much they might differ at the outset, can be made to converge given the appropriate input of evidence. It is easy to see in an informal way how this can come about. Suppose two scientists start out by disagreeing greatly about the probable truth of hypothesis  $h$  which predicts otherwise unexpected experimental outcome  $e$ . The one who attributes a high probability to  $h$  will regard  $e$  as less unlikely than the one who attributes a low probability to  $h$ . So  $P(e)$  will be high for the former and low for the latter. Suppose now that  $e$  is experimentally confirmed. Each scientist will have to adjust the probabilities for  $h$  by the factor  $P(e/h)/P(e)$ . However, since we are assuming that  $e$  follows from  $h$ ,  $P(e/h)$  is 1 and the scaling factor is  $1/P(e)$ . Consequently, the scientist who started with a low probability for  $h$  will scale up that probability by a larger factor than the scientist who started with a higher probability for  $h$ . As more positive evidence comes in, the original doubter is forced to scale up the probability in such a way that it eventually approaches that of the already convinced scientist. In this way, argue the Bayesians, widely differing subjective opinions can be brought into conformity in response to evidence in an objective way.

**Now answer these questions on the basis of reading the above passage.**

6. Using the idea explicated in the passage above, the only scientific way to deny the validity of a counter-hypothesis put forward to explain a natural phenomenon would be to:
- (a) take the counter-hypothesis and try to find flaws in its components.
  - (b) question the source of alternative hypothesis.
  - (c) question the authority of the scientist stating the alternative hypothesis.
  - (d) Take the alternative explanation and ask for its fullest development in terms of possible ramifications other than the already existent outcome (e).
  - (e) None of these.
7. The subjective beliefs of scientists referred to in the passage could be due to:

- (a) multiple scientists studying multiple phenomena and putting forth multiple hypotheses
  - (b) propositions offered by scientists being backed only by one's beliefs about their validity.
  - (c) scientists presenting data selectively in support of their own favourite hypothesis over competing hypotheses.
  - (d) scientists allowing their subjective opinions to bias their testing of hypothesis.
  - (e) None of these
8. Scientists' beliefs which differ at the outset are related to:
- (a) different outcomes only.
  - (b) different hypotheses only.
  - (c) different hypotheses about different outcomes.
  - (d) differences in explanatory power of competing hypotheses.
  - (e) None of these.
9. Strictly following the idea put forward in the article, which one of the following is a logical possibility:
- (a) The idea that astrologers can predict stock market movements better than economists, if astrologers' hypothesis (h) is more consistently followed by outcomes (e) than that of economists.
  - (b) The fact that stock-market movements are in sync with the movement of the heavenly bodies; both (h) and (e) contained in the same statement.
  - (c) That certain astrological phenomena can influence thinking of humans (e) which is manifested in stock-market booms and crashes (h).
  - (d) That certain astrological phenomena (h) can influence thinking of humans (e1) which is manifested in stock-market booms and crashes (e2).
  - (e) None of these.

**Passage III:** Two divergent definitions have dominated sociologists' discussions of the nature of ethnicity. The first emphasizes the primordial and unchanging character of ethnicity. In this view, people have an essential need for belonging that is satisfied by membership in groups based on shared ancestry and culture. A different conception of ethnicity de-emphasizes the cultural component and defines ethnic groups as interest groups. In this view, ethnicity serves as a way of mobilizing a certain population behind issues relating to its economic position. While both of these definitions are useful, neither fully captures the dynamic and changing aspects of ethnicity in the United States. Rather, ethnicity is more satisfactorily conceived of as a process in which preexisting communal bonds and common cultural attributes are adapted for instrumental purposes according to changing real-life situations.

One example of this process is the rise of participation by Native American people in the broader United States political system since the Civil Rights movement of the 1960's. Besides leading Native Americans to participate more actively in politics (the number of Native American legislative officeholders more than doubled), this movement also evoked increased interest in tribal history and traditional culture. Cultural and instrumental components of ethnicity are not mutually exclusive, but rather reinforce one another.

The Civil Rights movement also brought changes in the uses to which ethnicity was put by Mexican American people. In the 1960's, Mexican Americans formed community-based political groups that emphasized ancestral heritage as a way of mobilizing constituents. Such emerging issues as immigration and voting rights gave Mexican American advocacy groups the means by which to promote ethnic solidarity. Like European ethnic groups in the nineteenth-century United States, late-twentieth-century Mexican American leaders combined ethnic with contemporary civic symbols. In 1968 Henry Cisneros, then mayor of San Antonio, Texas, cited Mexican leader Benito Juarez as a model for Mexican Americans in their fight for contemporary civil rights. And every year, Mexican Americans celebrate Cinco de Mayo as fervently as many Irish American people embrace St. Patrick's Day (both are major holidays in the countries of origin), with both holiday shavings being reinvented in the context of the United States and linked to ideals, symbols, and heroes of the United States.

**Now answer these questions on the basis of reading the above passage.**

10. Which of the following best states the main idea of the passage?
- (a) In their definitions of the nature of ethnicity, sociologists have underestimated the power of the primordial human need to belong.
  - (b) Ethnicity is best defined as a dynamic process that combines cultural components with shared political and economic interests.
  - (c) In the United States in the twentieth century, ethnic groups have begun to organize in order to further their political and economic interests.
  - (d) Ethnicity in the United States has been significantly changed by the Civil Rights movement.



- (e) The two definitions of ethnicity that have dominated sociologists discussions are incompatible and should be replaced by an entirely new approach.
11. The passage supports which of the following statements about the Mexican American community?
- (a) In the 1960's the Mexican American community began to incorporate the customs of another ethnic group in the United States into the observation of its own ethnic holidays.
  - (b) In the 1960's Mexican American community groups promoted ethnic solidarity primarily in order to effect economic change
  - (c) In the 1960's leader of the Mexican American community concentrated their efforts on promoting a renaissance of ethnic history and culture
  - (d) In the 1960's members of the Mexican American community were becoming increasingly concerned about the issue of voting rights.
  - (e) In the 1960's the Mexican American community had greater success in mobilizing constituents than did other ethnic groups in the United States.
12. Information in the passage supports which of the following statements about many European ethnic groups in the nineteenth-century United States?
- (a) They emphasized economic interests as a way of mobilizing constituents behind certain issues.
  - (b) They conceived of their own ethnicity as being primordial in nature.
  - (c) They created cultural traditions that fused United States symbols with those of their countries of origin.
  - (d) They de-emphasized the cultural components of their communities in favor of political interests.
  - (e) They organized formal community groups designed to promote a renaissance of ethnic history and culture.
13. The passage suggests that in 1968 Henry Cisneros most likely believed that
- (a) many Mexican American would respond positively to the example of Benito Juarez.
  - (b) many Mexican American were insufficiently educated in Mexican history
  - (c) the fight for civil rights in the United States had many strong parallels in both Mexican and U.S. history.
  - (d) the quickest way of organizing community-based groups was to emulate the tactics of Benito Juarez
  - (e) Mexican Americans should emulate the strategies of Native American political leaders.

## Set – 2

**Passage I:** There is substantial evidence that by 1926, with the publication of *The Weary Blues*, Langston Hughes had broken with two well-established traditions in African American literature. In *The Weary Blues*, Hughes chose to modify the traditions that decreed that African American literature must promote racial acceptance and integration, and that, in order to do so, it must reflect an understanding and mastery of Western European literary techniques and styles. Necessarily excluded by this decree, linguistically and thematically, was the vast amount of secular folk material in the oral tradition that had been created by Black people in the years of slavery and after. It might be pointed out that even the spirituals or “sorrow songs” of the slaves—as distinct from their secular songs and stories—had been Europeanized to make them acceptable within these African American traditions after the Civil War. In 1862 northern White writers had commented favorably on the unique and provocative melodies of these “sorrow songs” when they first heard them sung by slaves in the Carolina sea islands. But by 1916, ten years before the publication of *The Weary Blues*, Hurry T. Burleigh, the Black baritone soloist at New York’s ultrafashionable Saint George’s Episcopal Church, had published *Jubilee Songs of the United States*, with every spiritual arranged so that a concert singer could sing it “in the manner of an art song.” Clearly, the artistic work of Black people could be used to promote racial acceptance and integration only on the condition that it became Europeanized.

Even more than his rebellion against this restrictive tradition in African American art, Hughes’s expression of the vibrant folk culture of Black people established his writing as a landmark in the history of African American literature. Most of his folk poems have the distinctive marks of this folk culture’s oral tradition: they contain many instances of naming and enumeration, considerable hyperbole and understatement, and a strong infusion of street-talk rhyming. There is a deceptive veil of artlessness in these poems. Hughes prided himself on being an impromptu and impressionistic writer of poetry. His, he insisted, was not an artfully constructed poetry. Yet an analysis of his dramatic monologues and other poems reveals that his poetry was carefully and artfully crafted. In his folk poetry we find features common to all folk literature, such as dramatic ellipsis, narrative compression, rhythmic repetition, and monosyllabic emphasis. The peculiar mixture of irony and humor we find in his writing is a distinguishing feature of his folk poetry. Together, these aspects of Hughes’s writing helped to modify the previous restrictions on the techniques and subject matter of Black writers and consequently to broaden the linguistic and thematic range of African American literature.

**Now answer these questions on the basis of reading the above passage.**

14. The author suggests that the “deceptive veil” in Hughes’s poetry obscures
- (a) evidence of his use of oral techniques in his poetry
  - (b) evidence of his thoughtful deliberation in composing his poems
  - (c) his scrupulous concern for representative details in his poetry
  - (d) his incorporation of Western European literary techniques in his poetry
  - (e) his engagement with social and political issues rather than aesthetic ones
15. With which one of the following statements regarding Jubilee Songs of the United States would the author be most likely to agree?
- (a) Its publication marked an advance in the intrinsic quality of African American art.
  - (b) It paved the way for publication of Hughes’s *The Weary Blues* by making African American art fashionable.
  - (c) It was an authentic replication of African American spirituals and “sorrow songs”.
  - (d) It demonstrated the extent to which spirituals were adapted in order to make them more broadly accepted.
  - (e) It was to the spiritual what Hughes’s *The Weary Blues* was to secular songs and stories.
16. The author most probably mentions the reactions of northern White writers to non-Europeanized “sorrow songs” in order to
- (a) indicate that modes of expression acceptable in the context of slavery in the South were acceptable only to a small number of White writers in the North after the Civil War
  - (b) contrast White writers’ earlier appreciation of these songs with the growing tendency after the Civil War to regard Europeanized versions of the songs as more acceptable
  - (c) show that the requirement that such songs be Europeanized was internal to the African American tradition and was unrelated to the literary standards or attitudes of White writers
  - (d) demonstrate that such songs in their non-Europeanized form were more imaginative
  - (e) suggest that White writers benefited more from exposure to African American art forms than Black writers did from exposure to European art forms
17. The passage suggests that the author would be most likely to agree with which one of the following statements about the requirement that Black writers employ Western European literary techniques?
- (a) The requirement was imposed more for social than for aesthetic reasons.
  - (b) The requirement was a relatively unimportant aspect of the African American tradition.
  - (c) The requirement was the chief reason for Hughes’s success as a writer.
  - (d) The requirement was appropriate for some forms of expression but not for others.
  - (e) The requirement was never as strong as it may have appeared to be.
18. Which one of the following aspects of Hughes’s poetry does the author appear to value most highly?
- (a) its novelty compared to other works of African American literature
  - (b) its subtle understatement compared to that of other kinds of folk literature
  - (c) its virtuosity in adapting musical forms to language
  - (d) its expression of the folk culture of Black people
  - (e) its universality of appeal achieved through the adoption of colloquial expressions

**Passage II:** For years I kept a phrenology bust in my office. My colleagues had various reactions to it: some were amused; some were perplexed or even embarrassed. But it reminded us of the perils of junk science, roof that a little learning is a dangerous thing. Phrenology, the “science” of attributing one’s personality to cranial features, arose in the nineteenth century, at the dawn of the field of psychology. At that time, the notion of personality entered the popular mind and. physiological foundations for personality, if not rigorously documented, seemed plausible. More than a century later, the field of psychobiology is booming, and phrenology has no place in it. The wheels of scientific study grind slowly, but they grind exceedingly fine. Discredited by the absence of rigorous theory of empirical evidence, phrenology was tossed into the dustbin. A lot of learning overcame the initial error caused by a little learning.

Every field has its equivalent to phrenology. Business is no exception. Business practitioners are pragmatists, prone to assume that what works is what works. Where markets function smoothly and there is open competition among ideas, pragmatism serves pretty well. But like phrenologists in an earlier day, pragmatists are occasionally seized by ideas that seem plausible and help to explain events in a limited arena but are backed by no evidence, sound logic, or general efficacy. Such ideas can do more harm than good. In my writing, I have criticised some of the modern-day phrenologies: conglomerate diversification, bigger is better, the merger of equals, and momentum management. The worst phrenologies of the twentieth. century, Marxism and Nazism, taught us the evil con sequence of failing to challenge humbug and to do so quickly.

But ideas mill about because of a little learning. Thomas Jefferson argued that the antidote to a little learning is a lot of learning: "Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like, evil spirits at the dawn of day." The key to Jefferson's antidote is the liberality of one's learning, the sampling of diverse ideas and facts. About 50 years ago, A Whitney Grishwold, president of Yale University, wrote, "The only sure weanon against bad ideas is better ideas. The source of better ideas is wisdom. The surest path to wisdom is a liberal education". With alarm I note the educational trend toward narrow vocationalism, even in business schools. Business phrenologies breed in the back alleys of the field. Where thinking can get warped - the poster child here is Enron's aggressive use of special purpose entities.

Though the practitioner needs to be his or her own best teacher, .business schools and institutes can help one get a lot of learning. At its best, the MBA has stood for liberal training across the business specialities and for a graduate who can smell humbug and not be afraid to say so. Learning based on uncritical, rote memorisation is no preparation for a career of action and risk taking but is exactly what your local phrenologist depends on. Instead, the learning of that matter requires testing and debate. That's why discussion based education is so important: it exercises skills of analysis and argument. And it is why penetrating research is crucial. The humanistic tradition of transparent documentation, hypothesis testing, replication of experiments and debate is the antidote to a little learning. And it is the source of ideas from academics that improve business practice, such as business ethics, linear programming, conjoint analysis, and the theory of option pricing. Do we need schools to help us learn? The Internet has sprouted many degree programs. Aren't these just as good as the program based in physical places? I don't think so, for at least two reasons. First, learning is deeper and richer when it occurs in a group. As TS Eliot said, "there is no life not lived in community". Learning on the Internet remains a solitary experience. I doubt that the chat room can replace in- person peer coaching, challenge, and debate. Second, learning is better with a teacher. Raw ingredients and a good kitchen aren't enough to make a great meal. Economist Paul Romer has argued that a good cooking requires the human elements of creativity and leadership. So it is with learning: the teacher's creativity organised the resources and leads the student to insights.

Disillusionment about the mission of business learning creates a downward spiral of poor engagement between practitioners and business schools. It's a race to the bottom, practitioners ask less and less, and the schools oblige. For instance, executives seem to want fewer days in training and less nuisance, discussion and reflection. Corporate recruiters are demanding narrowly trained MBAs exactly when we need liberally trained. professionals. At the heart of each of the 22 business scandals that erupted between 1998 and 2002 lay a bad idea cradled by narrow, self-serving professionalism. The slump in corporate and individual philanthropy will chill the business learning that occurs through research, especially the challenging, provocative new work. Many schools, in turn, humbled by their financial problems and the business scandals, have hunkered down into a customer- service mentality, focusing on marketing and league tales, rapid imitation, and toning down the mission of social criticism, testing, and argument. Put this all together and it's like a picture by Brueghel or Hogarth in which people are leaving undone things that. out to be done and doing the other. Yes I remain cautiously optimistic. The interface between business practice and the academy is a market of ideas. As Joseph Schumpeter wrote 62 years ago, free markets will self-correct, led by entrepreneurs, agents of change who find their opportunities wherever they see room for improvement. Dissatisfaction with the race to the bottom will eventually spur agents of change - both scholars and thoughtful practitioners- to offer a better model for business learning.

***Now answer these questions on the basis of reading the above passage.***

19. The author compares phrenology with present day management education in business schools because
  - (a) Management education prepares the students to take decisions on the basis of cranial features.
  - (b) Both phrenology and management education prepares the students to become pragmatists.
  - (c) Management education is not preparing the students in the area of critically analyzing the modern-day business phrenologies.
  - (d) Wheels of scientific study grind slowly and over a period of time phrenology has transitioned into management science.
20. Which of the following statements is false?
  - (a) The author argues that little learning can lead. to situation like that of Enron where aggressive use special purpose entities resulted in mismanagement of the organisation.
  - (b) Pragmatists are occasionally seized by ideas, eg, conglomerate diversification, bigger is better, the merger of equals, etc, that seem plausible but are not backed by evidence, or logic.
  - (c) Ideas of Joseph Schumpeter are not applicable as they were not based on rigorous research.
  - (d) Learning is better with a teacher as it requires active involvement of teachers for organising the resources and leading the students to develop insights.
21. Self serving professionalism, as used in the passage, refers to

- (a) Professionalism for serving the cause of management
  - (b) Professionalism of selfish people
  - (c) Professionalism that excludes stakeholders
  - (d) None of the above
22. If the author of this passage becomes director of a business school then he is **LIKELY** to do which of the following
- (a) Invite practitioners from industry for guest lectures
  - (b) Stop summer internship for MBA students
  - (c) Discontinue short-term management education programmes
  - (d) Both (a) and (c)
23. The author believes that business learning is required more than ever in present times because
- (a) Corporate recruiters are demanding narrowly trained business graduates (MBAs).
  - (b) Business schools can teach modern-day business phenomenologies.
  - (c) Slump in corporate and individual philanthropy, which has a negative impact on the financial conditions of business schools, needs to be corrected with the help of business education.
  - (d) Business learning and penetrating research can provide ideas for improving business practices.
24. According to the author, business education should have
- (a) High spread and low depth so as to create more generalists than specialists.
  - (b) Greater focus on requirements of corporate recruiters.
  - (c) Learning based on principles of falsification.
  - (d) No role in today's world as practitioner needs to be his or her own teacher.
25. Which of the following will **NOT** be an apt title of this passage?
- (a) Pathology of Management Education
  - (b) Management Education at Crossroads
  - (c) End of Executive MBA education
  - (d) Little Learning is a Dangerous thing

**Passage III:** Taxonomy can be described as the orderly classification of organisms according to their presumed natural relationship. Three distinct steps are involved. First, each species must be identified, described, and named. Second, each species is placed in its correct phylogenetic position relative to other species. Third, keys or means allowing the identification of species by non-taxonomists need to be prepared. To ensure reproducibility and generalisation that form the foundation of all social and biological studies, a sound understanding of all three of these steps is required. Reproducibility - ie the potential for other worker to repeat a piece of work is fundamental to all scientific research, and whether the discipline is biochemistry, physiology or ecology, the identity of the species studied is essential information.

Observations, of themselves, are of little value to science. Only when facts are placed in a proper context can generalisations be made or tested. From the observed similarities and differences between the studied species and closely related or distantly related species, the significance of the observed facts can be discussed and more accurate generalisations developed. Sound taxonomy, then, is a critical prerequisite of the work of all biologists. It has as well its 'service' functions. Taxonomy supplies through the delineation of phylogenetic relationships within and between groups, the basic data for developing and testing ideas on pattern and mechanism in the evolutionary process and in biogeography.

**Now answer these questions on the basis of reading the above passage.**

26. "Observations, of themselves, are of little value to science", because,
- (a) They are without any purpose
  - (b) For generalisation, they have to be related to other facts
  - (c) They are not systematic and are not, therefore, amenable to scientific interpretation
  - (d) They can be given meaning only if they are collected by a scientist
27. Which one of the following statements is the closest to the central idea of the passage?
- (a) Taxonomic classification is necessary for the identification of the species
  - (b) Reproducibility and generalisations are the basic criterion for judging the value of a scientific research
  - (c) Taxonomy provides the base for the placement of observations in the right perspective for generalisations
  - (d) It is very necessary to understand well the steps in taxonomic classification in order to conduct scientific research in biological sciences

28. How does taxonomy help in biogeography?
- (a) It guarantees proper identification of species
  - (b) It discharges a 'service' function
  - (c) It supplies the basic data for developing and testing specific ideas
  - (d) It helps in relating man to the physical environment
29. According to the author, which of the following information is considered essential for research in life sciences?
- (a) Hypothesis regarding species
  - (b) Reproducibility of species
  - (c) Generalisability of species
  - (d) Taxonomic classification of species

## Set – 3

**Passage I:** India is renowned for its diversity. Dissimilitude abounds in every sphere - from the physical elements of its land and people to the intangible workings of its beliefs and practices. Indeed, given this variety, India itself appears to be not a single entity but an amalgamation, a “constructs” arising from the conjoining of innumerable, discrete parts. Modern scholarship has, quite properly, tended to explore these elements in isolation. (In part, this trend represents the conscious reversal of the stance taken by an earlier generation of scholars whose work reified India into a monolithic entity - a critical element in the much maligned “Orientalist” enterprise.) Nonetheless, the representation of India as a singular “Whole” is not an entirely capricious enterprise; for India is an identifiable entity, united by - if not born out of - certain deep and pervasive structures. Thus, for example, the Hindu tradition has long maintained a body of mythology that weaves the disparate temples, gods, even geographic landscapes that exist throughout the subcontinent into a unified, albeit syncretic, whole.

In the realm of thought, there is no more pervasive, unifying structure than karma. It is the “doctrine” or “law” that ties actions to results and creates a determinant link between an individual’s status in this life and his or her fate in future lives. Following what is considered to be its appearances in the Upanishads, the doctrine reaches into nearly every corner of Hindu thought. Indeed, its dominance is such in the Hindu world view that karma encompasses, at the same time, life-affirming and life-negating functions; for just as it defines the world in terms of the “positive” function of delineating a doctrine of rewards and punishments, so too it defines the world through its “negative” representation of action as an all but inescapable trap, an unrelenting cycle of death and rebirth.

Despite - or perhaps because of - karma’s ubiquity, the doctrine is not easily defined. Wendy Doniger O’Flaherty reports of a scholarly conference devoted to the study of karma that although the participants admitted to a general sense of the doctrine’s parameters, considerable time was in a “lively but ultimately vain attempt to define...karma and rebirth”. The base meaning of the term “karma” (or, more precisely, in its Sanskrit stem form, karman a neuter substantive) is “action”. As a doctrine, karma encompasses a number of quasi-independent concepts: rebirth (punarjanam), consequence (phala, literally “fruit,” a term that suggests the “ripening” of actions into consequences), and the valuation or “ethicization” of acts, qualifying them as either “good” (punya or sukarman) or “bad” (papam or duskarman). In a general way, however, for at least the past two thousand years, the following (from the well known text, the Bhagavata Parana) has held true as representing the principal elements of the karma doctrine: “The same person enjoys the fruit of the same sinful or a meritorious act in the next world in the same manner and to the same extent according to the manner and extent, to which that (sinful or meritorious) act has been done by him in this world.” Nevertheless, depending on the doctrine’s context, which itself ranges from its appearance in a vast number of literary sources to its usage on the popular level, not all these elements may be present (though in a general way they may be implicit).

**Now answer these questions on the basis of reading the above passage.**

30. “Reify” in the passage means:
- (a) Reversal of stance
  - (b) Unitary whole
  - (c) Diversity
  - (d) Unity in diversity
  - (e) To make real out of abstract
31. “Ethic-ization” in the passage means
- (a) Process of making something ethical
  - (b) Judging and evaluation
  - (c) Converting unethical persons into ethical
  - (d) Teaching ethics

- (e) None of the above
32. Consider the following statements:  
1. Meaning of karma is contextual.  
2. Meaning of karma is not unanimous.  
3. Meaning of karma includes many other quasi-independent concepts.  
4. Karma also means actions and their rewards.  
Which of the statements are true?  
(a) 1,2,3 (b) 2,3,4  
(c) 1,3,4 (d) None of the above  
(e) All the four are true
33. The base meaning of karma is:  
(a) reward and punishment. (b) only those actions which yield a "phala".  
(c) ripening of actions into consequences. (d) any action.  
(e) None of the above
34. As per the author, which of the following statements is wrong?  
(a) India is a diverse country.  
(b) Doctrine of karma runs across divergent Hindu thoughts.  
(c) Doctrine of karma has a rich scholarly discourse  
(d) Modern scholars have studied Hinduism as a syncretic whole.  
(e) Scholars could not resolve the meaning of karma
35. Which of the following, if true, would be required for the concept of karma - as defined in Bhagavata Purana - to be made equally valid across different space-time combinations?  
(a) Karma is judged based on the observers' perception, and hence the observer is a necessary condition for its validity.  
(b) Karma is an orientalist concept limited to oriental countries.  
(c) Each epoch will have its own understanding of karma and therefore there can not be uniform validity of the concept of karma.  
(d) The information of the past actions and the righteousness of each action would be embodied in the individual.  
(e) Each space-time combination would have different norms of righteousness and their respective expert panels which will judge each action as per those norms.
36. The orientalist perspective, according to the author:  
(a) Viewed India as a country of diversity.  
(b) Viewed India both as single and diverse entity.  
(c) Viewed India as land of karma.  
(d) Viewed India in the entirety.  
(e) Viewed India as if it was a single and unitary entity devoid of diversity.

**Passage II:** Over the last 150 years, large stretches of salmon habitat have been eliminated by human activity: mining, livestock grazing, timber harvesting, and agriculture as well as recreational and urban development. The numerical effect is obvious: there are fewer salmon in degraded regions than in pristine ones; however, habitat loss also has the potential to reduce genetic diversity. This is most evident in cases where it results in the extinction of entire salmon populations. Indeed, most analysts believe that some kind of environmental degradation underlies the demise of many extinct salmon populations. Although some rivers have been recolonized, the unique genes of the original populations have been lost.

Large-scale disturbances in one locale also have the potential to alter the genetic structure of populations in neighboring areas, even if those areas have pristine habitats. Why? Although the homing instinct of salmon to their natal stream is strong, a fraction of the fish returning from the sea (rarely more than 15 percent) stray and spawn in nearby streams. Low levels of straying are crucial, since the process provides a source of novel genes and a mechanism by which a location can be repopulated should the fish there disappear. Yet high rates of straying can be problematic because misdirected fish may interbreed with the existing stock to such a degree that any local adaptations that are present become diluted. Straying rates remain relatively low when environmental conditions are stable, but can increase dramatically when streams suffer severe disturbance. The 1980 volcanic eruption of Mount Saint Helens, for example, sent mud and debris into several tributaries of the Columbia River. For the next couple of years, steelhead trout (a species included among the salmonids) returning from the sea to spawn were forced to find alternative streams. As a consequence, their rates of straying, initially 16 percent, rose to more than 40 percent overall.

Although no one has quantified changes in the rate of straying as a result of the disturbances caused by humans, there is no reason to suspect that the effect would be qualitatively different than what was seen in the aftermath of the Mount Saint Helens eruption. Such a dramatic increase in straying from damaged areas to more pristine streams results in substantial gene flow, which can in turn lower the overall fitness of subsequent generations.

**Now answer these questions on the basis of reading the above passage.**

37. The primary purpose of the passage is to
- (a) argue against a conventional explanation for the extinction of certain salmon populations and suggest an alternative
  - (b) correct a common misunderstanding about the behavior of salmon in response to environmental degradation caused by human activity
  - (c) compare the effects of human activity on salmon populations with the effects of natural disturbances on salmon populations
  - (d) differentiate the particular effects of various human activities on salmon habitats
  - (e) describe how environmental degradation can cause changes in salmon populations that extend beyond a numerical reduction
38. It can be inferred from the passage that the occasional failure of some salmon to return to their natal streams in order to spawn provides a mechanism by which
- (a) pristine streams that are near polluted streams become polluted themselves
  - (b) the particular adaptations of a polluted stream's salmon population can be preserved without dilution
  - (c) the number of salmon in pristine habitats decreases relative to the number in polluted streams
  - (d) an environmentally degraded stream could be recolonized by new salmon populations should the stream recover
  - (e) the extinction of the salmon populations that spawn in polluted streams is accelerated
39. According to the passage, human activity has had which of the following effects on salmon populations?
- (a) An increase in the size of salmon populations in some previously polluted rivers
  - (b) A decline in the number of salmon in some rivers
  - (c) A decrease in the number straying salmon in some rivers
  - (d) A decrease in the gene flow between salmon populations that spawn in polluted streams and populations that spawn in pristine streams
  - (e) A decline in the vulnerability of some salmon populations to the effects of naturally occurring habitat destruction
40. The author mentions the "aftermath of the Mount Saint Helens eruption" most likely in order to
- (a) provide an example of the process that allows the repopulation of rivers whose indigenous salmon population has become extinct
  - (b) indicate the extent to which the disturbance of salmon habitat by human activity in one stream might affect the genetic structure of salmon populations elsewhere
  - (c) provide a standard of comparison against which the impact of human activity on the gene flow among salmon populations should be measured
  - (d) show how salmon's homing instinct can be impaired as a result of severe environmental degradation of their natal streams
  - (e) show why straying rates in salmon populations remain generally low except when spawning streams suffer severe environmental disturbance

**Passage III:** Enunciated by Jung as an integral part of his psychology in 1916 immediately after his unsettling confrontation with the unconscious, the transcendent function was seen by Jung as uniting the opposites, transforming psyche, and central to the individuation process. It also undoubtedly reflects his personal experience in coming to terms with the unconscious. Jung portrayed the transcendent function as operating through symbol and fantasy and mediating between the opposites of consciousness and the unconscious to prompt the emergence of a new, third posture that transcends the two. In exploring the details of the transcendent function and its connection to other Jungian constructs, this work has unearthed significant changes, ambiguities, and inconsistencies in Jung's writings. Further, it has identified two separate images of the transcendent function: (1) the narrow transcendent function, the function or process within Jung's pantheon of psychic structures, generally seen as the uniting of the opposites of consciousness and the unconscious from which a new attitude emerges; and (2) the expansive transcendent function, the root metaphor for psyche or being psychological that subsumes Jung's pantheon and that apprehends the most fundamental psychic activity of interacting with the unknown or other. This book has also posited that the expansive transcendent function, as the root metaphor for exchanges between conscious and the unconscious, is the wellspring from whence flows other key Jungian structures such as the archetypes and the Self, and is the core of the individuation process. The expansive transcendent function has been explored further by surveying other schools of

psychology, with both depth and non-depth orientations, and evaluating the transcendent function alongside structures or processes in those other schools which play similar mediatory and/or transitional roles.

**Now answer these questions on the basis of reading the above passage.**

41. The above passage is most likely an excerpt from:
- (a) A research note
  - (b) An entry on a psychopathology blog
  - (c) A popular magazine article
  - (d) A scholarly treatise
  - (e) A newspaper article
42. It can be definitely inferred from the passage above that
- (a) The expansive transcendent function would include elements of both the Consciousness and the Unconscious.
  - (b) Archetypes emerge from the narrow transcendent function.
  - (c) The whole work, from which this excerpt is taken, primarily concerns itself with the inconsistencies in Jung's writings.
  - (d) The transcendent is the core of the individuation process.
  - (e) Jung's pantheon of concepts subsumes the root metaphor of psyche.
43. A comparison similar to the distinction between the two images of the transcendent function would be:
- (a) raucous: hilarious
  - (b) synchronicity: ontology
  - (c) recession: withdrawal
  - (d) penurious: decrepit
  - (e) none of the above
44. As per the passage, the key Jungian structure - other than the Self - that emerges from the expansive transcendent function may NOT be expressed as a(n):
- (a) Stereotype
  - (b) Anomaly
  - (c) Idealized model
  - (d) Original pattern
  - (e) Epitome

## Set - 4

**Passage I:** To remake the world (including Nature), Fourier mobilized: an intolerance (for Civilization), a form (classification), a standard (pleasure), an imagination (the 'scene'), a discourse (his book), all of which pretty well defines the action of the signifier or the signified in action. This action continually makes visible on the page a glaring lack, that of science and politics, that is, of the signified. What Fourier lacks (for that matter voluntarily) points in return to what we ourselves lack when we reject Fourier : to be ironic about Fourier is always – even from the scientific point of view – to censure this signifier. Political and Domestic (the name of Fourier's system), science and Utopia, Marxism and Fourierism, are like two nets whose meshes are of different sizes. On the one hand, Fourier allows to pass through all the science that Marx collects and develops; from the political point of view (and above all since Marxism has given an indelible name to its shortcomings), Fourier is completely off to one side, unrealistic and immoral. However, the other facing net allows pleasure, which Fourier collects, to pass through. Desire and Need pass through, as though the two nets were alternatively superimposed, playing at topping hands. However, the relationship of Desire and Need is not complementary (were they fitted one into the other, everything would be perfect), but supplementary: each is the excess of the other. The excess: what does not pass through. For example, seen from today (i.e., after Marx), politics is a necessary purge; Fourier is the child who avoids the purge, who vomits it up. The vomiting of politics is what Fourier calls Invention. Fourierist invention ("For me, I am an inventor, and not an orator") address the absolutely new, that about which nothing has yet been said. The rule of invention is a rule of refusal: to doubt absolutely (more than did Descartes, who Fourier thought, never made more than a partial and misplaced use of doubt), to be in opposition with everything being done, to treat only what has not been treated, to stand apart from "literary agitator" Book People, to preach what opinion holds to be impossible. It is in sum for this purely structural reason (old/new) and through a simple constraint of the discourse (to speak only where there has not yet been speech) that Fourier is understood in the modern sense. Fourier repudiates the writer, the certified manager of good writing, of literature, he who guarantees decorative union and thus the fundamental separation of substance and form. In calling himself an inventor ("I am not a writer, but an inventor"), he places himself at the limit of meaning, what we today call Text. Perhaps, following Fourier, we should henceforth call inventor (and not writer or philosopher) he who proposes new formulae and thereby invests, by fragments, immensely and in detail, the space of the signifier.

**Now answer these questions on the basis of reading the above passage.**



45. According to the author  
 (a) Fourier does not say anything about modern politics  
 (b) Fourier speaks volumes about modern politics  
 (c) The author makes a good commentary on modern politics  
 (d) The author is silent about modern politics
46. Which is the most appropriate title for the passage?  
 (a) Philosopher and writer (b) Inventor, not writer  
 (c) Writer, not inventor (d) Inventor and writer
47. Which of the following is the author of the statement, "For me, I am an inventor, and not an orator".  
 (a) The author of the passage (b) Karl Marx  
 (c) Fourier (d) Descartes
48. According to the passage,  
 (a) Political and domestic belong to the same category  
 (b) Science and utopia belong to the same category  
 (c) Marxism and Fourierism belong to the same category  
 (d) Science and utopia belong to different categories
49. According to Fourier,  
 (a) One who creates a text is a writer (b) One who creates a text is an inventor  
 (c) A writer calls himself an inventor (d) A philosopher calls himself an inventor
50. According to the author of the passage,  
 (a) Desire and need perfectly fit into each other (b) Desire and need do not fit into each other  
 (c) Desire is a necessary purge (d) Fourier is the child of the purge
51. According to the passage,  
 (a) Fourier thought that Descartes made only a partial use of doubt  
 (b) Descartes thought the Fourier made only a partial use of doubt  
 (c) The author of the passage made only a partial use of doubt  
 (d) Descartes made full use of the doubt

**Passage II:** The traditional model of employer-employee relations in the United States was a "psychological contract" in which employees made long-term commitments to organizations in exchange for long-term job security, training and development, and internal opportunities for promotion. Beginning mainly with the recession in the early 1970's, this paradigm began to unravel. Organizations began using extensive downsizing and outsourcing to decrease the number of permanent employees in the workforce. Among employees this situation has resulted in a decided shift in desire: instead of working their way up in an organization, many now prefer to work their way out. Entrepreneurship at the small business administration are now the fastest-growing majors in business schools.

Several factors have generated movement from the old paradigm to the new one. Organizations have had legitimate and pressing reasons to shift to a new paradigm of employer-employee relations. Large numbers of permanent employees make it difficult for organizations to respond quickly to downturns in demand by decreasing payroll costs. The enormous rights in wrongful discharge suites has created incentives for organizations to use temporary, contract, and leased employees in order to distance themselves from potential litigation problems. Moreover, top management is under increased pressure from shareholders to generate higher and higher levels of return on investment in the short run, resulting in declines in hiring, increases in layoffs, and shortage of funds for employee development.

At the same time, a lack of forthrightness on the part of organizations has led to increased cynicism among employees about management's motivation and competence. Employees are now working 15 percent more hours per week than they were 20 years ago, but organizations acknowledge this fact only by running stress-management workshops to help employees to cope. Sales people are being asked to increase sales at the same time organizations have cut travel, phone, and advertising budgets. Employees could probably cope effectively with changes in the psychological contract if organizations were more forthright about how they were changing it. But the euphemistic jargon used by executives to justify the changes they were implementing frequently backfires; rather than engendering sympathy for management's position, it sparks employees' desire to be free of the organization all together. In a recent study of employees' attitudes about management, 49 percent of the sample strongly agreed that "management will take advantage of you if given the chance."

**Now answer these questions on the basis of reading the above passage.**

52. The primary purpose of the passage is to
- (a) discuss the financial implications of a recent shift in attitudes among workers
  - (b) propose a new approach for businesses to increase loyalty among their employees
  - (c) defend certain business practices in light of criticism of corporations, actions in a recent past
  - (d) speculate about possible long term benefits of a recent change in the general business climate
  - (e) consider some of the factors contributing to a major shift in employer-employee relationships
53. The passage suggests that which of the following is a legitimate reason for organizations' shift to the new model of employer-employee relations?
- (a) Organizations tend to operate more effectively when they have a high manager-to-employee ratio.
  - (b) Organizations can move their operations to less expensive locations more easily when they have fewer permanent employees.
  - (c) Organizations have found that they often receive higher quality work when they engage in outsourcing.
  - (d) Organizations with large pools of permanent workers risk significant financial losses if the demand for their product or service decreases.
  - (e) Organizations are under increasing pressure to adopt new technologies that often obviate the need for certain workers.
54. Which of the following best characterizes the function of the final sentence of the passage?
- (a) It is such as an alternative explanation for phenomenon discussed earlier in the passage.
  - (b) It provides data intended to correct a common misconception.
  - (c) It further weakens an argument that is being challenged by the author.
  - (d) It introduces a specific piece of evidence in support of a claim made at beginning of the final paragraph
  - (e) It answers a question that is implicit in the preceding sentence.
55. The passage suggests that organizations' movement to the "new paradigm" is based in part on the expectation that wrongful discharge suites against employers are?
- (a) less likely to be filed by non-managerial employees than by managers
  - (b) less likely to be filed by leased employees than by contract employees
  - (c) less likely to be filed by contract employees than by permanent employees
  - (d) more likely to be filed by employees with a long history in the organization than by newer hirers
  - (e) more likely to be filed in small organizations than in large ones

**Passage III:** Darwinian enthusiasts are too quick to read historical purposes into every biological trait. In Stephen Jay Gould's telling phrase, they are overly fond of 'just-so stories', which differ from Kipling's fables only in their lack of good jokes. Mr. Gould's immediate target here is "selfish-gene" theorists like Richard Dawkins, and it is a moot point whether he actually hits that mark. But, whatever you think of Mr. Dawkins, evolutionary psychology is indeed open to the just-so charge. In principle it may seem a good idea for psychology and evolutionary theory to pool their intellectual resources. But given the paucity of hard evidence on each side, the merger often seems to achieve little more than an incitement to fabulation.

The trouble is not just that human brains leave no fossils, though this is certainly one problem. Just as hazardous is the lack of definite knowledge about current mental mechanisms. This makes it all too tempting to put evolutionary speculation in the place of hard psychological evidence, and so conjure mental modules out of historical myth. Take Ms Cosmides's theory about the evolution of a cheater-detection module. This is now widely accepted. But there is no independent evidence, apart from Ms Cosmides's psychological experiments, for this historical story. Moreover, other psychologists now claim to have performed new experiments which show that a cheating factor is not the crucial variable in the Wason selection task after all. Less indulgent critics will say that the flirtation with evolution has simply led Ms Cosmides up a theoretical blind alley. A similar charge can be leveled at other prize exhibits in the gallery of evolutionary psychology. The theories of human altruism described in Mr. Ridley's "The Origins of Virtue" involve any number of plausible ideas about the social practices of our hominid forefathers. But there is no real historical basis for these parables, and precious little direct evidence that today's humans display any corresponding dispositions. The ideas in Mr. Ridley's book exhibit game-theoretical sophistication and much ingenuity, and are worth reading for that reason alone, but they scarcely qualify as reliable science. Then there is sex. Reproduction is central to evolution, but there is room to wonder whether that explains the attention it gets from the more pop-oriented evolutionary psychologists. The leading light in this area is David Buss, or "The Doctor of Love", as he is fondly termed on "The Evolutionist" web page. His book, "The Evolution of Desire" reports the results of a questionnaire given to 10,000 people in 37 countries. In every country, women like rich men, and men like young attractive women. Mr. Buss also explains that potential pick-ups start looking better as closing-time nears and worse again after sex. Well, maybe that is all so, and perhaps it has something to do with the evolutionary roles of the sexes. But Mr. Buss tells you little about the precise mechanism behind the behaviour. Defenders of evolutionary psychology may reasonably reply that there

are better practitioners than Mr. Buss and more impressive examples of Darwinian accounts of human mental phenomena than singles-bar behaviour. Yet even the best samples of the evolutionary approach raise the question of its explanatory goal. Do the different examples, plucked here and there from the vast field of human mental life and behaviour, show promise of ever adding up to a coherent theory of the mind? That question brings in the second main worry about evolutionary psychology: by emphasizing the modules it leaves out the important part of the mind. Evolutionary psychologists often liken the mind to a Swiss Army knife. It contains a large number of purpose-built tools, each designed for a quite specific purpose. But this picture prompts an obvious question. Who, or what, is deciding when to open which blades? Don't you need some central intelligence to orchestrate the overall operation? Some evolutionary psychologists say no. But, while that may be true of other animals, it makes little sense for humans. For one thing, you seem to need a central intelligence to understand human moral reasoning. Even if your modules incline you towards sexual and racial discrimination, for example, it does not follow that such discrimination is either inevitable or justified. If humans are just a collection of modular reflexes, how is it that they can correct their inclinations? Humans seem to need some mental faculty that can stand back from modular promptings and tell them how to do better. There are less elevated examples of people monitoring the outputs of their purpose-specific mental modules. You are often quite aware that your visual system is fooling you: for example, when you look at trick drawings, or indeed when you watch television. If it is possible to question modular inclinations in this way, there must be some place in the mind which transcends the modules. To insist that there is more to the mind than modules is not to deny humans' animal heritage: no doubt a person's central intelligence is itself an evolutionary product of the past. But it does mean that evolutionary psychology, like its predecessors, is in danger of ignoring the very thing that makes humans different from other animals. Perhaps evolutionary psychologists will soon shift their focus away from peripheral modules, and start contributing to an understanding of the really hard biological problem of the structure and function of the central intellectual abilities. Until then, they are unlikely to shed more than a sidelight on the human mind or to show people much about why they live the way they do.

***Now answer these questions on the basis of reading the above passage.***

56. What is Stephen Jay Gould's main objection to Darwinian theorists?
  - (a) that they lack good jokes
  - (b) that they are full of "just-so" stories
  - (c) that they read meaning into every biological trait
  - (d) that they do not see the practical aspects.
57. It can be inferred from the first paragraph that the author of the passage
  - (a) agrees with Mr. Gould
  - (b) disagrees with Mr. Gould
  - (c) is neutral about Mr. Gould's argument
  - (d) considers the objections objectively
58. What is the author trying to convey through the phrase, "incitement to fabulation"?
  - (a) inciting theorists to make fabulous claims
  - (b) resulting in stories and fables
  - (c) resulting in wrong claims
  - (d) none of these
59. Mr. Cosmides' theory about evolution:
  - (a) is now widely accepted
  - (b) is just a historical myth
  - (c) lacks psychological evidence
  - (d) is a theoretical blind alley
60. David Buss' contribution to the evolutionary approach:
  - (a) is an important contribution to understand evolution
  - (b) does not explain much about evolution
  - (c) is an example of pop-oriented evolutionary psychology
  - (d) has added important statistical research consisting of 10,000 people in 37 countries.
61. The problem with treating the mind as a module is that:
  - (a) it ignores how the mind actually functions
  - (b) it ignores the fact that a mental faculty controls modular prompting
  - (c) it treats everything in compartments
  - (d) it does not explain visual tricks such as television

62. The conclusion of the article is that:
- (a) Evolutionary psychology ignores the very thing that makes humans different from animals
  - (b) Evolutionary psychology is unlikely to shed more than a sidelight on the human mind.
  - (c) Evolutionary psychology can explain an important aspect if it explains the structure and function of the central intellectual abilities
  - (d) Evolutionary psychology has a limited future, as of date.
63. The article is an attempt to:
- (a) explain evolutionary psychology
  - (b) discuss the contribution of evolutionary psychologists
  - (c) downgrade the contribution of psychologists
  - (d) none of these

## Set – 5

**Passage I:** One of the criteria by which we judge the vitality of a style of painting is its ability to renew itself- its responsiveness to the changing nature and quality of experience, the degree of conceptual and formal innovation that it exhibits. By this criterion, it would appear that the practice of abstractionism has failed to engage creatively with the radical change in human experience in recent decades. It has, seemingly, been unwilling to re-invent itself in relation to the systems of artistic expression and viewers' expectations that have developed under the impact of the mass media. The judgement that abstractionism has slipped into 'inertia gear' is gaining endorsement, not only among discerning viewers and practitioners of other art forms, but also among abstract painters themselves. Like their companions elsewhere in the world, abstractionists in India are asking themselves an overwhelming question today: Does abstractionism have a future? The major crisis that abstractionists face is that of revitalizing their picture surface; few have improvised any solutions beyond the ones that were exhausted by the 1970s. Like all revolutions, whether in politics or in art, abstractionism must now confront its moment of truth: having begun life as a new and radical pictorial approach to experience, it has become an entrenched orthodoxy itself. Indeed, when viewed against a historical situation in which a variety of subversive, interactive and richly hybrid forms are available to the art practitioner, abstractionism assumes the remote and defiant air of an aristocracy that has outlived its age; trammelled by formulaic conventions yet buttressed by a rhetoric of sacred mystery, it seems condemned to being the last citadel of the self-regarding 'fine art' tradition, the last hurrah of painting for painting's sake.

The situation is further complicated in India by the circumstances in which an indigenous abstractionism came into prominence here during the 1960s. From the beginning it was propelled by the dialectic between two motives, one revolutionary and the other conservative-it was inaugurated as an act of emancipation from the dogmas of the nascent Indian nation state, when art was officially viewed as an indulgence at worst, and at best, as an instrument for the celebration of the republic's hopes and aspirations. Having rejected these dogmas, the pioneering abstractionists also went on to reject the various figurative styles associated with the Santiniketan circle and others. In such a situation, abstractionism was a revolutionary move. It led art towards the exploration of the subconscious mind, the spiritual quest and the possible expansion of consciousness. Indian painting entered into a phase of self-inquiry, a meditative inner space where cosmic symbols and non-representational images ruled. Often, the transition from figurative idioms to abstractionist ones took place within the same artist.

At the same time, Indian abstractionists have rarely committed themselves wholeheartedly to a nonrepresentational idiom. They have been preoccupied with the fundamentally metaphysical project of aspiring to the mystical- holy without altogether renouncing the symbolic. This has been sustained by a hereditary reluctance to give up the murti, the inviolable iconic form, which explains why abstractionism is marked by the conservative tendency to operate with images from the sacred repertoire of the past. Abstractionism thus entered India as a double-edged device in a complex cultural transaction. Ideologically, it served as an internationalist legitimisation of the emerging revolutionary local trends. However, on entry; it was conscripted to serve local artistic preoccupations. A survey of indigenous abstractionism will show that its most obvious points of affinity with European and American abstract art were with the more mystically oriented of the major sources of abstractionist philosophy and practice, for instance the Kandinsky-Klee school. There have been no takers for Malevich's Suprematism, which militantly rejected both the artistic forms of the past and the world of appearances, privileging the newminted geometric symbol as an autonomous sign of the desire for infinity. Against this backdrop, we can identify three major abstractionist idioms in Indian art. The first develops from a love of the earth, and assumes the form of a celebration of the self's dissolution in the cosmic panorama; the landscape is no longer a realistic transcription of the scene, but is transformed into a visionary occasion for contemplating the cycles of decay and regeneration. The second idiom phrases its departures from symbolic and archetypal devices as invitations to heightened planes of awareness. Abstractionism begins with the establishment or dissolution of the motif, which can be drawn from diverse sources, including the hieroglyphic tablet, the Sufi meditation dance or the Tantric diagram. The third- idiom is based on the lyric play of forms guided by

gesture or allied with formal improvisations like the assemblage. Here, sometimes, the line dividing abstract image from patterned design or quasi-random expressive marking may blur. The flux of forms can also be regimented through the poetics of pure colour arrangements, vector-diagrammatic spaces and gestural design. Such symbolism falls into a dual trap: it succumbs to the pompous vacuity of pure metaphysics when the burden of intention is passed off as justification; or then it is desiccated by the arid formalism of pure painterliness, with delight in the measure of chance or pattern guiding the execution of a painting. The ensuing conflict of purpose stalls the progress of abstractionism in an impasse. The remarkable Indian abstractionists are precisely those who have overcome this and addressed themselves to the basic elements of their art with a decisive sense of independence from prior models. In their recent work, we see the logic of Indian abstractionism pushed almost to the furthest it can be taken. Beyond such artists stands a lost generation of abstractionists whose work invokes a wistful, delicate beauty but stops there.

Abstractionism is not a universal language; it is an art that points up the loss of a shared language of signs in society. And yet, it affirms the possibility of its recovery through the effort of awareness. While its rhetoric has always emphasised a call for new forms of attention, abstractionist practice has tended to fall into a complacent pride in its own incomprehensibility; a complacency fatal in an ethos where vibrant new idioms compete for the viewers' attention. Indian abstractionists ought to really return to basics, to reformulate and replenish their understanding of the nature of the relationship between the painted image and the world around it. But will they abandon their favourite conceptual habits and formal conventions, if this becomes necessary?

***Now answer these questions on the basis of reading the above passage.***

64. Which one of the following is not stated by the author as a reason for abstractionism losing its vitality?
  - (a) Abstractionism has failed to reorient itself in the context of changing human experience.
  - (b) Abstractionism has not considered the developments in artistic expression that have taken place in recent times.
  - (c) Abstractionism has not followed the path taken by all revolutions, whether in politics or art.
  - (d) The impact of mass media on viewers' expectations has not been assessed, and responded to, by abstractionism.
65. Which one of the following, according to the author, is the role that abstractionism plays in a society?
  - (a) It provides an idiom that can be understood by most members in a society.
  - (b) It highlights the absence of a shared language of meaningful symbols which can be recreated through greater awareness.
  - (c) It highlights the contradictory artistic trends of revolution and conservatism that any society needs to move forward.
  - (d) it helps abstractionist invoke the wistful, delicate beauty that may exist in society.
66. According to the author, which one of the following characterises the crisis faced by abstractionism?
  - (a) Abstractionists appear to be unable to transcend the solutions tried out earlier.
  - (b) Abstractionism has allowed itself to be confined by set forms and practices.
  - (c) Abstractionists have been unable to use the multiplicity of forms now becoming available to an artist.
  - (d) All of the above.
67. According to the author, the introduction of abstractionism was revolutionary because it:
  - (a) celebrated the hopes and aspirations of a newly independent nation.
  - (b) provided a new direction to Indian art, towards self-inquiry and nonrepresentational images.
  - (c) managed to obtain internationalist support for the abstractionist agenda.
  - (d) was an emancipation from the dogmas of the nascent nation state.
68. Which one of the following is not part of the author's characterisation of the conservative trend in India abstractionism?
  - (a) An exploration of the subconscious mind.
  - (b) A lack of full commitment to nonrepresentational symbols.
  - (c) An adherence to the symbolic while aspiring to the mystical.
  - (d) Usage of the images of gods or similar symbols.
69. Given the author's delineation of the three abstractionist idioms in Indian art, the third idiom can be best distinguished from the other two idioms through its:
  - (a) depiction of nature's cyclical renewal.
  - (b) use of non-representational images.
  - (c) emphasis on arrangement of forms.
  - (d) limited reliance on original models.
70. According to the author, the attraction of the Kandinsky-Klee school for Indian abstractionist can be explained by which one of the following?

- (a) The conservative tendency to aspire to the mystical without a complete renunciation of the symbolic.
  - (b) The discomfort of Indian abstractionists with Malevich's Suprematism.
  - (c) The easy identification of obvious points of affinity with European and American abstract art, of which the Kandinsky-Klee school is an example.
  - (d) The double-edged nature of abstractionism which enabled identification with mystically-oriented schools.
71. Which one of the following, according to the author, is the most important reason for the stalling of abstractionism's progress in an impasse?
- (a) Some artists have followed their abstractionist logic to the point of extinction.
  - (b) Some artists have allowed chance or pattern to dominate the execution of their paintings.
  - (c) Many artists have avoided the trap of a near-generic and an open symbolism.
  - (d) Many artists have found it difficult to fuse the twin principles of the metaphysical and the painterly

**Passage II:** Shaw's defense of a theater of ideas brought him up against both his great bugbears—commercialized art on the one hand and Art for Art's Sake on the other. His teaching is that beauty is a by-product of other activity; that the artist writes out of moral passion (in forms varying from political conviction to religious zeal), not out of love of art; that the pursuit of art for its own sake is a form of self-indulgence as bad as any other sort of sensuality. In the end, the errors of "pure" art and of commercialized art are identical: they both appeal primarily to the senses. True art, on the other hand, is not merely a matter of pleasure. It may be unpleasant. A favorite Shavian metaphor for the function of the arts is that of tooth-pulling. Even if the patient is under laughing gas, the tooth is still pulled.

The history of aesthetics affords more examples of a didactic than of a hedonist view. But Shaw's didacticism takes an unusual turn in its application to the history of arts. If, as Shaw holds, ideas are a most important part of a work of art, and if, as he also holds, ideas go out of date, it follows that even the best works of art go out of date in some important respects and that the generally held view that great works are in all respects eternal is not shared by Shaw. In the preface to *Three Plays for Puritans*, he maintains that renewal in the arts means renewal in philosophy, that the first great artist who comes along after a renewal gives to the new philosophy full and final form, that subsequent artists, though even more gifted, can do nothing but refine upon the master without matching him. Shaw, whose essential modesty is as disarming as his pose of vanity is disconcerting, assigns to himself the role, not of the master, but of the pioneer, the role of a Marlowe rather than of a Shakespeare. "The whirligig of time will soon bring my audiences to my own point of view," he writes, "and then the next Shakespeare that comes along will turn these petty tentatives of mine into masterpieces final for their epoch."

"Final for their epoch"—even Shakespearean masterpieces are not final beyond that. No one, says Shaw, will ever write a better tragedy than *Lear* or a better opera than *Don Giovanni* or a better music drama than *Der Ring des Nibelungen*; but just as essential to a play as this aesthetic merit is moral relevance which, if we take a naturalistic and historical view of morals, it loses, or partly loses, in time. Shaw, who has the courage of his historicism, consistently withstands the view that moral problems do not change, and argues therefore that for us modern literature and music form a Bible surpassing in significance the Hebrew Bible. That is Shaw's anticipatory challenge to the neo-orthodoxy of today.<sup>1</sup> The primary purpose of the passage is to discuss

**Now answer these questions on the basis of reading the above passage.**

72. It can be inferred from the passage that Shaw would probably agree with all of the following statements about Shakespeare EXCEPT:
- (a) He wrote out of a moral passion.
  - (b) All of his plays are out of date in some important respect.
  - (c) He was the most profound and original thinker of his epoch.
  - (d) He was a greater artist than Marlowe.
  - (e) His *Lear* gives full and final form to the philosophy of his age.
73. Which of the following does the author cite as a contradiction in Shaw?
- (a) Whereas he pretended to be vain, he was actually modest.
  - (b) He questioned the significance of the Hebrew Bible, and yet he believed that a great artist could be motivated by religious zeal.
  - (c) Although he insisted that true art springs from moral passion, he rejected the notion that morals do not change.
  - (d) He considered himself to be the pioneer of a new philosophy, but he hoped his audiences would eventually adopt his point of view.
  - (e) On the one hand, he held that ideas are a most important part of a work of art; on the other hand, he believed that ideas go out of date.

74. The ideas attributed to Shaw in the passage suggest that he would most likely agree with which of the following statements?
- (a) Every great poet digs down to a level where human nature is always and everywhere alike.
  - (b) A play cannot be comprehended fully without some knowledge and imaginative understanding of its context.
  - (c) A great music drama like *Der Ring des Nibelungen* springs from a love of beauty, not from a love of art.
  - (d) Morality is immutable; it is not something to be discussed and worked out.
  - (e) Don Giovanni is a masterpiece because it is as relevant today as it was when it was created.
75. The passage contains information that answers which of the following questions?
- I. According to Shaw, what is the most important part of a work of art?
  - II. In Shaw's view, what does the Hebrew Bible have in common with Don Giovanni?
  - III. According to the author, what was Shaw's assessment of himself as a playwright?
- (a) I only
  - (b) III only
  - (c) I and II only
  - (d) II and III only
  - (e) I, II, and III

**Passage III:** The narrative of *Dersu Uzala* is divided into two major sections, set in 1902 and 1907, that deal with separate expeditions which Arseniev conducts into the Ussuri region. In addition, a third time frame forms a prologue to the film. Each of the temporal frames has a different focus, and by shifting them Kurosawa is able to describe the encroachment of settlements upon the wilderness and the consequent erosion of Dersu's way of life. As the film opens, that erosion has already begun. The first image is a long shot of a huge forest, the trees piled upon one another by the effects of the telephoto lens so that the landscape becomes an abstraction and appears like a huge curtain of green. A title informs us that the year is 1910. This is as close into the century as Kurosawa will go. After this prologue, the events of the film will transpire even farther back in time and will be presented as Arseniev's recollections.

The character of Dersu Uzala is the heart of the film, his life the example that Kurosawa wishes to affirm. Yet the formal organization of the film, works to contain, to close, to circumscribe that life by erecting a series of obstacles around it. The film itself is circular, opening and closing by Dersu's grave, thus sealing off the character from the modern world to which Kurosawa once so desperately wanted to speak. The multiple time frames also work to maintain a separation between Dersu and the contemporary world. We must go back farther even than 1910 to discover who he was. But this narrative structure has yet another implication. It safeguards Dersu's example, inoculates it from contamination with history, and protects it from contact with the industrialized, urban world. Time is organized by the narrative into a series of barriers, which enclose Dersu in a kind of vacuum chamber, protecting him from the social and historical dialectics that destroyed the other Kurosawa heroes. Within the film, Dersu does die, but the narrative structure attempts to immortalize him and his example, as Dersu passes from history into myth.

We see all this at work in the enormously evocative prologue. The camera tilts down to reveal felled trees littering the landscape and an abundance of construction. Roads and houses outline the settlement that is being built; Kurosawa cuts to a medium shot of Arseniev standing in the midst of the clearing, looking uncomfortable and disoriented. A man passing in a wagon asks him what he is doing, and the explorer says he is looking for a grave. The driver replies that no one has died here, the settlement is too recent. These words enunciate the temporal rupture that the film studies. It is the beginning of things (industrial society) and the end of things (the forest), the commencement of one world so young that no one has had time yet to die and the eclipse of another, in which Dersu has died. It is his grave for which the explorer searches. His passing symbolizes the new order, the development that now surrounds Arseniev. The explorer says he buried his friend three years ago, next to huge cedar and fir trees, but now they are all gone. The man on the wagon replies they were probably chopped down when the settlement was built, and he drives off. Arseniev walks to a barren, treeless spot next to a pile of bricks. As he moves, the camera tracks and pans to follow, revealing a line of freshly built houses and a woman lunging her laundry to dry.

A distant train whistle is heard, and the sounds of construction in the clearing vie with the cries of birds and the rustle of wind in the trees. Arseniev pauses, looks around for the grave that once was, and murmurs desolately, "Dersu". The image now cuts farther into the past, to 1902, and the first section of the film commences, which describes Arseniev's meeting with Dersu and their friendship. Kurosawa defines the world of the film initially upon a void, a missing presence. The grave is gone, brushed aside by a world rushing into modernism, and now the limiter exists only in Arseniev's memories. The hallucinatory dreams and visions of Dodeskaden are succeeded by nostalgic, melancholy ruminations. Yet by exploring these ruminations, the film celebrates the timelessness of Dersu's wisdom. The first section the film has two purposes: to describe the magnificent and inhuman vastness of nature and to delineate the code of ethics by which Dersu lives and which permits him to survive in these conditions. When Dersu first appears, the other soldiers treat him with condescension and laughter, but Arseniev watches him closely and does not share their derisive response. Unlike them, he is capable of immediately grasping Dersu's extraordinary qualities. In camp, Kurosawa frames Arseniev by himself, sitting on the other side of the fire from his soldiers. While they sleep or joke among themselves, he writes in his diary and Kurosawa cuts in several point-of-view shots from his perspective of trees that appear animated and sinister as the fire light dances across their gnarled leafless outlines. This reflective

dimension, this sensitivity to the spirituality of nature, distinguishes him from the others and forms the basis of his receptivity to Dersu and their friendship. It makes him a fit pupil for the hunter

**Now answer these questions on the basis of reading the above passage.**

76. According to the author the section of the film following the prologue:
- (a) Serves to highlight the difficulties that Dersu faces that eventually kills him.
  - (b) shows the difference in thinking between Arseniev and Dersu.
  - (c) Shows the code by which Dersu lives that allows him to survive his surroundings
  - (d) Serves to criticise the lack of understanding of nature in the pre-modern era.
77. Arseniev's search for Dersu's grave:
- (a) is part of the beginning of the film.
  - (b) symbolises the end of the industrial society
  - (c) is misguided since the settlement is too new.
  - (d) symbolises the rediscovery of modernity.
78. In the film, Kurosawa hints at Arseniev's reflective and sensitive nature:
- (a) by showing him as not being derisive towards Dersu, unlike other soldiers.
  - (b) by showing him as being aloof from other soldiers.
  - (c) through shots of Arseniev writing his diary, framed by trees
  - (e) all of the above
79. The film celebrates Dersu's wisdom:
- (a) by exhibiting the moral vacuum of the premodern world.
  - (b) by turning him into a mythical figure.
  - (c) through hallucinatory dreams and visions.
  - (d) through Arseniev's nostalgic, melancholy
80. How is Kurosawa able to show the erosion of Dersu's way of life?
- (a) by documenting the ebb and flow of modernisation.
  - (b) by going back farther and farther in time
  - (c) by using three different time frames and shifting them.
  - (d) through his death in a distant time
81. According to the author, which of these statements about the film are correct?
- (a) The film makes its arguments circuitously.
  - (b) The film highlights the insularity of Arseniev.
  - (c) The film begins with the absence of its main protagonist.
  - (d) None of the above

## Set – 6

**Passage I:** My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract. In order to do this we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice. I shall call justice as fairness. Thus we are to imagine that those who engage in social cooperation choose together. In one joint act the principles which are to assign basic rights and duties and to determine the division of social benefits. Just as each person must decide by rational reflection what constitutes his good. That is the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty determines the principles of justice. In 'justice as fairness', the original position is not an actual historical state of affairs. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice. Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles



by the outcome of natural chance or the counting of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition the principles of justice are the result of a fair agreement or bargain.

Justice as fairness begins with one of the most general of all choices which persons might make together, namely, with the choice of the first principles of a conception of justice which is to regulate all subsequent criticism and reform of institutions. Then, having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact laws, and so on, all in accordance with the principles of justice initially agreed upon. Our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it.

Moreover, assuming that the original position does determine a set of principles, it will then be true that whenever social institutions satisfy these principles, those engaged in them can say to one another that they are cooperating on terms to which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principles. The general recognition of this fact would provide the basis for a public acceptance of the corresponding principles of justice. No society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense: each person finds himself placed at birth in some particular position in some particular society and the nature of this position materially affects his life prospects. Yet a society satisfying the principles of justice as fairness comes as close as a society can to being a voluntary scheme, for it meets the principles which free and equal persons would assent to under circumstances that are fair.

***Now answer these questions on the basis of reading the above passage.***

82. A just society, as conceptualized in the passage, can be best described as:
- (a) A Utopia in which everyone is equal and no one enjoys any privilege based on their existing positions and powers.
  - (b) A hypothetical society in which people agree upon principles of justice which are fair.
  - (c) A society in which principles of justice are not based on the existing positions and powers of the individuals.
  - (d) A society in which principles of justice are fair to all.
  - (e) A hypothetical society in which principles of justice are not based on the existing positions and powers of the individuals.
83. The original agreement or original position in the passage has been used by the author as:
- (a) A hypothetical situation conceived to derive principles of justice which are not influenced by position, status and condition of individuals in the society.
  - (b) A hypothetical situation in which every individual is equal and no individual enjoys any privilege based on the existing positions and powers
  - (c) A hypothetical situation to ensure fairness of agreements among individuals in society.
  - (d) An imagined situation in which principles of justice would have to be fair.
  - (e) An imagined situation in which fairness is the objective of the principles of justice to ensure that no individual enjoys any privilege based on the existing positions and powers.
84. Which of the following best illustrates the situation that is equivalent to choosing 'the principles of justice' behind a 'veil of ignorance'?
- (a) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck, but have some possibility of returning.
  - (b) The principles of justice are chosen by a group of school children whose capabilities are yet to develop.
  - (c) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck and have no possibility of returning.
  - (d) The principles of justice are chosen assuming that such principles will govern the lives of the rule makers only in their next birth if the rule makers agree that they will be born again.
  - (e) The principles of justice are chosen by potential immigrants who are unaware of the resources necessary to succeed in a foreign country.
85. Why, according to the passage, do principles of justice need to be based on an original agreement?
- (a) Social institutions and laws can be considered fair only if they conform to principles of justice.
  - (b) Social institutions and laws can be fair only if they are consistent with the principles of justice as initially agreed upon.
  - (c) Social institutions and laws need to be fair in order to be just.
  - (d) Social institutions and laws evolve fairly only if they are consistent with the principles of justice as initially agreed upon.

- (e) Social institutions and laws conformal to the principles of justice as initially agreed upon.
86. Which of the following situations best represents the idea of justice as fairness, as argued in the passage?
- (a) All individuals are paid equally for the work they do.
  - (b) Everyone is assigned some work for his or her livelihood.
  - (c) All acts of theft are penalized equally.
  - (d) All children are provided free education in similar schools.
  - (e) All individuals are provided a fixed sum of money to take care of their health.

**Passage II:** Our propensity to look out for regularities, and to impose laws upon nature, leads to the psychological phenomenon of dogmatic thinking or, more generally, dogmatic behaviour: we expect regularities everywhere and attempt to find them even where there are none; events which do not yield to these attempts we are inclined to treat as a kind of 'background noise', and we stick to our expectations even when they are inadequate and we ought to accept defeat. This dogmatism is to some extent necessary. It is demanded by a situation which can only be dealt with by forcing our conjectures upon the world. Moreover, this dogmatism allows us to approach a good theory in stages, by way of approximations: if we accept defeat too easily, we may prevent ourselves from finding that we were very nearly right.

It is clear that this dogmatic attitude. Which makes us stick to our first impressions is indicative of a strong belief; while a critical attitude, which is ready to modify its tenets. Which admits doubt and demands tests is indicative of a weaker belief. Now according to Hume's theory, and to the popular theory. The strength of a belief should be a product of repetition: thus it should always grow with experience, and always be greater in less primitive persons. But dogmatic thinking, an uncontrolled wish to impose regularities, a manifest pleasure in rites and in repetition as such is characteristic of primitives and children; and increasing experience and maturity sometimes create an attitude of caution and criticism rather than of dogmatism.

My logical criticism of Hume's psychological theory, and the considerations connected with it, may seem a little removed from the field of the philosophy of science. But the distinction between dogmatic and critical thinking, or the dogmatic and the critical attitude, brings us right back to our central problem. For the dogmatic attitude is clearly related to the tendency to verify our laws and schemata by seeking to apply them and to confirm them even to the point of neglecting refutations whereas the critical attitude is one of readiness to change them – to test them; to refuse them: to falsify them if possible. This suggests that we may identify the critical attitude with the scientific attitude, and the dogmatic attitude with the one which we have described as pseudoscientific. It further suggests that we may identify the critical attitude with the one which we have described as pseudo-scientific. It further suggests that genetically speaking the pseudo-scientific attitude is more primitive than, and prior to, the scientific attitude is not so much opposed to the dogmatic attitude is not so much opposed to the dogmatic attitude as superimposed upon it: criticism must be directed against existing and influential beliefs in need of critical revision – in other words dogmatic beliefs. A critical attitude needs for its raw material, as it were theories or beliefs which are held more or less dogmatically.

Thus science must begin with myths, and with the criticism of myths; neither with the collection of observations, nor with the invention of experiments, but with the critical discussion of myths and of magical techniques and practices. The scientific tradition is distinguished from the pre-scientific tradition in having two layers. Like the latter, it passes on its theories; but it also passes on a critical attitude towards them. The theories are passed on not as dogmas. But rather with the challenge to discuss them and improve upon them.

The critical attitude the tradition of free discussion of theories with the aim of discovering their weak spots so that they may be improved upon is the attitude of reasonableness, of rationality. From the point of view here developed all laws all theories remains essentially tentative or conjectural or hypothetical, even when we feel unable to doubt them any longer. Before a theory has been refuted we can never know in what way it may have to be modified.

**Now answer these questions on the basis of reading the above passage.**

87. In the context of science according to the passage, the interaction of dogmatic beliefs and critical attitude can be best described as:
- (a) A duel between two warriors in which one has to die.
  - (b) The effect of a chisel on a marble stone while making a sculpture.
  - (c) The feedstock (natural gas) in fertilizers industry being transformed into fertilizers.
  - (d) A predator killing its prey.
  - (e) The effect of fertilizers on a sapling.
88. According to the passage, the role of a dogmatic attitude or dogmatic behavior in the development of science is
- (a) Critical and important as, without it initial hypotheses or conjectures can never be made.

- (b) Positive, as conjectures arising out of our dogmatic attitude become science.
  - (c) Negative, as it leads to pseudo-science.
  - (d) Neutral, as the development of science is essentially because of our critical attitude.
  - (e) Inferior to critical attitude, as a critical attitude leads to the attitude of reasonableness and rationality.
89. Dogmatic behaviour, in this passage, has been associated with primitives and children. Which of the following best describes the reason why the author compares primitives with children?
- (a) Primitives are people who are not educated, and hence can be compared with children, who have not yet been through school.
  - (b) Primitives are people who though not modern, are as innocent as children.
  - (c) Primitives are people without a critical attitude, just as children are.
  - (d) Primitives are people in the early stages of human evolution; similarly, children are in the early stages of their lives.
  - (e) Primitives are people who are not civilized enough, just as children are not.
90. Which of the following statements best supports the argument in the passage that a critical attitude leads to a weaker belief than a dogmatic attitude does?
- (a) A critical attitude implies endless questioning, and, therefore, it cannot lead to strong beliefs.
  - (b) A critical attitude, by definition, is centered on an analysis of anomalies and “noise”.
  - (c) A critical attitude leads to questioning everything, and in the process generates “noise” without any conviction.
  - (d) A critical attitude is antithetical to conviction, which is required for strong beliefs.
  - (e) A critical attitude leads to questioning and to tentative hypothesis.
91. According to the passage, which of the following statements best describes the difference between science and pseudoscience?
- (a) Scientific theories or hypothesis are tentatively true whereas pseudosciences are always true.
  - (b) Scientific laws and theories are permanent and immutable whereas pseudo-sciences are contingent on the prevalent mode of thinking in a society.
  - (c) Science always allows the possibility of rejecting a theory or hypothesis. Whereas pseudo-sciences seek to validate their ideas or theories.
  - (d) Science focuses on anomalies and exceptions so that fundamental truths can be uncovered, whereas pseudosciences focus mainly on general truths.
  - (e) Science progresses by collection of observations or by experimentation, whereas pseudo-sciences do not worry about observations and experiments.

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

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

The student of human history can draw on many more natural experiments than just comparisons among the five inhabited continents. Comparisons can also utilize large islands that have developed complex societies in a considerable degree of isolation (such as Japan, Madagascar, Native American Hispaniola, New Guinea, Hawaii, and many others), as well as societies' on hundreds of smaller, islands and regional societies within each of the continents. Natural experiments in any field, whether in ecology or human history, are inherently open to potential methodological criticisms. Those include confounding effects of natural variation in additional variables besides the one of interest, as well as problems in inferring chains of causation from observed correlations between variables. Such methodological problems have been discussed in great detail for some of the historical sciences. In particular, epidemiology, the science of drawing inferences about human diseases by comparing groups of people (often by retrospective historical studies), has for a long time successfully employed formalized procedures for dealing with problems similar to those facing historians of human societies. In short, I acknowledge that it is much more difficult to understand human history than to understand problems in fields of science where history is unimportant and where fewer individual variables operate. Nevertheless, successful methodologies for analyzing historical problems have been worked out in several fields. As a result, the histories of dinosaurs, nebulae, and glaciers are generally acknowledged to belong to fields of science rather than to the humanities.

**Now answer these questions on the basis of reading the above passage.**

92. Why do islands with considerable degree of isolation provide valuable insights into human history?
  - (a) Isolated islands may evolve differently and this difference is of interest to us.
  - (b) Isolated islands increase the number of observations available to historians.
  - (c) Isolated islands, differing in their endowments and size may evolve differently and this difference can be attributed to their endowments and size.
  - (d) Isolated islands, differing in their endowments and size, provide a good comparison to large islands such as Eurasia, Africa, Americas and Australia
  - (e) Isolated islands, in so far as they are inhabited, arouse curiosity about how human beings evolved there.
  
93. According to the author, why is prediction difficult in history?
  - (a) Historical explanations are usually broad so that no prediction is possible.
  - (b) Historical outcomes depend upon a large number of factors and hence prediction is difficult for each case.
  - (c) Historical sciences, by their very nature, are not interested in a multitude of minor factors, which might be important in a specific historical outcome.
  - (d) Historians are interested in evolution of human history and hence are only interested in long-term predictions.
  - (e) Historical sciences suffer from the inability to conduct controlled experiments and therefore have explanations based on a few long-term factors.
  
94. According to the author, which of the following statements would be true?
  - (a) Students of history are missing significant opportunities by not conducting any natural experiments.
  - (b) Complex societies inhabiting large islands provide great opportunities for natural experiments.
  - (c) Students of history are missing significant opportunities by not studying an adequate variety of natural experiments
  - (d) A unique problem faced by historians is their inability to establish cause and effect relationships.
  - (e) Cultural anthropologists have overcome the problem of confounding variables through natural experiments.

## Set - 7

**Passage I:** Demography of organisations, also called population ecology is an interesting field. It proposes that organisational mortality processes depend upon the age and size of the organisation, as well as on characteristics of populations and environments. Moreover, there is evidence of an imprinting process - meaning that environmental conditions at certain early phases in an organisations development have long-term consequences. In particular, organisations subject to intense competition have elevated mortality hazards at all ages. A central theme is structural inertia, the tendency for organisations to respond slowly relative to the speed of environmental change. A central argument holds that the inertia derives from the very characteristics that make organisations favoured actors in modern society in terms of reliability and (formal) accountability. It follows that changes in an organisation score features are disruptive and increase mortality hazards, at least in the short-run. Research on this subject tends to support this view. The concept of niche provides a framework of relative environmental variations and competition to population dynamics and segmentation. Much empirical work examines the niches of organizational populations in terms of dimensions of social, political, and economic environments. Most research in this field builds on theories of resource partition and of density dependence. Resource partitioning theory concerns the relationship between increasing market concentration and increasing proliferation of specialists in mature industries. The key implication of this theory concerns the effects of concentration on the viability of specialist organisations (those that seek to exploit

a narrow range of resources). The theory of density-dependent organisational evolution synthesizes ecological and institutional processes. It holds that growth in the number of organisations in a population (density) drives processes of social legitimization and competition that, in turn, shape the vital rates.

**Now answer these questions on the basis of reading the above passage.**

95. Consider the following: "Tata Steel, one of the biggest steel makers in 15. the world, was born in Jamshedpur." If above passage is true, then it can be concluded that location of Tata Steel has been one of the reasons for its success.
1. The conclusion is false.
  2. This is a farfetched conclusion.
  3. This is valid conclusion.
- (a) 1 only                      (b) 2 only                      (c) 3 only                      (d) 1 and 2  
(e) 2 and 3
96. Most top-notch business consultants recommended changing the entire configuration of an organisations strategy, structure and systems. If the ideas contained in the passage are agreed to, then such a recommendation:
- (a) tends to rejuvenate the organisation.
  - (b) tends to make the organisation more aligned to the external environment.
  - (c) tends to increase the competitiveness of the organisation by redefining its core competence.
  - (d) tends to increase the vulnerability of the organisation.
  - (e) tends to make the organisation industry leader by reformulating its niche.
97. Recently it was reported that Indian textile sector was not doing well. If the ideas contained in the passage are agreed to, then which of the following could be possible reason(s)?
1. All Indian firms are as old as international firms.
  2. Indian textile firms are dispersed all over the country, with most of them also having international presence.
  3. Textile firms in India were subjected to trade union activity in the period from 1960s to 1980s.
- (a) 1                      (b) 2                      (c) 3                      (d) 1 and 2  
(e) 1, 2 and 3
98. "Tata Steel, one of the biggest steel makers in the world, was born in Jamshedpur. The very success of Tata Steel could lead to its failure in the future and hence the challenge for Tata Steel is to recognise its strengths that make it successful in initial conditions and stick to them."
1. This is a valid conclusion.
  2. The conclusion is contrary to the ideas described in the passage.
  3. The conclusion is an internally contradictory.
- (a) 1 only                      (b) 2 only                      (c) 3 only                      (d) 1 and 2  
(e) 2 and 3

**Passage II:** The Sapir-Whorf hypothesis, also known as the linguistic relativity hypothesis, refers to the proposal that the particular language one speaks influences the way one thinks about reality. The linguistic relativity hypothesis focuses on structural differences among natural languages such as Hopi, Chinese, and English, and asks whether the classifications of reality implicit in such structures affect our thinking about reality. Analytically, linguistic relativity as an issue stands between two others: a semiotic-level concerns with how speaking any natural language whatsoever might influence the general potential for human thinking (i.e., the general role of natural language in the evolution or development of human intellectual functioning), and a functional- or discourse-level concern with how using any given language code in a particular way might influence thinking (i.e., the impact of special discursive practices such as schooling and literacy on formal thought). Although analytically distinct, the three issues are intimately related in both theory and practice. For example, claims about linguistic relativity depend on understanding the general psychological mechanisms linking language to thinking, and on understanding the diverse uses of speech in discourse to accomplish acts of descriptive reference. Hence, the relation of particular linguistic structures to patterns of thinking forms only one part of the broader ray of questions about the significance of language for thought. Proposals of linguistic relativity necessarily develop two linked claims among the key terms of the hypothesis (i.e., language, thought, and reality). First, languages differ significantly in their interpretations of experienced reality- both what they select for representation and how they arrange it. Second, language interpretations have influences on thought about reality more generally- whether at the individual or cultural level. Claims for linguistic relativity thus require both articulating the contrasting interpretations of reality latent in the structures of different languages, and accessing their broader influences on, or relationships to, the cognitive interpretation of reality.

**Now answer these questions on the basis of reading the above passage.**

99. Which of the following conclusions can be derived based on Sapir -Whorf hypothesis?

- (a) Americans and Indians would have similar intelligence.
  - (b) South Indians and North Indians would have similar intelligence.
  - (c) Those with same intelligence would speak the same language.
  - (d) Those with similar intelligence may speak the same language.
  - (e) Structure of language does not affect cognition.
100. If Sapir-Whorf hypothesis were to be true, which of the following conclusions would logically follow?
- 1. To develop vernacular languages, government should promote public debates and discourses.
  - 2. Promote vernacular languages as medium of instruction in schools.
  - 3. Cognitive and cultural realities are related.
- (a) 1 only                      (b) 2 only                      (c) 3 only                      (d) 1 and 2  
(e) 1, 2 and 3
101. Which of the following proverbs may be false, if above passage were to be right?
- 1. If speech is silver, silence is gold.
  - 2. When you have spoken a word, it reigns over you. When it is unspoken you reign over it.
  - 3. Speech of yourself ought to be seldom and well chosen.
- (a) 1 and 2                      (b) 2 and 3                      (c) 3 only                      (d) 1 only  
(e) 1, 2 and 3

**Passage III:** The greens success has clear policy implications, especially on issues of nuclear power, ecological tax reform, and citizenship rights. But success also has implications for parties themselves. Greens have always faced a unique „strategic conundrum arising from their unique beliefs and movement roots. Put simply, how can they reconcile their radical alternative politics with participation in mainstream or „grey parliamentary and government structures? Throughout the 1990s most parties shed their radical cloth in an attempt to capture votes, even at the expense of party unity and purity. Most were rewarded with electoral success well beyond what had been imaginable in the 1980s. The price to pay has been tortured internal debates about strategy, and new questions about green party identity and purpose. Today the key questions facing green parties revolve around not whether to embrace power, but what to do with it. More specifically, green parties face three new challenges in the new millennium: first, how to carve out a policy niche as established parties and governments become wiser to green demands, and as green concerns themselves appear more mainstream. Second, how to make green ideas beyond the confines of rich industrialised states into Eastern Europe and the developing world where green parties remain marginal and environmental problems acute. Third, how to ensure that the broader role of green parties- as consciousness raisers, agitators, conscience of parliament and politics- is not sacrificed on the altar of electoral success. Green parties have come a long way since their emergence and development in the 1970s and 1980s. They have become established players able to shape party competition, government formation, and government policy. But this very „establishment carries risk for a party whose core values and identities depend mightily on their ability to challenge the conventional order, to agitate and to annoy. For most green parties, the greatest fear is not electoral decline so much as the prospect of becoming a party with parliamentary platform, ministerial voice, but nothing to say.

**Now answer these questions on the basis of reading the above passage.**

102. Which out of the following is closest in meaning to the first three challenges mentioned in the paragraph?
- (a) Niche of green parties is being eroded by mainstream parties.
  - (b) Green parties are finding it difficult to find new strategy.
  - (c) Green parties have become stronger over a period of time.
  - (d) Some green parties are becoming grey.
  - (e) Non green parties are becoming less relevant than green parties.
103. Which of the following is the most important point that author highlights?
- (a) Challenges before green parties to change their strategy from green activism to green governance.
  - (b) How should green parties win confidence and support of governments?
  - (c) Transformation of green parties in recent decades.
  - (d) Green movement is not strong in developing countries.
  - (e) Non green parties are becoming less relevant than green parties.
104. How best can mainstream political parties, in India, keep green parties at bay?
- (a) By imposing a green tax.
  - (b) By allowing carbon trading.
  - (c) By including green agenda in their governance.
  - (d) By hiring Al Gore, the Nobel prize winner, as an ambassador.
  - (e) By not letting green parties fight elections.

## Set – 8

**Passage I:** I use the concept of emergence as descriptive rather than explanatory. That new and unpredictable properties emerge in nature through the intermingling of previously known elements is a conclusion forced upon us by the facts observed in experience. But as to why such properties as life and mind should emerge in the evolutionary progression of nature, we are not in a position to explain. It is true that Lloyd Morgan and others who have introduced the conception of Emergence and emphasised the creative element in nature have used it as an argument for the teleological character of the universe as a whole, and have urged that such a universe must necessarily imply the existence of a Creator who is himself outside the evolutionary process, but whose purpose the universe embodies. Such a conclusion seems to me very inadequately grounded on the extremely narrow range of phenomena actually observed, and further to gloss over fundamental difficulties inherent in the very conception of a timeless reality, which is yet indissolubly bound up with the spatio-temporal order. Given the Deity eternal and immutable, there seems no reason why the world of finite experience should exist at all. The inevitable consequence of Such an assumption is the rejection of my own immediate experience as illusory, thus destroying the very foundation on which all philosophical construction must necessarily rest. \*^e concept of Emergence, while it does not close the possibility of some form of Theism as a possible hypothesis of the origin of the universe, does not logically imply any Theistic assumptions, and in any case would involve a complete recasting of Theological Dogma, just as it requires a modification of the categories of Physics and Psychology.

In what manner the theory of Emergent Evolution requires us to modify our previous notions of space, time, matter, mind and evolution are problems of supreme importance which cannot be touched upon here. I give preference to it only because, unlike its alternatives, it does not require me to reject the verdict of my experience, but merely to modify the concepts in terms of which I have been wont to explain that experience.

**Now answer these questions on the basis of reading the above passage.**

105. Which one of the following is not a contradiction as pointed out by the author in the Theory?
  - (a) Timeless creator, time bound creation
  - (b) Purposeful creator, purposeless universe
  - (c) Theistic postulates, atheistic theory
  - (d) Infinite creator, finite creation
106. Why does the author prefer to use the concept of emergence more as descriptive than as explanatory?
  - (a) Because new changes occurring in nature are beyond explanation.
  - (b) Because many theories have been impressed upon us.
  - (c) Because we can only describe evolutionary changes.
  - (d) Because many evolutionary aspects cannot be explained.
107. Which of the following is not a factor the author indicts the Theory for?
  - (a) Approach to religion
  - (b) Analytical approach
  - (c) Approach to modification
  - (d) Approach to God
108. What modification does the writer seem to bring about in the Theory?
  - (a) He wishes the creator to be recognised as a tang^ entity.
  - (b) He wishes Psychology to include the tenets Philosophy.
  - (c) He wishes the Theory to shed its modify approach.
  - (d) None of the above

**Passage II:** By integral idealism we may understand a synthetic philosophy of Spirit. It includes a recognition of different orders of being and ways of knowing, of different ends of life and means of fulfilling them and also their evaluation on the basis of the supreme reality of Spirit.

Integral idealism does not criticize the search for unity as the last infirmity of philosophic minds; on the contrary, it propounds a frankly monistic theory. Only it does not stand for any abstract or exclusive form of monism, whether materialistic or spiritualistic, which it finds philosophically untenable as representing a very partial and one-sided view and morally undesirable as leading either to sensualism or asceticism. It is opposed to “the airy subjectivism of the solipsist who thinks that he can destroy the world by going to sleep,” and also to spiritual pluralism of the personalist who revolting against the static philosophy of the all-devouring and impersonal Absolute, attaches supreme

importance to the category of personality and holds that reality consists of a plurality of persons having intrinsic dignity, uniqueness and freedom which they maintain to the last even by the side of God, who is only the chief among them and needs their co-operation. Such a conception of God, finite and personal, and of persons as absolutely unique and distinct, is logically unsound and shows little insight into the most essential aspect of religion, viz. the mystical. God to the mystic is absolutely real, eternal and infinite, the alpha and omega of all being; and knowledge of God by identity, supernal bliss of unitive experience and acting as the mouthpiece of God and doing His will, the highest ideal of his life. Personalism, however, is justified in its criticism of abstract monism and the conception of a "block universe." Integral idealism itself, in fact, stresses the doctrinal and practical importance of paying special attention to the concrete and dynamic aspects of Reality.

The familiar world of sense and the scientific world of conceptual knowledge are phenomenal appearances noumenal reality. Though Reality and appearances are thus distinguishable, there is no dualism between them. Whatever its practical utility, the dualistic way of thinking (and it assumes different forms) is found to be theoretically superficial and liable to be criticized as being generally based on "the fallacy of misplaced concreteness." Reality is a concrete, spiritual whole in which all differences are reconciled and all dualities are transcended. It is beyond the pale of sense and understanding but can be grasped by intuition, in which the subject-object relation is transcended. It may be pointed out here that it is Self-consciousness that supplies the best clue to Reality.

Reality is infinite and it is in and beyond appearances which are finite. It is thus both immanent and transcendent. Reality manifests itself in diverse forms (material, vital and mental, for example) which are not all on one plane but exhibit a hierarchy or "climbing stairs of perfection." Far from overlooking these differences, integral idealism acknowledges their relevance and adjudges their value by ascertaining their place in the scheme of Reality. When we speak of ascent from the lower to the higher steps in the ladder of perfection we find that it is determined by the principles of continuity and emergence. Emergence which implies discontinuity, surprise and Grace is opposed to continuity which implies gradual and inevitable unfoldment. But integral idealism finds it possible to reconcile them. It will be seen from the above that integral idealism regards existence and value as inseparable, and finds continuity and emergence as compatible, both being necessary to account for "rising higher and higher in the scale of Reality."

***Now answer these questions on the basis of reading the above passage.***

109. Where does Personalism and Integral idealism converge?
  - (a) In criticising the percept of dualism
  - (b) In negating the tenets of exclusive monism
  - (c) In accepting Absolute as a concrete reality
  - (d) In regarding the individual as supreme
  - (e) None of the above
110. Which one of the following contradictions about Reality has the passage not enumerated?
  - (a) Reality is absolute yet it manifests hierarchy.
  - (b) Reality is a combination of abruptness and gradualism.
  - (c) Reality is one, yet it exhibits duality.
  - (d) Reality' transcends human sense, yet it is realised by self-perception.
  - (e) None of the above
111. Abstract monism, according to the passage, has the danger of deteriorating into
  - (a) mundane exposition of Reality
  - (b) over-indulgence
  - (c) agnostic perception of the Absolute
  - (d) intellectual arrogance
  - (e) materialism
112. The passage principally
  - (a) bares the reality of Reality
  - (b) analyses the approach of Integral idealism
  - (c) Compares Integral idealism with other philosophies
  - (d) exposes the absoluteness of Reality
  - (e) analyses the approach of integral idealism to reality

**Passage III:** The distinguishing feature of life is that here the relational modes are of a dynamic nature, such that reality or existence of any particular mode is dependent on other modes of a different order and vice versa. We have here a situation in which a particular relation - mode or function does not exist per se but through others, and there is thus a mutual dependence of such a nature that it is impossible to start with any one of them as being prior to the other. We have here a circle of revolutions in which any point can be regarded either as the first or as the last. Yet



the first is in the last and the last is in the first. If this relationship is such in life, it is still more so with regard to the flowing activity of the mind-complex, which is absolutely unrepresentable by any terms of physical notation, which behaves as an integrated growing whole and yet keeps its co-variant relations with life-processes, the body and the environment. Another point is that even the cellular membrane has a special selective action which attains its highest evolution and development in instinct and human intelligence. The selective action in the case of all animals beginning with the uni-cellular is to be found in the peculiar phenomenon called behaviour, which is the registration in an unknown manner of past experiences. This peculiar phenomenon of behaviour serves to destroy the barrier of time and makes the past, present and the future coalesce at any given instant, and thus starts the history of the individual as personality. In the lower grades of life where the behaviour of the individual animal is largely under the control of the body-complex, the term personality may not suitably be used. But as the mind emerges out of the body and begins to assert itself in its spontaneous existence though carrying with it the peculiar body-emergents as appetitive functions, begins to show itself as a true individual, the integrated history of which, having risen above the appetitive functions, begins to reveal itself in accordance with a selective purpose, which is its own emergent as value. The appetitive functions here do not lose their existence but have a transmuted modification in consonance with the value-sense. Here the biological tendencies are not destroyed but their potency, and indeed the potency of the whole life-history, converges towards the achievement of the self-emergent purpose, the value. There is thus here a new ordering of the old existent states of previous history producing by their harmony, contentment, and blissfulness associated with the progressive march of the higher man. In the lower order the conflicts between the animal and the environment are annulled by the life-process itself in a very naturalistic manner. With the evolution of mind, mental conflicts of different orders arise through our intercourse with other minds. Such conflicts are natural and obvious; and the life-process instead of annulling them often increases them. But as a new selective purpose as value emerges in man, he sets his house in order. The integrated history behaves as a person and the conflicts are annulled and the whole history becomes a history of self-realisation in the light of the value. Where the emergent value cannot exert itself as the real and constant selective purpose of the man but is in conflict with the biological selective purpose and only inconstantly shows its supremacy from time to time, we have the picture of the ordinary struggling man.

***Now answer these questions on the basis of reading the above passage.***

113. The factor that most distinguishingly discriminates a lower-being with a higher-being is that
  - (a) the former misses the special selective action
  - (b) the physical purpose dominates the value-purpose
  - (c) the former lacks harmony, contentment and blissfulness
  - (d) the former lacks the dynamic nature of relation
  - (e) All of the above
114. Which one of the aspects of behaviour is not supported by the passage?
  - (a) Every organism is blessed with it.
  - (b) It passes through the phases of evolution.
  - (c) It transcends temporal barrier.
  - (d) Gradually the physical aspect of behaviour pales into insignificance.
  - (e) None of the above
115. The phrase "registration in an unknown number of past experiences" signifies that
  - (a) behavioural tenets from the past superimpose one over another.
  - (b) personality is an exhibition of all the three aspects of time.
  - (c) experiences when accumulated transcend the barrier of time.
  - (d) one is not discriminating while learning lessons from the past.
  - (e) None of the above
116. Which one of the following represents the main theme of the passage most suitably?
  - (a) An ordinary man struggles because he lives physically.
  - (b) With the evolution of cellular organism there is an evolution of behaviour.
  - (c) There occurs a transmutation of appetitive functions in Homo-sapiens.
  - (d) Behaviour is an evolution from physical to mental.
  - (e) Value orientation gives precedence to mind over body.

## **Set – 9**

**Passage I:** A remarkable aspect of art of the present century is the range of concepts and ideologies which it embodies. It is almost tempting to see a pattern emerging within the art field – or alternatively imposed upon it a posteriori – similar to that which exists under the umbrella of science where the general term covers a whole range

of separate, though interconnecting, activities. Any parallelism is however – in this instance at least – misleading. A scientific discipline develops systematically once its bare tenets have been established, named and categorized as conventions. Many of the concepts of modern art, by contrast, have resulted from the almost accidental meetings of groups of talented individuals at certain times and certain places. The ideas generated by these chance meetings had twofold consequences. Firstly, a corpus of work would be produced which, in great part, remains as a concrete record of the events. Secondly, the ideas would themselves be disseminated through many different channels of communication – seeds that often bore fruit in contexts far removed from their generation. Not all movements were exclusively concerned with innovation. Surrealism, for instance, claimed to embody a kind of insight which can be present in the art of any period. This claim has been generally accepted so that a sixteenth century painting by Spranger or a mysterious photograph by At get can legitimately be discussed in surrealist terms. Briefly, then, the concepts of modern art are of many different (often fundamentally different) kinds and resulted from the exposures of painters, sculptors and thinkers to the more complex phenomena of the twentieth century, including our ever increasing knowledge of the thought and products of earlier centuries. Different groups of artists would collaborate in trying to make sense of rapidly changing world of visual and spiritual experience. We should hardly be surprised if no one group succeeded completely, but achievements, through relative, have been considerable.

Landmarks have been established – concrete statements of position which give a pattern to a situation which could easily have degenerated into total chaos. Beyond this, new language tools have been created for those who follow – semantic systems which can provide a springboard for further explorations.

The codifying of art is often criticized. Certainly one can understand that artists are wary of being pigeonholed since they are apt to think of themselves as individuals – sometimes with good reason. The notion of self-expression, however, no longer carries quite the weight it once did; objectivity has its defenders. There is good reason to accept the ideas codified by artists and critics, over the past sixty years or so, as having attained the status of independent existence – an independence which is not without its own value. This time factor is important here. As an art movement slips into temporal perspective, it ceases to be a living organism – becoming, rather, a fossil. This is not to say it becomes useless or uninteresting. Just as a scientist can reconstruct the life of a prehistoric environment from the messages codified into the structure of a fossil, so can an artist decipher whole webs of intellectual and creative possibility from the recorded structure of a ‘dead’ art movement. The artist can match the creative patterns crystallized into this structure against the potentials and possibilities of his own time. AS T.S Eliot observed, no one starts anything from scratch; however consciously you may try to live in the present, you are still involved with a nexus of behaviour patterns bequeathed from the past. The original and creative person is not someone who ignores these patterns, but someone who is able to translate and develop them so that they confirm more exactly to his – and our – present needs.

***Now answer these questions on the basis of reading the above passage.***

117. Many of the concepts of modern art have been the product of
  - (a) ideas generated from planned deliberations between artists, painters and thinkers.
  - (b) the dissemination of ideas through the state and its organizations.
  - (c) accidental interactions among people blessed with creative muse.
  - (d) patronage by the rich and powerful that supported art.
  - (e) systematic investigation, codification and conventions.
118. In the passage, the word ‘fossil’ can be interpreted as
  - (a) an art movement that has ceased to remain interesting or useful.
  - (b) an analogy from the physical world to indicate a historic art movement.
  - (c) an analogy from the physical world to indicate the barrenness of artistic creations in the past.
  - (d) an embedded codification of pre-historic life.
  - (e) an analogy from the physical world to indicate the passing of an era associated with an art movement.
119. In the passage, which of the following similarities between science and art may lead to erroneous conclusions?
  - (a) Both, in general, include a gamut of distinct but interconnecting activities.
  - (b) Both have movements not necessarily concerned with innovation.
  - (c) Both depend on collaborations between talented individuals.
  - (d) Both involve abstract thought and dissemination of ideas.
  - (e) Both reflect complex priorities of the modern world.
120. The range of concepts and ideologies embodied in the art of the twentieth century is explained by
  - (a) the existence of movements such as surrealism.
  - (b) landmarks which give a pattern to the art history of the twentieth century.
  - (c) new language tools which can be used for further explorations into new areas.

- (d) the fast changing world of perceptual and transcendental understandings.
- (e) the quick exchange of ideas and concepts enabled by efficient technology.

121. The passage uses an observation by T.S. Eliot to imply that
- (a) creative processes are not 'original' because they always borrow from the past.
  - (b) we always carry forward the legacy of the past.
  - (c) past behaviours and thought processes recreate themselves in the present and get labeled as 'original' or 'creative'.
  - (d) 'originality' can only thrive in a 'greenhouse' insulated from the past biases.
  - (e) 'innovations' and 'original thinking' interpret and develop on past thoughts to suit contemporary needs.

**Passage II:** Most economists in the United States seem captivated by the spell of the free market. Consequently, nothing seems good or normal that does not accord with the requirements of the free market. A price that is determined by the seller or, for that matter (for that matter: so far as that is concerned), established by anyone other than the aggregate of consumers seems pernicious. Accordingly, it requires a major act of will to think of price-fixing (the determination of prices by the seller) as both "normal" and having a valuable economic function. In fact, price-fixing is normal in all industrialized societies because the industrial system itself provides, as an effortless consequence of its own development, the price-fixing that it requires. Modern industrial planning requires and rewards great size. Hence, a comparatively small number of large firms will be competing for the same group of consumers. That each large firm will act with consideration of its own needs and thus avoid selling its products for more than its competitors charge is commonly recognized by advocates of free-market economic theories. But each large firm will also act with full consideration of the needs that it has in common with the other large firms competing for the same customers. Each large firm will thus avoid significant price-cutting, because price-cutting would be prejudicial to the common interest in a stable demand for products. Most economists do not see price-fixing when it occurs because they expect it to be brought about by a number of explicit agreements among large firms; it is not.

Moreover, those economists who argue that allowing the free market to operate without interference is the most efficient method of establishing prices have not considered the economies of non-socialist countries other than the United States. These economies employ intentional price-fixing, usually in an overt fashion. Formal price-fixing by cartel and informal price-fixing by agreements covering the members of an industry are commonplace. Were there something peculiarly efficient about the free market and inefficient about price-fixing, the countries that have avoided the first and used the second would have suffered drastically in their economic development. There is no indication that they have.

Socialist industry also works within a framework of controlled prices. In the early 1970's, the Soviet Union began to give firms and industries some of the flexibility in adjusting prices that a more informal evolution has accorded the capitalist system. Economists in the United States have hailed the change as a return to the free market. But Soviet firms are no more subject to prices established by a free market over which they exercise little influence than are capitalist firms

***Now answer these questions on the basis of reading the above passage.***

122. The passage primarily
- (a) reflects the theory that the free market plays a useful role in the development of industrialised societies.
  - (b) suggests methods by which economists and members of the government of the US can recognise and combat price-fixing by large firms.
  - (c) explains the various ways in which industrialised societies can fix prices in order to stabilise the free market.
  - (d) argues that price-fixing, in one form or another, is an inevitable part of and beneficial to the economy of any industrialised society.
  - (e) analyses the free markets in different economies.
123. The passage provides information that would answer which of the following questions about price-fixing?
- (i) What are some of the ways in which prices can be fixed?
  - (ii) For what products is price-fixing likely to be more profitable than the operation of the free market?
  - (iii) Is price fixing more common in socialist industrialised societies or in non social
- (a) i only                      (b) iii only                      (c) I and ii only                      (d) ii and iii only
  - (e) i, ii, iii
124. The author's attitude towards "most economists in the . US" can be best described as
- (a) spiteful and envious
  - (b) scornful and denunciatory
  - (c) critical and condescending

- (d) ambivalent but deferential
  - (e) uncertain but interested
125. It can be inferred from the author's argument that a price fixed by the seller "seems pernicious" because
- (a) people don't have confidence in large firms.
  - (b) people don't expect government to regulate prices.
  - (c) most economists believe that consumers as a group should determine prices.
  - (d) most economists associate fixed prices with communist and social economies.
  - (e) most economists believe that no one group should determine prices.
126. The suggestion in the passage that price-fixing in industrialised societies is normal arises from the author's statement that price-fixing is
- (a) a profitable result of economic development
  - (b) an inevitable result of the industrial system
  - (c) the result of a number of carefully organised decisions
  - (d) a phenomenon common to industrialised societies
  - (e) a phenomenon best achieved co-operatively by government and industry
127. According to the author, price-fixing in non-socialist countries is often
- (a) accidental but productive
  - (b) illegal but useful
  - (c) legal and innovative
  - (d) traditional and rigid
  - (e) intentional and widespread

**Passage III:** The discoveries of the white dwarf, the neutron star, and the black hole, coming well after the discovery of the red giant are among the most exciting developments in decades because they may well present physicists with their greatest challenge since the failure of classical mechanics. In the life cycle of the star, after all of the hydrogen and helium fuel has been burned, the delicate balance between the outer nuclear radiation, pressure and the stable gravitational force becomes disturbed and slow contraction begins. As compression increases, a very dense plasma forms. If the initial star had mass of less than 1.4 solar masses (1.4 times the mass of our sun), the process ceases at the density of 1,000 tons per cubic inch, and the star becomes the white dwarf. However, if the star was originally more massive, the white dwarf plasma can't resist the gravitations pressures, and in rapid collapse, all nuclei of the star are converted to a gas of free neutrons. Gravitational attraction compresses this neutron gas rapidly until a density of 10 tons per cubic inch is reached; at this point the strong nuclear force resists further contraction. If the mass of the star was between 1.4 and a few solar masses, the process stops here, and we have a neutron star. But if the original star was more massive than a few solar masses, even the strong nuclear forces cannot resist the gravitational crunch. The neutrons are forced into one another to form heavier hadrons and these in turn coalesce to form heavier entities, of which we as yet know nothing. At this point, a complete collapse of the stellar mass occurs. Existing theories predict a collapse to infinite density and infinitely small dimensions. Well before this, however, the surface gravitational force would become so strong that no signal could ever leave the star - any photon emitted would fall back under gravitational attraction - and the star would become black hole in space. This gravitational collapse poses a fundamental challenge to physics. When the most widely accepted theories predict such improbable things as infinite density and infinitely small dimensions, it simply means that we are missing some vital insight. This last happened in physics in the 1930's, when we faced the fundamental paradox concerning atomic structure. At that time, it was recognized that electrons moved in table orbits about nuclei in atoms. However, it was also recognized that if charge is accelerated, as it must be to remain in orbit, it radiates energy; so, theoretically, the electron would be expected eventually to spiral into the nucleus and destroy the atom. Studies centred around this paradox led to the development of quantum mechanics. It may well be that an equivalent advance awaits us in investigating the theoretical problems presented by the phenomenon of gravitational collapse.

**Now answer these questions on the basis of reading the above passage.**

128. The primary purpose of the passage is to
- (a) offer new explanations for the collapse of stars
  - (b) explain the origins of black holes, neutron stars and white dwarfs
  - (c) compare the structure of atoms with the structure of solar system
  - (d) explain how the collapse of stars challenges accepted theories of physics
  - (e) describe the imbalance between radiation pressure and gravitational force
129. According to the passage, in its final stages of its development our own sun is likely to take the form of a
- (a) white dwarf
  - (b) neutron star

- (c) red giant                      (d) gas of free neutrons
  - (e) black hole
130. According to the passage, an imbalance arises between nuclear radiation pressure and gravitational force in stars because
- (a) the density of a star increases as it ages.
  - (b) radiation pressure increases as a star increases in mass.
  - (c) radiation pressure decreases when a star's fuel has been consumed.
  - (d) the collapse of a star increases its gravitational forces.
  - (e) a dense plasma decreases the star's gravitational forces.
131. The author asserts that the discoveries of the white dwarf, the neutron star and the black hole are significant because these discoveries
- (a) demonstrate the probability of infinite density and infinitely small dimensions
  - (b) pose the most comprehensive and fundamental problem found by the physicists in decades
  - (c) clarify the paradox suggested by the collapse of electrons into atomic nuclei
  - (d) establish the relationship between the mass and gravitational pressure
  - (e) assist in establishing the age of the universe by tracing the life histories of stars
132. The author introduces the discussion of the paradox concerning atomic structures in order to
- (a) show why it was necessary to develop quantum mechanics
  - (b) compare the structure of an atom with the structure of star
  - (c) demonstrate the analogy that a vital insight in astrophysics is missing
  - (d) illustrate the contention that improbable things do
  - (e) argue that atoms can collapse if their electrons don't remain in orbit.

## Set – 10

**Passage I:** For years, the contents of a child's sandbox have confounded some of the nation's top physicists. Sand and other granular materials, such as powders, seeds, nuts, soils, and detergent, behave in ways that seem to undermine natural laws and cost industries ranging from pharmaceuticals to agri-business and mining, billions of dollars.

Just shaking a can of mixed nuts can show you how problematic granular material can be. The nuts do not 'mix'; they 'unmix' and sort themselves out, with the larger Brazil nuts on top and the smaller peanuts at the bottom. In this activity and others, granular matter's behaviour apparently goes counter to the second law of thermodynamics, which states that entropy, or disorder, tends to increase in any natural system.

Mimicking the mixed-nut conundrum with a jar containing many small beads and one large bead, one group of physicists claimed that vibrations causing the beads to percolate open up small gaps rather than larger ones. Thus, when a Brazil nut becomes slightly airborne, the peanuts rush in underneath and gradually nudge it to the top. Another group of physicists colour coded layers of beads to track their circulation in a container and achieved a different result. Vibrations, they found, drive the beads in circles up the centre and down the sides of the container. Yet downward currents, similar to convection currents in air or water, are too narrow to accommodate the larger bead, stranding it on top.

One industrial engineer who has studied the problem says that both the 'percolation' and 'convection current' theories can be right, depending upon the material, and that percolation is the major factor with nuts. Given the inability of scientists to come up with a single equation explaining unmixing, you can see why industrial engineers who must manage granular materials go a little, 'well, nuts!' Take Pharmaceuticals for instance. There may be six types of powders with different-sized grains in a single medicine tablet. Mixing them at some speeds might sort them, while mixing at other speeds will make them thoroughly amalgamated. One aspirin company still relies on an experienced employee wearing a latex glove who pinches some powder in the giant mixing drum to see if it 'feels right'.

Granular material at rest can be equally frustrating to physicists and engineers. Take a tall cylinder of sand. Unlike a liquid, in which pressure exerted at the bottom increases in direct proportion to the liquid's height, pressure at the base of the sand cylinder doesn't increase indefinitely. Instead, it reaches a maximum value and stays there. This quality allows sand to trickle at a nearly constant rate through the narrow opening separating the two glass bulbs of an hourglass, thus measuring the passage of time.

Physicists have also found that forces are not distributed evenly throughout granular material. It is this characteristic that may account for the frequent rupturing of silos in which grain is stored. In a silo, for instance, the column's weight is carried from grain to grain along jagged chains. As a result the container's walls carry more of the weight than its

base, and the force is significantly larger at some points of contact than at others. Coming up with equations to explain, much less predict the distribution of these force chains is extremely difficult.

Again, using beads, physicists developed a simple theoretical model in which they assume that a given bead transmits the load it bears unequally and randomly onto the three beads on which it rests. While the model agrees well with experimental results, it does not take into account all of the mechanisms of force transmission between grains of sand or wheat.

In the struggle to understand granular materials sand-studying physicists have at least one thing in their favour. Unlike particle physicists who must secure billions of dollars in government funding for the building of super-colliders in which to accelerate and view infinitesimal particles, they can conduct experiments using such low-cost low-tech materials as sand, beads, marbles, and seeds. It is hoped that more low-tech experiments and computer simulations will lead to equations that explain the unwieldy stuff and reduce some of the wastage, guesswork, and accidents that occur in the various industries that handle it

**Now answer these questions on the basis of reading the above passage.**

133. The percolation theory of unmixing is best illustrated by which of the following examples?
- (a) Contents settling in a bag of potato chips so that the package appears less full after handling
  - (b) Currents of small beads blocking the upward movement of large beads in a shaken container
  - (c) Larger rocks rising to the surface in a garden 'after a period of frost
  - (d) Large nuts blocking the upward movement of small nuts in a shaken container
134. In saying that the percolation and convection current theories may both be right, the industrial engineer means that
- (a) though the theories have different names, they describe same physical mechanism.
  - (b) both theories are still unproven, as they have not been tested on a variety of materials.
  - (c) neither theory is supported by an adequate mathematical basis.
  - (d) the mechanism causing unmixing varies depending upon the type of granular material.
135. Which of the following appears to be the best solution for combating the 'unmixing' problem faced by pharmaceutical manufacturers that must prepare large quantities of powders?
- (a) To mix all the powders together at the same speed
  - (b) To craft powders in which every grain weighs the same amount.
  - (c) To craft powders so that all the grains have similar sizes and shapes.
  - (d) To hire engineers who have years of experience in powder mixing.
136. The passage implies that if the top bulb of an hourglass were filled with water instead of sand the pressure pushing the water through the opening would
- (a) remain constant as water trickles through the opening.
  - (b) decrease as water trickles through the opening.
  - (c) increase as water trickles through the opening.
  - (d) be directed at the walls of the container rather than the base

**Passage II:** I hope my reader will be convinced, at his very entrance of this work, that he will find in the whole course of it nothing prejudicial to the cause of religion and virtue, nothing inconsistent with the strictest rules of decency, nor which can offend even the chastest eye in the perusal. On the contrary, I declare that to recommend goodness and innocence hath been my sincere endeavour in this history. This honest purpose you have been pleased to think I have attained: and to say the truth, it is likeliest to be attained in books of this kind; for an example is a kind of picture, in which virtue becomes, as it were, an object of sight, and strikes us with that loveliness, which Plato assures there is in her naked charms.

Besides displaying that beauty of virtue which may attract the admiration of mankind, I have attempted to engage a stronger motive to human action in her favour, by convincing men that their true interest directs them to a pursuit of her. For this purpose I have shown that no acquisitions of guilt can compensate the loss of that solid inward comfort of mind, which is the sure companion of innocence and virtue; nor can in the least balance the evil of horror and anxiety, which in their room, guilt introduces in our bosoms. And again, that as these acquisitions are in themselves generally worthless, so are the means to attain them not only base and infamous, but at best uncertain, and always full of danger. Lastly, I have endeavoured strongly to inculcate, that virtue and innocence can scarcely ever be injured but by indiscretion- and that it is this alone which often betrays them into the snare that deceit and villainy spread for them. A moral which I have the more industriously laboured, as the teaching it is, of all others, the likeliest to be attended with success; since, I believe, it is much easier to make good men wise, than bad men good.

For these purposes, I have employed all the wit and humour of which I am master in the following history; wherein I have endeavoured to laugh mankind out of its favourite follies and vices. How far I have succeeded in this good

attempt, I shall submit to the candid reader, with only two requests: first, that he will not expect to find perfection in this work; and secondly, that he will excuse some parts of it, if they fall short of that little merit which I hope may appear in others.

I will detain you, sir, no longer. Indeed I have run into a preface, while I professed to write a dedication. But how can it be otherwise? I dare not praise you; and the only means I know of to avoid it, when you are in my thoughts, are either to be entirely silent, or to turn my subjects to some other subject.

Pardon, therefore, what I have said in this epistle, not only without your consent, but absolutely against it; and give me leave, in this public manner, to declare that I am, with the highest respect and gratitude, Sir, Your most obliged, obedient, humble servant....

***Now answer these questions on the basis of reading the above passage.***

137. The tone used by the author in the beginning of the passage can best be described as  
(a) mellow (b) deferential (c) polite (d) courteous
138. How has the author tried to elicit a favourable opinion of virtue from the readers?  
(a) By displaying virtue always wins  
(b) By showing readers that a thing obtained by a way of virtue gives twice the joy compared to a thing obtained by a way of vice  
(c) By substantiating his claim in proving to the readers that nothing got out of unfair means can compensate for the loss of inward peace  
(d) All of the above
139. The author seeks forgiveness because  
(a) he has detained the reader  
(b) he did not seek his patron's permission  
(c) he went against the wishes of his patron  
(d) he wrote a preface instead of a dedication
140. The preface written by the author is likely to be followed by  
(a) an essay on virtue and vice  
(b) a play on virtue and vice  
(c) a comedy that laughs at absurdities  
(d) a fable that stresses the importance and frailties of virtue

**Passage III:** One likes to think that one's attitudes, beliefs, and related behaviour form a consistent pattern. Incongruity that is detected results in a sense of imbalance or dissonance, which the person then seeks to correct. The motivating effects of the need to correct incongruity, imbalance, or dissonance has been the occasion for several theories. We may select for consideration the theory proposed by Festinger which treats cognitive dissonance and its reduction. The kind of disagreement or disharmony with, which Festinger has been chiefly concerned is that which occurs after a decision has been made, after one is committed to a course of action; under such circumstances, there is often some lack of harmony between what one does and what one believes, and there is pressure to change either one's behaviour or one's beliefs. For example, if a regular smoker reads about the relationship between smoking and lung cancer, the habitual action and the new information are dissonant. If the decision is made to continue smoking, the dissonance will be reduced by disbelieving the information about the relationship between smoking and lung cancer; if the decision is made to give up smoking, the information on the linkage between smoking and lung cancer will be accepted. The fact that this information also affected the decision is not important here. As Festinger and others have shown, the weighing of alternatives is more realistic prior to the decision; after the decision, the pressure is great to bring belief and action into balance. The theory goes on to make some non-obvious predictions; for example, in some cases, failure of expectations instead of destroying belief may strengthen it. This was illustrated by the study of a group of people who expected to be saved from a prophesied disastrous flood by the intervention of a heavenly being. The theory predicted that when the long-awaited day arrived and the prophecy failed (no flood), those who had the social support of the other believers would indeed proselyte for their beliefs with new enthusiasm; while those who had to face the crisis alone would have their faith weakened. These predicted results did indeed occur, the rationalization for the group of disappointed believers who faced failure together being that God had postponed his vengeance because of their faith. The tendency to be consistent is but one aspect of how self-perception influences motivation. Earlier illustrations of human motivation might also be reinterpreted in these terms. For example, the success motivation and the avoidance of failure are also concerned with how a person sees himself. R.W. White, for example, reinterprets many motives concerned with curiosity, and desire for knowledge and for achievement as though they are all concerned with one's sense of competence as a person who is effective in relation to the

environment. In another sense, the person likes to develop his potentials to the full, to be as complete a person as he can. For such a pervasive type of motive, the expression self-actualization was coined, originally by Carl Jung, one of Freud's followers who later developed a system of his own. By self-actualization, he meant the development of full individuality, with all parts somehow in harmony. The term and closely related ones (productive orientation, creative becoming, etc.) have been used by many psychologists who criticize contemporary motivational theory as being too narrow concerned with short episodes of choice and behaviour rather than with the more profound and pervasive aspects of individual hopes and aspirations.

***Now answer these questions on the basis of reading the above passage.***

141. Which of the following situations is most likely to give rise to cognitive dissonance?
- (a) Cricket fans watching their team lose
  - (b) An antique collector being told by an expert that the vase he has paid Rs. 3,000 for is worth Rs.100.
  - (c) Student failing an exam
  - (d) Man cutting himself shaving
142. With which of the following statements would Jung be most likely to agree?
- (a) Parents should not allow their children to smoke
  - (b) Parents should force their children to learn music
  - (c) Parents should give their children complete freedom
  - (d) Parents should encourage their children to pursue any interests the children might have
143. The passage probably comes from
- (a) the introduction to a book
  - (b) the first chapter of a book
  - (c) middle of a text book
  - (d) an article in a news weekly
144. The best title for this passage would be
- (a) 'Self-actualization'
  - (b) 'Self-reference in Human Motivation'
  - (c) 'The Reduction of Cognitive Dissonance'
  - (d) 'Cognitive Dissonance and the Self'
145. Which of the following statements would the author disagree with?
- (a) The tendency to be consistent is the only aspect of how self-perception influences motivation
  - (b) The motivating effects of the need to correct incongruity have been the occasion for several theories
  - (c) By self-actualization, Carl Jung meant the development of full individuality, with all parts somehow in harmony
  - (d) None of the above



## Answer Key and Explanations

### Flying

#### Set – 1

##### Passage I:

1. (a) Refer the second last sentence of the second paragraph.
2. (b) The author supports socialism but talks about 'confusion' regarding the means to achieve it.
3. (a) The author supports collectivism and thus, is against the approach favouring individualism.
4. (b) The philosophy of 'Fascism' advocates a strong central authority and no individual freedom; Marxism favours the state's control over the means of production;
5. (e) He seems to be against individualism.

##### Passage II:

6. (d) Since the passage talks about 'objective way', strengthening a hypothesis through facts would mean weakening its counterhypothesis.
7. (b) Subjective belief makes a scientist forward his arguments in favour of his hypothesis.
8. (c) Refer "subjective beliefs", "prior probabilities", "posterior probabilities".
9. (a) The validity or objectivity of a hypothesis is to be decided by the outcome. –

##### Passage III:

10. (b) Refer the sixth and seventh sentences of the passage.
11. (d) Refer "..... emphasized ancestral heritage as a way of mobilizing constituents".
12. (c) Explained towards the end of the paragraph.
13. (a) That's why he cited Benito Juarez as a model.

#### Set – 2

##### Passage I:

14. (b) Refer "deceptive veil of alertness".
15. (d) These songs were adapted to make them 'Europeanized', hence accepted.
16. (b) Refer the previous sentence and the sentence where Hurry T. Burleigh has been mentioned. A.
17. (a) This Europeanization was meant to promote "racial acceptance and integration".
18. (d) the writer refers to Hughes's "expression of the vibrant folk culture".

##### Passage II:

19. (c) The author calls it "learning based on uncritical, rote memorization ....."
20. (b) The examples of the ideas quoted in the option are, in fact, what the author has called modern-day phrenologies. (second paragraph)
21. (a) Working for own benefits.
22. (d) He would rather emphasize the practical aspects of education like 'hypothesis testing'; 'replication of experiments', 'debate'.
23. (d) His motto is to bring about an improvement in business practices.
24. (d) Though the option is half true (refer the fourth sentence of the fourth paragraph), other options are completely inapplicable.
25. (c) The author does not wish an end, but adjustments.

##### Passage III:

26. (b) Refer the first two Sentences of the third paragraph.
27. (d)
28. (c) Last paragraph.
29. (d) First paragraph.

#### Set – 3

##### Passage I:

30. (e) 'Reify' means to concretize something (often an abstract thing).
31. (e) 'Ethic-ization' in the passage seems to connote giving value element (i.e. good/bad, moral/ immoral) to an act. Option b simply restricting itself to evaluation and not explaining in what context stands cancelled.
32. (e) Refer the definition of Karma as expounded by the Bhagavat Purana: according to the manner makes it contextual; the definition holding true for the last 2000 years means its meaning is unanimous; sentence 3 is written directly in the second-last paragraph; for sentence 4 refer the definition-"fruits".

- 33. (d) Others are quasi-independent concepts.
- 34. (d) Refer the fourth sentence and the sentence in the bracket of the first paragraph.
- 35. (e) Karma is contextual and as per the prevailing valuation (ethic-ization) system of each age a certain action will be judged.
- 36. (e) Refer "reified India into a monolithic entity".

**Passage II:**

- 37. (e) Apart from numerical reduction the author has also discussed reduction in genetic diversity.
- 38. (d) Refer "low levels of straying are ..... repopulated should the fish there disappear".
- 39. (b) Refer the first sentence of the passage. Human activities provoke straying unusually.
- 40. (b) Indicated in the last sentence of the passage.

**Passage III:**

- 41. (c) The article is the review of a book likely to appear in a popular magazine article.
- 42. (a) The option is indicated in the sentence beginning with "This book has also posited....". While option d is ..directly stated in the passage and option c is wrong in that apart from inconsistencies the book also reveals changes and ambiguities; the other options are wrong.
- 43. (b) As narrow transcendent function forms a part of expansive transcendent function, so is synchronicity which is a part of ontology, a branch of metaphysical study.
- 44. (b) The key Jungian structure does not go against the expansive transcendent pattern, though its paradigm of function changes.

## Set - 4

**Passage I:**

- 45. (a) Refer the sentence "From the political point. off to one side". (First paragraph)
- 46. (b) Refer "I am not a writer, but an inventor".
- 47. (c)
- 48. (d) Refer "Politics and Domestic..... science and ..... like two nets .....". (First paragraph)
- 49. (a) Refer the second-last sentence of the passage.
- 50. (b) Refer "..... Desire and Need is not complimentary ....." (First paragraph).
- 51. (a) Refer "Descartes, Who, Fourier thought, ..... use of doubt".

**Passage II:**

- 52. (e) A paradigm shift from psychological contract to a more professional short-term relation and factors responsible for this shift.
- 53. (d) Stated directly.
- 54. (d) It indicates "increased cynicism among employees about management's motivation and competence".
- 55. (c) Contract or leased employees.

**Passage III:**

- 56. (c) Refer the second sentences of the passage..
- (d)
- 57. (b) Refer the last sentence of the passage.
- (d)
- 58. (b) Refer the last sentence of the first paragraph.
- 59. (b) Refer the fourth sentence onwards of the second paragraph.
- 60. (b) Refer "But Mr. Buss tells your little about ..... behind the behaviour". (Fourth paragraph)
- 61. (b) Refer the fourth sentence of the fifth paragraph.
- 62. (c) Refer the second-last sentence of the passage.
- 63. (b) The passage refers to the postulates of many evolutionary psychologists.

## Set - 5

**Passage I:**

- 64. (c) The other three factors have been discussed in the first paragraph. Option (c) is a suggestion to revitalise abstractionism.
- 65. (b) Refer the first two sentences of the last paragraph.
- 66. (d) Refer the last two sentences of the second paragraph.
- 67. (b) Refer the last three sentences of the third paragraph.
- 68. (a) It was a result of abstractionism's introduction in India.
- 69. (c) Implied in the last three sentences of the fifth paragraph.

70. (a) Refer "reluctance to give up the murti", "more mystically oriented" (Fourth paragraph)  
71. (d) Explained in the sixth paragraph.

**Passage II:**

72. (c) In Shaw's point of view, the adjective mentioned in option (c) would be applicable for Marlowe.  
73. (a) Refer "Shaw, whose essential modesty is as disarming as his pose of vanity".  
74. (c) Implied in the second sentence of the passage.  
75. (d) Option (ii) is valid because both works despite being , , masterpieces were surpassed later on and option (iii) is valid because he regards himself as a pioneer, not a master. In the passage, Shaw's opinion regarding art's transition and relevance is discussed not the constituents of a creation.

**Passage III:**

76. (c) Refer the first sentence of the last paragraph.  
77. (a) Refer the beginning of the third paragraph.  
78. (d) Explained in the last paragraph.  
79. (d) Refer the last three sentences of the fourth paragraph.  
80. (c) Refer the second and third sentences of the passage.  
81. (c) Dersu is dead when the film opens.

## Set – 6

**Passage I:**

82. (c) Refer the second paragraph.  
83. (a) Refer the second and third sentences of the second paragraph. 'Hypothetical' is situation not the society.  
84. (c) Refer "no one knows" (unaware), second paragraph.  
85. (b) Refer the fourth sentence of the passage. (Not to be evolved but already accepted).  
86. (d) Refer "in one joint act ..... basic rights and duties..... division of social benefits". (First paragraph).

**Passage II:**

87. (c) Dogmatic beliefs when opened to critical evaluation yield scientific theories.  
88. (a) Refer the last few sentences of the third paragraph.  
89. (c) Refer the last two sentences of the second paragraph.  
90. (d) Refer the third sentence of the third paragraph.  
91. (c) Explained in the beginning sentences of the third paragraph.

**Passage III:**

92. (d) Natural experiments work on comparisons and isolated islands will certainly add diversity in the act.  
93. (b) Refer the second sentence of the passage.  
94. (b) The author does not advocate the introduction of natural experiments in history but an increasing and wholesome use there.

## Set – 7

**Passage I:**

95. (c) The location provided a suitable niche to Tata Steel.  
96. (d) Refer "..... changes in an organisation's core .....mortality hazard".  
97. (b) In that case it would be difficult to develop a well-defined niche.  
98. (a) According to the concept of structural inertia.

**Passage II:**

99. (d) It can be deduced from the first sentence of the passage. Option (c) is less valid because of ' would  
100. (c) Implied in the last two sentences of the passage. Option (i) and (ii) are not valid because the passage talks about the language in general, not any particular language and does not suggest anything.  
101. (d) Option (i) is certainly false as the passage talks about the influence of language on thinking pattern and does not discuss silence.

**Passage III:**

102. (a) Refer "governments become wiser to demands".  
103. (a) Refer "conscience of parliament and politics".  
104. (c) By taking green initiatives themselves, these parties would snatch the limelight from the green parties.

## Set – 8

**Passage I:**

- 105. (b) The author never calls the universe purposeless.
- 106. (d) Option (a) talking about only "new changes" cannot be the answer.
- 107. (c) Refer the second paragraph.
- 108. (d) These are the contradictions or limitations, but never does he wish to alter them.

**Passage II:**

- 109. (b) Refer the last two sentences of the first paragraph.
- 110. (c) Refer the fourth sentence of the second paragraph.
- 111. (d) Refer the second and third sentences of the second paragraph.
- 112. (e) The passage basically discusses the perception of Integral idealism towards Reality or Spirit or Absolute.

**Passage III:**

- 113. (b) Refer the last sentence of the passage.
- 114. (e) it does not become insignificant, rather it is directed towards fulfilment of values. (Refer "Here the biological tendencies are not..... the value")
- 115. (d) Behaviour registers innumerable experiences of the past.
- 116. (e)

## Set – 9

**Passage I:**

- 117. (c) Refer the fifth sentence of the first paragraph.
- 118. (e) Refer "..... it ceases to be a living organism" (second paragraph).
- 119. (a) Explained in the second and third sentences of the passage.
- 120. (c) Refer the last sentence of the first paragraph.
- 121. (e) Implied in the last few sentences.

**Passage II:**

- 122. (e) The author basically traces the evolution and attitude of different economies towards price fixing.
- 123. (a)
- 124. (c) The tone of the second paragraph is critical.
- 125. (c) Refer "anyone other than the aggregate of consumers, (second paragraph)
- 126. (b) Refer "as an effortless consequence of its own development", (third sentence, second paragraph)
- 127. (e) Refer the last paragraph.

**Passage III:**

- 128. (d) Refer the first sentence of the passage.
- 129. (a)
- 130. (c) Refer the second sentence of the passage.
- 131. (b) This is the theme of the passage.
- 132. (c) Explained towards the end of the passage.

## Set – 10

**Passage I:**

- 133. (d) Given in the second and third paragraphs.
- 134. (d) Refer the first sentence of the fourth paragraph.
- 135. (c) Implied in the fourth paragraph.
- 136. (b) Implied in the third sentence of the fifth paragraph.

**Passage II:**

- 137. (c) The author presents his expectation in a polite tone.
- 138. (c) Refer the first two sentences of the second paragraph.
- 139. (b) Refer the last paragraph.
- 140. (a) The outline has been given in the second paragraph.

**Passage III:**

- 141. (b) There is disharmony between what the antique collector believed and what he was told.
- 142. (d) He believed in development of full individuality.
- 143. (d) The essay appears complete in its exposition and hence should not be part of a book.
- 144. (b) Asserted by the first sentence of the last paragraph. Even cognitive dissonance has been discussed as an aspect of motivation.

145. (a) Not "only aspect" but "one aspect".