PercentileClasses

Reading Comprehension

Directions (Q. Nos. 1 – 24) *Read the following passage carefully and answers the questions given below it.*

Despite the economic crunch worldwide that saw pulverisation of some of the largest banking and finance giants, Indian banking houses have managed to show positive growth this quarter. Some of India's leading national banks have posted a net profit rise of more than 40% over the last quarter amid global turmoil. This would come as a big shot in the arm for the investors and consumers of these banks even though apprehension is mounting on other banking and broking firms worldwide. One of the main reasons behind the success of these banks this quarter, would be their direct backing by the Government of India. People take solace in their investments in public sector watching the bailout packages being cashed out by governments all over the world to save big business houses. Other private banks in India have also reported a substantial net profit over the last quarter. Given the international and domestic scenario one cannot put this down as a mundane achievement. While others are on a cost cutting spree and firing employees, Indian companies are actually working on boosting staffing in banking and broking sectors. This can be seen as a big boon in the days to come when the current recession eases and the economy gradually comes back on to the fast track. The finance minister has assured Indian public about the sound health of all Indian banks. This could also be evident from the fact that there have been no mergers and takeovers in Indian banking sector in contrast to world scenario where finance houses are looking for mergers to cut costs on operations. We definitely are not looking to thrive; rather we are looking for growth. It is just that the pace of growth is a little slow now as compared to a year or two before. These are hard times to test the hard. The weak in business and career will be weeded out and it is sometimes very beneficial for business on the long run.

1. What, according to the author, is the reason for the success of Indian national banks in this quarter?
   (a) Indian national banks do not have any commitments in troubled foreign markets
   (b) These banks can never face financial crisis because of their sheer size
   (c) These banks are ready to give loans at a very low rate of interest
   (d) The public is ready to invest in these banks because of the knowledge that these banks get strong support from the government

2. Which of the following statements is definitely true in the context of the passage?
   A. India has not been affected by the economic slowdown
   B. Indian banks are showing growth in this quarter despite the recession
   C. While banking industry in the West was severely affected by recession in the past, it is now gradually recovering and showing a positive growth.
   (a) Only A (b) Only B (c) Only C (d) Both A and B

3. What, according to the author, will be a big boon in the days to come?
   (a) The economy coming back on the fast track
   (b) The slowing down of the economy
   (c) Increased hiring in Indian financial sector in times of economic slowdown
   (d) The cost cutting carried out by all the companies

PASSAGE 2

We are living in the midst of a great chemical experiment and some serious consequences are becoming apparent to scientists. More than two billion pounds of chemicals are spewed into the air, each year which are brewing a disastrous stew. The greatest consequences of the atmosphere crisis may be global warming and the ozone depletion. The Earth appears to be warming due to the greenhouse effect. Scientists estimate that average temperature could climb about 2 degrees celsius in 20years. Global warming is the predicted result of the

greenhouse effect, created by the greenhouse gases, such as Carbon dioxide and Methane, in the atmosphere. This change in the global climate would have disastrous results, including drought, coastal flooding and increased species extinction. Also, the scientists have discovered a hole in the ozone layer. The ozone layer is the only protection for life on Earth against deadly ultraviolet radiation from the Sun. Once the ozone layer is completely destroyed, all life on Earth will cease to exist, killed by the deadly radiation. The planet will become a barren rock devoid of all life. And when this happens the process of industrialisation would have to take the blame which has resulted in increased use of fossil fuels such as coal, petroleum and diesel.

4. Which of the following can be inferred from the given passage?
   A. The use of all chemical products should be immediately stopped.
   B. Scientists will have a hard time to estimate the rate of change of temperature in the years to come due to enormous changes in the environment
   C. The environmental disaster in the future will happen as a result of increased usage of fossil fuels.
   (a) Only A (b) Only C (c) Both A and C (d) Both B and C

5. Which of the following best explains the usage of the phrase 'brewing a disastrous stew'?
   (a) The continuous rise in Earth's temperature has proved to be very dangerous
   (b) Lack of efforts to curb the greenhouse effects would degrade the environment in the near future
   (c) The harmful ultraviolet radiations are slowly destroying the life on Earth
   (d) The increased discharge of chemicals in the air is resulting in an atmosphere crisis

6. Global warming would have a disastrous effect. This can lead to
   (a) drought (b) coastal flooding
   (c) extinction of species (d) All of these

PASSAGE 3

The current global food situation is very serious and hence, we need to understand the reasons for such a dramatic increase in food prices in a short period. It is argued the increases in energy costs are resulting in cost push inflation but contribution of energy costs to overall costs in agriculture may not explain the huge increase in food prices.

Related to the current elevated energy prices, there has been a diversion of corn and edible to bio-fuels, which is significantly influenced by policy mandates. Very clearly this diversion to bio-fuel is a policy induced new reality, which coincide with price escalation in precisely those products and hence, is noteworthy.

The financialisation of commodity trade and current extraordinary conditions in global financial markets could have influenced the spurt in prices. The recent reductions in interest rates in the US and the injection of liquidity have resulted in investors seeking new avenues such as commodity markets, in view of the turbulence in financial markets and the low returns in treasuries. The relatively easy liquidity and low interest rates by themselves make holding of inventories attractive and thus induce greater volatility in commodity markets. The weakening of the US dollar is also advanced as a reason for the recent volatility in commodity markets, including food items. It is evident that this phenomenon is now also coinciding with the across the board rise in food prices. In brief, while there are demand and supply side pressures on food items, there is considerable merit in the argument that the recent extra-ordinary increases in food prices are closely linked to public policy responses to high energy costs in advanced economies and the turbulence in financial markets and financial institutions. It is said that the impact of such policy induced diversion of food to bio-fuels is significant at this juncture and reflects a preference to fill the fuel tank of automobiles rather than fill the empty stomachs of people. Similarly, it is sometimes held that the weight accorded to financial stability in public may now be at the expense of stability in real sector especially of sensitive commodities like food. At the same time, there is a general consensus that public policy in regard to food in many economies around the world has not provided adequate incentive to farmers to increase the supply of food and other agricultural products to comfortably match the growing demand over the medium term.

7. In what way are bio-fuels responsible for the increasing cost of food?
   A. It is a policy mandate to use bio-fuel in place of petroleum products especially in developing countries

B. Certain essential food commodities are being used for manufacturing alternative fuels
C. The low cost of bio-fuels has created fluctuation in prices of other agricultural commodities
(a) Only A (b) Only B (c) Only C (d) A and B

8. Which of the following situation (s) has/have prompted investors to look towards commodity markets?
A. Dip in rates of interest in the US
B. Easy liquidity
C. Volatility in commodity prices
(a) Both A and B (b) B and C (c) A and C (d) All of these

9. The passage lays emphasis on which of the following central theme (s)?
A. The abysmally throw away prices offered for food commodities.
B. The worldwide acute shortage of food commodities.
C. Promoting the use of bio-fuel for automobiles
(a) Only A (b) Only B (c) Only C (d) All of these

10. Which of the following statements is **false** in the context of the passage?
A. Unusual conditions in global financial markets have aggravated the food price.
B. No government would prefer fueling vehicles to feeding the hungry.
C. Maintenance of financial stability in public policy will be at the cost of stability in the real sector.
(a) Both A and B (b) B and C (c) Only B (d) Only C

11. Which of the following shows a cause-effect relationship between its two components?
(a) Reduction in interest rates and abundance of food commodities
(b) Reduction in energy prices and increase in food commodity prices
(c) Turbulence in financial markets and escalation in production of food commodities
(d) Dipping of US dollar value and volatility in commodity markets

12. Which of the following statements is **true** in the context of the passage?
(a) Commodity markets have become erratic due to easy liquidity and low interest rate
(b) Governments of many countries have begun paying better prices for food commodities to ensure their farmers are taken care of
(c) Farmers in developing countries have to compulsorily produce a certain quantity of bio-fuels annually
(d) The financialisation of commodity trade has resulted in a dip in prices of food products

PASSAGE 4

Hiero, King of Syracus, had commissioned from a goldsmith of the town a crown of pure gold, but, having taken delivery of the finished article, he was suspicious. There was reason to believe that the craftsman had mixed with the gold a certain amount of other metal of inferior value. But how to find out ? There was no direct evidence and it was therefore obviously a case for the learned men of the city. And who more learned than Archimedes?

The mathematician was, therefore, charged with the task which would now-a-days be considered a simple one, but was then a matter for serious thought. Nothing known to science could be brought forward to prove fraud or otherwise on the part of the goldsmith.

It is more than probable that the human side of the problem interested Archimedes not at all, but the scientific puzzle worried him intensely. This worry pursued him everywhere he went for days and persisted through the routine acts of his daily round.

In the normal course of that routine, he went to the public baths. We can imagine him standing at the edge of the bath tub as he prepares to enter it, absently allowing the water to flow until he cannot help noticing it. Suddenly, he splashed out of his tub, shouting at the top of his voice: “Eureka! Eureka! (I have found it! I have found it!) Without waiting or even thinking of such a detail” as clothes, he tore out of the building and rushed through the

streets of Syracuse, still shouting: "Eureka! Eureka!." Arrived at his house, the mathematician put his newly found discovery to a practical test and found indeed that a body plunged in a fluid loses au amount of its weight which is equal to the weight of the fluid displaced by it. With this as a starting point—as it was to prove the starting point of many subsequent discoveries of importance—Archimedes was able to tell his king how much pure gold was his crown, this was the first fundamental law in hydrostatics enunciated.
Archimedes was by this time well-known to his fellow townsmen and his sometimes strange appearance and unusual actions probably met with indulgent smiles.
He came from a good family: his father Pheidias was an astronomer; he was on intimate terms with and — according to some—was even a kinsman of king Hiero himself.

13. Why could the king not punish the fraudulent goldsmith?
    (a) By that time Archimedes had not discovered the law of hydrostatics
    (b) The king did not have concrete evidence to prove the fraud
    (c) The finishing of the crown was perfect but deceptive
    (d) The king had lot of faith in the goldsmith

14. Why was Archimedes charged with the task of finding out if there was any impurity in the crown?
    (a) Archimedes was famous as the most learned man and mathematician
    (b) The king was worried that the goldsmith will tell the truth of Archimedes
    (c) The finishing of the crown was perfect but deceptive
    (d) The king had lot of faith in the goldsmith

15. What was the king's suspicion?
    (a) The goldsmith had made a crown with some inferior metal instead of gold
    (b) The craftsman had replaced gold with a cheaper metal
    (c) The goldsmith had mixed a cheaper metal with gold in the crown
    (d) The finishing of the crown was not upto the mark

16. Which of the following statements is definitely true in the context of the passage?
    (a) Archimedes' action of running nude through public places was not taken lightly by the onlookers
    (b) Archimedes' eccentric actions used to create anguish among the public
    (c) The goldsmith has mixed inferior quality metal in the crown
    (d) Archimedes could measure the purity of gold in the king's crown

17. When Archimedes was entrusted with the task, he was curious because
    (a) he was thrilled by the human side of the problem
    (b) he used to forget all his routine matters and concentrate on the problem
    (c) he had never worked on such scientific challenged in the past
    (d) it was challenge to unearth scientific fact

18. "Tore out" choose the word which is most nearly the same in meaning as the word/group of words.
    (a) Came out gently (b) Pushed out (c) Walked out (d) Rushed out

PASSAGE 5

Off the coast near Jeddah, about six years ago I slipped a pair of flippers onto my feet, put on a face mask and gingerly poked my head beneath the placid surface of the Red Sea. I am not sure, now, exactly what I saw in that first glimpse; shafts of sunlight, probably, slanting off through clear blue water: a coral reef of fantastic beauty and, no doubt, many fish. But I do recall that by the time I surfaced I had already developed a need to return to that incredibly lovely world below. So I did. Indeed, it would not be much of an exaggeration to say that except for such periods as were necessary to earn a living, I have rarely been anywhere else. Diving became a passion and then a way of life one, as you will gather, I totally endorse.

For the first year after that initial experience I amused myself by hunting fish with a spear gun. It was not at all difficult. Fish are so abundant there that divers do not need to use tanks to get down to where the fish are; they find them near the surface. Furthermore, the water of the Red Sea like the Caribbean, the South Seas and parts of the Indian Ocean, is so transparent that you can see so to 150 feet away. Thus, all you really need are a mask, a snorkel tube to breathe through, flippers and a spear gun.

Hunting, however, began to pall on me. I began to wonder if it wouldn't be more interesting— and more sporting—to photograph some of these magnificent creatures rather than kill them. It was certainly an ideal place for underwater photography. In addition to hundreds of species of fish, the Red Sea coast offers thousands of miles of what they call 'fringing reefs'—great barriers of coral 10 to 200 miles wide that wind along the African shore from Egypt to Djibouti and down the Asian shore from Aqaba to the Bab-al-Mandab at the gate of the Indian Ocean. Although, no more than the accumulation of billions of coral polyps—minute creatures that produce a calcareous deposits—the reef have grown to fantastic sizes, the largest being the 1200 mile-long Great Barrier Reef in Australia.

19. What made the author revisit the underwater reef?
    (a) Placid surface of the Red Sea (b) Glimpses of the sunlight
    (c) Clear blue sea water (d) Scenic beauty of the underwater world

20. What does the sentence "So I did" convey? The author
    (a) wore a face mask (b) slipped a pair of flippers onto his feet
    (c) saw glimpses of sunlight (d) None of the above

21. What did the author do at the coast near Jeddah?
    (a) He drowned in a minor accident (b) He drowned into the Red Sea
    (c) Dived into the Red Sea (d) He walked on the sandy coast

22. In what way, is the Red Sea similar to the Caribbean Sea, the South Sea etc?
    (a) Variety of fish (b) Fantastic reefs
    (c) Clear and transparent water (d) Both (a) and (b)

23. What are 'fringing reefs'?
    (a) Calcareous deposit formation (b) Collection of fish
    (c) Sea – food accumulation (d) Collection of minute creatures other than fish

24. Fishing in the Red Sea off the coast **near** Jeddah was
    (a) difficult because the water was transparent
    (b) risky because tanks are needed to spot the fish
    (c) easy because the fish are clearly visible near the surface itself
    (d) cumbersome because of the tools like mask, snorkel tube, flippers etc.

Directions (Q. Nos. 25-30) *Read the following passage carefully and answer the questions that follow.*

PASSAGE 6

How many really suffer as a result of labour market problems? This is one of the most critical yet contentious social policy questions. In many ways, our social statistics exaggerate the degree of hardship. Unemployment does not have the same dire consequences today as it did in the 1930's when most of the unemployed were primary breadwinners, when income and earnings were usually much closer to the margin of subsistence and when there were no countervailing social programmes for those failing in the labour market. Increasing affluence, the rise of families with more than one wage earner, the growing predominance of secondary earners among the unemployed and improved social welfare protection have unquestionably mitigated the consequences of joblessness, earnings and income data also overstate the dimensions of hardship. Among the millions with hourly earnings at or below the minimum wage level, the overwhelming majority are from

multiple-earner, relatively affluent families. Most of those counted by the poverty statistics are elderly or handicapped or have family responsibilities which keep them out of the labour force, so the poverty statistics are by no means an accurate indicator of labour market pathologies. Yet there are also many ways our social statistics underestimate the degree of labour-market-related hardship. The unemployment counts exclude the millions of fully employed workers whose wages are so low that their families remain in poverty. Low wages and repeated or prolonged unemployment frequently interact to undermine the capacity for self-support. Since the number experiencing joblessness at some time during the year is several times the number unemployed in any month, those who suffer as a result of forced idleness can equal or exceed average annual unemployment, even though only a minority of the jobless in any month really suffer. For every person counted in the monthly unemployment tallies, there is another working part-time because of the inability to find full-time work or else outside the labour force, but wanting a job. Finally, income transfers in our country have always focused on the elderly, disabled and dependent, neglecting the needs of the working poor, so that the dramatic expansion of cash and in-kind transfers does not necessarily mean that those failing in the labour market are adequately protected.

As a result of such contradictory evidence, it is uncertain whether those suffering seriously as a result of labour market problems number in the hundreds of thousands or the tens of millions and hence whether high levels of joblessness can be tolerated or must be countered by job creation and economic stimulus. There is only one area of agreement in this debate that the existing poverty, employment and earnings statistics are inadequate for their primary applications, measuring the consequences of labour market problems.

25. The author uses 'labour market problems' in the beginning of the passage to refer to which of the following?
    (a) The overall causes of poverty
    (b) Deficiencies in the training of the work force
    (c) Trade relationships among producers of goods
    (d) Shortage of jobs providing inadequate income

26. The author contrasts the 1930s with the present in order to show that
    (a) more people were unemployed in the 1930's
    (b) unemployment now has less severe effects
    (c) social programmes are more needed now
    (d) there is now a greater proportion of elderly and handicapped people among those in poverty

27. Which of the following proposals best responds to the issues raised by the author?
    (a) Innovative programmes using multiple approaches should be set-up to reduce the level of unemployment
    (b) A compromise should be found between the positions of those who view joblessness as an evil greater than economic control and those who hold the opposite view
    (c) New statistical indices should be developed to measure the degree to which unemployment and inadequately paid employment cause suffering
    (d) Consideration should be given to the ways in which statistics can act as partial causes of the phenomena that they purport to measure

28. The author's purpose in citing those who are repeatedly unemployed during a twelve-month period is most probably to show that
    (a) there are several factors that cause the payment of low wages to some members of the labour force
    (b) unemployment statistics can underestimate the hardship resulting from joblessness
    (c) recurrent inadequacies in the labour market can exist and can cause hardships for individual workers
    (d) a majority of those, who are jobless at any one time to not suffer severe hardship

29. The author states that the mitigating effect of social programmes involving income transfers on the income level of low-income people in often not felt

(a) the employed poor
(b) dependent children in single-earner families
(c) workers who become disabled
(d) full time workers who become unemployed

30. According to the passage, one factor that causes unemployment and earnings figures to over predict the amount of economic hardship is the
(a) recurrence of periods of unemployment for a group of low-wage workers
(b) possibility that earnings may be received from more than one job per worker
(c) fact the unemployment counts do not include those who work for low wages and remain poor
(d) prevalence, among low-wage workers and the unemployed, of members of families in which others are employed

Directions (Q. Nos. 31-36) *Read the following passage carefully and answer the questions that follow.*

PASSAGE 7

We have witnessed several disasters in recent times-some natural, others man-made. The **frequency** of such calamities has inured us and deadened our collective sensitivity, but that does not reduce the enormity of the personal tragedy of each victim's family and community. The economic loss is only secondary to the human suffering, but is also substantial. The Government, whether State or Central, has standardised its response. This consists of reacting late, blaming others, visits by VIPs announcing a relief package including compensation for those affected and then forgetting all about it. There seems to be little attempt at drawing lessons from each disaster, storing the knowledge for future use and long-term planning for possible **pre-emptive** action. Preparedness for disasters thus falls short of what is possible using today's technologies.

Floods in many parts of India like the States of Bihar and Assam are a yearly **phenomenon.** Yet the government seems to be caught by surprise year after year. It is obvious that tarpaulins, vaccines and other medicines, clothes, satellite phones, large numbers of doctors and paramedical staff, etc., will be needed as will boats and buses for evacuation. This is known to all those who have combated emergencies, yet the non-availability of these essential services and commodities occurs. Worse, the organisational structure and mechanisms for dealing with disasters are **lethargic** and ill-defined. The National Disaster Management Agency set-up a short time ago, being a Central Government agency, has its limitations relating to **infringing** the jurisdiction of states. It could have aggregated and disseminated experiences and knowledge, stocked many of the essential items required in an emergency or worked with agencies to ensure sufficient stocks, but hasn't.

While the reaction to major disasters is **dismal,** the response to emergencies like accident is equally sad. Victims lie unattended since passersby are wary of getting caught in a labyrinthine of police and legal systems. The resulting delay in treatment converts injuries into deaths. Of late, unique and free service to provide assistance in emergency cases is operational. Emergency Management and Research Institute (EMRI) is a professionally managed operation -initiated by the vision and grant from Ramalinga Raju. The service, which is a successful example of public-private partnership, is likely to become operational in a few states in the near future. Given the sad failure of conventional government organisations in handling disasters, it is time we looked at the PPP model as an alternative without the government seeking in any way to abdicate its responsibility. While the state provides the funding, private organisations will provide the drive, professionalism, competent management and output-linked efficiency of a good corporate organisation. Combining the sensitivity and purpose of an NGO with private entrepreneurial drive to handle disasters together is thus a worthwhile challenge for both corporates and the government.

31. What is the author's view of the government's current reaction to natural disasters?
(a) The government has not been able to handle disasters and should seek foreign aid
(b) A Central Government agency should be set-up to speed up coordination in rescue efforts
(c) It has failed to utilise donations effectively to provide relief
(d) The government is apathetic and has not managed to handle disasters effectively

32. Which of the following is not true in the context of the passage?
(a) Man-made disasters occur more frequently than natural disasters

(b) The Public Private Participation model has been successful in handling emergencies
(c) Floods occur every year in some Indian states
(d) Analysis of previous disasters will help us cope with future ones

33. Why is there a lack of medical care at disaster ' sites?
(a) Inadequate transportation facilities
(b) Lack of disaster management training for medical staff
(c) Loss of medical supplies due to dangerous conditions
(d) None of the above

34. What does the author consider "a worthwhile challenge for both corporates and the government"?
(a) Governments should gradually transfer disaster management to corporates
(b) Their working together to manage disasters competently, keeping public interests in mind
(c) Reducing the incidence of man-made disasters
(d) Mitigating the financial losses sustained during natural disasters

35. According to the author what pre-emptive actions have been avoided by our policy planners of disaster management.
(a) Drawing lesson from each disaster
(b) Storing the knowledge for future safety actions
(c) In sensitivity of our leaders towards any disasters
(d) None of the above

36. What is author's view about Public Private Partnership (PPP)?
(a) PPP can be the best solution in the face of government's sad failure in handling disasters
(b) For funding the PPP will still rely on states which can delay the operations
(c) Public Private Partnership can provide the professionalism, competent management and output linked efficiency of a good corporate organisation
(d) It is a unique and free service to provide assistance in emergency cases

Directions (Q. Nos. 37-42) *Read the following passage and answer the questions that follow.*

PASSAGE 8

Woodrow Wilson was referring to the liberal idea of the economic market when he said that the free enterprise system is the most efficient economic system. Maximum freedom means maximum productiveness; our 'openness' is to be the measure of our stability. Fascination with this ideal has made Americans defy the 'Old World' categories of settled possessiveness *versus* unsettling deprivation, the cupidity of retention *versus* the cupidity of seizure, a 'status quo' defended or attacked. The United States, it was believed, had no status quo ante. Our only 'station' was the turning of a stationary wheel, spinning faster and faster. We did not base our system on property, but opportunity—which meant we based it not on stability but on mobility. The more things changed, that is, the more rapidly the wheel turned, the steadier we would be. The conventional picture of class politics is composed of the Haves, who want a stability to keep what they have and the Have-Nots, who want a touch of instability and change in which to scramble for the things they have not. But Americans imagined a condition in which speculators, self-makers, runners are always Using the new opportunities given by our land. These economic leaders (front-runners) would thus be mainly agents of change. The non-starters were considered the ones who wanted stability, a strong referee to give them some position in the race, a regulative hand to calm manic speculation; an authority .that can call things to a halt, begin things again from compensatorily staggered 'starting lines'.
'Reform' in America has been sterile because it can imagine no change except through the extension of this metaphor of a race, wider inclusion of competitors, 'a piece of the action,' as it were, for the disenfranchised.

There is no attempt to call off the race. Since our only stability is change, America seems not to honour the quiet work that achieves social interdependence and stability. There is, in our legends, no heroism of the office clerk, no stable industrial work force of the people who actually 'make the system work'. There is no pride in being an employee (Wilson asked for a return to the time when everyone was an employer). There has been no boasting about our social workers—they are merely signs of the system's failure, of opportunity denied or not taken, of things to be eliminated. We have no pride in our growing interdependence, in the fact that our system can serve others, that we are able to help those in need; empty boasts from the past make us ashamed of our present achievements, make us try to forget or deny them, move away from them. There is no honour, but in the Wonderland race we must all run, all trying to win, none winning in the end (for there is no end).

37. The primary purpose of the passage is to
    (a) criticise the inflexibility of American economic mythology
    (b) contrast 'Old World' and 'New World' economic ideologies
    (c) challenge the integrity of traditional political leaders
    (d) champion those Americans whom the author deems to be neglected

38. The author sets off the word 'Reform' (second para) with quotation marks in order to
    (a) emphasise its departure from the concept of settled possessiveness
    (b) show his support for a systematic programme of change
    (c) underscore the flexibility and even amorphousness of United States society
    (d) assert that reform in the United States has not been fundamental

39. It can be inferred from the passage that the author most probably thinks that giving the disenfranchised 'a piece of the action' (second para) is
    (a) a compassionate, if misdirected, legislative measure
    (b) an example of American's resistance to profound social change
    (c) an innovative programme for genuine social reform
    (d) a monument to the efforts of industrial reformers

40. It can be inferred from the passage that Woodrow Wilson's ideas about the economic market
    (a) encouraged those who 'make the system work' (second para)
    (b) perpetuated traditional legends about America
    (c) revealed the prejudices of a man born wealthy
    (d) foreshadowed the stock market crash of 1929

41. The passage contains information that would answer which of the following questions?
    1. What techniques have industrialists used to manipulate a free market?
    2. In what ways are "New World" and "Old World" economic policies similar?
    3. Has economic policy in the United States tended to reward independent action?

    Select the correct answer using the codes given below.
    (a) Only 1 (b) Only 2 (c) Only 3 (d) Both 1 and 2

42. Which of the following best expresses the author's main point?
    (a) Americans' pride in their jobs continues to give them stamina today
    (b) The absence of a *status quo ante* has undermined United States economic structure
    (c) The free enterprise system has been only a useless concept in the United States
    (d) The myth of the American free enterprise system is seriously flawed

Directions (Q. Nos. 43-45) *Read the following passage and answer the questions that follow. (2015)*

PASSAGE 9

The majority of successful senior managers do not closely follow the classical rational model of first clarifying goals, assessing the problem, formulating options, estimating likelihoods of success, making a decision and only

then taking action to implement the decision. Rather, in their day-by-day tactical maneuvers, these senior executives rely on what is vaguely termed 'intuition' to manage a network of interrelated problems that require them to deal with ambiguity, inconsistency, novelty and surprise and to integrate action into the process of thinking. Generations of 'writers on management' have recognised that some practicing managers rely heavily on intuition. In general, however, such writers display a poor grasp of what intuition is. Some see it as the opposite of rationality; others view it as an excuse for capriciousness.

Isenberg's recent research on the cognitive processes of senior managers reveals that managers' intuition is neither of these. Rather, senior managers use intuition in at least five distinct ways. First, they intuitively sense when a problem exists. Second, managers rely on intuition to perform well-learned behaviour patterns rapidly. This intuition is not arbitrary or irrational, but is based on years of painstaking practice and hands-on experience that build skills. A third function of intuition is to synthesise isolated bits of data and practice into an integrated picture, often in an 'Aha!' experience. Fourth, some managers use intuition as a check on the results of more rational analysis. Most senior executives are familiar with the formal decision analysis models and tools and those who use such systematic methods for reaching decisions are occasionally leery of solutions suggested by these methods which run counter to their sense of the correct course of action. Finally, managers can use intuition to bypass in-depth analysis and move rapidly to engender a plausible solution. Used in this way, intuition is an almost instantaneous cognitive process in which a manager recognises familiar patterns. One of the implications of the intuitive style of executive management is that 'thinking' is inseparable from acting. Since, managers often 'know' what is right before they can analyse and explain it, they frequently act first and explain later. Analysis is inextricably tied to action in thinking/acting cycles, in which managers develop thoughts about their companies and organisations not by analysing a problematic situation and then acting, but by acting and analysing in close concert. Given the great uncertainty of many of the management issues that they face, senior managers often instigate a course of action simply to learn more about an issue. Then, they use the results of the action to develop a more complete understanding of the issue. One implication of thinking/acting cycles is that action is often part of defining the problem, not just of implementing the solution.

43. The passage suggests which of the following about the 'writers on management' mentioned in line 6?
    (a) They have criticised managers for not following the classical rational model of decision analysis
    (b) They have not based their analyses on a sufficiently large sample of actual managers
    (c) They have relied in drawing their conclusions on what managers say rather /than on what managers do
    (d) They have misunderstood how managers use intuition in making business decisions

44. Which of the following best exemplifies 'an 'Aha!' experience' (line 13) as it is presented in the passage?
    (a) A manager risks taking an action whose outcome is unpredictable to discover whether the action changes the problem at hand
    (b) A manager performs well-learned and familiar behaviour patterns in creative and uncharacteristic ways to solve a problem
    (c) A manager suddenly connects seemingly unrelated facts and experiences to create a pattern relevant to the problem at hand
    (d) A manager rapidly identifies the methodology used to compile data yielded by systematic analysis

45. It can be inferred from the passage that which of the following would most probably be one major difference in behaviour between Manager X, who uses intuition to reach decisions and Manager Y, who uses only formal decision analysis.
    (a) Manager X analyses first and then acts; Manager Y does not
    (b) Manager X checks possible solutions to a problem by systematic analysis; Manager Y does not
    (c) Manager X takes action in order to arrive at the solution to a problem; Manager Y does not
    (d) Manager Y draws on years of hands-on experience in creating a solution to a problem; Manager X does not

Directions (Q. Nos. 46-48) *Read the following passage and answer the questions that follow.*

PASSAGE 10

Changes in the volume of unemployment are governed by three fundamental forces: the growth of the labour force, the increase in output per man-hour and the growth of total demand for goods and services. Changes in the average hours of work enter in exactly parallel fashion but have been quantitatively less significant. As productivity rises, less labour is required per dollar of national product or more goods and services can be produced with the same number of man-hours. If output does not grow, employment will certainly fall; if production increases more rapidly than productivity (less any decline in average hours worked), employment must rise. But the labour force grows, too. Unless Gross National Product (total final expenditure for goods and services corrected for price changes) rises more rapidly that the sum of productivity increase and labour force growth (again modified for any change in hours of work), the increase in employment will be inadequate to absorb the growth in the labour force. Inevitably the unemployment rate will increase. Only when total production expands faster than the rate of labour force growth plus the rate of productivity increase and minus the rate at which average annual hours fall does the unemployment rate fall. Increases in productivity were more important than growth of the labour force as sources of the wide gains in output experienced in the period from the end of World War II to the mid-sixties. These increases in potential production simply were not matched by increases in demand adequate to maintain steady full employment. Except for the recession years of 1949, 1954 and 1958, the rate of economic growth exceeded the rate of productivity increase. However, in the late 1950s productivity and the labour force were increasing more rapidly than usual, while the growth of output was slower than usual. This accounted for the change in employment rates. But if part of the national purpose is to reduce and contain unemployment, arithmetic is not enough. We must know which of the basic factors we can control and which we wish to control. Unemployment would have risen more slowly or fallen more rapidly if productivity had increased more slowly or the labour force had increased more slowly or the hours of work had fallen more steeply or total output had grown more rapidly. These are not independent factors, however and a change in any of them might have caused changes in the others.

A society can choose to reduce the growth of productivity and it can probably find ways to frustrate its own creativity. However, while a reduction in the growth of productivity at the expense, of potential output might result in higher employment in the short-run, the long-run effect on the national interest would be disastrous.

We must also give consideration to the fact that hidden beneath national averages in continuous movement into, out of, between and within labour markets, e.g. 15 years ago, the average number of persons in the labour force was 73.4 million, with about 66.7 million employed and 3.9 million unemployed. Yet 14 million experienced some term of unemployment in that year. Some were new entrants to the labour force; others were laid off temporarily. The remainder were those who were permanently or indefinitely severed from their jobs. Thus, the average number unemployed during a year understates the actual volume of involuntary displacement that occurs. Our economy has grown as a slow pace so there is no cause of complacency. Postive fiscal, monetary and man power policies will be needed in the future.

46. The primary purpose of the passage is to
    (a) define the economic terms used in the discussion of employment
    (b) criticise the decisions of past administrations during recession years
    (c) call for the application of positive economic control policies in the years that lie ahead
    (d) allay current fears about increasing unemployment

47. It can be inferred from the passage that during the recession years of 1949, 1954 and 1958, which of the following most likely occurred?
    (a) The labour force increased more rapidly than it did in any other year between 1945 and 1965
    (b) More labour was required per dollar of national product than in any other year between 1945 and 1965
    (c) Full employment was attained
    (d) The rate of unemployment increased

48. Which of the following proposals best responds to the author's concerns?
    (a) The government should manipulate the size of the labour force to pervent future recessions

(b) The government should maintain some controls over the economy, but it should allow the employment rate to rise and fall with the Gross National Product, as a check on labour costs
(c) People should accept that unemployment is undesirable but unavoidable
(d) The government should manage the economy carefully

Directions (Q. Nos. 49-64) *Read the following passages carefully and answer the questions that follow.*

PASSAGE 11

There are important differences in the situation models constructed for narrative and expository texts. A situation model for a narrative text is likely to refer to the characters in it and their emotional states, the setting, the action and sequence of events. A situation model for a scientific text, on the other hand, is likely to concentrate on the components of a system and their relationships, the events and processes that occur during the working of the system and the uses of the system. Moreover, scientific discourse is rooted in an understanding of cause and effect that differs from our everyday understanding.

Our everyday understanding which is reflected in narrative text, sees cause and effect in terms of goal structures. This is indeed the root of our superstitious behaviour - we (not necessarily, consciously) attribute purposefulness to almost everything! But this approach is something we have to learn not to apply to scientific problems (and it requires a lot of learning). This is worth emphasising: science texts assume a different way of explaining events from the way we are accustomed to use - a way that must be learned. In general, narrative text (and 'ordinary' thinking) is associated with goal structures and scientific text with logical structures. However, it's not quite as clear-cut a distinction as all that. While the physical sciences certainly focus on logical structure, both the biological sciences and technology often use goal structures to frame their discussions. Nevertheless, as a generalisation, we may say that logical thinking informs experts in these areas, while goal structures are what novices focus on. This is consistent with another intriguing finding.

In a comparison of two types of texts - one discussing human technology and other discussing forces of nature, it was found that technological texts were more easily processed and remembered. Indications were that different situation models were constructed -a goal-oriented representation for the technological text and a causal chain representation for the force of nature text. The evidence also suggested that people found it much easier to make inferences (whether about agents or objects) when human agents were involved. Having objects as the grammatical subject was clearly more difficult to process.

There are several reasons why goal-oriented, human-focused discourse might be more easily processed (understood, remembered) than texts describing inanimate objects linked in a cause-effect chain and they come down to the degree of similarity to narrative. As a rule of thumb, we may say that to the degree that scientific text resembles a story, the more easily it will be processed. Inference making is crucial to comprehension and the construction of a situation, because a text never explains every single word and detail, every logical or causal connection. In the same way that narrative and expository texts have different situation models, they also involve a different pattern of inference making, e.g. Narratives involve a lot of predictive inferences, expository texts typically involve a lot of backward inferences. The number of inferences required may also vary.

A study found that readers made nine times as many inferences in stories as they did in expository texts. This may be because there are more inferences required in narratives. Narratives involve the richly complex world of human beings, as opposed to some rigidly specified aspect of it, described according to a strict protocol. But it may also reflect the fact that readies don't make all (or indeed, anywhere near) the inferences needed in expository text. And indeed, the evidence indicates that students are poor at noticing coherence gaps (which require inferences).

49. Which of these statements is not associated with the 'situation models'?
(a) Situation model refers to characters and their emotional states
(b) Situation model refers to the setting, the action and the sequence of events
(c) Situation model concentrates on the components of a system and their relationships
(d) It does not show the events and processes that occur during the working of a system

50. In the comparison of two types of texts - one discussing human technology and the other discussing forces of nature, which is the best statement to support the view?

(a) Logical thinking informs experts
(b) Goal-structured thinking may be done by the novices even
(c) Technological texts are processed easily and remembered
(d) Force of nature needs a causal chain

51. Which is the most optimal reason for easy processing of the scientific text?
(a) Scientific text deals with the phenomenon that are general to the normal course of life
(b) Scientific text when resembles with that of a story then it procures lot more sense to the processing
(c) Scientific texts involve a different pattern of inference making which is possessed by the experts only
(d) Predictive and backward inferences make the scientific text more processed

52. How does inferences affect the processing of a scientific text?
(a) Inference gives the readers an idea of the rich and complex human world
(b) It lets the readers away from the definite protocol of an expository text
(c) Inference arms you with the understanding of coherency
(d) All of the above

PASSAGE 12

Endowed with significant natural resources, including ample fertile land, regular rainfall and mineral deposits, it is thought that Uganda could feed all of Africa if it was commercially farmed. The economy of Uganda has great potential and it appeared Uganda subsequently began implementing economic policies designed to restore price stability and sustainable balance of payments, improve capacity utilisation, rehabilitate infrastructure, restore producer incentives through proper price policies and improve resource mobilisation and allocation in the public sector. These policies produced positive results. Inflation, which ran at 240% in 1987 and 42% in June 1992, was 5.4% for fiscal year 1995 – 96 and 7.3% in 2003 poised for rapid economic growth and development. The industrial sector is being rehabilitated to resume production of building and construction materials, such as cement, reinforcing rods, corrugated roofing sheets and paint.

Domestically produced consumer goods include plastics, soap, cork and soft drinks. Major cement manufacturers like "Torero Cement Limited' caters to the need of building and construction material consumers across East Africa.

Uganda will host its first biggest international Mining Conference in the first week of October as the country tries to revive the industry to its full potential. The Uganda Chamber of Mines and Petroleum (UCMP), the body that links investors to government departments will hold the Mineral Wealth Conference from 1st to 2nd October, drawing participants from East Africa and beyond.

In late 2012, the Government of Uganda was taken to court over Value Added Tax (VAT) that it placed on goods and services purchased by a foreign oil company operating in the country, Tullow Oil. The court case will be heard at an international court based in the United States and could have serious ramifications for Uganda if lost; Uganda's membership at the World Bank depends on its maintenance of 'multi-lateral investments treaties and associated guarantees'.

There is also a possibility that the country could not be sanctioned any financial help by the World Bank if found in breach of trade and the Uganda Government insists that Tullow cannot claim taxes on supplies as recoverable costs before oil production starts.

Sources from within the government reveal that the main concern at present is the manner in which millions of dollars have been lost in the past decade, money that could allegedly have stayed in Uganda for investment in the public sector; a Global Financial Integrity Report recently revealed that illicit money flows from Uganda between 2001 and 2012 totaled $ 680 million. The investment agreements signed Tullow Oil is being represented in the court case by Kampala Associated Advocates, whose founder is Elly Karuhanga, the President of Tullow Uganda's. A partner at Kampala Associated Advocates, Peter Kabatsi, was also Uganda's Solicitor General between 1990 and 2002 and he has denied claims that he negotiated contracts with foreign oil firms during his time in this role. The Uganda Government has yet to see any result from another tax dispute involving the Canadian oil firm Tullow Oil and British company Heritage Oil, this dispute dates back to

Heritage Oil's sale of rights to two oil blocks in Uganda's Lake Albert region to Tullow Oil in July 2010. Uganda claims that Heritage Oil owes USD $ 435 million in capital gains tax arising from this sale, a claim that Heritage is currently disputing in a London-based court.

53. According to the author, how could Uganda feed the whole Africa?
    (a) It has much natural resources, ample fertile land, proper rainfall and deposits of minerals
    (b) It needs to change the economic policy with stability in price, personnel utilization
    (c) Both 'a' and 'b'
    (d) None of the above

54. What consequence do you foresee, if Uganda lost the case against the Tullow Oil regarding the VAT?
    (a) Tullow Oil will occupy the two oil blocks immediately after the positive verdict of the court.
    (b) Uganda may lose its membership from the World Sank and then may face very severe financial crisis1
    (c) Uganda will sign a new investment treaty alongwith the associated guarantee
    (d) Tullow Oil will recover all the previous taxes it has paid to the government

55. Downfall in the rate of inflation could be controlled by
    (a) economic policy to restore price stability, sustainable balance of payments, proper utilisation of capacity
    (b) infrastructure development, giving producer a proper incentive by a reasonable pricing strategy
    (c) mobility and allocation of the resources in public sector efficiently
    (d) All of the above

56. With what viewpoint, UCMP will hold meeting in the first days of October?
    (a) Country needs to display the success of their industry at large
    (b) Country tries to procure some funds for its industry through investment
    (c) Country has a political and industrial vow with their investors
    (d) None of the above

PASSAGE 13

Business is changing and with it elite business, education is also changing. As a recent article in the New York Times suggests, MBA students in the 'data age' are seeking something more than traditional corporate strategy and finance. Increasingly, the business school brand seems to have fallen under the sway of Silicon Valley. With MBA applicants reportedly shrinking by 1% in 2013 and applicants to graduate programmes in computer science and mathematics growing by 11%, the article makes the case that business educators will need to seek out inventive ways of keeping a pace with technology. More and more applicants to business school now possess undergraduate training in science, technology, engineering or mathematics.

David B Yoffie, a professor at Harvard Business School (HBS) has observed 'an extraordinary change in the talent pool,' estimating that one-third of HBS's incoming class of 900 MBA students have programming experience. Cornell Tech in New York City is one example of a top – ranked school attempting to hybridise business with computer science. 'Business schools (B-schools) are a legacy industry that is trying to adapt to a digital world,' explained as associate Dean at the school. At the core of Cornell Tech's innovative curriculum is a recognition that data-driven skills now hold relevance across industries.

A similar outlook has been adopted at other top-ranked programmes in the United States with the introduction of dual-degree programmes, entrepreneurship centres, start-up competitions and digitally focused courses. Of the 150 elective courses offered at the Stanford Graduate School of Business (SGSB) this year, for instance, 28% are new. 'We are responding to the best practices we see in the outside world like A/B testing and working with massive data sets,' commented Stanford GSB Dean, Garth Saloner. 'We are adapting'.

Maintaining a competitive edge in the digital economy may demand a 'pivot' toward hard technical skills, but as Greg Pass, Chief Entrepreneurial Officer at Cornell Tech and former chief technology officer at Twitter,

observes, demand also exists for 'a more integrated, broader view of things.' Pass added that interdisciplinary MBA programmes such as the one Cornell Tech offers are well positioned to 'nurture people with those wider horizons, technical know-how and quick business reflexes,' according to the Times article.

With MBA admissions offices releasing second-round interview invitations in a few weeks, we thought we should explore an issue that brings endless paranoia to business school candidates scheduling interviews. Many programmes will give applicants a significant window in which they schedule their interview. So, does scheduling an interview early convey that you are being too aggressive and do not have any other irons in the fire or instead that you are eager to act and impress the admission committee? Does scheduling an interview later imply that you are less interested in the programmes or rather that you are highly sought after and are interviewing at multiple schools? The reality is that scheduling your interview to occur during the early days of the school's set time frame is really not different from scheduling it near the end. Neither option confers any advantage or disadvantage (nor does any day in between). The MBA admission committees recognise that you like all candidates, are busy and that your schedule is in flux as a result of work, community and personal commitments. The committees focus on the interviews themselves, not on when they are scheduled. So pick a date that works for you a day and/or time when you know you can be comfortable and relaxed, not distracted and start preparing.

57. How it is relevant or irrelevant in being choosy with the timings of an interview?
    (a) Picking a date earlier means you are too eager and a date posterior means you are sought after
    (b) Picking an earlier or posterior date does not have to do anything with attitude of candidate
    (c) Committee wants that candidates choose a date that may have an implication mentally
    (d) Committee wants to know the interest in taking admission to the course for which they are to be interviewed

58. Digital age and digital economy are best explained by which of the following?
    (a) Both of them speaks of the use of e-commerce and their popularity which generate optimal revenue
    (b) Both are the integral part of the modern day B-schools and need to be given another thought
    (c) Both shows a boom in the choice of the people that have its roots in the expanding use of computers
    (d) None of the above

59. Why do the B-schools need to adapt a new policy in their teaching manual?
    (a) To check the situation of lower admission rates that are going for different streams
    (b) To maintain the smooth flow of revenue for their usual operations
    (c) To upgrade the professional skills that the educators ,—are having with them
    (d) All of the above

60. 'Data age' refers to
    (a) mobile data
    (b) corporate database
    (c) data associated with B – schools
    (d) modern age where facts are manipulated for deriving conclusions

PASSAGE 14

India, a country of more than 1 billion population, is emerging as the economic superpower of the world. According to a forecast of the World Bank, the country will emerge as the fastest growing economy of the world by 2012 with a projected growth rate of 8.7%. Rapid growth in the middle class population provides a necessary impetus to this process. A report of McKinsey Global Institute estimates that the spending power of the bourgeoisie population shall rise from US $ 380 Billion in 2008 to US $1.5 trillion by 2025. It can be expected that a part of this increased spending will be directed towards sports and other forms of entertainment. Moreover, according to an estimate of the Planning Commission of India, the country will be the home of nearly 510 Million people in the age group of 15 to 35 years by 2016. Hence, there is a possibility to enhance the passion for sports in this country. These two factors may play a significant role in creating a sustainable stream of revenue for sports in India. The trend has already been in Indian Premier League (IPL). The objective

of this article is to discuss the various avenues for generating revenue in sports. Today, sports have become a multi-billion dollar industry throughout the world and sponsorship becomes an important drive to run the business of sports. The importance of sponsorship is evident from the fact that most of the sporting entities arrange sponsors for their survival, e.g. New Castle United, a Premier League Club, entered into a 4 years agreement with Northern Rock Pic in 2010, according to which the sponsorship entitlement would vary from US $ 2.8 million to US $ 18.5 million depending on the performance of the team. One of the leading real estate developers of India, DLF, bagged the title sponsorship rights of IPL for a period of 5 years at a whopping amount of ₹ 200 crore. Most of the I-League Clubs of India receive ₹ 3 – 5 crore from sponsorship. High attendance of these leagues attracts the advertisers to invest in these properties. For example advertisers are ready to spend US$ 2.5 – 3 million for a 30 seconds TV spot in a National Football League (NFL) or a Super Bowl match. This willingness of the advertisers lures the broadcasters to purchase the broadcasting rights of such leagues. The British TV broadcasting rights of the English Premier League (EPL) was sold to BSkyB and Setanta at US $ 3.30 billion for three seasons covering 414 matches. The broadcasters, on the other hand, earn revenue from ad. sales and gate attendance is another important source of revenue which depends on two factors i.e. the popularity of the discipline of sports in a specific region and the comfort available at the venue. The teams, participating in EPL, NFL, own stadiums and constantly upgrade the facilities to attract fans towards the stadiums, e.g. Arsenal generated a huge revenue of £ 93,108,000 in 2011 through gate only and other match day revenue. However, in India, most of the stadiums lack basic amenities and thus fail to attract fans. For better maintenance, a Public Private Partnership model can be adopted where the government will provide land and other facilities and the infrastructure will be developed and maintained by corporate entities subscriptions.

61. Why the sponsers of the sporting events are important?
    (a) They advertise the use, importance and legacy of sports in the country
    (b) They are important because they incur all the cost of a sporting league
    (c) They procure the best sources of revenue by running the commercial ads
    (d) They pay the team heavily and thus important for the players

62. What is the core concern of this article?
    (a) To discuss the revenue generation spots from sports
    (b) To discuss the Indian economy with the viewpoint of the World Bank
    (c) To discuss the impact of population upon the country's economy
    (d) To discuss the role of IPL and EPL in the emerging India

63. What is behind the unpopularity and less attendance of people in sporting event as per the passage?
    (a) TV channels broadcast the ads more than the sporting event
    (b) Sponsers are unwilling to invest in a sporting event in India
    (c) There are lack of basic amenities for the spectators in the sporting venue
    (d) No attention is paid by the government on the sports as these are not giving out proper revenue to them

64. What are the prospects of sports high in India?
    (a) India is emerging as economic superpower
    (b) Indian middle – class is growing tremendously
    (c) Sports liking age group (15 – 35) will be plenty
    (d) All of the above

Directions (Q. Nos. 65-73) *Read the following passages carefully and answer the questions based on that.*

PASSAGE 15

Climate change and its imperatives across the globe have moved beyond the immediate compulsions of rising mercury levels on planet Earth. It is today a debate among nations on geo-politics and the shift in economic balance from the developed countries to the emerging economies. The rhetoric by global leaders thus needs to be taken with a pinch of salt for it is not all about climate change concerns.

The changing axis of economic power to the East and emerging countries of Asia will perhaps take a while to sink in. Developing economies like India are just beginning to take baby steps on the global stage and industry and entrepreneurship will have to go a long way. Millions of households in India still have to depend on firewood and kerosene to light up their homes even as scores of Indians die every year for want of basic health amenities. The priority for such a nation is meeting basic needs, providing food, health and education rather than spending large portions of its GDP on importing technologies to cut emissions, scientists argue, India needs to do its bit, but on its own terms and at its own pave.

65. Why does the author want the talks about climate change by the global leaders "to be taken with a pinch of salt"?
    (a) The global leaders are not responsible for the climate change
    (b) The talks about the climate change by the global leaders have little to do with developing countries
    (c) The developed countries are more concerned with exporting their technologies that cut emissions
    (d) The talks are sometimes directed towards political and economic gains rather than climate change

66. According to the passage, what should be the stand of India on matters of climate change?
    (a) India should reject any demand for emission cut by the developed countries
    (b) The scientists should be asked to develop indigenous technologies for cutting emissions rather than importing them
    (c) Measures should be taken to cut down emissions but not at the cost of development
    (d) India should ban the use of firewood and kerosene and opt for cleaner fuels

67. What is the thematic centre of the passage?
    (a) The dual standards of the global leaders
    (b) The climate change and its impact
    (c) Problems faced by the developing economies
    (d) The stand of India on climate change

PASSAGE 16

Since, the collective culture of an organisation is an aggregate of what is common to all of its group and individual mindsets organisation transformation entails changing the minds of hundreds or thousands of people. Consultants lawson and price, listed four conditions as essential for changing mindsets, the employees must believe in the overall purpose behind the change, reporting structures, operational processes and measurement procedures must be consistent with the behaviour that people are asked to embrace, employees need to be trained to adopt to new environment and apart from top management; 'role models' at every level also need to embrace the new dogma. Considering the difficulties in changing mindset of existing people, most Indian organisations have found it prudent to drop them under Voluntary Retirement Schemes (VRS) and recruit new people with positive attitude to change. But this cannot be a pattern to manage change, one day or other, existing people need to be retrained to manage change. Dwelling further on our reluctance to change, Foster and Kaplan referred to 'Cultural lock-in', the inability to change the corporate culture even in the face of clear market threats. The heart of the problem is the formation of hidden sets of rules or 'mental models', that once formed are extremely difficult to change. 'Mental models' are the core concepts of the corporation, the beliefs and assumption, the cause and effect relationships, the guidelines for interpreting language and signals, the stories repeated within the corporate walls. 'Mental models' are invisible in the corporation, they are neither explicit nor examined but they are pervasive. When well crafted, 'mental models' allow management to anticipate the future and solve problems. But once constructed, "mental models" become self-reinforcing, self-sustaining and self-limiting.

68. According to the passage,
    A. For an organisation to be successful, it is essential to hire like minded people.
    B. The best way to deal with staff who refuse to change their mindset is by not touting them *as* role models for the organisation.

    Which of the statements given above is/are correct';

(a) Only A (b) Only B (c) Both A and B (d) Neither A nor B

69. On the basis of the passage,
A. For an organisation to redefine itself, it has to first re-evaluate its employees.
B. For an employee to become an integral part of an organisation, he has to subscribe to the views and ideology of the organisation.
C. Top management executives are the sole drivers for reinventing an organisation.
D. Now-a-days, employees can function without depending on a 'key figure' to emulate.
Which of the statements given above is/are correct
(a) Both A and B (b) C and D (c) Only B (d) Only C

70. Consider the following with regards to resistance to change.
A. It is difficult for some people to think out of the box.
B. Some people resist new information and prefer to rely on past practices to conduct business.
C. Their cultural background predisposes them to shy away from risks.
D. Radical thinkers are not rewarded in today's corporate culture.
E. The Voluntary Retirement Scheme is used by some organisations to breathe new life into the organisation.
Which of the statements given above is I are correct?
(a) A, B and E (b) A, B, C, D and E (c) B, C and D (d) C, D and E

PASSAGE 17

I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically. A disarmed India has no power of resistance against any aggressor if she wanted to engage, in an armed conflict with him. So much is this the case that some of our best men consider that India must take generations, before she can achieve Dominion Status. She has become so poor that she has little power of resisting famines. Before the British advent India spun and wove in her millions of cottages, just the supplement she needed for adding to her meager agricultural resources. This cottage industry, so vital for India's existence, has been ruined by incredibly heartless and inhuman processes as described by English witness. Little do town dwellers know how the semi starved masses of India are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for their work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realise that the Government established by law in British India is carried on for this exploitation of the masses? No sophistry, no jugglery in figures, can explain away the evidence that the skeletons in many villages present to the naked eye. I have no doubt what so ever that both England and the town dweller of India will have to answer, if there is a God above, for this crime against humanity, which is perhaps unequalled in history. The law itself in this country has been used to serve the foreign exploiter.

71. What does the Author imply by 'the profits and the brokerage and sucked from the masses'?
(a) The profit is being generated due to the mass production of goods in the industry
(b) The industries generate profits by taking a share of income from the common man of India
(c) The profits generated by British rule has affected cottage industries on which Indian massed depended
(d) The masses of India have a share in the profits of the industries

72. Consider the following statement with reference to the passage.
The deterioration of cottage industries in India can best be proved by
A. Poverty in the villages of India.
B. Comfort of the town dweller.
C. In human processes of British industries.
(a) Only B (b) Both B and C (c) Only A (d) Both A and C

73. Why does the Author use the word 'miserable' to describe comfort?

(a) This comfort has been achieved by the exploitation of the masses and is based on their miseries
(b) This comfort of town dwellers has been achieved by serving the foreign industries
(c) The industries which generate the profits for a comfortable life are based in a foreign land
(d) This comfort of the town dwellers is helping the British to make Indian politically weak

Directions (Q. Nos.74-75) *Read the following passage carefully and answer the questions that follow. (2012)*
PASSAGE 18
It is essential to rid ourselves of the false impressions of time, which our human limitations seem to impose upon us. Above all, we must rid ourselves of the belief that the future is in some way less determined than the past, if the borderline between past and future is illusory, then so must be the distinction between the two regions of time which it is supposed to separate. The only reason we believe the future to be still undecided while the past is immutable is that we can remember the one and not the other. To avoid these prejudices we must picture the history of the universe not as a three-dimensional stage on which things change but as a static four-dimensional space time structure of which we are a part. We believe that events are not real until they "happen", whereas in reality past, present and future are all frozen in the four dimensions of space time. Unfortunately even if all this is accepted, we have to continue using the language of a "moving" time, for we have no other but we must try to interpret this language always as a description of the unchanging space time structure of the universe. Contemplating the history of the universe in this way, it is attractive to believe that the periods of expansion and contraction could be related to each other by symmetry. Both points of view merit serious consideration and that we cannot say with any certainty that the contracting universe will or will not, differ fundamentally from the expanding phase that we observe today.

74. According to the author of the passage,
(a) the time value called 'now' is most essential to the understanding of the universe
(b) the impression of a moving time is not a false imposition of human limitation
(c) there is nothing with respect to which time could move
(d) the future is better determined than the past

75. Which of the following best exemplifies the author's attitude to time?
(a) The impression of a moving time is false
(b) 'Now' is a purely subjective phenomenon existing only within the human mind
(c) The future is not in any way less determined than the past
(d) All of the above

Directions (Q. Nos. 76 – 80) *Read the following passage carefully and answer the questions that follow.*
PASSAGE 19
Amidst the increasing clamour for a discourse on educational improvement, on budgetary allocations and retention rates, there is one crucial question which is insufficiently discussed. And the question is this: what is the purpose of education today? At various times, over the past 100 years, that question has been answered differently - In colonial India, the official answer would have been, "to create a cadre of clerks and officials to run the colonial state", while in a newly decolonized India, the official answer could be, "to create a nationalist sensibility and the national citizen".
Today, I suspect the official answer to the question about the purpose of education would-be, "to give people jobs." Increasingly, the emphasis in education is towards vocationalisation and skills development. In a recent private conversation, the Education Minister of a North Indian state said, "we have a lot of jobs. We just don't have the people skilled enough to do them. We need bio-technologists, fitters, crane operators, nurses and lab assistants. But our education does not prepare young people for what we need. We need to change that."
Similarly, we find that the Confederation of Indian Industry is showing increasing interest in school education. The CII recently commissioned a study to look at the challenges and opportunities which face the Indian industry and this is its thesis that in the year 2025, there will be about 40 million jobs worldwide, which need to be filled. India will be one of the few countries in the world to have a labour surplus of the right age group. It, therefore believes that we need to think about the kinds of education system necessary to develop skills

whereby our children will be best equipped to function in this scenario. Public consensus on the way to improve educational access is increasingly moving towards a public-private partnership. But we must be concerned about the terrible narrowness of the vision for educational improvement which characterizes our discourse. Education, in this picture, is about the implanting of useful skills – the assumption being that it will ultimately lead to both personal and national enrichment but as Martha Nussbaum writes, education is not simply a producer of wealth; it is a producer of citizens. Citizens in a democracy need, above all, freedom of mind – to learn to ask searching questions; to reject shoddy historical argument; to imagine alternative possibilities from a globalizing, service and market-driven economy, to think what it might be like to be in others shoes. Recently, the Israeli novelist, Amos Oz, spoke about the importance of reading novels as what he calls an antidote to hate. He said, "I believe in literature as a bridge between people's. I believe curiosity can be a moral quality. I believe imagining the other can be an antidote to fanaticism. Imagining the other will make you not only a better businessperson or a better lover but even a better person. Part of the tragedy between Jew and Arab is the inability of so many of us, Jews and Arabs, to imagine each other—really imagine each other; the loves, the terrible fears, the anger, the passion. There is too much hostility between us, too little curiosity." The skills and thought processes which engender the curiosity, the imagining are associated with the humanities, the arts and literature and despite the splendid interventions in the NCERT's new textbooks for History and Political Science, these areas are terribly neglected. Our dominant conception of worthwhile education is increasingly technical and mechanistic. The thinking processes engendered by the social sciences are today seen as quaint, vaguely lefty-intellectual, a kind of quixotic idealism - which has very little to do with the real business of life. It is a strange irony that in the educational world of Gandhi. Tagore and Aurobindo, there are tragically few voices which assert a more holistic vision.

76. The true purpose of education in India as inferred from the passage
    (a) is to create a nationalist sensibility in every citizen
    (b) has been a topic of debate since independence
    (c) is a concept that has been changing from time to time
    (d) is to teach an individual the necessary skills to earn his livelihood

77. In the author's perception, our vision for educational improvement is narrow because our system
    (a) gives importance only to vocationalisation and skills development
    (b) believes in making people earn more so that they can stand up to the challenges of a globalizing economy
    (c) does not acknowledge the importance of humanist concepts
    (d) does not support a public-private partnership is improving educational access to everyone

78. Amos Oz believes that the World will become a peaceful place, if people
    (a) become less hostile (b) become less narrow minded
    (c) become less fanatic (d) empathise with each other

79. The Indian concept of worthwhile education is that which
    I. gives technical training.
    II. makes people think.
    III. has a measurable outcome.
    IV. kindles our curiosity and imagination.
    V. helps people become wealthy.
    (a) I and V (b) II and III (c) I, II and IV (c) I, III and IV

80. Which of the following is not an attribute of a good citizen in a democracy?
    (a) Learning to ask searching questions (b) Most accepting inadequate reasons from history
    (c) Thinking out of the box (d) Learning to negotiate with people

PASSAGE 20

Directions (Q. Nos. 81 – 89) *Read the paragraphs given below and answer the questions that follows.*

The Nostradamus fad might have been just that, a short-lived blip that would evaporate when the next big thing came along. And it might have been dismissed as nothing more than a few whackos' nutty obsession with doomsday. But a lot of un-nutty Japanese take it seriously and it's influence has persisted for nearly three decades. The most alarming development occurred when certain cults including Shoko Asaharas Aum got in the act. Aum which allegedly masterminded the deadly sarin gas attacks to attract followers already bitten by the Nostradamus bug. Other groups did likewise while also providing avenues for surviving doomsday. Writers like Goto fanned a sense of fear. The books sells but they do not have any answer and the cult steps in and generates followers in mere sensationalism. These days Nostradamus has become such an ingrained part of Japanese pop culture that most people are well versed with his doomsday scenario. Even many skeptics pause to consider his predictions when confronted with the real world dangers. Ever since Pyongyang sent a missile flying over Japan last August, North Korea has been considered as the most plausible source of apocalyptic of the yen, Martina Hingis loss at Wimbledon would suffice among the faithful as evidences that Nostradamus was on to something.

This fever in Japan tends to skew towards you rig people like 18 years old Inoue, who wanted to feel as if she had achieved something before the world ends. The goal she decided would be to create fashion. She promoted beach clothes, cosmetics and drugs that would enhance a woman's bust. Here it is not sure whether she was using

Nostradamus to promote a career in marketing and she is a perfect example of how fact and fantasy can coexist in today's Japan. Nishimoto on other hand has made full preparations and needs no convincing. He has outfitted his home in Habikino, a suburb of Osaka with a personal bomb shelter. It has 30 cm thick concrete walls reinforced with steel escape hathes, a hand cranked battery operated generator and a ventilation system that pumps in air while filtering out radioactive elements and biological and chemical contaminants.

81. What is the author's view on Japan?
    (a) People in Japan are great believers of Nostradamus
    (b) People of Japan depend on sensationalism
    (c) Fact and fantasy coexist in Japan
    (d) Both (b) and (c)

82. "Here it is not sure whether she was using Nostradamus to promote a career in marketing." What is the underlying toned this line?
    (a) Appreciation (b) Sarcasm (c) Criticism (d) Both (a) and (b)

83. Which of the following can be implied from the passage?
    (a) Nostradamus' prophecies have been influencing the people of Japan for the past thirty years.
    (b) Nostradamus' prophecies have been the inspiration for various pop songs in Japanese.
    (c) Nostradamus' predicted about Korean missile, Hingis would lose, weakness of the yen and the European chicken.
    (d) Both (a) and (b)

84. What according to the passage is probably the most deadly effect of the Nostradamus fad?
    I. Silliness of the Japanese people.
    II. The sarin gas attack.
    III. The cult culture that demands blind following.
    IV. Sensationalism that generates a lot of followers.
    (a) Only I (b) II, III and IV (c) Only II (d) All of these

PASSAGE 21

"Let me," cried Shakespeare's Julius Caesar, "have men about me that are fat, sleek-headed men and asleep o' nights." One can see his point. There something such infinitely reassuring about a rounded, even cherubic, countenance: something sound and trustworthy about a man of bulk.

Now this may, of course, be merely an optical illusion but the lean and hungry look does not, in general inspire confidence. Perphaps that's why, when a fat man is proved to be a villain, he's very villainous indeed.

We feel sadly let down.

Ramblings such as this occurred to me in considering the case of the television presenter. In recent weeks, the nature of my work has brought me face to face with many forms of the genus interlocutor. As you know, they come in many shapes and sizes. Any consideration of their merits must begin with the visual impression that they make. Let us disregard the disembodied ones, the out – of – vision narrators, those known in the trade as "voice-overs". Our business is with the front men and women in corporeal view, upon the producer pins all his hopes of an audience joining and staying with his product. And, while it's a television truism that the strengths of a chat show or a magazine is often the strength of its weakest link, it's equally true that a presenter can make or mar the best-intentioned programme.

It is no easy task. Far too often presenters and producers forget that the box is essentially an intimate medium. It is not a market place, nor a Speaker's Corner. And as in those two public arenas the louder the voice the more strident the appeal, the more dubious appear the goods for sale. No, your good presenter must get on intimate terms with his viewer-singular, not plural. He may in numerical terms be talking to millions but it is still a one-to-one business.

So, the essence fo the craft is the quiet, conversational buttonholing of the viewer. This is precisely the point at which good TV Presentation Parts company with show business. Introducing the next item or personality in a steady crescendo of spurious excitement is no more than rabble rousing, to elicit audience applause. Often what follows falls flat on its face, despite the bolstering of audience reaction, for the viewer at home is solitary before his set.

The ground rules of presentation are pretty obvious – a friendly face and manner, a persona one can like on first impression or warm to as the one-way conversation continues. It was no accident that the archetypal presenter. Richard Dimbleby, was so good at his job. He was a large man, voice and personality projected effortlessly into the home. Always the keynote was a quiet sincerity. In a lighter fashion, the ever – green Cliff Michelmore continues the tradition. He's another rounded person, in several senses, with whom the viewer finds instant rapport. Of course, there are dangers in the large personality. It can be allowed to grow so that it fills the screen, allowing only a peep over the shoulder of the famous front man at what the programme's really about.

85. What is the "optical illusion" referred to in the passage?
    (a) A rounded man looking villainous
    (b) A rounded man looking hungry
    (c) A rounded man looking cherubic
    (d) A rounded man looking more trustworthy than the lean man

86. How can an interlocutor be 'disembodied"?
    (a) Because the telecasts are poor
    (b) Because the frames are edited haphazard
    (c) Because the viewer never sees them physically
    (d) None of the above

87. What are the two public arenas referred to by writer?
    (a) Market place and speakers corner
    (b) Television and presentations
    (c) Interlocution and television
    (d) Political speech and presenters on television

PASSAGE 22

Last November, I organized a seminar about terrorism in aviation. In order to drive home the potential hazards to the students, we visited a large eastern U.S airport with the intention of acting like a terrorist group looking for targets of opportunity. What we discovered was, at times fascinating and at other frightening.

In general US airports have two areas where the visitors have access: a public area with little active security measures and a more secure area in the airport waiting and boarding areas. The less secure areas usually contain ticket counters, baggage claim, gift shops, restaurants and other airport services. Getting into the main areas involves going through a screening process that includes X – ray inspection of carry – on items and walking through metal detectors. Other security measures include limiting curbside parking at the terminal, securing unattended luggage and requiring that all passengers be identified by the airlines by use of a picture identification. In the academic exercise, the group made several notable security observations. Most of the trash bins in the terminal areas were set within larger concrete containers. An explosive set within one of these containers would likely be directed upward. However, in several cases there were metal and fiberglass containers, sometimes adjacent to the concrete ones; also located around the terminal.

During visit, there were numerous announcements about how unattended baggage would be collected by the airport authority. At one point, our part observed an unattended umbrella propped against a wall near one of the screening areas. The umbrella was plain in view and in close proximity to constant foot traffic. It was over 45 minutes before an airport staff member removed the umbrella. Most areas of the terminal were designed such that it was difficult to leave a bag unattended in heavily travelled areas of the terminal without it being seen. Our group specifically observed custodial staff going about their duties to see they were security conscious.

In general, we were quite impressed with the level of security. The most worrisome aspects of what we saw ere that the effectiveness of active and passive security measures varied greatly and that a group of people unschooled in the ways of terrorism could very quickly discover numerous opportunities for committing mayhem without being detected.

88. Which statement is correct?
    (a) Ticket countries are more secure than boarding areas.
    (b) Boarding areas are as secure as ticket counters.
    (c) Boarding areas less secure than ticket counters.
    (d) Boarding areas are more secure than ticket counters.

89. Which statement(s) is/are incorrect?
    I. US airports have two insecure areas where the visitors have access.
    II. The effectiveness of active and passive security measures varied greatly.
    III. The US airport authorities were quick in collecting the unattended baggage.
    (a) Only I (b) Both I and II (c) I and III (d) None of these

Directions (Q. Nos. 90-93): *The passage given below* 5 *followed by a set of three questions. Choose the most appropriate answer to each questions.*

PASSAGE 23

Bruce Robbins's excellent article points up the paradox of cosmopolitanism – that it seems 'perpetually torn between an empirical dimension and a normative dimension'. For Robbins, the paradox of cosmopolitanism is rooted in the limited empirical sense of political community. For genuine democracy people need to belong to the same – community of fate' and there is at present little evidence of such a sense of cosmopolitan consciousness. Although leading (Western) governments make claims in support of cosmopolitan human rights established by virtue of membership of a common humanity, their practice is often limited by the 'communitarian' reality. The lack of 'shared fate' leads to inequalities in practice as governments are often reluctant to sacrifice either treasury resources or military lives in the cause of others and citizens appear unwilling to shoulder the tax burdens involved in any potential cosmopolitan redistribution of wealth and opportunities.

Robbins suggests that it would be wrong to use the empirical limits to cosmopolitan practices as an argument against normative cosmopolitan claims. He asserts that there is 'no possibility of simply choosing the actual over the normative' and instead suggests that we should accept that the 'contradiction' exists. A solution to the problem lies in political change which seeks 'to bring abstraction and actuality together'. A 'Left cosmopolitanism' is one that denies 'the past authority over the present' - the empirical reality that 'there is as yet little evidence of transnational solidarity' should be the justification for engagement and struggle on the side

of the progressive cosmopolitan cause. This campaigning perspective is advocated by several cosmopolitan theorists who, in different ways, seek to develop ideas and mechanisms whereby global civil society can encourage and further cosmopolitan practices against the communitarian inclinations of national governments and their electorates. This article suggests that the 'cosmopolitan paradox' - the gap between universal aspiration and hierarchical practice - is not merely one of the cosmopolitan 'consciousness' lagging behind an immanent cosmopolitan 'reality'. Rather, the paradox is rooted in the essence of the cosmopolitan thesis itself. The limitations of abstract normative cosmopolitan conceptions of 'rights' and 'responsibilities', in a world structured by economic and social inequalities, raise major questions over the progressive claims made by cosmopolitan theorists.

In fact, rather than challenging existing international structures of power, there is a real danger that the cosmopolitan impulse will legitimise a much more hierarchical set of international relationships. Whether the cosmopolitan aspiration takes the form of Robbins's call for a transational welfare safety net or claims for the protection and promotion of a more extensive range of human rights, all cosmopolitan perspectives reflect the increasing prominence of individual rights claims in the international sphere. Leading cosmopolitan theorists seek to challenge the restrictions of the UN Charter framework, imposed by the major powers in the aftermath of the Second World War, which formally prioritised the 'state – based' principles of sovereignty and non-intervention. They argue that these principles need to be replaced by a new set of cosmopolitan principles, which make the universal individual rights of members of 'global society' the primary focus.

90. In which of the following is a part of the empirical dimension as per the passage?
(a) Shared fate (b) Universal aspiration
(c) Inequalities in practices (d) The cosmopolitan paradox

91. Which of the following can be inferred from the passage?
(a) Cosmopolitan theorists seek to legitimise a much more hierarchical set of international relationships
(b) Cosmopolitan theorists feel that the principles of sovereignty and non-intervention need to be implemented at a global level
(c) The theories and conceptions of cosmopolitanism are responsible for the cosmopolitan paradox
(d) Cosmopolitan consciousness does not really lag behind and immanent cosmopolitan reality

92. The author is primarily concerned with
(a) exploring the cosmopolitan paradox and solutions and reasons for the same
(b) exploring the tussle between advocates of nationalism and cosmopolitanism
(c) arguing that the cosmopolitan paradox will continue to exist
(d) enthusing that 'empirical reality' is not an excuse to do away with cosmopolitan aspirations

93. For the question word below, a contextual usage is provided. Pick the word from the alternatives given that is closest, in meaning, in the given context.
Amortise It was a rude shock to witness the sober, usually docile child in a DIOK, fighting ferociously while the parents amortised his insatiable demands.
(a) Servile (b) Deliberate (c) Abort (d) Decant

Directions (Q. Nos. 94-97) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 24

First AOL and Time Warner announced their intention to combine. Then came Time Warner/EMI and Tribune/ Times Mirror. Even more significant, however, has been the speculation that these mergers have caused: If these transaction are consummated, a large number of additional media mergers are expected. There is even the possibility of a nightmare scenario – a wave of media mergers so large that within a decade most of our information will be supplied by perhaps six of these huge conglomerates and a fringe of much smaller firms.

It's time to ask two critical questions. Is this kind of media oligopoly what we, as a society, want? And if not, can the anti-trust laws effectively prevent the threatened merger wave? The answer to the first question is clear.

We do not want a media oligopoly. The answer to the second question, however, is far less certain. We should distrust a media oligopoly because it would give undue control to a small number of individuals. This need not manifest itself in a price rise for the daily newspaper or AOL's monthly fee. Rather, it could consist of a change in editorial viewpoints, a shift in the relative prominence of links to certain websites or a decision not to cover certain topics, because they are not 'newsworthy'. These problems could exist without any improper intent on the part of the media barons. Even if they try to be fair and objective, they will necessarily bring their own worldview to the job. And in time some of these conglomerates may be controlled by people who are not fair or objective. At first, it might appear that the anti-trust laws can be of little help in grappling with the issues presented by large media mergers. The anti – merger laws are commonly understood as protecting price competition and a relatively small number of firms – to greatly oversimplify, let's say at most half a dozen-are normally thought to be enough to keep a market price-competitive. In industry after industry firms merge until there is only a handful left and the anti-trust enforcers are normally unable to do anything to prevent this. (In former years, mergers were governed by an 'incipiency' standard that prevented mergers and merger waves well before they would have led to very large or likely anti-competitive problems).

Even if a handful of firms are enough to insure effective competition in most industries, would six conglomerate media firms be sufficient for the diversity of viewpoints necessary to democracy? Would we be reassured if they could somehow guarantee that they would sell their magazines and Internet advertisements at competitive prices? I am hopeful that the anti-trust laws, if correctly and vigorously interpreted, are adaptable enough to meet this challenge. This is because anti-trust is not exclusively about price. It is essentially about Choice-about giving consumers a competitive range of options in the market place so that they can make their own, effective selection from the market's offerings. Consumers should be able to make their choices along any dimension important to them-including price, variety and editorial viewpoint.

Communications media compete in part by offering independent editorial viewpoints and an independent gatekeeper function. Six media firms cannot effectively respond to the demand for choice or diversity competition by extending their product lines, because new media products will inevitably bear, to some degree, the perspective of their corporate parent. For these reasons, competition in terms of editorial viewpoint or gate – keeping can be guaranteed only by insuring that media market contains a significantly larger number of firms than is required for price competition in other, conventional markets.

It is unclear, however, whether this interpretation of the anti – trust laws will be applied by the enforcement agencies and the courts. What is needed, therefore, is a much more careful look at the challenges that will be raised by future media mergers. This could best be accomplished if Congress created a Temporary Committee to Study Media Mergers and media Convergence. This committee could include members of Congress; the heads of the Federal Trade Commission, the Federal Communications Commission and the Justice Department's anti – trust division; CEOs of media companies and representatives of consumer groups. The committee would identify problems that may be caused by large media mergers and by media convergence. If the committee concludes that existing anti-trust laws are inadequate, it should recommend to Congress that new anti-merger legislation be enacted. This may be the only way to prevent the nightmare scenario of a **Misprint** media oligopoly.

94. A wave of media mergers could
    (a) be a threat to a democracy
    (b) result in limiting editorial viewpoints
    (c) result in misuse of certain laws
    (d) Both (a) and (b)

95. According to the passage, what could be the most significant outcome of media oligopoly?
    (a) An increase in the cost of newspapers
    (b) The fact that in the long run, there will be a shift of power to people who might not be balanced and fair in the way they deal with the media
    (c) Certain websites may get more prominence than others
    (d) There will be no competition among the newspapers

96. Which of the following statements, according to the author, are true?
    A. Half a dozen firms are enough to keep the market price – competitive.

B. Half a dozen companies are not enough to provide a democratic media.
C. Enforcement agencies may not interpret the anti – trust laws correctly.
D. Haifa dozen companies will be inadequate to meet the consumer demand for product diversity.
(a) Both A and B (b) A, B and C (c) A, B, C and D (d) B, C and D

97. To get a clear picture of the challenges posed by media mergers, the author recommends
(a) creation of strict laws
(b) strengthening the enforcement agencies
(c) creation of a study committee by the Congress
(d) None of the above

Directions (Q. Nos. 98-101) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE *25*

One major obstacle in the struggle to lower carbon dioxide emissions, which are believed to play a role in climate change, is the destruction of tropical rainforests. Trees naturally store more carbon dioxide as they age and the trees of the tropical rain forest in the Amazon, for example, store an average of 500 tonnes of Carbon dioxide per hectare (10, 000 square miles). When such trees are harvested, they release their carbon dioxide into the atmosphere. This relase of carbon dioxide through the destruction of tropical forests, which experts estimate accounts for 20% of global carbon dioxide emissions annually, traps heat in the earth's atmosphere, which leads to global warming.

The Kyoto treaty set forth a possible measure to curtail the rate of deforestation. In the treaty, companies that exceed their Carbon dioxide emission limits are permitted to buy the right to pollute by funding reforestation projects in tropical rainforests. Since forests absorb carbon dioxide through photosynthesis, planting such forests helps reduce the level of atmospheric carbon dioxide, thus balancing out the companies' surplus of Carbon dioxide emissions. However, attempts at reforestation have so far been unable to keep up with the alarming rate of deforestation and it has become increasingly clear that further steps must be taken to curtail deforestation and its possible deleterious effects on the global environment.

One possible solution is to offer incentives for governments to protect their forests. While this solution could lead to a drastic reduction in the levels of carbon dioxide, such incentives would need to be tied to some form of verification, which is extremely difficult, since most of the world's tropical forests are in remote areas, like Brazil's Amazon basin or the island of New Guinea, which makes on-site verification logistically difficult. Furthermore, heavy cloud cover and frequent heavy rain make conventional satellite monitoring difficult.

Recently, scientists at the Japan Aerospace Exploration Agency have suggested that the rates of deforestation could be monitored using new technology to analyse radar waves emitted from a surveillance satellite. By analysing multiple radar microwaves sent by a satellite, scientists are able to prepare a detailed, high resolution map of remote tropical forests. Unlike photographic satellite images, radar images can be measured at night and during days of heavy cloud cover and bad weather. Nevertheless, critics of government incentives argue that radar monitoring has been employed in the past with little success, citing the Global Rainforest Mapping Project which was instituted in the mid – 1990s amid concern over rapid deforestation in the Amazon. However, the limited data of the Mapping Project was due only to the small amount of data that could be sent from the satellite. Modern satellites can send and receive 10 times more data than their predecessors of the mid 1990s, obviating past problems with radar monitoring. Furthermore, recent technological advances in satellite radar that allow for more accurate measurements to be made, even in remote areas, make such technology a promising step in monitoring and controlling global climate change.

98. Which one of the following most accurately expresses the main point of the passage?
(a) Although scientists continue to search for a solution, there is, as yet, no good solution for the problem of rain forest deforestation
(b) One major obstacle to lessening the contribution of atmospheric carbon dioxide caused by deforestation may be removed through satellite radar monitoring

(c) Recent increases in the rate of deforestation of tropical rainforests have caused serious concern and spurred efforts to curb such deforestation
(d) Although an excellent first step, the solutions set forth by the Kyoto treaty will not significantly curb the rate of deforestation unless companies begin to lessen their carbon dioxide emissions

99. It can be inferred from the passage that photographic satellite images
(a) are impervious to bad weather (b) cannot be used efficiently at night
(c) are less expensive than radar monitoring (d) can send only a small amount of data from a satellite to a base

100. Which one of the following most accurately describes the author's attitude toward radar monitoring as expressed in the passage?
(a) Wary Skepticism (b) Cautious ambivalence
(c) Grudging respect (d) Reasoned optimism

101. The information presented in the passage implies which one of the following about the Mapping Project?
(a) The project was unsuccessful because it used only satellite radar monitoring
(b) If the satellite had been able to send more data, the project may have been successful
(c) It was established by the Kyoto treaty in response to widespread concern over deforestation
(d) The project used only conventional satellite monitoring and on – site verification visits

Directions (Q. Nos. 102 – 104) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 26

In an unfinished but highly suggestive series of essays, the late Sarah Eisentein has focused attention on the evolution of working women's values from the turn of the century to the First World War. Eisenstein argues that turn-of-the-century women neither wholly accepted nor rejected what she calls the dominant "ideology of domesticity," but rather took this and other available ideologies-feminism, socialism, trade unionism-and modified or adapted them in light of their won experiences and needs. In thus maintaining that wages-work helped to produce a new "consciousness" among women, Eisenstein to some extent challenges the recent, controversial proposal by Leslie Tentler that for women the work experience only served to reinforce the attractiveness of the dominant ideology. According to the Tentler, the degrading conditions under which many female wage earners worked made them view the family as a source of power and esteem available nowhere else in their social world. In contrast, Eisenstein's study insists that wage-work had other implications for women's identities and consciousness. Most importantly, her work aims to demonstrate that wage-work enabled women to become aware of themselves as a distinct social group capable of defining their collective circumstance. Eisenstein insists that as *a* group working-class women were not able to come to collective consciousness of their situation until they began entering the labour force, because domestic work tended to isolate them from one another.

Unfortunately, Eisenstein's unfinished study does not develop these ideas in sufficient depth or detail, offering tantalizing hints rather than an exhaustive analysis. Whatever Eisenstein's overall plan may have been, in its current form her study suffers from the limited nature of the sources she depended on. She use the speeches and writings of reformers and labour organizers, who she acknowledges were far from representative, as the voice of the typical woman worker. And there is less than adequate attention given to the differing values of immigrant groups that made up a significant proportion of the population under investigation. While raising important questions, Eisenstein's essays do not provide definitive answer and it remains for others to take up the challenges they offer.

102. It can be inferred from the passage that, in Eisenstein's view, working women at the turn of the century had which of the following attitudes toward the dominant ideology of their time?
(a) They resented the dominant ideology as degrading.
(b) They preferred the dominant ideology to other available ideologies.

(c) They began to view the dominant ideology to other available ideologies.
(d) They accepted some but not all aspects of the dominant ideology.

103. Which of the following best describes the organization of the first paragraph of the passage?
(a) A chronological account of a historical development is presented and then future development are predicted.
(b) A term is defined according to several different schools of thought and then a new definition is formulated.
(c) A theory is presented, an alternative viewpoint is introduced and then the reasoning behind the initial theory is summarised.
(d) A tentative proposal is made, reasons for and against it are weighed and then a modified version of the proposal is offered.

104. Which of the following would the author of the passage be most likely to approve as a continuation of Eisenstein's study?
(a) An oral history of promotion women labour organizers
(b) An analysis of letters and diaries written by typical female wage earners at the turn of the century
(c) An assessment of what different social and political groups defined as the dominant ideology in the early twentieth century
(d) A theoretical study of how socialism and feminism influenced one another at the turn of the century

Directions (Q. Nos. 105-106) *Read the passage given below and answer the questions that follow based on the information given in the passage.*
Passage 27
Neotropical coastal mangrove forests are usually "zonal", with certain mangrove species found predominantly in the seaward portion of the habitat and other mangrove species on the more landward portions of the coast. The earliest research on mangrove forests produced descriptions of species distribution from shore to land, without exploring the causes of the distributions. The idea that zonation is caused by plant succession was first expressed by JH Davis in a study of Florida Mangrove forests. According to Davis' Scheme, the shoreline is being extended in a seaward direction because of the "land – building" role of mangroves, which a habitat by trapping sediments over time, extend the shore. As a habitat gradually becomes more inland as the shore extends, the "land – building" species are replaced. This continuous process of accretion and succession would be interrupted only by hurricanes or storm flushings.
Recently the universal application of Davis' succession paradigm has been challenged. It appears that in areas where weak currents and weak tidal energies allow the accumulation of sediments, mangroves will follow land formation and accelerate the rate of soil accretion; succession will proceed according to Davis' scheme. But on stable coastlines, the distribution of mangrove species results in other patterns of zonation; "land building does not occur.
To find a principle that explains the various distribution patterns, several researchers have looked to salinity its effects on mangrove. While mangroves can develop in fresh water, they can also thrive in salinities as high as 2.5 times that of seawater. However, those mangrove species found in freshwater habitats do well only in the absence of competition, thus suggesting that salinity tolerance is a critical factor in competitive success among mangrave species. Research suggests that mangroves will normally dominate highly saline regions, although not because they require salt. Rather, they are metabolically efficient (and hence grow well) in portions of an environment whose high salinity excludes plants adapted to lower salinities. Tides create different degrees of salinity along a coastline. The characteristic mangrove species of each zone should exhibit a higher metabolic efficiency at that salinity than will any potential invader, including other species of mangrove.
105. According to the passage, the earliest research on mangrove forest produced which of the following?
(a) Data that implied random patterns of mangrove species distribution
(b) Descriptions of species distribtutions suggesting zonation
(c) Descriptions of the development of mangrove forests over time

(d) Reclassification of species formerly thought to be identical

106. It can be inferred from the passage that Davis' paradigm does NOT apply to which of the following?
(a) The shoreline of Florida mangrove forests first studies by Davis
(b) A shoreline in an area with weak currents
(c) A shoreline in an area with weak tidal energy
(d) A shoreline in which few sediments can accumulate

Directions (Q. Nos. 107-109) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 28

Modern manufacturers, who need reliable sources of materials and technologically advanced components to operate profitably, face an increasingly difficult choice between owning the producers of these items (a practice known as backward integration) and buying from independent producers. Manufacturers who integrate may reap short – term rewards, but they often restrict their future capacity for innovative product development. Backward integration removes the need for some purchasing and marketing functions, centralizers overhead and permits manufacturers to eliminate duplicated efforts in research and development. Where components are commodities (ferrous metals or petroleum, for example), backward integration almost certainly boosts profits. Nevertheless, because product innovation means adopting the most technologically advanced and cost-effective ways of making components, backward integration may entail a serious risk for a technologically active company-for example, a producer of sophisticated consumer electronics. A company that decides to make rather than buy important parts can lock itself into an outdated technology. Independent suppliers may be unwilling to share innovations with assemblers with whom they are competing. Moreover, when an assembler sets out to master the technology of producing advanced components, the resulting demands on its resources may compromise its ability to assemble these components successfully into end products. Long-term contracts with suppliers can achieve many of the same cost benefits as backward integration without compromising a company's ability to innovate.

However, moving away from backward integration is not a complete solution either. Developing innovative technologies requires independent suppliers of components to invest huge sums in research and development.

The resulting low profit margins on the sale of components threaten the long-term financial stability of these firms. Because the ability of end-product assemblers to respond to market opportunities depends heavily on suppliers of components, assemblers are often forced to integrate by purchasing the suppliers of components just to keep their suppliers in business.

107. According to passage, when an assembler buys a firm that makes some important component of the end product that the assembler produces, independent suppliers of the same component may
(a) withhold technological innovations from the assembler
(b) experience improved profit margins of on sales of their products
(c) lower their prices to protect themselves from competition
(d) suffer financial difficulties and go out of business.

108. Which of the following best describes the way the last paragraph functions in the context of the passage?
(a) The last in a series of arguments supporting the central argument of the passage is presented.
(b) A viewpoint is presented which qualifies one presented earlier in the passage.
(c) Evidence is presented in support of the argument developed in the preceding paragraph.
(d) Questions arising from the earlier discussion are identified as points of departure for further study of the topic.

109. According to the passage, which of the following relationships between profits and investments in research and development holds true for producers of technologically advanced components?
(a) Modest investments are required and the profit margins on component sales are low.
(b) Modest investments are required but the profit margins on component sales are quite high.

(c) Despite the huge investments that are required, the profit margins on components sales are high.
(d) Because huge investments are required, the profit margins on component sales are low.

Directions (Q. Nos. 110 – 121) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 29

The difficulties historians face in establishing cause – and – effect relations in the history of human societies are broadly similar to the difficulties facing astronomers, climatologists, ecologists, evolutionary biologists, geologists and palaeontologists. To varying degrees each of these fields is plagued by the impossibility of performing replicated, controlled experimental interventions, the complexity arising from enormous numbers of variables, the resulting uniqueness of each system, the consequent impossibility of formulating universal laws and the difficulties of predicting emergent properties and future behaviour. Predictions in history, as in other historical sciences, is are more 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 recognise 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 US 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 resources 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 island 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 methological 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, epidemeology, 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 formalised 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 analysing 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.

110. 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 of us.
(b) Isolated island 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, America and Australia.
(e) Isolated islands, in so far as they are inhabited, arouse curiosity about how human beings evolved there.

111. 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.

112. 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) Students of history are missing significant opportunities by not studying an adequate variety of natural experiments.
(c) Complex societies inhabiting large islands provide great opportunities for 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.

PASSAGE 30

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

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

Recognizing that frustration, however, makes it possible to diagnose its source. **Scientists can agree** that a Newton, Lavoisier, Maxwell or Einstein has produced an apparently permanent solution to a group of

outstanding problems and still **disagree, sometimes without being aware of it, about the particular abstract characteristics that make those solutions permanent.** They can, that is, agree in their identification of a paradigm without agreeing on or even attempting to produce, a full interpretation or rationalisation of it. Lack of a standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research. Normal science can be determined in part by the direct inspection of paradigms, a process that is often aided by but does not depend upon the formulation of rules and assumption. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.

113. What is the author attempting to illustrate through this passage?
    (a) Relationships between rules, paradigms and normal science
    (b) How a historian would isolate a particular 'loci of commitment'
    (c) How a set of shared beliefs evolves into a paradigm
    (d) Ways of understanding a scientific tradition
    (e) The frustrations of attempting to define a paradigm of a tradition

114. The term 'loci of commitment' as used in the passage would most likely correspond with which of the following?
    (a) Loyalty between a group of scientists in a research laboratory
    (b) Loyalty between groups of scientists across research laboratories
    (c) Loyalty to a certain paradigm of scientific inquiry
    (d) Loyalty to global patterns of scientific inquiry
    (e) Loyalty to evolving trends of scientific inquiry

115. The author of this passage is likely to agree with which of the following?
    (a) Paradigms almost entirely define a scientific tradition.
    (b) A group of scientists investigating a phenomenon would benefit by defining a set of rules.
    (c) Acceptance by the giants of a tradition is a *sine qua non* for a paradigm to emerge.
    (d) Choice of isolation mechanism determines the type of paradigm that may emerge from a tradition.
    (e) Paradigms are a general representation of rules and beliefs of a scientific tradition.

PASSAGE 31

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

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

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

116. In the passage, the expression 'like a madonna from a madonna' alludes to
    (a) The difference arising as a consequence of artistic license.
    (b) The difference between two artistic interpretations.
    (c) The difference between 'life' and 'interpretation of life
    (d) The difference between 'width' and 'depth' of creative power.
    (e) The difference between the legendary character and the modern day singer.

117. The sea and 'other creation' leads Rilke to
    (a) Define the place of the poet in his culture.
    (b) Reflect on the role of the oarsman and the singer.
    (c) Muse on artistic labour and its aimlessness.
    (d) Understand the elements that one has to deal with.
    (e) Delve into natural experience and real waves.

118. According to the passage the term 'adventurers of experience' refers to
    (a) Poets and artists who are driven by courage.
    (b) Poets and artists who create their own genre.
    (c) Poets and artists of the Renaissance.
    (d) Poets and artists who revitalize and enrich the past for us.
    (e) Poets and artists who delve in flotsam and jetsam in sea.

PASSAGE 32
Human Biology does nothing to structure human society. Age may enfeeble us all, but cultures vary considerably in the prestige and power they accord to the elderly. Giving birth is a necessary condition for being a mother, but it is not sufficient. We expect mothers to behave in maternal ways and to display appropriately maternal sentiments. We prescribe a clutch of norms or rules that govern the role of a mother. That the social role is independent of the biological base can be demonstrated by going back three sentences. Giving birth is certainly not sufficient to be a mother but, as adoption and fostering show, it is not even necessary!
The fine detail of what is expected of a mother or a father or a dutiful son differs from culture to culture, but everywhere behaviour is coordinated by the reciprocal nature of roles. Husbands and wives, parents and children, employers and employees, waiters and customers, teachers and pupils, warlords and followers; each makes sense only in its relation to the other. The term 'role' is an appropriate one, because the metaphor of an actor in a play neatly expresses the rule-governed nature or scripted nature of much of social life and the sense that society is a joint production. Social life occurs only because people play their parts (and that is as true for war and conflicts as for peace and love) and those parts make sense only in the context of the overall show. The drama metaphor also reminds us of the artistic licence available to the players. We can play a part straight or, as the following from JP Sartre conveys, we can ham it up.

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

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

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

119. What is the thematic highlight of this passage?
    (a) Human behaviour depends on biological linkages and reciprocal roles.
    (b) In the absence of reciprocal roles, biological linkages provide the mechanism for coordinating human behaviour.
    (c) Human behaviour is independent of biological linkages and reciprocal roles.
    (d) In the absence of strong biological linkages, reciprocal roles provide the mechanism for coordinating human behaviour.
    (e) Reciprocal roles determine normative human behaviour in society.

120. Which of the following would have been true if biological linkages structured human society?
    (a) The role of mother would have been defined through her reciprocal relationship with her children.
    (b) We would not have been offended by the father playing his role 'tongue in cheek'.
    (c) Women would have adopted and fostered children rather than giving birth to them.
    (d) Even if warlords were physically weaker than their followers, they would still dominate them.
    (e) Waiters would have stronger motivation to serve their customers.

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

Directions (Q. Nos. 122-136) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 33

Fifteen years after communism was officially pronounced dead, its spectre seems once again to be haunting Europe. Last month, the Council of Europe's parliamentary assembly voted to condemn the "crimes of totalitarian communist regimes," linking them with Nazism and complaining that communist parties are still "legal and active in some countries." Now, Goran Lindblad, the conservative Swedish MP behind the resolution, wants to go further. Demands that European Ministers launch a continent – wide anti – communist campaign – including school textbook revisions, official memorial days and museums – only narrowly missed the necessary two – thirds majority. Mr. Lindblad pledged to bring the wider plans back to the Council of Europe in the coming months.

He has chosen a good year for his ideological offensive: this is the 50th anniversary of Nikita Khrushchev's denunciation of Josef Stalin and the subsequent Hungarian uprising, which will doubtless be the clue for further excoriation of the communist record. Paradoxically, given that there is no communist government left in Europe outside Moldova, the attacks have if anything, become more extreme as time has gone on. A clue as to why that might be can be found in the rambling report by Mr. Lindblad that led to the Council of Europe declaration. Blaming class struggle and public ownership, he explained "different elements of communist ideology such as equality or social justice still seduce many" and "a sort of nostalgia for communism is still alive." 'Perhaps the real problem for Mr. Lindblad and his right-wing allies in Eastern Europe is that communism is not dead enough and they will only be content when they have driven a stake through its heart.

The fashionable attempt to equate communism and Nazism is in reality a moral and historical nonsense. Despite the cruelties of the Stalin terror, there was no Soviet Treblinka or Sorbibor, no extermination camps built to murder millions. Nor did the Soviet Union launch the most devastating war in history at a cost of more than 50 million lives-in fact it played the decisive role in the defeat of the German war machine. Mr. Lindblad and the Council of Europe adopt as fact the wildest estimates of those "killed by communist regimes" (mostly in famines) from the fiercely contested Black Book of Communism, which also underplays the number of deaths attributable to Hitler. But, in any case, none of this explains why anyone might be nostalgic in former communist states, now enjoying the delights of capitalist restoration. The dominant account gives no sense of how communist regimes renewed themselves after 1956 or why Western leaders feared they might overtake the capitalist world well into the 1960s. For all its brutalities and failures, communism in the Soviet Union, Eastern Europe and elsewhere delivered rapid industrialisation, mass education, job security and huge advances in social and gender equality. Its existence helped to drive up welfare standards in the West and provided a powerful counterweight to Western global domination.

It would be easier to take the Council of Europe's condemnation of communist state crimes seriously, if it had also seen fit to denounce the far bloodier record of European colonialism-which only finally came to an end in the 1970s. This was a system of racist despotism, which dominated the globe in Stalin's time. And while there is precious little connection between the ideas of fascism and communism, there is an intimate link between colonialism and Nazism. The terms *lebensraum* and *konzentrationslager* were both first used by the German colonial regime in South-West Africa (now Namibia), which committed genocide against the Herero and Nama peoples and bequeathed its ideas and personnel directly to the Nazi party.

Around 10 million Congolese died as a result of Belgian forced labour and mass murder in the early twentieth century; tens of millions perished in avoidable or enforced famines in British-ruled India; up to a million Algerians died in their war for independence, while controversy now rages in France about a new law requiring teachers to put a positive spin on colonial history. Comparable atrocities were carried out by all European colonialists, but not a word of condemnation from the Council of Europe. Presumably, European lives count for more.

No major twentieth century political tradition is without blood on its hands, but battles over history are more about the future than the past. Part of the current enthusiasm in official Western circles for dancing on the grave of communism is no doubt about relations with today's Russia and China. But it also reflects a determination to prove there is no alternative to the new global capitalist order-and that any attempt to find one is bound to lead to suffering. With the new imperialism now being resisted in the Muslim world and Latin America, growing international demands for social justice and ever greater doubts about whether the environmental crisis can be solved within the existing economic system, the pressure for alternatives will increase.

122. Among all the apprehensions that Mr. Goran Lindblad expresses against communism, which one gets admitted, although indirectly, by the author?
    (a) There is nostalgia for communist ideology even if communism has been abandoned by most European nations.
    (b) Notions of social justice inherent in communist ideology appeal to critics of existing systems.
    (c) Communist regimes were totalitarian and marked by brutalities and large scale violence.
    (d) The existing economic order is wrongly viewed as imperialistic by proponents of communism.
    (e) Communist ideology is faulted because communist regimes resulted in economic failures.

123. What, according to the author, is the real reason for *a* renewed attack against communism?
(a) Disguising the unintended consequences of the current economic order such as social injustice and environmental crisis.
(b) Idealising the existing ideology of global capitalism.
(c) Making communism a generic representative of all historical atrocities, especially those perpetrated by the European imperialists.
(d) Communism still survives, in bits and pieces, in the minds and hearts of people.
(e) Renewal of some communist regimes has led to the apprehension that communist nations might overtake the capitalists.

124. The author cites examples of atrocities perpetrated by European colonial regimes in order to
(a) compare the atrocities committed by colonial regimes with those of communist regimes.
(b) prove that the atrocities committed by colonial regimes were more than those of communist regimes.
(c) prove that, ideologically, communism was much better than colonialism and Nazism.
(d) neutralise the arguments of Mr Lindblad and to point out that the atrocities committed by colonial regimes were more than those of communist regimes.
(e) neutralise the arguments of Mr Lindblad and to argue that one needs to go beyond and look at the motives of these regimes.

125. Why, according to the author, is Nazism closer to colonialism than it is to communism?
(a) Both colonialism and Nazism were examples of tyranny of one race over another.
(b) The genocides committed by the colonial and the Nazi regimes were of similar magnitude.
(c) Several ideas of the Nazi regime were directly imported from colonial regimes.
(d) Both colonialism and Nazism are based on the principles of imperialism.
(e) While communism was never limited to Europe, both the Nazis and the colonialists originated in Europe.

126. Which of the following cannot be inferred as a compelling reason for the silence of the Council of Europe on colonial atrocities?
(a) The Council of Europe being dominated by erstwhile colonialists.
(b) Generating support for condemning communist ideology.
(c) Unwillingness to antagonise allies by ranking up an embarrassing issue.
(d) Greater value seemingly placed on European lives.
(e) Portraying both communism and Nazism as ideologies to be condemned.

PASSAGE 34
My aim is to present a conception of justice which generalises 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 co-operation 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 co-operation 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, i.e. 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 contingency of social circumstances. Since, all are similarly situated and no one is able to design principles to favour 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 co – operating 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 co – operation 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.

127. A just society, as conceptualised 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

128. 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

129. 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

130. 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 conform to the principles of justice as initially agreed upon

131. 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 penalised 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 35

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 refute 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 pseudo – scientific. It further suggests that genetically speaking the pseudo – scientific attitude is more primitive than and prior to, the scientific attitude; that it is a pre-scientific attitude. And this primitivity or priority also has its logical aspect. For the critical attitude "is not so much opposed to the dogmatic attitude as super-imposed 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 or rationality. From the point of view here developed, all laws, all theories, remain 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.

132. 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 fertilizer industry being transformed into fertilizers
    (d) A predator killing its prey
    (e) The effect of fertilizers on a sapling

133. According to the passage, the role of a dogmatic attitude or dogmatic behaviour 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

134. 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 civilised enough, just as children are not

135. 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 centred 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 hypotheses

136. According to the passage, which of the following statements best describes the difference between science and pseudo-science?
    (a) Scientific theories or hypotheses are tentatively true whereas pseudo-sciences 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 hypotheses, 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 pseudo-sciences 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

Directions (Q. Nos. 137 – 157) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 36

A game of strategy, as currently conceived in game theory, is a situation in which two or more 'players' make choices among available alternatives (moves). The totality of choices determines the outcomes of the game and it is assumed that the rank order of preferences for the outcomes is different for different players. Thus, the 'interests' of the players are generally in conflict. Whether these interests are diametrically opposed or only partially opposed depends on the type of game.

Psychologically, most interesting situations arise when the interests of the players are partly coincident and partly opposed, because then one can postulate not only a conflict among the players but also inner conflicts within the players. Each is torn between a tendency to cooperate, so as to promote the common interests and a tendency to compete, so as to enhance his own individual interests. Internal conflicts are always psychologically interesting. What we vaguely call 'interesting' psychology is in very great measure the psychology of inner conflict. Inner conflict is also held to be an important component of serious literature as distinguished from less serious genres. The classical tragedy, as well as the serious novel, reveals the inner conflict of central figures. The superficial adventure story, on the other hand, depicts only external conflict; i.e. the threats to the person with whom the reader (or viewer) identifies stem in these stories exclusively from external obstacles and from the adversaries who create them. On the most primitive level, this sort of external conflict is psychologically empty. In the fisticuffs between the protagonists of good and evil, no psychological problems are involved or, at any rate, none are depicted in juvenile representations of conflict.

The detective story, the 'adult' analogue of a juvenile adventure tale, has at times been described as a glorification of intellectualised conflict. However, a great deal of the interest in the plots of these stories is sustained by withholding the unraveling of a solution to a problem. The effort of solving the problem is in itself not a conflict it the adversary (the unknown criminal) remains passive, like Nature, whose secrets the scientist supposedly unravels by deduction. If the adversary actively puts obstacles in the detective's path toward the solution, there is genuine conflict. But the conflict is psychologicaly interesting only to the extent that it contains irrational components such as a tactical error on the criminal's part or the detective's insight into some psychological quirk of the criminal or something of this sort. Conflict conducted in a perfectly rational manner is psychologically no more interesting than a standard Western, e.g. Tic-tac-toe, played perfectly by both players, is completely devoid of psychological interest. Chess may be psychologically interesting but only to the extent that it is played not quite rationally. Played completely rationally, chess would not be different from Tic-tac-toe.

In short, a pure conflict of interest (what is called a zero-sum game) although it offers a wealth of interesting conceptual problems, is not interesting psychologically, except to the extent that its conduct departs from rational norms.

137. Which, according to the author, would qualify as interesting psychology?
(a) A statistician's dilemma over choosing the best method to solve an optimisation problem
(b) A chess player's predicament over adopting a defensive strategy against an aggressive opponent
(c) A mountaineer's choice of the best path to Mt Everest from the base camp
(d) A finance manager's quandary over the best way of raising money from the market

138. The problem solving process of a scientist is different from that of a detective because
(a) scientists study inanimate objects, while detectives deal with living criminals or law offenders
(b) scientists study known objects, while detectives have to deal with unknown criminals or law offenders
(c) scientists study phenomena that are not actively altered, while detectives deal with phenomena that have been deliberately influenced to mislead
(d) scientists study psychologically interesting phenomena, while detectives deal with "adult" analogues of juvenile adventure tales

139. According to the passage, internal conflicts are psychologically more interesting than external conflicts because
   (a) internal conflicts, rather than external conflicts, form an important component of serious literature as distinguished from less serious genres
   (b) only juveniles or very few 'adults' actually experience external conflict, while internal conflict is more widely prevalent in society
   (c) in situations of internal conflict, individuals experience a dilemma in resolving their own preferences for different outcomes
   (d) there are no threats to the reader (or viewer) in case of external conflicts

140. According to the passage, which of the following options about the application of game theory to a conflict-of-interest situation is true?
   (a) Assuming that the rank order of preferences for options is different for different players
   (b) Accepting that the interests of different players are often in conflict
   (c) Not assuming that the interests are in complete disagreement
   (d) All of the above

PASSAGES 37

Crinoline and croquet are out. As yet, no political activists have thrown themselves in front of the royal horse on Derby Day. Even so, some historians can spot the parallels. It is a time of rapid technological change. It is a period when the dominance of the world's superpower is coming under threat. It is an epoch when prosperity masks underlying economic strain. And, crucially, it is a time when policy-makers are confident that all is for the best in the best of all possible worlds. Welcome to the Edwardian Summer of the second age of globalisation. Spare a moment to take stock of what's been happening in the past few months. Let's start with the oil price, which has rocketed to more than $ 65 a barrel, more than double its level 18 months ago. The accepted wisdom is that we shouldn't worry our little heads about that, because the incentives are there for business to build new production and refining capacity, which will effortlessly bring demand and supply back into balance and bring crude prices back to $ 25 a barrel. As Tommy Cooper used to say just like that. Then there is the result of the French referendum on the European Constitution, seen as thick – headed luddites railing vainly against the modern world. What the French needed to realise, the argument went, was that there was no alternative to the reforms that would make the country more flexible, more competitive, more dynamic. Just the sort of reforms that allowed Gate Gourmet to sack hundreds of its staff at Heathrow after the sort of ultimatum that used to be handed out by Victorian mill owners. An alternative way of looking at the French 'non' is that our neighbours translate 'flexibility' as 'you're fired'.

Finally, take a squint at the United States. Just like Britain a century ago, a period of unquestioned superiority is drawing to a close. China is still a long way from matching America's wealth, but it is growing at a stupendous rate and economic strength brings geo – political clout. Already, there is evidence of a new scramble for Africa as Washington and Beijing compete for oil stocks. Moreover, beneath the surface of the US economy, all is not well. Growth looks healthy enough, but the competition from China and elsewhere has meant the world's biggest economy now imports far more than it exports. The US is living beyond its means, but in this time of studied complacency a current account deficit worth 6 per cent of gross domestic product is seen as a sign of strength, not weakness.

In this new Edwardian summer, comfort is taken from the fact that dearer oil has not had the savage inflationary consequences of 1973 – 74, when a fourfold increase in the cost of crude brought an abrupt end to a postwar boom that had gone on uninterrupted for a quarter of a century. True, the cost of living has been affected by higher transport costs, but we are talking of inflation at 2.3 per cent and not 27 per cent. Yet the idea that higher oil prices are of little consequence is fanciful. If people are paying more to fill up their cars it leaves them with less to spend on everything else, but there is a reluctance to consume less. In the 1970s, unions were strong and able to negotiate large, compensatory pay deals that served to intensify inflationary pressure. In 2005, that

avenue is pretty much closed off, but the abolition of all the controls on credit that existed in the 1970s means that households are invited to borrow more rather than consume less. The knock-on effects of higher oil prices are thus felt in different ways – through high levels of indebtedness, inflated asset prices and in balance of payments deficits.

There are those who point out, rightly, that modern industrial capitalism has proved mightily resilient these past 250 years and that a sign of the enduring strength of the system has been the way it apparently shrugged off everything a stock market crash, 9/11, rising oil prices-that have been thrown at it in the half decade since the millennium. Even so, there are atleast three reasons for concern. First, we have been here before. In terms of political economy, the first era of globalisation mirrored our own. There was a belief in unfettered capital flows, in free trade and in the power of the market. It was a time of massive income inequality and unprecedented migration. Eventually, though, there was a backlash, manifested in a struggle between free traders and protectionists and in rising labour militancy. Second, the world is traditionally at its most fragile at times when the global balance of power is in flux. By the end of the 19th century, Britain's role as the hegemonic power was being challenged by the rise of the United States, Germany and Japan while the Ottoman and Hapsburg empires were clearly in rapid decline. Looking ahead from 2005, it is clear that over the next two or three decades, both China and India-which together account for half the world's population-will flex their muscles. Finally, there is the question of what rising oil prices tell us. The emergence of China and India means global demand for crude is likely to remain high at a time when experts say production is about to top out. If supply constraints start to bite, any declines in the price are likely to be short-term cyclical affairs punctuating a long upward trend.

141. Which of the following best represents the key argument made by the author?
    (a) The rise in oil prices, the flux in the global balance of power and historical precedents should make us question our belief that the global economic prosperity would continue
    (b) The belief that modern industrial capitalism is highly resilient and capable of overcoming shocks will be belied soon
    (c) Widespread prosperity leads to neglect of early signs of underlying economic weakness, manifested in higher oil prices and a flux in the global balance of power
    (d) A crisis is imminent in the West given the growth of countries like China and India and the increase in oil prices

142. What can be inferred about the author's view when he states, 'As Tommy Cooper used to say 'just like that'?
    (a) Industry has incentive to build new production and refining capacity and therefore oil prices would reduce
    (b) There would be a correction in the price levels of oil once new production capacity is added
    (c) The decline in oil prices is likely to be short-term in nature
    (d) It is not necessary that oil prices would go down to earlier levels

143. By the expression 'Edwardian Summer', the author refers tq.a period in which there is:
    (a) unparalleled luxury and opulence
    (b) a sense of complacency among people because of all – round prosperity
    (c) a culmination of all-round economic prosperity
    (d) an imminent danger lurking behind economic prosperity

144. What, according to the author, has resulted in a widespread belief in the resilience of modern capitalism?
    (a) Growth in the economies of Western countries despite shocks in the form of increase in levels of indebtedness and inflated asset prices
    (b) Increase in the prosperity of Western countries and China despite rising oil prices
    (c) Continued growth of Western economies despite a rise in terrorism, an increase in oil prices and other similar shocks

(d) The success of continued reforms aimed at making Western economies more dynamic, competitive and efficient

PASSAGE 38

While complex in the extreme, Derrida's work has proven to be a particularly influential approach to the analysis of the ways in which language structures our understanding of ourselves and the world we inhabit, an approach he termed deconstruction. In its simplest formulation, deconstruction can be taken to refer to a methodological strategy which seeks to uncover layers of hidden meaning in a text that have been denied or suppressed. The term 'text', in this respect, does not refer simply to a written form of communication, however. Rather, texts are something we all produce and reproduce constantly in our everyday social relations, be they spoken, written or embedded in the construction of material artifacts. At the heart of Derrida's deconstructive approach is his critique of what he perceives to be the totalitarian impulse of the Enlightenment pursuit to bring all that exists in the world under the domain of a representative language, a pursuit he refers to a logocentrism. Logocentrism is the search for a rational language that is able to know and represent the world and all its aspects perfectly and accurately. Its totalitarian dimension, for Derrida atleast, lies primarily in its tendency of marginalize or dismiss all that does not neatly comply with its particular linguistic representations, a tendency that, throughout history, has all too frequently been manifested in the form of authoritarian institution. Thus, logo centrism has, in its search for the truth of absolute representation, subsumed difference and oppressed that which it designates as its alien 'other'. For Derrida, western civilization has been built upon such a systematic assault on alien cultures and ways of life, typically in the name of reason and progress. In response to logocentrism, deconstruction posits the idea that the mechanism by which this process of marginalization and the ordering of truth occurs is through establishing systems of binary opposition. Oppositional linguistic dualisms, such as rational/irrational, culture/nature and good/bad are not, however, construed as equal partners as they are in, say, the semiological structuralism of Saussure. Rather, they exist, for Derrida, in a series of hierarchical relationships with the first term normally occupying a superior position. Derrida defines the relationship between such oppositional terms using the neologism difference. This refers to the realization that in any statement, oppositional terms differ from each other (for instance, the difference between rationality and irrationality is constructed through oppositional usage) and at the same time, a hierarchical relationship is maintained by the deference of one term to the other (in the positing of rationality over irrationality, for instance). It is this latter point which is perhaps the key to understanding Derrida's approach to deconstruction. For the fact that at any given time one term must defer to its oppositional 'other', meant that the two terms are constantly in a state of interdependence. The presence of one is dependent upon the absence or 'absent-presence' of the 'other', such as in the case of good and evil, whereby to understand the nature of one, we must constantly relate it to the absent term in order to grasp its meaning. That is to do good. We must understand that our act is not evil for without that comparison the term becomes meaningless. Put simply, deconstruction represents an attempt to demonstrate the absent-presence of this oppositional 'other', to show that what we say or write is in itself not expressive simply of what is present, but also of what is absent. Thus, deconstruction seeks to reveal the interdependence of apparently dichotomous terms and their meanings relative to their textual context; i.e. within the linguistic power relations which structure dichotomous terms hierarchically. In Derrida's own words, a deconstructive reading "must always aim at a certain relationship, unperceived by the writer, between what he commands and what he does not command of the patterns of a language that he uses ..... (It) attempts to make the not – seen accessible to sight." Meaning, then, is never fixed or stable, whatever the intention of the author of a text. For Derrida, language is a system of relations that are dynamic, in that all meanings we ascribe to the world are dependent not only on what we believe to be present but, also on what is absent. Thus, any act of interpretation must refer not only to what the author of a text intends, but also to what is absent from his or her intention. This insight leads, once again, to Derrida's further rejection of the idea of the definitive authority of the intentional agent or subject. The subject is decentred it is conceived as the outcome of relations of difference. As author of its own biography, the subject thus becomes the ideological fiction of modernity and its logocentric philosophy, one that depends upon the formation of hierarchical dualisms, which repress and deny the presence of the absent 'other'. No meaning can, therefore, ever be definitive, but is merely an outcome of a particular interpretation.

145. According to the passage, Derrida believes that the system of binary opposition
   (a) represents a prioritisation or hierarchy
   (b) reconciles contradictions and dualities
   (c) weakens the process of marginalisation and ordering of truth
   (d) deconstructs reality

146. Derrida rejects the idea of 'definitive authority of the subject' because
   (a) interpretation of the text may not make the unseen visible
   (b) the meaning of the text is based on binary opposites
   (c) the implicit power relationship is often ignored
   (d) any act of interpretation must refer to what the author intends

147. According to the passage, Derrida believes that
   (a) reality can be construed only through the use of rational analysis
   (b) language limits our construction of reality
   (c) a universal language will facilitate a common understanding of reality
   (d) we need to uncover the hidden meaning in a system of relations expressed by language

148. To Derrida, 'logocentrism' does not imply
   (a) a totalitarian impulse
   (b) a domain of representative language
   (c) interdependence of the meanings of dichotomous terms
   (d) a strategy that seeks to suppress hidden meanings in a text

PASSAGE 39

The painter is now free to paint anything the chooses. There are scarcely any forbidden subjects and today everybody is prepared to admit that a painting of some fruit can be as important as a painting of a hero dying. The impressionists did as much as anybody to win this previously unheard of freedom for the artist. Yet, by the next generation, painters began to abandon the subject altogether and began to paint abstract pictures. Today the majority of pictures painted are abstruct. Is there a connection between these two developments? Has art gone abstract because the artist is embarrassed by his freedom? Is it that, because he is free to paint anything, he doesn't know what to paint? Apologists for abstract art often talk of it as the art of maximum freedom. But could this be the freedom of the desert island? It would take too long to answer these questions properly. I believe there is a connection. Many things have encouraged the development of abstract art. Among them has been the artists' wish to avoid the difficulties of finding subjects when all subjects are equally possible. I raise the matter now because I want to draw attention to the fact that the painter's choice of a subject is a far more complicated question than it would at first seem. A subject does not start with what is put in front of the easel or with something which the painter happens to remember. A subject starts with the painter deciding he would like to paint such – and – such because for some reason or other he finds it meaningful. A subject begins when the artist selects something for special mention. (What makes it special or meaningful may seem to the artist to be purely visual – its colours or its form). When the subject has been selected, the function of the painting itself is to communicate and justify the significance of that selection. It is often said today that subject matter is unimportant. But this is only a reaction against the excessively literary and moralistic interpretation of subject matter in the 19th century. In truth the subject is literally the beginning and end of a painting. The painting begins with a selection (I will paint this and not everything else in the world); it is finished when that selection is justified (now you can see all that I saw and felt in this and how it is more than merely itself).

Thus, for a painting to succeed it is essential that the painter and his public agree about what is significant. The subject may have a personal meaning for the painter or individual spectator; but there must also be the possibility of their agreement on its general meaning. It is at this point that the culture of the society and period in question precedes the artist and his art. Renaissance art would have meant nothing to the Aztecs – and *vice – versa*. If, to some extent, a few intellectuals can appreciate them both today it is because their culture is an

historical one: its inspiration is history and therefore it can include within itself, in principle if not in every particular, all known developments to date.

When a culture is secure and certain of its values, it presents its artists with subjects. The general agreement about what is significant is so well established that the significance of a particular subject aeerues and becomes traditional. This is true, for instance, of reeds and water in China, of the nude body in Renaissance, of the animal in Africa. Furthermore, in such cultures the artist is unlikely to be a free agent: he will be employed for the sake of particular subjects and the problem, as we have just described it, will not occur to him.

When a culture is in a state of disintegration or transition the freedom of the artist increases but the question of subject matter becomes problematic for him: he, himself, has to choose for society. This was at the basis of all the increasing crises in European art during the 19th century. It is too often forgotten how many of the art scandals of that time were provoked by the choice of subject (Gericault, Courbet, Daumier, Degas, Lautrec, Van Gogh etc.).

By the end of the 19th century there were, roughtly speaking, two ways in which the painter could meet this challenge of deciding what to paint and so choosing for society. Either he identified himself with the people and so allowed their lives to dictate his subjects to him; or he had to find his subjects within himself as painter. By people I mean everybody except the bourgeoisie. Many painters did of course work for the bourgeoisie according to their copy-book of approved subjects, but all of them, filling the Salon and the Royal Academy year after year, are now forgotten, buried under the hypocrisy of those they served so sincerely.

149. In the sentence, "I believe there is a connection" (second paragraph), what two development is the author referring to?
    (a) Painters using a dying hero and using a fruit as a subject of painting
    (b) Growing success of painters and an increase in abstract forms
    (c) Artists gaining freedom to choose subjects and abandoning subjects altogether
    (d) Rise of Impressionists and an increase in abstract forms

150. When a culture is insecure, the painter chooses his subject on the basis of
    (a) the prevalent style in the society of his time (b) its meaningfulness to the painter
    (c) what is put in front of the easel (d) past experience and memory of the painter

151. In the context of the passage, which of the following statements would not be true?
    (a) Painters decided subjects based on what they remembered from their own lives
    (b) Painters of reeds and water in China faced no serious problem of choosing a subject
    (c) The choice of subject was a source of scandals in 19th century European art
    (d) Agreement on the general meaning of a painting is influenced by culture and historical context

152. Which of the following views is taken by the author?
    (a) The more insecure a culture, the greater the freedom of the artist
    (b) The more secure a culture, the greater the freedom of the artist
    (c) The more secure a culture, more difficult the choice of subject
    (d) The more insecure a culture, the less significant the choice of the subject

153. Which of the following is not necessarily among the attributes needed for a painter to succeed?
    (a) The painter and his public agree on what is significant
    (b) The painting is able to communicate and justify the significance of its subject selection
    (c) The subject has a personal meaning for the painter
    (d) The painting of subjects is inspired by historical developments

PASSAGE 40

Recently I spent a several hours sitting under a tree in my garden with the social anthropologist William Ury; a Harvad University professor in the art of negotiation and wrote the bestselling book, Getting to Yes. He captivated me with his theory that tribalism protects people from their fear of rapid change. He explained that

the pillars of tribalism that humans rely on for security would always counter any significant cultural or social change. In this way, he said, change is never allowed to happen too fast. Technology, e.g. is a pillar of society. Ury believes that every time technology moves in a new or radical direction, another pillar such as religion or nationalism will grow stronger – in effect, the traditional and familiar will assume greater importance to compensate for the new and untested. In this manner, human tribes avoid rapid change that leaves people insecure and frightened.

But we have all heard that nothing is a permanent as change. Nothing is guaranteed. Pithy expressions, to be sure, but no more than cliches. As Ury says, people don't live that way from day – to – day. On the contrary; they actively seek certainty and stability. They want to know they will be safe.

Even so, we scare ourselves constantly with the idea of change. An IBM CEO once said, "We only re – structure for a good reason," and if we haven't re – structure in a while, that's a good reason." We are scared that competitors, technology and the consumer will put us out of business – so we have to change all the time just to stay alive. But if we asked our fathers and grandfathers, would they have said that lived in a period of little change? Structure may not have changed much. It may just be the speed with which we do things.

Change is over – rated, anyway. Consider the automobile. It's an especially valuable example, because the auto industry has spent tens of billions of dollars on research and product development in the last 100 years. Henry Ford's first car had a metal chasis with an internal combustion, gasoline – powered engine, four wheels with rubber tyres, a foot operated clutch assembly and brake system, a sterring wheel and four seats and it could safely do 18 miles per hour. A hundred years and tens o: thousands of research hours later, we drive cars with a metal chasis with an internal combustion, gasoline – powered engine, four wheels with rubber tyres. a foot operated clutch assembly and brake system, a steering wheel, four seats - and the average speed in London in 2001 was 17. 5 miles per hour!

That's not a hell of a lot of return for the money. Ford evidently doesn't have much to teach us about change. The fact that they're still manufacturing cars is not proof that Ford Motor Co. is a sound organisation, just proof that it takes very large companies to make cars in great quantities – making for an almost impregnable entry barrier. Fifty years after the development of the jet engine, planes are also little changed. They've grown bigger, wider and can carry more people. But those are incremental, largely cosmetic changes. Taken together, this lack of real change has come to mean that in travel – whether driving or flying – time and technology have not combined to make things much better. The safety and design have of course accompanied the times and the new volume of cars and flights, but nothing of any significance has changed in the basic assumptions of the final product.

At the same time, moving around in cars or aeroplanes becomes less and less efficient all the time. Not only has there been no great change, but also both forms of transport have deteriorated as more people clamour to use them. The same is true for telephones, which took over hundred years to become mobile or photographic film, which also required an entire century to change. The only explanation for this is anthropological. Once established in calcified organisations, humans do two things: sabotage changes that might render people dispensable and ensure industry – wide emulatin. In the 1960s, German auto companies developed plans to scarp the entire combustion engine for an electrical design. (The same existed in the 1970s in Japan and in the 1980s in France.) So for 40 years we might have been free of the wasteful and ludicrous dependence on fossil fuels. Why didn't it go anywhere? Because auto executives understood pistons and carburettors and would be loath to cannibalise their experitise, along with most of their factories.

154. Which of the following views does the author fully support in the passage?
    (a) Nothing is as permanent as change
    (b) Change is always rapid
    (c) More money spent on innovation leads to more rapid change
    (d) Over decades, structural change has been incremental

155. According to the passage which of the following statements is true?
    (a) Executive of automobile companies are inefficient and ludicrous
    (b) The speed at which an automobile is driven in a city has not changed much in a century

(c) Anthropological factors have fostered innovation in automobiles by promoting use of new technologies
(d) Further innovation in jet engines has been more than incremental

156. Which of the following best describes one of the main ideas discussed in the passage?
(a) Rapid change is usually welcomed in society
(b) Industry is not as innovative as it made out to be
(c) We should have less change than what we have now
(d) Competition spurs companies into radical innovation

157. According to the passage, the reason why we continued to be dependent on fossil fuels is that
(a) auto executives did not wish to change
(b) no alternative fuels were discovered
(c) change in technology was not easily possible
(d) German, Japanese and French companies could not come up with new technologies

Directions (Q. Nos. 158-169) *Read the passage given below and answer the questions that follow based on the information given in the passage.*
PASSAGE 41
Fifty feet away three male lions lay by the road. They didn't appear to have a hair on their heads. Nothing the colour of their noses (leonine noses darken as they age, from pink to black), Craig estimated that they were six years old – young adults. "This is wonderful!" he said, after staring at them for several moments. "This is what we came to see. They really are maneless" Craig, a professor at the University of Minnesota, is arguably the leading expert on the majestic Serengeti lion, whose head is mantled in long, thick hair. He and Peyton West, a doctoral student who has been working with him in Tanzania, had never seen the Tsavo lions that live some 200 miles East of the Serengeti. The scientists had partly suspected that the maneless males were adolescents mistaken for adults by amateur observers. Now they knew better.
The Tsavo research expedition was mostly Peyton's show. She had spent several years in Tanzania, compiling the data she needed to answer a question that ought to have been answered long ago: Why do lions have manes? It's the only cat, wild or domestic, that displays such ornamentation. In Tsavo she was attacking the riddle from the opposite angle. Why do its lions not have manes? (Some 'maneless' lions in Tsavo East do have partial manes, but they rarely attain the regal glory of the Serengeti lions. Does environmental adaptation account for the trait? Are the lions of Tsavo, as some people believe, a distinct subspecies of their Serengeti cousins?
The Serengeti lions have been under continuous observation for more than 35 years, beginning with George Schaller's pioneering work in the 1960s. But the lions in Tsavo, Kenya's oldest and largest protected ecosystem, have hardly been studied. Consequently, legends have grown up around them. Not only do they look different according to the myths, they behave differently, displaying greater cunning and aggressiveness, "Remember too," Kenya: The Rough Guide warns,"Tsavo's lions have a reputation of ferocity". Their fearsome image became well-known in 1898, when two males stalled construction of what is now Kenya Railways by allegedly killing and eating 135 Indian and African labourers. A British Army Officer in change of building a railroad bridge over the Tsavo river, Lt Col JH Patterson, spent nine months pursing the pair before he brought them to bay and killed them. Stuffed and mounted, they now glare at visitors to the Field Museum in Chicago. Patterson's account of the leonine region of terror, The Man-Eaters of Tsavo, was an international best-seller when published on 1907. Still in print, the book has made Tsavo's lions notorious. That annoys some scientists. "People don't want to give up on mythology," Dennis King told me one day. The zoologist has been working in Tsavo off and on for four years. "I am so sick of this man-eater business. Patterson made a helluva lot of money off that story, but Tsavo's lions are no more likely to turn man-eater than lions from elsewhere." But tales of their savagery and wiliness don't all come from sensationalist authors looking to make a buck. Tsavo lions are generally larger than lions elsewhere, enabling them to take down the predominant prey animal in Tsavo, the Cape buffalo, one of the strongest, most aggressive animals of Earth. The buffalo don't give up easily. They

often kill or severly injure an attacking lion and a wounded lion might be more likely to turn to cattle and humans for food.
And other prey is less abundant in Tsavo than in other traditional lion haunts. A hungry lion is more likely to attack humans. Safari guides and Kenya Wildlife Service rangers tell of lions attacking land rovers, raiding camps, stalking tourists. Tsavo is a tough neighbourhood, they say and it breeds tougher lions. But are they really tougher? And if so, is there any connection between their manelessness and their ferocity? An intriguing hypothesis was advanced two years ago by Gnoske and Peterhans: Tsavo lions may be similar to the unmaned cave lions of the Pleistocene. The Serengeti variety is among the most evolved of the species-the latest model, so to speak-while certain morphological differences in Tsavo lions (bigger bodies, smaller skulls and may be even lack of a mane) suggest that they are closer to the primitive ancestor of all lions. Craig and Peyton had serious doubts about this idea, but admitted that Tsavo lions pose a mystery to science.

158. The sentence which concludes the first paragraph, 'Now they knew better', implies that
    (a) the two scientists were struck by wonder on seeing maneless lions for the first time
    (b) though Craig was an expert on the Serengeti lion, now he also knew about the Tsavo lions
    (c) earlier, Craig and West thought that amateur observers had been mistaken
    (d) Craig was now able to confirm that darkening of the noses as lions aged applied to Tsavo lions as well

159. The book Man – Eaters of Tsavo annoys some scientists because
    (a) it revealed that Tsavo lions are ferocious
    (b) Patterson made a helluva lot of money from the book by sensationalism
    (c) it perpetuated the bad name Tsavo lions had
    (d) it narrated how two male Tsavo lions were killed

160. Which of the following, if true, would weaken the hypothesis advanced by Gnoske and Peterhans most?
    (a) Craig and Peyton develop even more serious doubts about the idea that Tsavo lions are primitive
    (b) The maneless Tsavo East lions are shown to be closer to the cave lions
    (c) Pleistocene cave lions are shown to be far less violet than believed
    (d) The morphological variations in body and skull size between the cave and Tsavo lions are found to be insignificant

161. According to the passage, which of the following has not contributed to the popular image of Tsavo lions as savage creatures?
    (a) Tsavo lions have been observed to bring down one of the strongest and most aggressive animals – the Cape buffalo
    (b) In contrast to the situation in traditional lion haunts, scarcity of non – buffalo prey in the Tsavo makes the Tsavo lions more aggressive
    (c) The Tsavo lion is considered to be less evolved than the Serengeti variety
    (d) Tsavo lions have been observed to attack vehicles as well as humans

PASSAGE 42
Throughout human history the leading causes of death have been infection and trauma. Modern medicine has scored significant victories against both and the major causes of ill health and death are now the chronic degenerative diseases such as coronary artery disease, arthritis, osteoporsis, Alzheimer's, macular degeneration, cataract and cancer. These have a long latency period before symptoms appear and a diagnosis is made. It follows that the majority of apparently healthy people are pre – ill.
But are these conditions inevitably degenerative? A truly preventive medicine that focused on the pre-ill, analysing the metabolic errors which lead to clinical illness, might be able to correct them before the first symptom. Genetic risk factors are known for all the chronic degenerative diseases and are important to the individuals who possess them. At the population level, however, migration studies confirm that these illnesses are linked for the most part to lifestyle factors-exercise, smoking and nutrition. Nutrition is the easiest of these

to change and the most versatile tool for affecting the metabolic changes needed to tilt the balance away from disease.

Many national surveys reveal the malnutrition is common in developed countries. This is not the calorie and/or micronutrient deficiency associated with developing nations (Type A – malnutrition); but multiple micronutrient depletion, usually combined with calorific balance or excess (Type B – malnutrition). The incidence and severity of Type B-malnutrition will be shown to be worse if newer micronutrient groups such as the essential fatty acids, xanthophylls and flavonoids are included in the surveys. Commonly ingested levels of these micro nutrients seem to be far too low in many developed countries.

There is now considerable evidence that Type B – malnutrition is a major cause of chronic degenerative disease. If this is the case, then it is logical to treat such disease not with drugs but with multiple micronutrient repletion or '1pharmaco – nutrition'. This can take the form of pills and capsules-'nutraceuticals' or food formats known as 'functional foods'. This approach has been neglected hitherto because it is relatively unprofitable for drug companies-the products are hard to patent-and it is strategy which does not sit easily with modern medical interventionism. Over the last 100 years, the drug industry has invested huge sums in developing a range of subtle and powerful drugs to treat the many diseases we are subject to. Medical training is couched in pharmaceutical terms and this approach has provided us with an exceptional range of therapeutic tools in the treatment of disease and in acute medical emergencies. However, the pharmaceutical model has also created an unhealthy dependency culture, in which relatively few of us accept responsibility for maintaining our own health. Instead, we have handed over this responsibility to health professionals who know very little about health maintenance or disease prevention.

One problem for supporters of this argument is lack of the right kind of hard evidence. We have a wealth of epidemiological data linking detary factors to health profiles/disease risks and a great deal of information on mechanism: how food factors interact with our biochemistry. But almost all intervention studies with micronutrients, with the notable exception of the omega 3 fatty acids, have so far produced conflicting or negative results. In other words, our science appears to have no predictive value. Does the invalidate the science? Or are we simply asking the wrong questions?

Based on pharmaceutical thinking, most intervention studies have attempted to measure the impact of a single micronutrient on the incidence of disease. The classical approach says that if you give a compound formula to test subjects and obtain positive results, you cannot know which ingredient is exerting the benefit, so you must test each ingredient individually. But in the field of nutrition, this does not work. Each intervention on its own will hardly make enough difference to be measured. The best therapeutic response must therefore combine micro nutrients to normalise our internal physiology. So, do we need to analyse each individual's nutritional status and then tailor a formula specifically for him or her? While we do not have the resources to analyse millions of individual cases, there is no need to do so. Thi vast majority of people are consuming suboptimal amounts of most micronutrients and most of the micronutrients concerned are very safe. Accordingly, a comprehensive and universal programme of micronutrient support is probably the most cost- effectiv< and safest way of improving the general health of the nation.

162. Tailoring micronutrient-based treatment plans to suit individual deficiency profiles is not necessary because
    (a) it is very likely to give inconsistent or negative results
    (b) it is a classic pharmaceutical approach not suited to micronutrients
    (c) most people are consuming suboptimal amounts of safe – to – consume micronutrients
    (d) it is not cost effective to do so

163. The author recommends micronutrient-repletion for large-scale treatment of chronic degenerative diseases because
    (a) it is relatively easy to manage
    (b) micronutrient deficiency is the cause of these diseases
    (c) it can overcome genetic risk factors
    (d) it can compensate for other lifestyle factors

164. Why is a large number of apparently healthy people deemed pre – ill?
   (a) They may have chronic degenerative diseases
   (b) They do not know their own genetic risk factors which predispose them to diseases
   (c) They suffer from Type B – malnutrition
   (d) There is lengthy latency period associated with chronically degenerative diseases

165. Type B – malnutrition is a serious concern is developed countries because
   (a) developing countries mainly suffer from Type A – malnutrition
   (b) it is a major contributor to illness and death
   (c) pharmaceutical companies are not producing drugs to treat this condition
   (d) national surveys on malnutrition do not include newer micronutrient groups

PASSAGE 43

The viability of the multinational corporate system depends upon the degree to which people will tolerate the unevenness it creates. It is well to remember that the 'New Imperialism' which began after 1870 in a spirit of Capitalism Triumphant, soon became seriously troubled and after 1914 was characterised by war, depression, breakdown of the international economic system and war again, rather than Free Trade, Pax Briannica and Material Improvement. A major reason was Britain's inability to cope with the by-products of its own rapid accumulation of capital; i.e. a class-conscious labour force at home; a middle class in the hinterland and rival centres of capital on the Continent arid in America. Britain's policy tended to be atavistic and defensive rather than progressive – more concerned with warding off new threats than creating new areas of expansion. Ironically, Edwardian England revived the paraphernalia of the landed aristocracy it had just destroyed. Instead of embarking on a 'big push' to develop the vast hinterland of the Empire, colonial administrators often adopted policies to arrest the development of either a native capitalist class or a native proletariat which could overthrow them.

As time went on, the centre had to devote an increasing share of government activity to military and other unproductive expenditures: they had to rely ca alliances with an inefficient class of landlords, officials and soldiers in the hinterland to maintain stability at the cost of development. A great part of the surplus extracted from the population was thus wasted locally. The New Mercantilism (as the Multinational Corporate System of special alliances and privileges aid and tariff concessions is sometimes called) faces similar problems of internal and external division. The centre is troubled; excluded groups revolt and even some of the affluent are dissatisfied with the roles. Nationalistic rivalry between major capitalist countries remains an important divisive factor. Finally, there is the threat presented by the middle classes and the excluded groups of the underdeveloped countries.

The national middle classes in the underdeveloped countries came to power when the centre weakened but could not, through their policy of import substitution manufacturing, establish a viable basis for sustained growth. They now face a foreign exchange crisis and an unemployment (or population) crisis-they first indicating their inability to function in the international economy and the second indicating their alienation from the people they are supposed to lead. In the immediate future, these national middle classes will gain a new lease of life as they take advantage of the spaces created by the rivalry between American and non – American and non – American oligopolists striving to establish global market positions. The native capitalists will again become the champions of national independence as they bargain with multinational corporations. But the conflict at this level is more apparent than real, for in the end the fervent nationalism of the middle class asks only for promotion within the corporate structure and not for a break with that structure. In the last analysis, their power derives from the metropolis and they cannot easily afford to challenge the international system. They do not command the loyalty of their own population and cannot really compete with the large, powerful, aggregate capitals from the centre. They are prisoners of the taste patterns and consumption standards set at the centre.

The main threat comes from the excluded groups. It is not unusual in underdeveloped countries for the top 5 per cent to obtain between 30 and 40 per cent of the total national income and for top one – third to obtain anywhere from 60 to 70 per cent. At most, one – third of the population can be said to benefit in some sense

from the dualistic growth that characterises development in. the hinterland. The remaining two – thirds, who together get only one – third of the income, are outsiders, not because they do not contribute to the economy, but because they do not share in the benefits. They provide a source of cheap labour which helps keep exports to the developed world at a low price and which has financed the urban-biased growth of recent years. In fact, it is difficult to see how the system in most underdeveloped countries could survive without cheap labour since removing it (e.g. diverting it to public works projects as is done in socialist countries) would raise consumption costs to capitalists and professional elites.

166. According to the author, the British policy during the 'New Imperialism' period tended to be defensive because
    (a) it was unable to deal with the fallouts of a sharp increase in capital
    (b) its cumulative capital had undesirable side – effects
    (c) its policies favoured developing the vast hinterland
    (d) it prevented the growth of a set – up which could have been capitalistic in nature

167. In the sentence, "they are prisoners of the taste patterns and consumption standards set at the centre." (fourth paragraph), what is the meaning of 'centre'?
    (a) National government (b) Native capitalists
    (c) New capitalists (d) None of these

168. The author is in a position to draw parallels between New Imperialism and New Mercantilism because
    (a) both originated in the developed Western capitalist countries
    (b) new Mercantilism was a logical sequel to New Imperialism
    (c) they create the same set of outputs – a labour force, middle classes and rival centres of capital
    (d) both have comparable uneven and divisive effects

169. Under New Mercantilism, the fervent nationalism of the native middle classes does not create conflict with the multinational corporations because they (the middle classes)
    (a) negotiate with the multinational corporations
    (b) are dependent on the international system for their continued prosperity
    (c) are not in a position to challenge the status quo
    (d) do not enjoy popular support

Directions (Q. Nos. 170-194) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 44

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 on 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-eminently 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 Hindu 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's 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.

170. From the passage, which of the following combinations can be inferred to be correct?
    (a) Hindu temple – power of nature (b) Parthenon – simplicity
    (c) Egyptian temple – mysticism (d) Greek temple – symbolism

171. 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

172. 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 unhuman forces
    (c) Temples celebrate man's victory over nature
    (d) Man is inconsequential before the tremendous force of nature

173. 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

174. "The Greeks flung a challenge to nature in the fullness of their joyous strength." Which of the following best captures the challenge that is being referred to?
(a) To build a movement 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

PASSAGE 45

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 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 level 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 dominate party system, which characterised 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 long-term 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 reorganistaion 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 multi-party 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 1980s, 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 neighbour, 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 MIAs 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'.

175. The central theme of the passage can be best summarised as
    (a) our grassroots development at the panchayat level is now driven by the 'foreign and syndrome'
    (b) panchayati raj is firmly entrenched at the lower level of our federal system of governance
    (c) a 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

176. 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

177. 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 of pass any more laws?

178. Which of the following most closely describes the 'fatal flaw' that the passage refers to?
    (a) The ways in which the democratic multi-party 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

179. 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

PASSAGE 46

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: coliegest 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 neighbourhood 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 unrecognisable 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 neighbourhood 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 fout 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 creme 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 cultural 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 middle – class 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 outmanoeuvred 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 socialise 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.

180. 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 opp orthodoxy'

181. 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

182. 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

183. 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

184. According to the passage, the patterns of socialisation 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

PASSAGE 47

The invention of the turbine by Frank Whittle in England and Hans von Ohain in Germany in 1939 signalled the beginning of jet transport. Although, the French engineer Lorin had visualised the concept of jet propulsion more than 25 years earlier, it took improved materials and the genius of Whittle and von Ohanin the recognise the advantages that a gas turbine offered over a piston engine, including speeds in excess of 350 miles per hour. The progress from the first flights of liquid propellant rocket and jet – propelled aircraft in 1939 to the first faster – than – sound (supersonic) manned airplane (the Bell X – I) in 1947 happened in less than a decade. This them led very rapidly to a series of supersonic fighters and bombers, the first of which became operational in the 1950s. World War II technology foundations and emerging Cold War imperatives then led us into space with the launch of Sputnik in 1957 and the placing of the first man on the moon only 12 years later-a mere 24 years after the end of World War II. Now a hypersonic flight can take you anywhere in the planet in less than four hours. British Royal Air Force and Royal Navy and the air forces of several other countries are going to use a single – engine cousin to the F/ A – 22 called the F – 35 joint Strike Fighter. These planes exhibit stealthy angles and coatings that make it difficult for radar to detect them, among aviation's most cutting – edge advances in design. The V – 22, known as tilt – rotor, part helicopter, part airplane, takes of vertically; then tilts its engine forward for winged flight. It provides speed, three times the payload, five times the range of the helicopters it's meant to replace. The new fighter, F/A – 22 Raptor, with more than a million parts, shows a perfect amalgamation of stealth, speed, avionics and agility.

It seems conventional forms, like the Predator and Global Hawk are passe, the stealthier Unmanned Aerial Vehicles (UAVs) are in. They are shaped like kites, bats and boomerang, all but invisible to the enemy radar and able to remain over hostile territory without any fear of getting grilled if shot down. Will the UAVs take away pilots' jobs permanently? Can a computer – operated machine take a smarter and faster decision in a war – like situation? The new free – flight concept will probably supplement the existing air traffic control system by computers on each plane to map the altitude, route, weather and other planes and a decade from now, there will be no use of radar any more.

How much bigger can the airplanes get? In the 50s they got speed, in the '80s they became stealthy. Now, they are getting smarter thanks to computer automation. The change is quite huge: from the four – seater to the A 380 airplane. It seems we are now trading speed for size as we build a new Super – jumbo jet, the 555 seater A 380, which will fly at almost the same speed of the Boeing 707 introduced half a century ago, but with an improved capacity; range, greater fuel economy. A few years down the line will come the truly larger model, to be known as 747X. In the beginning of 2005, the A380, the world's first fully double – decked super – jumbo passenger jet, weighing 1.2 million pounds, may carry a load of about 840 passengers.

Barring the early phase, civil aviation has always lagged behind the military technologies (of jet engines, lightweight composite materials etc.). There are two fundamental factors behind the decline in commercial aeronautics in comparison to military aeronautics. There is no collective vision of our future such as the one that drove us in the past. There is also a need for a more aggressive pool or airplane design talents to maintain an industry that continues to find a multibillion dollar-a-year market for its product. Can the history of aviation technology tell us something about the future of aeronautics? Have we reached a final state in our evolution to a mature technology in aeronautics? Are the challenges of coming out with the 'better, cheaper, faster' designs somehow inferior to those that are suited for 'faster, higher, further' ? Safety should improve greatly as a result of the forthcoming improvements in airframes, engines and avionics. Sixty years from now, aircraft will recover on their own if the pilot loses control. Satellites are the key not only to GPS (Global Positioning System) navigation but also to in-communications, uplinked weather and even inflight e – mail. Although, there is some debate about what type of engines will power future airplanes – lightweight turbines, turbocharged diesels or both-there is little debate about how these power plants will be controlled. Pilots of the future can look forward to more and better on-board safety equipment.

185. According to the paragraph of the passage, which of the following statements is not false?
    (a) Frank Whittle and Hans von Ohain were the first to conceive of jet propulsion
    (b) Supersonic fighter planes were first used in the Second World War
    (c) No man had travelled faster than sound until the 1950s
    (d) The exploitation of jet propulsion for supersonic aviation has been remarkably fast

186. What is the fourth paragraph of the passage, starting, "How much bigger....." about?
    (a) Stealth, speed, avionics and agility of new aircraft
    (b) The way aircraft size has been growing
    (c) Use of computer automation in aircraft
    (d) Super – jumbo jets that can take more than 500 passengers

187. What is most noteworthy difference between V – 22 and a standard airplane?
    (a) It can take off vertically (b) It has winged flight
    (c) It has excellent payload (d) Its range is very high

188. Why might radars not be used a decade from now?
    (a) Stealth technology will advance so much that it is. pointless to use radar to detect aircraft
    (b) UAVs can remain over hostile territory without any danger fo being detected
    (c) Computers on board may enable aircraft to manage safe navigation on their own
    (d) It is not feasible to increase the range of radars

189. According to the author, commercial aeronautics, in contrast to military aeronautics, has declined because, among other things,
    (a) speed and technology barriers are more easily overcome in military aeronautics
    (b) the collective vision of the past continues to drive civil and commercial aeronautics
    (c) though the industry has a huge market, it has not attracted the right kind of aircraft designers
    (d) there is a shortage of materials, like light weight composites, used in commercial aeronautics

PASSAGE 48

Pure love of learning, of course, was a less compelling motive for those who became educated for careers other than teaching. Students of law in particular had a reputation for being materialistic careerists in an age when law was becoming known as "the lucrative science" and its successful practice the best means for rapid advancement in the government of both church and state. 'Medicine too had its profit – making attractions. Those who did not go on to law or medicine could, if they had been well trained in the arts, gain positions at royal courts or rise in the clergy. Eloquent testimony to the profit motive behind much of 12th century education was the lament of a student of Abelard around 1150 that "Christians educate their sons ... for gain, in

order that the one brother, if he be a clerk, may help his father and mother and his other brothers, saying that a clerk will have no heir and whatever he has will be ours and the other brothers. With the opening of positions in law, government and the church, education became a means for advancement not only in income but also in status most who were educated were wealthy; but in the 12th century; more often than before. Many were not and were to rise through the ranks by means of their education. The most familiar examples are Thomas Becket, who rose from a humble background to become chancellor of England and then archbishop of Canterbury and John of Salisbury; who was born a "but because of his reputation for learning died as bishop of Chartres. The instances of Becket and John of Slisbury bring us to the most difficult question concerning twelfth – century education: To what degree was it still a clerical preserve?

Despite the fact that throughout the twelfth century the clergy had a monopoly of instruction, one of the outstanding medievalists of our day; RW Southern, refers with good reason to the institutions staffed by the clergy as secular schools. How can we make sense out of the paradox that 12th century schools were clerical and vet 'secular'?

Let us look at the clerical side first. Not only were all 12th century teachers except professionals and craftsmen in church orders, but in Northern Europe students in schools had clerical status and looked like priests. Not that all really were priests, but by virtue of being students all were awarded the legal privileges accorded to the clergy. Furthermore, the large majority of 12th century students, outside of the possible exception of Italy; if not already priests became so after their studies were finished. For these reasons, the term 'cleric' was often used to denote a man who was literate and the term layman' one who was illiterate. The English word for cleric, clerk, continued for a long time to be a synonym for student or for a man who could write, while the French word clerc even today has the connotation of intellectual.

Despite all this, 12th century education was taking on many secular qualities in its environment goals and curriculum. Student life obviously became more secular when it moved out from the monasteries into bustling towns. Most students wandered from town to town in search not only of good masters, but also of worldly excitement and as the 12th century progressed they found the best of each in Paris. More important than environment was the fact that most students, even though they entered the clergy; had secular goals. Theology was recognised as the queen of the sciences, but very few very few went on to it. Instead they used their study of the liberal arts as a preparation for law, medicine, government service or advancement in the ecclesiastical hierarchy.

This being so, the curriculum of the liberal arts became more sophisticated and more divorced from religion. Teaching was still almost exclusively in Latin and the first book most often read was the Psalter, but further education was on long similar to that of a choir school. In particular, the discipline of rhetoric was transformed from a linguistic study into instruction in how to compose letters and documents; there was a new stress on logic and in all liberal arts and philosophy texts more advanced than those known in the early Middle Ages were introduced.

Along with the rise of logic came the translation of Greek and Arabic philosophical and scientific works. Most important was the translation of almost all the writings of Aristotle, as well as his sophisticated Arabic commentators, which helped to bring about an intellectual revolution based on Greek rationalism. On a more prosaic level, contact with Arabs resulted in the introduction in the 12th century of the Arabic numeral system and the concept of zero. Though most westerners first resisted this and made crude jokes about the zero as an ambitious number "that counts for nothing and yet wants to be counted," the system steadily made its inroads first in Italy and then throughout Europe, thereby vastly simplifying the arts of computation and record keeping.

190. According to the passage, what led to the secularisation of the curriculum of the liberal arts in the 12th century?
    (a) It was divorced from religion and its influences
    (b) Students used it mainly as a base for studying law and medicine
    (c) Teaching could no longer be conducted exclusively in Latin
    (d) Arabic was introduced into the curriculum

191. According to the author, in the 12th century, individuals were motivated to get higher education because it
    (a) was a means for material advancement and higher status

(b) gave people with wealth an opportunity to learn
(c) offered a coveted place for those with a love of learning
(d) directly added to the income levels of people

192. According to the passage, 12th century schools were clerical and yet secular because
(a) many teachers were craftsmen and professionals who did not form part of the church
(b) while the students had the legal privileges accorded to the clergy and looked like priests, not all were really priests
(c) the term 'cleric' denoted *a* literate individual rather than a strict association with the church
(d) though the clergy had a monopoly in education, objectives and curriculum in the schools were becoming secular

193. What does the sentence "Christians educate their sons ... will be ours and the other brothers" imply?
(a) The Christian family was a close-knit unit in the 12th century
(b) Christians educated their sons not so much for the love of learning as for material gain
(c) Christians believed very strongly in educating their sons in the Church
(d) The relationship between Christian parents and their sons was explotative in the 12th century

194. According to the passage, which of the following is the most noteworthy trend in education in twelfth century Europe?
(a) Secularisation
(b) Flowering of theology as the queen of the sciences
(c) Wealthy people increasingly turning to education
(d) Rise of the clergy's influence on the curriculum

Directions (Q. Nos. 195-219) *Read the passage given below and answer the questions that follow based on the information given in the passage.*
PASSAGE 49
The production of histories of India has become very frequent in recent years and may well call for some explanation. Why so many and why this one is particular? The reason is a two fold one: changes in the Indian scene requiring a reinterpretation of the facts and changes in attitudes of historians about the essential elements of Indian history. These two considerations are in addition to the normal fact of fresh information, whether in the form of archaelogical discoveries throwing fresh light on an obscure period or culture or the revelations caused by "the opening of archives or the release of private papers. The changes in the Indian scene are too obvious to need emphasis. Only two generations ago British rule seemed to most Indian as well as British observers likely to extend into an indefinite future; now there is a teenage generation which knows nothing of it. Changes in the attitudes of historians have occurred everywhere, changes in attitudes to the content of the subject as well as to particular countries, but in India there have been some special features. Prior to the British, Indian historiographers were mostly Muslims, who relied, as in the case of Sayyid Ghulam Hussain, on their own reflection of events and on information from friends and men of affairs. Only a few like Abul Fazl had access to official papers. These were personal narrative of events varying in value with the nature of the writer. The early British writers were officials. In the 18th century, they were concerned with some aspect Company policy or like Robert Orme in his Military Transactions, gave a straight narrative in what was essentially a continuation of the Muslim tradition. In the early 19th century, the writers were still, with two notable exceptions, officials, but they were now engaged in chronicling, in varying moods of zest, pride and awe, the rise of the British power in India to supremacy. The two exceptions were James Mill, with his critical attitude to the Company and John Marchman, the Baptist missionary. But they, like the officials, were anglo – centric in their attitude, so that the history of modern India in their hands came to be the history of the rise of the British in India. The official school dominated the writing of Indian history until we get the first professional historian's approach, Ramsay Muir and PE Roberts in England and HH Dodwell in India. Then Indian historians trained in the English school joined in, of whom the most distinguished was Sir Jadunath Sarkar and the other notable

writers : Surendranath Sen, Dr Radhakumud Mukerji and professor Nilakanta Shastri. They, it may be said, restored India to Indian history, but their bias was mainly political. Finally have come the nationalists who range from those who can find nothing good or true in the British to sophisticated historical philosophers like KM Panikker.

Along with type of historians with their varying bias have gone changes in the attitude to the content of Indian history. Here Indian historians have been influenced both by their local situation and by changes of thought elsewhere. It is in this field that this work can claim some attention sine it seeks to break new ground or perhaps to deepen a freshly turned furrow in the field of Indian history. The early official historians were content with the glamour and drama of political history Plassey to the Mutiny, from Dupleix to the Sikhs. But when the raj was settled down, glamour departed from politics and they turned to the less glorious but more solid ground of administration. Not how India was conquered but how it was governed was the theme of this school of historians. It found its archpriest in HH Dodwell, its priestess in Dame Lilian Penson and its chief shrine in the Volume VI of the Cambridge History of India. Meanwhile in Britain other currents were moving which led historical study into the economic and social fields. RC Dutt entered the first of these currents with his Economic History of India to be followed more recently by the whole group of Indian economic historians. WE Moreland extended these studies to the Mughal period. Social history is now being increasingly studied and there is also of course a school of nationalist historians who see modern Indian history in terms of the rise and the fulfillment of the national movement. All these approaches have value, but all share in the quality of being compartmental. It is not enough to remove political history from its pedestal of being the only kind of history worth having if it is merely to put other types of history in its place. Too exclusive an attention to economic, social or administrative history can be as sterile and misleading as too much concentration on politics. A whole subject needs a whole treatment for understanding. A historian must dissect his subject into its elements and then fuse them together again into an integrated whole. The true history of a country must contain all the features just cited but must present them as parts of a single consistent theme.

195. Which of the following may be the closest in meaning to the statement "restored India to Indian history?"
    (a) Indian historians began writing Indian history.
    (b) Trained historians began writing Indian history.
    (c) Writing India – centric Indian history began.
    (d) Indian history began to be written in India.

196. Which of the following is the closest implication of the statement "to break new ground or perhaps to deepen a freshly turned furrow"?
    (a) Dig afresh or dig deeper
    (b) Start a new stream of thought or help establish a recently emerged perspective
    (c) Begin or conduct further work on existing archaeological sites to unearth new evidence
    (d) Begin writing a history free of any biases

197. Historian moved from writing political history to writing administrative history because
    (a) attitude of the historian changed (b) the 'Raj was settled down.
    (c) politics did not retain its past glamour. (d) administrative history was based on solid ground.

198. According to the outline which of the following is not among the attitude of Indian historian of Indian origin?
    (a) Writing story as personal narrative.
    (b) Writing history with political bias.
    (c) Writing non – political history due to take of glamour.
    (d) Writing history dissecting elements and intergrating them again.

199. In the table given below match the historian to the approaches taken by them.
    A. Administrative B. Political C. Narrative D. Economic
    E. Robert Orme F. HH Dodwell G. Radhakumud Mukherji

H. RC Dutt

(a) A-F, B-G, C-E, D-H (b) A-G, B-F, C-E, D-H

(c) A-E, B-F.C-G, D-H (d) A-F, B-H, C-E, D-G

PASSAGE 50

There are a seemingly endless variety of laws, restriction, customs and traditions that effect the practice of abortion around the world. Globally; abortion is probably the single most controversial issue in the whole area of women's rights and family matters. It is an issue that inflames women's right groups, religious institutions and the self-proclaimed 'guardians' of public morality. The growing world did a belief is that the right to control one's fertility is a basic human right. This has resulted in a worldwide trend towards liberalization of abortion laws. 40 percent of the world's population lives in countries where induced abortion is permitted on request. An additional *25 percent live in countries* where it is allowed if the women's life would be endangered if she went to full term with her pregnancy. The estimate is that between 26 and 31 million legal abortions were performed in 1987. However, there were also between 10 and 22 million illegal abortions performed in that year.

Feminists have viewed the patriarchal control of women's bodies as one of the prime issues facing the contemporary women's movement. They observe that the definition and control of women's reproductive freedom have always been the province of men. Patriarchal religion, as manifest in Islamic fundamentalism, traditionlist Hindu practice orthodox Judaism and Roman Catholicism has been an important historical contributory factor for this and continues to be an important presence in contemporary societies. In recent times, governments, usually controlled by men, have 'given' women the right to contraceptive use and abortion access when their countries were perceived to have an overpopulation problem. When these countries are perceived to be underpopulated, that right has been absent. Until the 19th century; a woman's rights to an abortion followed English common law; it could only be legally challenged if there was a 'quickening', when the first movements of the foetus could be felt. In 1800, drugs to induce abortions were widely advertised in local newspapers. By 1900, abortion was banned in every state except to save the life of the mother. The change was strongly influenced by the medical profession, which focussed its campaign ostensibly on health and safety issues for pregnant women and the sanctity of life. Its position was also means of control of non-licensed medical practitioners such as midwives and women healers who practiced abortion.

The anti-abortion campaign was also influenced by political considerations. The large influx of eastern and southern European immigrants with their large families was seen as threat to the population balance of the future United States. Middle and Upper-class Protestants were advocates of abortion as a form of birth control. By supporting abortion prohibitions the hope was that these Americans would have more children and thus prevent the tide of immigrant babies from overwhelming the demographic characteristics of Protestant America. The anti-abortion legislative position remained in effect in the United States through the first sixty-five years of the 20th century. In the early 1960s, even when it was widely known that the drug thalidomide taken during pregnancy to alleviate anxiety was shown to contribute to the formation of deformed 'flipper-like' hands or legs of children, abortion was illegal in the United States. A second health tragedy was the severe outbreak of rubella during the same time period, which also resulted in major birth defects. These tragedies combined with a change of attitude towards a woman's right to privacy led a number of states to pass abortion-permiting legislation. On one side of the controversy are those who call themselves 'pro-life'. They view foetus as a human life rather than as an unformed complex of cells; therefore they hold to the belief that abortion is essentially murder of an unborn child. These groups cite both legal and religious reasons for their opposition to abortion. Pro-lifers point to the rise in legalised abortion figures and see this as morally intolerable. On the other side of the issue are those who call themselves 'pro-choice'. They believe that woman, not legislators or judges, should have the right to decide whether and under what circumstances they will bear children. Pro-choicers are of the opinion that laws will not prevent women from having abortions and cite the horror stories of the past when many women died at the hands of 'backroom' abortionists and in desperate attempts to self – abort. They also observe that legalised abortion is especially important for rape victims and incest victims who became pregnant. They stress physical and mental health reasons why women should not have unwanted children.

To get a better understanding of the current abortion controversy; let us examine a very important work by Kristin Luker titled ABORTION AND THE POLITICS OF MOTHERHOOD. Luker argues that female pro-choice and pro-life activists hold different world views regarding gender, sex and the meaning of parenthood. Moral positions on abortions are seen to be tied intimately to views on -sexual behaviour, the care of children, family life, technology and the importance of the individual. Luker identifies 'pro-choice' women as educated, affluent and liberal. Their contrasting counterparts, 'pro-life' women, support traditional concepts of women as wives and mothers. It would be instructive to sketch out the differences in the world views of these two sets of women. Luker examines California with its liberalised abortion law, as a case history. Public documents and newspaper accounts over a twenty-year period were analysed and over 200 interviews were held with both pro-life and pro-choice activists.

Luker found that pro-life and pro-choice activists have intrinsically different views with respect to gender. Prolife women have a notion of public and private life. The proper place for men is in the public sphere of work; for women, it is the private sphere of the home. Men benefit thorough the nurturance of women; women benefit through the protection of men. Children are seen to be the ultimate beneficiaries of this arrangement by having the mother as a full-time loving parent and by

having clear role models. Pro-choice advocates reject the view of separate spheres. They object to the notion of the home being the 'women's sphere'. Women's reproductive and family roles are seen as potential barriers to full equality. Motherhood is seen as a voluntary, not a mandatory or 'natural' role.

In summarizing her findings, Luker believes that women become activists in either of the two movements as the end result of lives that center around different conceptualisations of motherhood. Their beliefs and values are rooted to the concrete circumstances of their lives, their educations, incomes, occupations and the different marital and family choices that they have made. They represent two different world views of women's roles in contemporary society and as such the abortion issues-represents the battleground for the justification of their respective views.

200. According to your understanding of the author's arguments which countries are more likely to allow abortion?
   (a) India and China
   (b) Australia and Mongolia
   (c) Cannot be inferred from the passage
   (d) Both (a) and (b)

201. Which amongst these was NOT a reason for banning of abortions by 1900?
   (a) Medical professional stressing the health and safety of women
   (b) Influx of eastern and southern European immigrants
   (c) Control of unlicensed medical practitioners
   (d) A tradition of matriarchal control

202. A pro – life woman would advocate abortion if
   (a) the mother of an unborn child is suicidal
   (b) bearing a child conflicts with a woman's career prospects
   (c) the mother becomes pregnant accidentally.
   (d) None of the above

203. Pro – choice women object to the notion of the home being the 'women's sphere' because they believe
   (a) that the home is a 'joint sphere' shared between men and women
   (b) that reproductions is a matter of choice for women
   (c) that men and women are equal
   (d) Both (b) and (c)

204. Two health tragedies affecting US Society in the 1960s led to
   (a) a change in attitude to women's right to privacy
   (b) retaining the anti-abortion laws with some exceptions
   (c) scrapping to anti-abortion laws

(d) strengthening of the pro-life lobby

205. Historically, the pro-choice movement has got support from, among others
(a) major patriarchal religions (b) countries with low population density
(c) medical profession (d) None of the above

PASSAGE 51

If translated into English, most of the ways economists talk among themselves would sound plausible enough to poets, journalists, businessmen and other thoughtful though non-economical folk. Like serious talk any where among boat designers and baseball fans, say-the talk is hard to follow when one has not made a habit of listening to it for a while. The culture of the conversation makes the words arcane. But the people in the unfamiliar conversation are not favourite Martians. Underneath it (the economist's phrase) conversational habits are similar. Economics uses mathematical models and statistical tests and market arguments, all of which look alien to the literary eye. But looked at closely they are not so alien. They may be seen as figures of speech-metaphors, analogies and appeals to authority. Figures of speech are not mere frills. They think for us. Someone who thinks of market as an 'invisible hand' and the organization of work as a 'production function' and its coefficients as being 'significant' as an economist does, is giving the language a lot of responsibility. It seems a good idea to look hard at his language. If the economic conversation were found to depend a lot on its verbal forms, this would not mean that economics would be not a science or just a matter of opinion or some sort of confidence game. Good poets, though not scientists, are serious thinkers about symbols; good historians, though not scientists, are serious thinkers about data. Good scientists also use language. What is more, (though it remains to be shown) they use the cunning of language, without particularly meaning to. The language used is a social object and using language is a social act. It requires cunning (or, if you prefer, consideration) attention to the other minds present when one speaks. The paying of attention to one's audience is called 'rhetoric', a word that I later exercise hard. One uses rhetoric, of course, to warn of a fire in a theatre or to arouse the xenophobia of the electorate. This sort of yelling is the vulgar meaning of the word, like the president's 'heated rhetoric' in a press conference of the 'mere rhetoric' to which our enemies stoop. Since the Greek flame was lit, though, the word has been used also in a broader and more amiable sense, to mean the study of all the ways of accomplishing things with language: inciting a mob to lynch the accused, to be sure, but also persuading readers of a novel that its characters breathe or bringing scholars to accept the better argument and reject the worse.

The question is whether the scholar-who usually fancies himself an announcer of 'result' or a starter of conclusions, free of rhetoric-speaks rhetorically. Does he try to persuade? It would seem so. Language, I just said, is not a solitary accomplishment. The scholar doesn't speak into the void or to himself. He speaks to a community of voices. He desires to be heeded, praised, published, imitated honoured, en – Nobeled. These are the desires. The devices of language are the means. Rhetoric is the proportioning of means to desires in speech. Rhetoric is an economics of language, the study of how scarce means are allocated the insatiable desires of people to be heard. It seems on the face of it a reasonable hypothesis that economists are like other people in being talkers, who desire listeners. Why they go to the library or the laboratory as much as when they go to the office on the polls. The purpose here is to see if this is true and to see if it is useful: to study the rhetoric of economic scholarship.

The subject is scholarship. It is not the economy or the adequacy of economic theory as a description of the economy or even mainly the economist's role in the economy. The subject is the conversation economists have among themselves, for purposes of persuading each other that the interest elasticity of demand for investment is zero or that the money supply is controlled by the Federal Reserve.

Unfortunately, though the conclusion are of more than academic interest. The conversations of classicists or of astronomers rarely affect the lives of other people. Those of economists do so on a large scale. A well-known joke describes a May Day parade through Red Square with the usual mass of soldiers, guided missiles, rocket launchers. At last come rank upon rank of people in gray, business suits. A bystander asks, "Who are those? "Aha" comes the reply, "those are economists" you have no idea what damage they can do!" Their conversations do it.

206. According to the passage, which of the following is the best set of reasons for which one needs to 'look hard' at an economist's language?
A. Economists accomplish a great deal through their language.
B. Economics is an opinion-based subject.
C. Economics has a great impact other's lives.
D. Economics is damaging.
(a) Both A and B (b) Both C and D (c) Both A and C (d) Both B and D

207. In the light of the definition of rhetoric given in the passage, which of the following will have the least element of rhetoric?
(a) An election speech. (b) An advertisement jingle
(c) Dialogues in a play. (d) Commands given by army officers.

208. As used in the passage, which of the following is the closest meaning to the statement, "The culture of the conversation makes the words arcane"?
(a) Economists belong to a different culture.
(b) Only mathematicians can understand economists
(c) Economists tend to use terms unfamiliar to the lay person, but depend on familiar linguistic forms.
(d) Economists use similes and adjectives in their analysis.

209. As used in the passage, which of the following is the closest alternative to the word 'arcane'?
(a) Mysterious (b) Secret (c) Covert (d) Perfidious

210. Based on your understanding of the passage, which of the following conclusions would you agree with
(a) the geocentric and the heliocentric views of the solar system are equally tenable.
(b) the heliocentric view is superior because of better rhetoric.
(c) both views use rhetoric to persuade.
(d) scientists should not use rhetoric.

PASSAGE 52

The conceptions of life and the world which we call 'philosophical' are a product of two factors : one inherited, religious and ethical conceptions; the other, the sort of investigation which may be called 'scientific', using this word in this broadest sense. Individual philosophers have differed widely in regard to the proportions in which these two factors entered into their systems, but it is the presence of both in some degree that characterises philosophy. 'Philosophy' is a word which has been used in many ways, some wider, some narrower. I propose to use it in a very wide sense, which I will now try to explain.

Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge-so I should contend-belongs to science; all dogma as to what surpass definite knowledge to theology. But between theology and science their is a 'No man's Land' exposed to attack from both sides; this 'No Man's Land' is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter and if so, what is mind and what is matter? Is mind subject matter or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature or do we believe in them only because; of our innate love of order? Is man what he seems to the astronomer, a tiny lump of carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base or are all ways of living merely futile? If there is a way of living that is nobie, in what does it consist and how shall we achieve it? Must the good be eternal in order to deserve to be valued or is it worth seeking even if the universe is inexorably moving towards death? Is

there such a thing as wisdom or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory.

Theologies have professed to given answers, all to definite; but their definiteness causes modern minds to view them with suspicion. The studying of these questions, if not the answering of them, is the business of philosophy.

Why, then, you may ask, waste time on such insoluble problems ? To this one may answer as a historian or *as* an individual facing the terror of cosmic loneliness. The answer of the historian, in so far as I am capable of giving it, will appear in the course of this work. Ever since men became capable of free speculation, their actions in innumerable important respects, have depended upon their theorise as to the world and human life, as to what is good and what is evil. This is as true in the present day at any former time. To understand an age or a nation we must understand its philosophy and to understand its philosophy we must ourselves be in some degree philosophers. There is here a reciprocal causation: the circumstances of men's lives do much to determine their philosophy, but, conversely, their philosophy does much to determine their circumstances.

There is also, however, a more personal answer. Science tells us what we can know, but what we can know is little and if we forget how much we cannot know we may become insensitive to many things of very great importance. Theology, on the other hand, induces a dogmatic belief that we have knowledge, where in fact we have ignorance and by doing so generated a kind of imperinent isolence towards the universe. Uncertainty, in the presence of vivid hopes and fears, is painful, but must be endured if we wish to live without the support of comforting fair – tales. It is not good either to forget the questions that philosophy asks or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty and yet without being paralysed by hesitation, is perhaps the chief things that philosophy, in our age, can still do for those who study it.

211. The purpose of philosophy is to
(a) reduce uncertainty and chaos (b) help us to cope with uncertainty and ambiguity
(c) help us to find explanations for uncertainty (d) reduce the terror of cosmic loneliness

212. Based on this passage what can be concluded about the relation between philosophy and science?
(a) The two are antagonistic (b) The two are complimentary
(c) There is no relation between the two (d) Philosophy derives from science

213. From reading the passage, what can be concluded about the profession of the author? He is most likely NOT to be a
(a) Historian (b) Philosopher (c) Scientist (d) Theologian

214. According to the author, which of the following statements about the nature of the universe must be definitely true?
(a) The universe has unity. (b) The universe has a purpose.
(c) The universe is evolving towards a goal. (d) None of the above

PASSAGE 53

Cells are the ultimate multi-taskers: They can switch on genes and carry out their order, talk to each other, divide in two and much more, all at the same time. But they couldn't do any of these tricks without a power source to generate movement. The inside of a cell bustles with more traffic than Delhi roads and like all vehicles, the cell's moving parts need engines. Physicists and biologists have looked 'under the hood' of the cell and laid out the nuts and bolts of molecular engines. The ability of such engines to convert chemical energy into motion is the envy of the nano technology researchers looking for ways to power molecule-sized devices. Medical researchers also want to understand how these engines work. Because these molecules are essential for cell division, scientists hope to shut down the rampant growth of the cancer cells by deactivating certain motors. Improving motor-driven transpore in nerve cells may also be helpful for treating diseases such as Alzheimer's, Parkinson's or ALS, also known as Lou Gehrig's disease.

We wouldn't make it far in life without motor proteins. Our muscles wouldn't contract. We couldn't grow because the growth process requires cells to duplicate their machinery and pull the copies apart. And our genes would be silent without the sendees of messenger RNA, which carries genetic instructions over to the cell's protein -making factories. The movements that make these cellular activities possible occur along a complex network of threadlike fibers or polymers, along which bundles of molecules travel like trams. The engines that power the cell's freight are three families of proteins, called myosin, kinesin and dynein. For fuel, these proteins burn molecules, of ATP, which cells make when they breakdown the carbohydrates and fats from the foods we eat. The energy from burning ATP causes changes in the proteins' shape that allow them to have themselves alone; the polymer track. The results are impressive: In one second, these molecules can travel between 50 and 100 times their own diameter. If a car with 5-foot-wide engine were as efficient, it would travel 170 to 340 kmph.

Ronald Vale, a researcher at the Howard Hughes Medical Institute and the University of California at San Francisco and Ronald Milligan of the Scripps Research Institute have realised a long-awaited goal by re-constructing the process by which myosin and kinesin move, almost down to the atom. The dynein motor, on the other hand, is still poorly understood. Myosin molecules, best known for their role in muscle contraction, form chains that lie between filaments of another protein called actin. Each myosin molecule has a tiny head that pokes out from the chain like oars from a canoe. Just as rowers propel thi.-ir boat by stroking their oars through the water, the myosin molecules stick their heads into the action and hoist themselves forward along the filament. While myosin moves along in short strokes, its cousin kinesin walks steadily along a different type of filament called a microtubule. Instead of using a projecting head as a lever, kinesin walks on two 'legs'. Based on these differences, researchers used to think that myosin and kinesin were virtually unrelated. But newly discovered similarities in the motors' ATP-processing machinery now suggest that they share a common ancestor-molecule. At this point, scientists can only speculate as to what type of primitive cell-like structure ; this ancestor occupied as it learned to bum ATP and use the energy to change shape. We '11 never really know, because we can't dig up the remains of ancient proteins, but that was probably a big evolutionary leap, says Vale.

On a slightly larger scale, loner cells like sperm or infectious bacteria are prime movers that resolutely push their way through to other cells. As L Mahadevan, an Paul Matsudaira of the Massachusetts Institute of Technology explain, the engines in this case are springs or ratchets that are clusters of molecules, rather than single protein like myosin and kinesin. Researchers don't yet fully understand these engines' fueling process or the details of how they move, but the result is a force to be reckoned with. For example, one such engine is a spring like stall connecting a single-celled organism called a vorticellid to the leaf fragment it calls home. When exposed to calcium, the spring contracts, yanking the vorticellid down at speeds approaching 3 inches (8 centimetres) per second.

Springs like this coiled bundles of filaments that expand or contract in response to chemical cues. A wave of positively charged calcium ions, for example, neutralizes the negative charges that keep the filaments extended. Some sperm use springlike engines made of acting filaments to shoot out a barb that penetrates the layers that surround an egg. And certain viruses use a similar apparatus to shoot their DNA into the host's cell. Ratchets are also useful for moving whole cells, including some other sperms and pathogens. These engines are filaments that simply grow at one end, attracting chemical building blocks from nearby. Because the other end is anchored in place, the growing end pushes against any barrier that gets in its way.

Both springs and ratchets are made up of small units that each move just slightly, but collectively produce a powerful movement. Ultimately, Mahadevan and Matsudaira hope to better understand just how these particles create an effect that seems to be so much more than the sum of its parts. Might such an understanding provide inspiration for ways to power artificial nano-sized devices in the future? "The short answer is absolutely," says Mahadevan. "Biology has had a lot more time to evolve enormous richness in design for different organisms. Hopefully, studying these structures will not only improve our understanding of the biological world, it will also enable us to copy them, take apart their components and re-create them for other purposes."

215. According to the author, research on the power source of movement in cells can contribute to
    (a) Control over the movement of genes within human system.
    (b) The understanding of nano technology.

(c) Arresting the growth of cancer in a human being.
(d) The development of cures for a variety of diseases.

216. The author has used several analogies to illustrate his arguments in the article. Which of the following pairs of words are examples of the analogies used?
A. Cell activity and vehicular traffic B. Polymers and tram tracks
C. Genes and canoes D. Vorticellids and ratchets
(a) Both A and B (b) Both Band C (c) Both A and D (d) SBoth A and C

217. Read the five statements below: A, B, C, D and E. From the options given, select the one which includes a statement that is NOT representative of an argument presented in the passage.
A. Sperms use spring like engines made of actin filament.
B. Myosin and kinesin are unrelated.
C. Nano technology researchers look for ways to power molecule-sized devices.
D. Motor proteins help muscle contraction. E. The dynein motor is still poorly understood.
(a) A, B and C (b) C, D and E (c) A, D and E (d) A, C and D

218. Read the" four statements given below: A, B, C and D. From the options given, select the one which includes only statements(s) that are representative of arguments presented in the passage.
A. Protein motors help growth processes.
B. Improved transport in nerve cells will help arrest tuberculosis and cancer.
C. Cells, together, generate more than the sum of the power generated by them separately.
D. Vorticellid and the leaf fragment are connected by a calcium engine.
(a) A and B but not C (b) A and C but not D
(c) A and D but not B (d) C and D but not B

219. Read the four statements given below: A, B, C and D. From the options given, select the one which includes statements(s) that are (is) representative of arguments presented in the passage.
A. Myosin, kinesin and action are three types of proteins.
B. Growth processes involve a routine in a cell that duplicates their machinery and pulls the copies apart.
C. Myosin molecules can generate vibrations in muscles.
D. Ronald and Mahadevan are researchers at Massachusetts Institute of Technology.
(a) A and B but not C and D (b) B and C but not A
(c) B and D but not A and C (d) A, B and C but not D

Directions (Q. Nos. 220-249) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 54

In the modern scientific story, light was created not once but twice. The first time was in the Big Bang when the universe began its existence as a glowing, expanding, fireball which cooled off into darkness after a few million years. The second time was hundreds of millions of years later when the cold material condensed into dense nuggets under the influence of gravity and ignited to become the first stars.

Sir Martin Rees, Britain's astronomer royal, named the long interval between these two enlightenments the cosmic "Dark Age". The name describes not only the poorly lit conditions, but also the ignorance of astronomers about that period. Nobody knows exactly when the first stars formed or how they organised themselves into galaxies or even whether stars were the first luminous objects. They may have been preceded by quasars, which are mysterious, bright spots found at the centres of some galaxies.

Now two independent group of astronomers, one led by Robert Becker of the University of California, Davis and the other by George Djorgovski of the Caltech, claim to have peered far enough into space with their telescopes (and therefore backwards enough in time) to observe the closing days of the Dark Age.

The main problem that plagued previous efforts to study the Dark Age was not the lack of suitable telescopes but rather the lack of suitable things at which to point them. Because these events took place over 18 billion years ago, if astronomers are to have any hope of unravelling them they study objects that are atleast 13 billion light years away. The best prospects are quasars, because they are so bright and compact that they can be seen across vast stretches of space. The energy source that powers a quasar is unknown although it is suspected to be the intense gravity of a giant black hole. However at the distances required for the study of Dark Age, even quasars are extremely rare and faint.

Recently some members of Dr. Becker's steam announced their discovery of the four most distant quasars known. All the new quasars are terribly faint, a challenge that both teams overcame by peering at them through one of the twin Keck telescopes in Hawaii. These are the worlds's largest and can therefore collect the most light. The new work by Dr. Becker's team analysed the light from all four quasars. Three of them appeared to be similar to ordinary, less distant quasars. However, the fourth and most distant, unlike any other quasar ever seen, showed unmistakable signs of being shrouded in a fog of hydrogen gas. This gas is left over material from the Big Bang that did not condense into stars or quasars. It acts like fog because new born stars and quasars emit mainly ultraviolet light and hydrogen gas is opaque to ultraviolet. Seeing this fog had been the goal of would be Dark Age astronomers since 1965, when James Gunn and Bruce Peterson spelled out the technique for using quasars as backlighting becomes to observe the fog's ultraviolet shadow.

The fog prolonged the period of darkness until the heat from the first stars and quasars had the chance to ionise the hydrogen (breaking it into its constituent parts, protons and electrons). Ionised hydrogen is transparent to ultraviolet radiation, so at that moment the fog lifted and the universe became the well-lit place it is today. For this reason, the end of the Dark Age is called the "Epoch of Re-ionisation". Because the ultraviolet shadow is visible only in the most distant of the four quasars, Dr. Becker's team concluded that the fog had dissipated completely by the time the universe was about 900 million years old and one-seventh of its current size.

220. In the passage, the Dark Age refers to
    (a) the period when the universe became cold after the Big Bang.
    (b) a period about which astronomers know very little.
    (c) the medieval period when cultural activity seemed to have come to an end.
    (d) the time that the universe took to heat up after the Big Bang.

221. Astronomers find it difficult to study the Dark Age because
    (a) suitable telescopes are few.
    (b) the associated events took place aeons ago.
    (c) the energy source that powers a quasar is unknown.
    (d) their best chance is to study quasars, which are faint objects to begin with.

222. The four distant quasars discovered recently
    (a) could only be seen with the help of large telescopes.
    (b) appear to be similar to other ordinary quasars.
    (c) appear to be shrouded in a fog of hydrogen gas.
    (d) have been sought to be discovered by Dark Age astronomers since 1965.

223. The fog of hydrogen gas seen through the telescopes
    (a) is transparent to hydrogen radiation from stars and quasars in all states.
    (b) was lifted after heat from stars and quasars ionised it.
    (c) is material which eventually became stars and quasars.
    (d) is broken into constituent elements when stars and quasars are formed.

PASSAGE 55

Democracy rests on a tension between two different principles. There is on the one hand the principle of equality before the law or, more generally of equality and on the other what may be described as the leadership principle. The first gives priority to rules and the second to persons. No matter how skillfully we contrive our

schemes, there is a point beyond which the one principle cannot be promoted without some sacrifice of the other. Alexis de Toequeville, the great nineteenth century writer on democracy maintained that the age of democracy whose birth he was witnessing, would also be the age of mediocrity: in saying this he was thinking primarily of a regime of equality governed by impersonal rules. Despite his strong attachment to democracy, he took great pains to point out what he believed to be its negative side: a dead level plane of achievement in practically every sphere of life. The age of democracy would in his view be an unheroic age; there would not be room in it for either heroes or hero-worshippers. But modern democracies have not been able to do without heroes: this too was foreseen with much misgiving by Toequeville. Toequeville viewed this with misgiving because he believed rightly or wrongly that unlike in aristocratic societies there was no proper place in a democracy for heroes and hence, when they arose they would sooner or later turn into despots. Whether they require heroes or not, democracies certainly require leaders and in the contemporary age breed them in great profusion; the problem is to know what to do with them. In a world preoccupied with scientific rationality, the advantages of a system based on an impersonal rule of law should be a recommendation with everybody. There is something orderly and predictable about such a system. When life is lived mainly-in small, self-contained communities, men are able to take finer personal distinctions into account in dealing with their fellow men. They are unable to do this in a large and amorphous society and organised living would be impossible here without a system of impersonal rules. Above all such a system guarantees a kind of equality to the extent that everybody no matter in what station of life is bound by the same explicit often written rules and nobody is above them.

But a system governed solely by impersonal rules can at best ensure order and stability; it cannot create any shining vision of a future in which mere formal equality will be replaced by real equality an fellowship. A world governed by impersonal rules cannot easily change itself or when it does, the change is so gradual as to make the basic and fundamental feature of society appear unchanged. For any kind of basic or fundamental change a push is needed from within a kind of individual initiative which will create new rules, new terms and conditions of life.

The issue of leadership thus acquires crucial significance in the context of change. (If the modern age is preoccupied with scientific rationality, it is no less preoccupied with change. To accept what exists on its own terms is traditional, not modern and it may be all very well to appreciate tradition in music, dance and drama, but for society as a whole the choice has already been made in favour of modernisation and developement. Moreover, in some countries the gap between ideal and *reality* has become so great that the argument for development and change is now irresistible. In these countries no argument for development has greater appeal or urgency than the one which shows development to be the condition for the mitigation, if not the elimination of inequality. There is something contradictory about the very presence of large inequalities in a society which professes to be democratic. It does not take people too long to realise that democracy by itself can guarantee only formal equality; beyond this, it can only whet people's appetite for real or substantive equality. From this arises their continued pre-occupation with plans and schemes that will help to bridge the gap between the ideal of equality and the reality which is so contrary to it.

When pre-existing rules give no clear directions of change, leadership comes into its own. Every democracy invests its leadership with a measure of charisma and expects from it a corresponding measure of energy and vitality. Now, the greater the urge for change in a society the stronger the appeal of a dynamic leadership in it. A dynamic leadership seeks to free itself from the constraints of existing rules, in a sense that is the test of its dynamism. In this process it may take a turn at which it ceases to regard itself as being bound by these rules, placing itself above them. There is always a tension between 'charisma' and 'discipline' in the case of a democratic leadership and when this leadership puts forward revolutionary claims, the tension tends to be resolved at the expense of discipline.

Characteristically, the legitimacy of such a leadership rest on its claim to be able to abolish or at least substantially reduce the existing inequalities in society. From the argument that formal equality or equality before the law is but a limited good, it is often one short step to the argument that it is a hindrance or an obstacle to the establishment of real or substantive equality. The conflict between a 'progressive' executive and a 'conservative' judiciary is but one aspect of this larger problem. This conflict naturally acquires added piquancy when the executive is elected and the judiciary appointed.

224. Dynamic leaders are needed in democracies because
(a) they have adopted the principles of 'formal' equality rather than 'substantive' equality
(b) 'formal' equality whets people's for 'substantive' equality
(c) systems that rely on the impersonal rules of 'formal' equality lose their ability to make large changes
(d) of the conflict between a 'progressive' executive and a 'conservative' judiciary

225. What possible factor would a dynamic leader consider a 'hindrance' in achieving the development goals of a nation?
(a) Principle of equality before the law (b) Judicial activism
(c) A Conservative judiciary (d) Need for discipline

226. Which of the following four statements can be inferred from the above passage?
A. Scientific rationality is an essential feature of modernity
B. Scientific rationality results in the development of impersonal rules
C. Modernisation and development have been chosen over traditional music, dance and drama
D. Democracies aspire to achieve substantive equality
(a) A and B, D but not C (b) A and B but not C and D
(c) A and D, but not B and C (d) A, B and C but not D

227. Tocqueville believed that the age of democracy would be an unheroic age because
(a) democratic principles do not encourage heroes
(b) there is no urgency for development in democratic countries
(c) heroes that emerged in democracies would become despots
(d) aristocratic society had a greater ability to produce heroes

228. A key argument the author is making is that
(a) in the context of extreme inequality, the issue of leadership has limited significance
(b) democracy is incapable of eradicating inequality
(c) formal equality facilitates development and change
(d) impersonal rules are good for avoiding instability but fall short of achieving real equality

229. Which of the following four statements can be inferred from the above passage?
A. There is conflict between the pursuit of equality and individuality
B. The disadvantages of impersonal rules can be overcome in small communities.
C. Despite limitations, impersonal rules are essential in large systems
D. Inspired leadership rather than plans and schemes is more effective in bridging inequality
(a) Band D but not A and C (b) A and B but not C and D
(c) A and D but not B and C (d) A and C but not B and D

PASSAGE 56

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 tree piled upon one another by the effects of the telephoto lens so that the landscape becomes and abstraction and appears like a huge curtain of green. A title informs us that the year is 1910. This is as late 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 organisation 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 industrialised, urban world. Time is organised 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 immortalise 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 had 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 symbolises the new order, the development that now surrounds Arseniev. The explorer says he buried his friend three years ago, next to hue 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 spont 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 hanging 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 initially upon a void, a missing presence. The grave is gone, brushed aside by a world rushing into modernism and now the hunter 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 of the film has two purposes: to describe the maginficence 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 soliders 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 appears 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 of Dersu and their friendship. It makes him a fit pupil for the hunter.

230. How is Kurosawa able to show the erosion of Dersu's way of life?
    (a) By documenting the ebb and flow of modernization
    (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

231. Arseniev's search for Dersu's grave
    (a) is part of the beginning of the film. (b) bymbolises the end of the industrial society
    (c) is misguided since the settlement is too new (d) symbolises the rediscovery of modernity

232. The film celebrates Dersu's wisdom:
    (a) by exhibiting the moral vaccum of the pre-modern world

(b) by turning him into a mythical figure
(c) through hallucinatory dreams and visions
(d) through Arseniev's nostalgic, melancholy ruminations

233. 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 criticize the lack of understanding of nature in the pre-modern era

234. 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
(d) All of the above

235. According to the author, which of these statements about the film is (are) correct?
(a) The film makes its arguments circuitously
(b) The film highlights the insularity of Arseniev
(c) he film begins with the absence of its main protagonist
(d) None of the above

PASSAGE 57

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 obtiuaries, 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 than she 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. Others 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 or at bay (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 achievements 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 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, Bess's songs from *Porgy* 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-curding quality to her Strange 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 on 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 1951 was too much of a handicap, even without rape art the age of ten and drug-addiction in her teens. But, while she destroyed herself, she sang, unmelodious, profound and heart-breaking. It is impossible not to weep for her, or not to hate the world which made her what she was.

236. 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.

237. 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

238. 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

239. According to the passage, Bill! 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

PASSAGE 58

Studies of the factors governing reading development in young children have achieved a remarkable degree of consensus over the past two decades. This consensus concerns the causal role of phonological skills in young children's reading progress. Children who have good phonological skills or good "phonological awareness", become good readers and good spellers. Children with poor phonological skills progress more poorly. In particular, those who have a specific phonological deficit are likely to be classified as dyslexic by the time that they are 9 or 10 years old.

Phonological skills in young children can be measured at a number of different levels. The *term phonological* awareness is a global one and refers to a deficit in recognising smaller units of sound within spoken words. Developmental work has shown that this deficit can be at the level of syllables, of onsets and rimes or of phonemes. For example, a 4 – year old child might have difficulty recognising that a word like *valentine* has three syllables suggesting a lack *of syllabic* awareness. A 5 – year old might have difficulty in recognising that the odd word out in set of words *fan, cat, hat,* mat is fan. This task requires an awareness of the sub – syllabic units of the onset and the rime. The onset corresponds to any initial consonants in a syllable and the rime corresponds to' the vowel and to any following consonants. Rimes correspond to rhyme in single – syllable words and so the rime in fan differs from the rime in *cat, hat* and *mat.* In longer words, rime and rhyme may differ. The onsets in *val: en: tine* are /v/ and /t/ and the rimes correspond to the spelling patterns 'al', 'en' 'and' 'ine'.

A 6 – year – old might have difficulty in recognising that plea and pray begin with the same initial sound. This is a phonemic judgement. Although the initial phoneme | p| is shared between the two words, in plea it is part of the onset 'pl' and in pray it is part of the onset 'pr'. Until children can segment the onset (or the rime), such phonemic judgements are difficult for them to make. In fact, a recent survey of different developmental studies has shown that the different levels of phonological awareness appear to emerge sequentially. The awareness of syllables, onsets and rimes appears to emerge at around the ages of 3 and 4, long before most children go to school. The awareness of phonemes, on the other hand, usually emerges at around the age of 5 or 6, when children have been taught to read for about a year. An awareness of onsets and rimes thus appears to be a precursor for reading, whereas an awareness of phonemes at every serial position in a word only appears to develop as reading is taught. The onset-rime and phoemic levels of phonological structure, however, are not distinct. Many onsets in English are single phonemes and so are sometimes *(eg, sea, go, zoo).*

The early availability of onsets and rimes is supported by studies that have compared the development of phonological awareness of onsets, rimes and phonemes in the same subjects using the same phonological awareness tasks. For example, a study by Treiman and Zudowski used as same/different judgement task based on the beginning or the end sounds of words. In the beginning sound task, the words either began with the same onset, as *in plea arid plank* or shared only the intial phoneme, as in plea and pray. In the end – sound task, the words either shared the entire rime, as in *spit* and *wit* or shared only the final phoneme, as in rat and wit. Treiman and Zudowski showed that 4 and 5 year old children found the onset-rime version of the same/different task significantly easier than the version based on phonemes. Only the 6 – year – olds, who had been learning to read for about a year, were able to perform both versions of the tasks with an equal level of success.

240. From the following statements, pick out the true statement according to the passage.
    (a) A mono – syllabic word can have only one onset
    (b) A mono – syllabic word can have one rhyme but more than one rime
    (c) A mono – syllabic word can have only one phoneme
    (d) All of the above

241. Which one of the following is likely to emerge last in the cognitive development of a child?
    (a) Rhyme (b) Rime (c) Onset (d) Phoneme

242. A phonological deficit in which of the following is likely to be classified as dyslexia?
    (a) Phonemic judgement (b) Onset judgement
    (c) Rime judgement (d) Anyone or more of the above.

243. The Treiman and Zudowski experiment found evidence to support the following
    (a) at age 6, reading instruction helps children perform, both, the same – different judgement task
    (b) the development of onset-rime awareness precedes the development of an awareness of phonemes
    (c) at age 4 – 5 children find the onset-rime version of the same/different task significantly easier
    (d) the development of onset – rime awareness is a necessary and sufficient condition for the development of an awareness of phonemes

244. The single – syllable words Rhyme and Rime are constituted by the exact same set of
    A. rime (s) B. onset (s) C. rhyme (s) D. phoneme (s)
    (a) A and B (b) A and C (c) A, B and C (d) B, C and D

PASSAGE 59

The union government's present position vis-a-vis the upcoming 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 Kancha llaiah. Explicitly, the world community is to be cheated out of considering the matter on the technicality that caste is not a concept, tantamount to a racial category. Internally, however, allowing the issue to be put on agenda at the said conference would, we are patriotically admonished, damage the country's image. Somehow,

India's virtual beliefs elbow out concrete actualities. Inverted representations, as we know, have often been deployed in human histories as balm for the forsaken-religion being the 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 a 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 of 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 originary 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 comm unities 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 19th century colonial) persuasions on the subject of race, as well as, one might add, the somewhat infamous Jensen offerings in the 20th 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 originary 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 formulation, only the rational constitutes the right. Such, sadly, is not the case as everyday fresh arbitrary ground for discrimination are constructed in the interests of sectional dominance.

245. When the author writes "globalising our social inequities", the reference is to
    (a) going beyond as 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.

246. 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 of the oppressed
    (c) occurs often as a means of keeping people oppressed
    (d) occurs often to vert the *status quo*

247. Based on the passage, which broad areas 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) Both A and E (b) C and E (c) A, C and E (d) B, C and D

248. According to the author, the sociologist who argued that race is a 'biological' category and caste 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

249. An important message in the passage, if one accepts a dialectic between nature and culture, is that
(a) the results 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.

Directions (Q. Nos. 250-289) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 60

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 tala or rhythm and the incarnation of rage 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 in 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 instruct 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 an undergraduate. One cassette had stored in it various talas played upon the tabla, at various tempos, by my music teacher's brother in-law, Hazarilalji, 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 half hours performance without any immediate point or purpose, but intended for some delayed future moment when I'd practise the talas solitarily.

This repeated playing out of the rhythmic cycles on the • tabla was inflected by the noises—an irate 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 floor flat we occupied in those days, in a lane in a Mumbai 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 Mumbai 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, a testament to the fact that the human brain can absorb, remember and reproduce 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 that Hazarilalji—who had mastered Kathak dance, tala and North Indian classical music and who used to narrate to me, occasionally, composition 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 for expression or imagination, but of origination. The conductor is a custodian and guardian of this property. Is it an accident that Mandelstam, in his note-books, compares 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 Indian classical tradition, the raga unconfined to a single incarnation, composer or performer remains necessarily greater than the artists 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.

250. 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

251. 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

252. The author holds that the 'rather ugly but a beneficial rectangle of plastic, has proved to be a 'handy technological slave' in
    (a) storing the talas played upon the table 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

253. The oral transmission of North Indian classified 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

254. According to the passage in the North Indian classical tradition the raga remains greater than the artist 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

255. 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 haton
(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

256. 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 mundance music
(c) the conversion of free-flowing ragas into stilled set pieces
(d) its failure to produce any noteworthy student or performer

257. 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 the 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 61

The story begins as the European pioneers crossed the Alleghenies and started to settle in the Midwest. The land they found was covered with forests. With incredible effort they felled the trees, pulled the stumps and planted their crops in the rich, loamy soil. When they finally reached the western edge of the place, we now call Indiana, the forest stopped and ahead lay thousand miles of the great grass prairie. The Europeans were puzzled by this new environment. Some even called it the 'Great Desert'. It seemed untillable, The earth was often very wet and it was covered with centuries of tangled and matted and matted grasses. With their cast iron plows, the settlers found that the prairie sod could not be cut and the wet earth stuck to their plowshares. Even a term of the best oxen bogged down after a few years of tugging. The iron plow was a useless tool to farm the prairie soil. The pioneers were stymied for nearly two decades. Their western march was halted and they filled in the eastern regions of the Midwest.

In 1837, a blacksmith in the town of Grand Detour, Illinois, invented a new tool. His name was John Deere and tool was a plow made of steel. It was sharp enough to cut through matted grasses and smooth enough to cast off the mud. It was a simple tool, the 'sod buster' that opened the great prairies to agricultural development. Sauk County, Wisconsin is the part of the prairie where I have a home. It is named after the Sauk Indians. In 1673, Father Marquette was the first European to lay his eyes upon their land. He found a village laid out in regular patterns on a plain beside the Wisconsin River. He called the place Prairie du Sac. The village was surrounded

by fields that had provided maize, beans and squash for the Sauk people for generations reaching back into the unrecorded time.

When the European settlers arrived at the Sauk prairie in 1837, the government forced the native Sauk people, West of the Mississippi River. The settlers came with John Deere's new invention and used the tool to open the area to a new kind of agriculture. They ignored the traditional ways of the Sauk Indians and used their sod-busting tool for planting wheat. Initially, the soil was generous and the farmers thrived. However, each year the soil lost more of its nurturing power. It was only 30 years after the Europeans arrived with their new technology that the land was depleted. Wheat farming became uneconomic and tens of the thousands of farmers left Wisconsin seeking new land with sod to bust.

It took the Europeans and their new technology just one generation to make their homeland into a desert. The Sauk Indians who knew how to sustain themselves on the Sauk prairie land were banished to another kind of desert called a reservation. And they even forgot about the techniques and tools that had sustained them on the prairie for generations unrecorded. And that is how it was that three deserts were created-Wisconsin, the reservation and the memories of people. A century later, the land of the Sauks is now populated by the children of a second wave of European farmers who learned to replenish the soil through the regenerative powers of dairying, ground cover crops and animal manures. These third and fourth generation farmers and townspeople do not realise, however, that a new settler is coming soon with an invention as powerful as John Deer's plow.

The new technology is called 'bereavement counselling'. It is a tool forged at the great state university, an innovative technique to meet the needs of those experiencing the death of a loved one, a tool that can 'process' the grief of the people who now live on the Prairie of the Sauk. As one can imagine the final days of the village of the Sauk Indians before the arrival of the settlers with John Deere's plow, one can also imagine these final days before the arrival of the settlers with John Deere's plow, one can also imagine these final days before the arrival the first bereavement counsellor at Prairie du Sac. In these final days, the farmers and the townspeople mourn at the death of a mother, brother, son or friend. The bereaved is joined by neighbours and kin. They meet grief together in lamentaion, prayer and song. They call upon the words of the clergy and surround themselves in community.

It is in these ways that they grieve and then go on with life. Through their mourning they are assured of the bonds between them and renewed in the knowledge that this death is a part of the Prairie of the Sauk. Their grief is common property, an anguish from which the community draws strength and gives the bereaved the courage to move ahead.

It is into this parairie community that the bereavement counsellor arrives with the new grief technology. The counsellor calls the invention a service and assures the prairie folk of its effectiveness and superiority by invoking the name of the great university while displaying a diploma and certificate. At first, we can imagine that the local people will be puzzled by the bereavement counsellor's claim. However, the counsellor will tell a few of them that the new technique is merely to assist the bereaved's community at the time of death. To some other prairie folk who are isolated or forgotten, the counsellor will approach the Country Board and advocate the right to treatment for these unfortunate souls. This right will be guaranteed by the Board's decision to reimburse those too poor to pay for counselling services. There will be others, schooled to believe in the innovative new tools certified by universities and medical centres, who will seek out the bereavement counsellor by force of habit. And one of these people will tell a bereaved neighbour who is unschooled that unless his grief is processed by a counsellor, he will probably have major psychological problems in later life. Several people will begin to use the bereavement counsellor because, since the Country Board now taxes them to insure access to the technology, they will feel that to fail to be counselled is to waste their money and to be denied a benefit or even a right. Finally, one day, the aged father of a Sauk woman will die. And the next door neighbour will not drop by because he doesn't want to interrupt the bereavement counsellor. The woman's kin will stay home because they will have learned that only the bereavement counsellor knows how to process grief the proper way. The local clergy will seek technical assistance from the bereavement counsellor to learn the correct form of service to deal with guilt and grief. And the grieving daughter will know that it is the bereavement counsellor who really cares for her because only the bereavement counsellor comes when death visits this family on the Prairie of the Sauk. It will be only one generation between the bereavement counsellor arrives and the community of mourners disappears. The counsellor's new tool will cut through the social fabric

throwing aside kinship care neighbourly obligations and community ways of coming together and going on. Like John Deere's plow the tools of bereavement counselling will create a desert where a community once flourished. And finally even the bereavement counsellor will see the impossibility of restoring hope in clients once they are genuinely alone with nothing but a service for consolation. In the inevitable failure of the service the bereavement counsellor will find the deserts even in herself.

258. Which one of the following best describes the approach of the author?
   (a) Comparing experiences with two innovations tried in order to illustrate the failure of both
   (b) Presenting community perspectives on two technologies which have had negative effects on people
   (c) Using the negative outcomes of one innovation to illustrate the likely outcomes of another innovation
   (d) Contrasting two contexts separated in time to illustrate how 'deserts' have arisen

259. According to the passage bereavement handling traditionally involves
   (a) the community bereavement counsellors working the bereaved to help/her overcome grief
   (b) the neighbours and kin joining the bereaved and meeting grief together in mourning and prayer
   (c) using techniques developed systematically in formal institutions of learning, a trained counsellor helping the bereaved cope with grief
   (d) the Sauk Indian Chief leading the community with rituals and rites to help lessen the grief of the bereaved

260. Due to which of the following reasons, according to the author, will the bereavement counsellor find the deserts even in herself?
   (a) Over a period of time working with Sauk Indians who have lost their kinship and relationships she becomes one of them
   (b) She is working in an environment where the disappearance of community mourners makes her work place a social desert
   (c) Her efforts at grief processing with the bereaved will fail as no amount of professional service can make up for the loss due to the disappearance of community mourners
   (d) She has been working with people who have settled for a long time in the Great Desert

261. According to the author, the bereavement counsellor is
   (a) a friend of the bereaved helping him or her handle grief
   (b) an advocate of the right treatment for the community
   (c) a kin of the bereaved helping him/her handle grief
   (d) a formally trained person helping the bereaved handle grief

262. The prairie was a great puzzlement for the European pioneers because
   (a) it was covered with thick, untillable layers of grass over a vast stretch
   (b) it was a large desert immediately next to lush forests
   (c) it was rich cultivable land left fallow for centuries
   (d) it could be easily tilled with iron plows

263. Which of the following does the 'desert' in the passage refer to?
   (a) Prairie soil depleted by cultivation wheat
   (b) Reservations in which native Indians were resettled
   (c) Absence of and emptiness in, community kinship and relationships
   (d) All of the above

264. According to the author, people will begin to utilise the service of the bereavement counsellor because:
   (a) new Country regulations will make them feel it is a right and if they don't use it, it would be a loss
   (b) the bereaved in the community would find her a helpful friend
   (c) the will fight for subsistence allowance from the Country Board for the poor among the bereaved

(d) grief processing needs tools certified by universities and medical centres

265. Which of the following parallels between the plow f\nd bereavement counselling is not claimed by the author?
(a) Both are innovative technologies
(b) Both result in migration of the communities into which the innovations are introduced
(c) Both lead to 'deserts' in the space of only one generation
(d) Both are tools introduced by outsiders entering existing communities

PASSAGE 62

In a modern computer, electronic and magnetic storage technologies play complementary roles. Electronic memory chips are fast but volatile (their contents are lost when the computer is unplugged). Magnetic tapes and hard disks are slower, but have the advantage that they are non-volatile, so that they can be used to store software and documents even when the power is off. In laboratories around the world however researchers are hoping to achieve the best of both worlds. They are trying to build magnetic memory chips that could be used in place of today's electronic ones. These magnetic memoris would be non-volatile; but they would also be faster, would consume less power and would be able to stand up to hazardous environments more easily. Such chips would have obvious applications in storage cards for digital cameras and music players; they would enable handheld and laptop to boot up more quickly and to operate for longer, they would allow desktop computers to run faster, they would doubtless have military and space-farming advantages too. But although the theory behind them looks solid, there are tricky practical problems that need to be overcome.

Two different approaches based on different magnetic phenomena are being pursued. The first being investigated by Gary Prinz and his colleagues at the Naval Research Laboratory (NRL) in Washington D.C. exploits the fact that the electrical resistance of some materials changes in the presence of a magnetic field-a phenomenon known as magneto-resistance. For some multi-layered materials, this effect is particularly powerful and is accordingly called 'Giant' Magneto-Resistance (GMR) Since 1997, the exploitation of GMR has made cheap multi-gigabyte hard disks common place. The magnetic orientations of the magnetised spots on the surface of a spinning disk are detected by measuring the changes they induce in the resistance of a tiny sensor. This technique is so sensitive that it means the spots can be made smaller and packed closer together than was previously possible, thus increasing the i capacity and reducing the size and cost of a disk drive.

Dr. Prinz and his colleagues are now exploiting the same phenomenon on the surface of memory chips, rather than spinning disks. In a conventional memory chip, each binary digit (bit) of data is represented using a capacitor reservoir of electrical charge that is either empty of full-to represent a zero or a one, In the RL's magnetic design, by contrast, each bit is stored in a magnetic element in the form of a vertical pillar of magnetisable material. A matrix of wires passing above and below the elements allows each to be magnetised, either clockwise or anti-clockwise, to represent zero or one. Another set wires allows current to pass through any particular element. By measuring an element's resistance you can determine its magnetic orientation and hence whether it is storing a zero or a one. Since the elements retain their magnetic orientation even when the power is off, the result is non-volatile memory. Unlike the elements of an electronic memory, a magnetic memory's elements are not easily disrupted by radiation and compared with electronic memories whose capacitors need constant topping up, magnetic memories are simpler and consume less power. The NRL researchers plan to commercialise their device through a company called Non-Volatile Electronics, which recently began work on the necessary processing and fabrication techniques. But it will be some years before the first chips roll off the production line.

Most attention in the field is focused on an alternative approach based on Magnetic Tunnel-Junctions (MTJs), which are being investigated by researchers at chip makers, such as IBM, Motorola, Siemens and Hewlett Packard IBM's research team, led by Stuart Parkin, has already created a 500 element working prototype that operates at 20 times the speed of conventional memory chips and consumes one percent of the power. Each element consists of a sandwich of two layers of magnetisable material separated by a barrier of aluminium oxide just four or five atoms thick. The polarisation of lower magnetisable layer is fixed in one direction, but that of the upper layer can be set (again, by passing a current through a matrix of control wires) either to the left

or to the right, to store a zero or a one. The polarisations of the two layers are then in either the same or opposite directions.

Although the aluminium – oxide barrier is an electrical insulator, it is so thin that electrons are able to jump aross it via a quantum-mechanical effect called tunnelling. It turns out that such tunnelling is easier when the two magnetic layers are polarised in the same direction than when they are polarised in opposite directions. So by measuring the current that flows through the sandwich, it is possible to determine the alignment of the topmost layer and hence whether it is storing a zero or a one.

To build a full – scale memory chip based on MTJs is, however, no easy matter. According to Paulo Freitas, an expert on chip manufacturing at the Technical University of Lisbon, magnetic memory elements will have to become far smaller and more reliable than current prototypes if they are to compete with electronic memory. At the same time, they will have to be sensitive enough to respond when the appropriate wires in the control matrix are switched on, but not so sensitive that they respond when a neighbouring element is changed. Despite these difficulties, the general consensus is that MTJs are the more promising ideas. Dr. Parkin says his group evaluated the GMR approach and decided not to pursue it, despite the fact that IBM pioneered GMR in hard disks. Dr. Prinz, however, contends that his plan will eventually offer higher storage densities and lower production costs. Not content with shaking up the multi-billion-dollar market for computer memory, some researchers have even more ambitious plans for magnetic computing. In a paper published last month is Science, Russell Cowbum and Mark Welland of Cambridge University outlined research that could form the basis of a magnetic microprocessor a chip capable of manipulating (rather than merely storing) information magnetically.

In place of conducting wires, a magnetic processor would have rows of magnetic dots, each of which could be polarised in one of two directions. Individual bits of information would travel down the rows as magnetic pulses, changing the orientation of the dots as they went. Dr. Coburn and Dr Welland have demonstrated how a logic gate (the basic element of a micro-processor) could work in such a scheme. In their experiment, they fed a signal in at one end of the chain of dots and used a second signal to control whether it propagated along the chain.

It is admittedly; a long way from a single logic gate to a full microprocessor, but this was true also when the transistor was first invented. Dr. Cowburn, who is now searching for backers to help commercialise the technology, says he believes it will be at least 10 years before the first magnetic microprocessor is constructed. But other researchers in the field agree that such a chip is the next logical step. Dr. Prinz says that once magnetic memory is sorted out 'the target is to go after the logic circuits.' Whether all-magnetic computers will ever be able to compete with other contenders that are jostling to knock electronics off its perch-such as optical, biological and quantium computing – remains to be seen. Dr. Cowburn suggests that the future lies with hybrid machines that use different technologies. But computing with magnetism evidently has an attraction all its own.

266. In developing memory chips to replace the electronic ones, two alternative research paths are being pursued. These are approaches based on
    (a) volatile and non – volatile memories
    (b) magneto – resistance and magnetic tunnel-junctions
    (c) radiation disruption and radiation neutral effects
    (d) orientation of magnetised spots on the surface of a spinning disk and alignment of magnetic dots on the surface of a conventional memory chip

267. A binary digit or bit is represented in the magneto-resistance based magnetic chip using
    (a) a layer of aluminium oxide (b) a capacitor
    (c) a vertical pillar of magnetised material (d) a matrix of wires

268. In the Magnetic Tunnel-Junctions (MTJs) tunnelling is easier when
    (a) two magnetic layers are polarised in the same direction
    (b) two magnetic layers are polarised in the opposite directions
    (c) two aluminium – oxide barriers are polarised in the same direction
    (d) two aluminium – oxide barriers are polarised in the opposite directions

269. A major barrier on the way to build a full-scale memory chip based on MTJ is
(a) the low sensitivity of the magnetic memory elements
(b) the thickness of aluminium oxide barriers
(c) the need to develop more reliable and far smaller magnetic memory chips
(d) All of the above

270. In the MTJs approach, it is possible to identify whether the topmost layer of the magnetised memory element is storing a zero or one by
(a) measuring an element's resistance and thus determining its magnetic orientation
(b) measuring the degree of disruption caused by radiation in the elements of the magnetic memory
(c) magnetising the elements either clockwise or anticlockwise
(d) measuring the current that flows through the sandwich

271. A line of research which is trying to build a magnetic chip that can both store and manipulate information is being pursued by
(a) Paul Freitas (b) Stuart Parkin (c) Gray Prinz (d) None of the above

272. Experimental research currently underway, using rows of magnetic dots, each of which could be polarised in one of the two directions, has led to the demonstration of
(a) working of a microprocessor
(b) working of a logic gate
(c) working of a'magneto-resistance based chip
(d) working of a Magneto Tunnelling – Junction (MTJ) based chip

273. From the passage, which of the following cannot be inferred?
(a) Electronic memory chips are faster and non – volatile
(b) Electronic and magnetic storage technologies playa complementary role
(c) MTJs are the more promising idea compared to the magneto-resistance approach
(d) Non – volatile Electronics is the company set up to commercialise the GMR chips

PASSAGE 63

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 'inter 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 revitalising their picture surface, few have improvised any solutions beyond the ones that were exhausted by the 1970s. Like all revolutions, whether in policies 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 to reject the various figurative styles associated with the Shantiniketan 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 non-representational idiom. They have been pre-occupied 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 aristic pre-occupations— 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 taker for Malevich's Suprematism which militantly rejected both the aritstic forms of the past and the world of appearances, privileging the new-minted 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 the self s dissolution in the cosmic panorma; the landscape is not – 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 mediation 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 policies of pure colour arrangements, vector-diagrammatic spaces and gestural design.

In this genealogy, some pure lines of descent follow their logic to the inevitable point of extinction, others engage in cross – fertilisation and yet others undergo mutation to maintain their energy. However, this genealogical survey demonstrates the wave at its crests, those points where the metaphysical and the painterly have been fused in images of abiding potency; ideas sensuously ordained rather than fabricated programmatically to a concept. It is equally possible to enumerate the troughs where the two principles do not come together, thus arriving at a very different account. Uncharitable as it may sound, the history of Indian abstractionism records a series of attempts to avoid the risks of abstraction by resorting to an overt an near-generic symbolism which many Indian abstractionists embrace when they find themselves bereft of the imaginative energy to negotiate the union of metaphysics and painterliness.

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 abstractionsists 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 recover through the effort of awareness. While its rheotoric 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?

274. Which one of the following is not stated by the author as a reason for abstractionism losing its vitality?
(a) Abstractionism has failed to re-orient 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

275. Which of the following, according to the author, is the role that abstractionism plays in a society?
(a) It provides as an idiom that can be understood by most members in a society
(b) It highlights the absence of a share 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 abstractionists invoke the wistful, delicate beauty that may exist in society

276. 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 to multiplicity of forms now becoming available to an artist
(d) All of the above

277. According to the author, the introduction of abstractionism was revolutionary because it
(a) celebrated the hopes and aspirants of a newly independent nation
(b) provided a new direction to Indian art, towards self – inquiry and non – representational images
(c) managed to obtain internationalist support for the abstractionist agenda
(d) was an emancipation from the dogmas of the nascent nation state

278. Which one of the following is not part of the author's characterisation of the conservative trend in Indian abstractionism?
(a) An exploration of subconscious mind
(b) A lack of full commitment to non – representational symbols
(c) An adherence to the symbolic while aspiring to the mystical
(d) Usage of the images of gods or similar symbols

279. 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

280. 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 renounciation 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

281. 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 meta-physical and the painterly

PASSAGE 64

The current debate on Intellectual Property Rights (IPRs) raises a number of important issues concerning the strategy and policies for building a more dynamic national agricultural research system, the relative roles of public and private sectors and the role of agribusiness Multi-National Corporations (MNCs). This debate has been stimulated by the international agreement on Trade Related Intellectual Property Rights (TRIPs), negotiated as part of the Uruguays Round. TRIPs, for the first time, seeks to bring innovations in agricultural technology under a new world wide IPR regime. The agribusiness MNCs (along with pharmaceutical companies) played a leading part in lobbying for such a regime during the Uruguay Round negotiations. The argument was that incentives are necessary to stimulate innovations and that this calls for a system of patents which gives innovators the sole right to use (or sell/lease the right to use) their innovations for a specific period and protects them against unauthorised copying or use. With strong support of their national governments, they were influential in shaping the agreement on TRIPs, which eventually emerged from the Uruguay Round.

The current debate on TRIPs in India—as indeed elsewhere – echoes wider concerns about 'privatisation' of research and allowing a free field for MNCs in the sphere of biotechnology and agriculture. The agriculture, the agribusiness corporations and those with unbounded faith in the power of science to overcome all likely problems, point to the vast potential that new technology holds for solving the problems of hunger, malnutrition and poverty in the world. The exploitation of this potential should be encouraged and this is best done by the private sector for which patents are essential. Some, who do not necessarily accept this optimism argue that fear of MNC domination are exaggerated and that farmers will accept their products only if they decisively outperform the available alternatives. Those who argue against agreeing to introduce an IPR regime in agriculture and encouraging private sector research are apprehensive that this will work to be disadvantage of farmers by making them more and more dependent on monopolistic MNCs. A different, though related apprehension is that extensive use of hybrids and genetically engineered new varieties might increase the vulnerability of agriculture to outbreaks of pests and diseases.

The larger, longer – term consequences of reduced biodiversity that may follow from the use of specially bred varieties are also another cause for concern. Moreover, corporations, driven by the profit motive, will necessarily tend to underplay, if not ignore, potential adverse consequences, especially those which are unknown and which may manifest themselves only over a relatively long period. On the other hand, high-pressure advertising and aggressive sales campaigns by private companies can seduce farmers into accepting varieties without being aware of potential adverse effects and the possibility of disastrous consequences for their livelihood if these varieties happen to fail. There is no provision under the laws, as they now exist, for compensating users against such eventualities.

Excessive pre – occupation with seeds and seed material has obscured other important issues involved in reviewing the research policy. We need to remind ourselves that improved varieties by themselves are not sufficient for sustained growth of yields. In our own experience, some of the early High Yielding Varieties (HYVs) of rice and wheat were found susceptible to widespread pest attacks and some had problems of grain quality. Further research was necessary to solve these problems. This largely successful research was almost entirely done in public research institutions. Of course, it could in principle have been done by private companies, but whether they choose to do so depends crucially on the extent of the loss in market for their original introductions on account of the above factors and whether the companies are financially strong enough to absorb the 'losses' invest in research to correct the deficiencies and recover the lost market. Public research,

which is not driven by profit, is better placed to take corrective action. Research for improving common pool resource management, maintaining ecological health and ensuring sustainability is both critical and also demanding in terms of technological challenge and resource requirements. As such research is crucial to the impact of new varieties, chemicals and equipment in the farmer's field, private companies should be interested in such research. But their primary interest is in the sale of seed material, chemicals, equipment and other inputs produced by them. Knowledge and techniques for resource management are not 'marketable' in the same way as those inputs. Their application to land, water and forests has a long gestation and their efficacy depends on resolving difficult problems such as designing institutions for proper and equitable management of common pool resources. Public or quasi-public research institutions informed by broader, long – term concerns can only do such work.

The public sector must therefore continue to play a major role in the national research system. It is both wrong and misleading to pose the problem in terms of public sector versus private sector or of privatisation of research. We need to address problems likely to arise on account of the public – private sector complementarity and ensure that the public research system performs efficiently. Complementarity between various elements of research raises several issues in implementing an IPR regime. Private companies do not produce new varieties and inputs entirely as a result of their own research. Almost all technological improvement is based on knowledge and experience accumulated from the past and the result of basic and applied research in public and quasi – public institutions (universities, research organisations).

Moreover, as is increasingly recognised, acumulated stock of knowledge does not reside only in the scientific community and its academic publications, but is also widely diffused in traditions and folk knowledge of local communities all over.

The deciphering of the structure and functioning of DNA forms the basis of much of modern biotechnology. But this fundamental breakthrough is a 'public good' freely accessible in the public domain and usable free of any charge. Varieties/techniques developed using that knowledge can however be and are patented for private profit. Similarly, private corporations draw extensively and without any charge on germ plasm available in varieties of plants species (neem and turmeric are by now famous examples). Publicly funded gene banks as well as new varieties bred by public sector research stations can also be used freely by private enterprises for developing their own varieties and seek patent protection for them. Should private breeders be allowed free use of basic scientific discoveries? Should the repositories of traditional knowledge and germ plasm be collected which are maintained and improved by publicly funded institutions? Or should users be made to pay for such use? If they are to pay, what should be the basis of compensation? Should the compensation be for individuals or for communities/institutions to which they belong? Should individuals/institutions be given the right of patenting their innovations? These are some of the important issues that deserve more attention that they now get and need serious detailed study to evolve reasonably satisfactory, fair and workable solutions. Finally, the tendency to equate the public sector with the government is wrong. The public space is much wider than government departments and include co-operatives, universities, public trusts and a variety of Non – Governmental Organisations (NGOs). Giving greater autonomy to research organisations from government control and giving non – government public institutions the space and resources to play a larger, more effective role in research, is therefore an issue of direct relevance in restructuring the public research system.

282. Which one of the following statements describes an important issue or important issues not being raised in the context of the current debate on IPRs?
    (a) The role of MNCs in the sphere of biotechnology and agriculture
    (b) The strategy and policies for establishing an IPR regime for Indian agriculture
    (c) The relative roles public and private sectors
    (d) Wider concerns about 'privatisation' of research

283. The fundamental breakthrough in deciphering the structure and functioning of DNA has become a public good. This means that
    (a) breakthroughs in fundamental research on DNA are accessible by all without any monetary considerations

(b) the fundamental research on DNA has the characteristic of having beneficial effects for the public at large
(c) due to the large scale of fundamental research on DNA it falls in the domain of public sector research institutions
(d) the public and other companies must have free access to such fundamental breakthroughs in research

284. In debating the respective role of the public and private sectors in the national research system, it is important to recognise
(a) that private companies do not produce new varieties and inputs entirely on their own research
(b) that almost all technologies improvements are based on knowledge and experience accumulated from the past
(c) the complementary role of public and private – sector research
(d) that knowledge repositories are primarily the scientific community and its academic publications

285. Which one of the following may provide incentives to address the problem of potential adverse consequences of biotechnology?
(a) Include IPR issues in the TRIPs agreement
(b) Nationalise MNCs engaged in private research in biotechnology
(c) Encourage domestic firms to patent their innovations
(d) Make provisions in the law for user compensation against failure of newly developed varieties

286. Which of the following statements is not a likely consequence of emerging technologies in agriculture?
(a) Development of newer and newer varieties will lead to increase in biodiversity
(b) MNCs may underplay the negative consequences of the newer technology on environment
(c) Newer varieties of seeds may increase vulnerability of crops to pests and diseases
(d) Reforms in patent laws and user compensation against crop failures would be needed to address new technology problems

287. The TRIPs agreement emerged from the Uruguay Round to
(a) address the problem of adverse consequences of genetically engineered new varieties of grain
(b) fulfil the WTO requirement to have an agreement on trade related property rights
(c) provide incentives to innovators by way of protecting their intellectual property
(d) give credibility to the innovations made by MNCs in the field of pharmaceuticals and agriculture

288. Public or quasi – public research institutions are more likely than private companies to address the negative consequences of new technologies because of which of the following reasons?
(a) Public research is not driven by profit motive
(b) Private companies may not be able to absorb losses arising out of the negative effects of the new technologies
(c) Unlike new technology products, knowledge and techniques for resource management are not amenable to simple market transactions
(d) All of the above

289. While developing a strategy and policies for building a more dynamic national agricultural research system which one of the following statements needs to be considered?
(a) Public and quasi – public institutions are not interested in making profits
(b) Public and quasi – public institutions have a broader and long – term outlook than private companies
(c) Private companies are incapable of building products based on traditional folk knowledge
(d) Traditional and folk knowledge cannot be protected by patents

Directions (Q. Nos. 290-300) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 65

Have you ever come across a painting, by Picasso, Mondrian, Miro or any other modern abstract painter of this century and found yourself engulfed in a brightly coloured canvas which your senses cannot interpret? Many people would tend to denounce abstractionism as senseless trash. These people are disoriented by Miro's bright fanciful creatures and two-dimensional canvases. They click their tongues and shake their heads at Mondrian's grid works, declaring that the poor guy played too many scrabble games. They silently shake their heads in sympathy for Picasso, whose gruesome, distorted figures must be a reflection of his mental health. Then, standing in front of a work by Charlie

Russel, the famous Western artist, they'll declare it a work of God. People feel more comfortable with something they can relate to and understand immediately without too much thought. This is the case with the work of Charlie Russell. Being able to recognise the elements in his paintings – trees, horses and cowboys-gives people a safety like to their world or 'reality'. There are some who would disagree when I say abstract art requires more creativity and artistic talent to produce a good piece than does representational art, but there are many weaknesses in their arguments. People who look down on abstract art have several major arguments to support their beliefs. They feel that artists turn abstract because they are not capable of the technical drafting skills that appear in a Russell: therefore, such artists create an art form that anyone is capable of and that is less time consuming and then parade it as artistic progress. Secondly, they feel that the purpose of art is to create something of beauty in an orderly, logical composition. Russell's compositions are balanced and rational: everything sits calmly on the canvas, leaving the viewer satisfied that he has seen all there is to see. The modern abstractionists, on the other hand, seem to compose their pieces irrationally. For example, upon seeing Picasso's Guernica, a friend of mine asked me, "What's the point?" Finally, many people feel that art should portray the idea and real. The exactness of detail in Charlie's Russell's work is an example of this. He has been called a great historian because his pieces depict the life style, dress and events of the times. His subject matter is derived from his own experiences on the trial and reproduced to the smallest detail.

I agree in part with many of these arguments and at one time even endorsed them. But now, I believe differently. Firstly, I object to the argument that abstract artists are not capable of drafting.

Many abstract artists, such as Picasso, are excellent draftsmen. As his work matured, Picasso became more abstract in order to increase the expressive quality of his work. Guernica was meant as a protest against the bombings of that city by the Germans. To express the terror and suffering of the victims more vividly, he distorted the figures and presented them in a black and white journalistic manner. If he had used representational images and colour, much of the emotional content would have been lost and the piece would not have caused the demand for justice that it did. Secondly, I do not think that a piece must be logical and aesthetically pleasing to be art. The message it conveys to its viewers is more important. It should reflect the ideals and issues of its time and be true to itself, not just a flowery, glossy surface. For example, through his work, Mondrian was trying to present a system of simplicity, logic and rational order. As a result, his pieces did end up looking like a scrabble board. Miro created powerful surrealistic images from his dream and subconscious. These artists were trying to evoke a response from society through an expressionistic manner. Finally, abstract artists and representational artists maintain different ideas about reality. To the rem-esentatiorial artist, reality is what he sees with his eyes. This is the reality he reproduced on canvas. To the abstract artist, reality is what he feel about what his eyes see. This is the reality he interprets on canvas. This can be illustrated by Mondrian's Trees series. You can actually see the progression from the early recognisable, though abstracted, trees, to his final solution, the grid system.

A cycle of abstract and representational art began with the first scratchings of prehistoric man. From the abstractions of ancient Egypt to representational, classical Rome, returning to abstractionism in early Christian art and so on upto the present day, the cyle has been going on. But this day and age may witness its death through the camera. With film there is no need to produce finally detail, historical records manually, the camera does this for us more efficiently. May be, representational art would cease to exist. With abstractionism as the victor of the first battle may be a different kind of cycle will be touched off. Possibly, sometime in the distant future, thousand of years from now, art itself will physically non-existent. Some artists today believe that once

they have planned and constructed a piece in their mind, there is no sense in finishing it with their hands; it has already been done and can never be duplicated.

290. The author argues that many people look down abstract art because they feel that
   (a) modern abstract art does not portray what is ideal and real
   (b) abstract artists are unskilled in matters of technical drafting
   (c) abstractionist compose irrationally
   (d) All of the above

291. The author believes that people feel comfortable with representational art because
   (a) they are not engulfed in brightly coloured canvases
   (b) they do not have to click their tongues and shake their heads in sympathy
   (c) they understand the art without putting too much strain on their minds
   (d) painting like Guernica do not have a point

292. In the author's opinion, Picasso's Guernica created a strong demand for justice since
   (a) it was a protest against the German bombing Guernica
   (b) Picasso managed to express the emotional content well with his abstract depiction
   (c) it depicts the terror and suffering of the victims in a distorted manner
   (d) it was a mature work of Picasso, painted when the artist's drafting skills were excellent

293. The author acknowledges that Mondrian's pieces may have ended up looking like a scrabble board because
   (a) many people declared the poor guy played too many scrabble games
   (b) Mondrian believed in the 'grid-works' approach to abstractionist painting
   (c) Mondrian was trying to convey the message of simplicity and rational order
   (d) Mondrian learned from his Tree series to evolve a grid system

294. The main difference between the abstract artist and the representational artist in matter of the 'ideal' and the 'real', according to the author is
   (a) how each chooses to deal with 'reality' on his or her canvas
   (b) the superiority of interpretation of reality over production of reality
   (c) the different values attached by each to being a historian
   (d) the varying levels of drafting skills and logical thinking abilities

PASSAGE 66

The World Trade Organisation (WTO) was formed in the early 1990s as a climponent of the Uruguay Round negotiation. However, it could have been negotiated as part of the Tokyo Round of the 1970s, since that negotiation was an attempt at a 'constitutional reform' of the General Agreement on Tariffs and Trade (GATT) Or it could have been put off to the future, as the US Government wanted. What factors led to the creation of the WTO in the early 1990s .

One factor was the pattern of multilateral bargaining that developed late in the Uruguay Round. Like all complex international agreements, the WTO was a product of a series of trade-offs between principal actors and groups. For the* United States, which did not want a new organisation, the dispute settlement part of the WTO package achieved its longstanding goal of a more effective and more legal dispute settlements system. For the Europeans, who by the 1990s had come to view GATT dispute settlement less in political terms and more as a regime of legal obligations, the WTO package was acceptable as a means to discipline the resort to unilateral measures by the United States. Countries like Canada and other middle and smaller trading partners were attracted by the expansion of a rules-based system and by the symbolic value of a trade organisation, both of which inherently support the weak against the strong. The developing countries were attracted due to the provisions banning unilateral measures. Finally and perhaps most important, many countries at the Uruguay Round came to put a higher priority on the export gains than on the import losses that the negotiation would

produce and they came to associate the WTO and rules-based system with those gains. This reasoning-replicated in many countries was contained in US Ambassador Kantor's defence of the WTO and its amounted to a recognition that international trade and its benefits cannot be enjoyed unless trading nations accept the discipline of a negotiated rules-based environment.

A second factor in the creation of the WTO was pressure from lawyers and the legal process. The dispute settlement system of the WTO was seen as a victory of legalists over pragmatists but the matter went deeper than that the GATT and the WTO, are contract organisations based on rules and it is inevitable that an organisation created to further rules will in turn be influenced by the legal process. Robert Hudec has written of the 'momentum of legal development', but What is this precisely? Legal development can be defined as promotion of the technical legal values of consistency, clarity (or, certainty) and effectiveness: these are values that those responsible for administering any legal system will seek to maximise. As it played out in the WTO, consistency meant integrating under one roof the whole lot of separate agreements signed under GATT auspices; clarity meant removing ambiguities about the powers of contracting parties to make certain decisions or to undertake waivers and effectiveness meant eliminating exceptions arising out of grandfather-rights and resolving defects in dispute settlement procedures and institutional provisions. Concern for these values is inherent in any rules based system of co-operation, since without these values, rules would be meaningless in the first place. Rules, therefore, create their own incentive for fulfillment.

The momentum of legal development has occurred in other institutions besides the GATT, most notably in the European Union (EU). Over the past two decades the European Court of Justice (EC J) has consistently rendered decisions that have expanded incrementally the EU's internal market, in which the doctrine of 'mutual recognition' handed down in the case *Cassis de Dijon* in 1979 was a key turning point. The court is now widely recognised as a major player in European integration, even though arguably such a strong role was not originally envisaged in the treaty of Rome, which initiated the current European Union. One means the court used to expand integration was the 'teleological method of interpretation', whereby the actions of member states were evaluated against 'the accomplishment of the most elementary community goals set forth in the Preamble to the (Rome) Treaty'. The teleological method represents an effort of keep current policies consistent with stated goals and it is analogous to the effort in GATT to keep contracting party trade practices consistent with stated rules. In both cases legal concerns and procedures are an independent force for further co-operation.

In large part, the WTO was an exercise in consolidation. In the context of a trade negotiation that created a near-revolutionary expansion of international trade rules, the formation of the WTO was a deeply conservative act needed to ensure that the benefits of the new rules would not be lost. The WTO was all about institutional structure and dispute settlement: these are the concerns of conservatives and not revolutionaries, which is why lawyers and legalists took the lead on these issues. The WTO codified the GATT institutional practice that had developed by custom over three decades and it incorporated a new dispute settlement system that was necessary to keep both old and new rules from becoming a sham. Both the international structure and the dispute settlement system were necessary to preserve and enhance the integrity of the multilateral trade regime that had been incrementally from the 1940s to the 1990s.

295. What could be the closest reason, why the WTO was not formed in the 1970s?
    (a) The US Government did not like it
    (b) Important players did not find it in their best interest to do so
    (c) Lawyers did not work for the dispute settlement system
    (d) The Tokyo Round negotiation was an attempt at constitutional reform

296. The most likely reason for the acceptance of the WTO package by nations was that
    (a) it had the means to prevent the US from taking unilateral measures
    (b) they recognised the need for a rule – based environment to protect the benefits of increased trade
    (c) it settles disputes more legally and more effectively
    (d) its rule – based system leads to export gains

297. According to the passage, WTO promoted the technical legal values partly through
    (a) integrating under one roof the agreements signed under GATT

(b) rules that create their own incentive for fulfilment
(c) grandfather – rights exceptions and defects in dispute settlement procedures
(d) ambiguities about the powers of contracting parties to make certain decisions

298. In the method of interpretation of the European Court of Justice
(a) current policies needed to be consistent with state goals
(b) contracting party trade practices needed to be consistent with stated rules
(c) enunciation of the most elementary commim ; y goals needed to be emphasized
(d) actions of member states needed to be evaluated against the stated community goals

299. In the statement "..... it amounted to a recognition that international trade and its benefits cannot be enjoyed unless trading nations accept the discipline of a negotiated rules-based environment", 'it' refers to
(a) Ambassador Kantor's defence of the WTO
(b) the higher priority on export gains placed by many countries at the Uruguay Round
(c) the export gains many countries came to associate with a rule-based system
(d) the provision of a rule-based system by the WTO

300. The importance of Cassis de Dijon is that it
(a) gave a new impetus to the momentum of legal development at the European Court of justice
(b) resulted in a decision that expanded incrementally the EU's internal market
(c) strengthened the role of the court more than envisaged in the Treaty of Rome
(d) led to a doctrine that was a key turning point in European integration

Directions (Q. Nos. 301-366) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 67

From ancient times, men have believed that, under certain peculiar circumstances, life could arise spontaneously: from the ooze of rivers could come eels and from the entrails of dead bulls, bees; worms from mud and maggots from dead meat. This belief as held by Aristotle, Newton and Descartes, among many others and apparently the great William Harvey too. The weight of centuries gradually disintegrated men's beliefs in the spontaneous origin of maggots and mice, but the doctrine of spontaneous generation clung tenaciously to the question of bacterial origin.

In association with Buffon, the Irish Jesuit priest John Needham declared that he could bring about at will the creation of living microbes in heat-sterilised broths and presumably in propitiation theorised that God did not create living things directly but bade the Earth and water to bring them forth.

In his Dictionaire Philosophique, Voltaire reflected that it was odd to read of Father Needham's claim while atheists canversely should deny a Creator yet attribute to themselves the power of creating eels. But, wrote Thomas Huxley. 'The great tragedy of science-the slaying of a beautiful hypothesis by an ugly fact-which is so constantly being enacted under the eyes of philosophers, was played almost immediately for the benefit of Buffon and Needham.

The Italian Abbe Spallanzani did any experiment. He showed that a broth sealed from the air while boiling never develops bacterial growths and hence never decomposes. To Needham's objection that Spallanzani had ruined his broths and the air above them by excessive boiling the abbe replied by breaking the seals of his flasks. Air rushed in and bacterial growth began! But the essential conflict remained. Whatever Spallanzani and his followers did to remove seeds and contaminants was regarded by the spontaneous generationists as damaging to the 'vital force' from whence comes new life.

Thus doubt remained and into the controversy came the Titanic figure of Louis Pasteur. Believing that a solution to this problem was essential to the development of his theories concerning the role of bacteria in nature, Pasteur freely acknowledged the possibility that living bacteria very well might be arising a new form inanimate matter. To him the research problem was largely a technical one: to repeat the work of those who claimed to have observed bacterial entry. For the one that contended that life did not enter from the outside, the

proof had to go to the question of possible contamination. Pasteur worked logically. He found during the experiments that after prolonged boiling, a broth would ferment only when, air was admitted to it. Therefore, he contended either air contained a factor necessary for the spontaneous generation of life or viable germs were borne in by the air and seeded in the sterile nutrient broth. Pasteur designed ingenious flasks whose long S-shaped necks could be left open. Air was trapped in the sinuous glass tube. Broths boiled in these flask tubes remained sterile. When their necks were snapped to admit ordinary air, bacterial growth would then commence but not in every case. An occasional flask would remain sterile presumably because the bacterial population of the air is unevenly distributed. The forces of spontaneous generation would not be so erractic. Continuous scepticism drove Pasteur almost to fanatical efforts to control the ingredients of his experiments to destroy the doubts of the most sceptical. He ranged from the mountain air of Montanvert which he showed to be almost sterile, to those deep, clear wells whose waters had been rendered germ free by slow filtration through sandy soil. The latter discovery led to the familiar porcelain filters of the bacteriology laboratory. With pores small enough to exclude bacteria, solutions allowed to percolate through them could be reliably sterilised. The argument raged on and soon spilled beyond the boundaries of science to become a burning religious and philosophical question of the day. For many, Pasteur's conclusions caused conflict because they seemed simultaneously to support the Biblical account of creation while denying a variety of other philosphical systems. The public was soon caught up in the cross fire of a vigorous series of public lectures and demonstrations by leading exponents of both views, novelists, clergymen their adjuncts and friends. Perhaps the most famous of these evening in the theatre-competing perhaps with a great debate between Huxley and Bishop Wiberforce for elegance of rhetoric-was Pasteur's public lecture at the Sorbonne on April 7, 1864. Having shown his audience the swan necked flasks containing sterile broths, he concluded, "And, therefore, gentleman, I could point to that liquid and say to you, I have taken my drop of water from the immensity of creation and I have taken it full of the elements appropriated to the development of inferior beings. And I wait, I watch, I question it! begging it to recommence for mew the beautiful spectacle of the first creation. But it is dumb, dumb since these experiments were begun several years ago; it is dumb because I have kept it from the only thing man does not know how to produce: from the germs that float in the air. from life, for life is a germ and a germ is Life. Never will the doctrine of spontaneous generation recover from the mortal blow of this impel experiment. "And it is not. Today these same flasks stand immutable: they are still free of microbial life.

It is an interesting fact that despite the ringing declaration of Pasteur, the issue did not die completely. And although far from healthy, it is not yet dead. In his fascinating biography of Pasteur, Rene Dubos has traced the later developments which saw new eruptions of the controversy, new technical progress an criticism and new energetic figures in the breach of the battle such as Bastion for and the immortal Tyndall against the doctrine of spontaneous generation. There was also new 'sorrow' for Pasteur as he read years later, in 1877, the last jottings of the great physiologist Claude Bernard and saw in them the 'mystical' suggestion that yeast may arise from grape juice. Even at this late date, Pasteur was stirred to new experiments again to prove to the dead Bernard and his followers the correctness of his position.

It seems to me that spontaneous generation is not only a possibility but a completely reasonable possible which should never be relinquished from scientific thought. Before men knew of bacteria they accepted the doctrine of spontaneous generation as the 'only reasonable alternative' to a belief is supernatural creation. But today, as we look for satisfaction at the downfall of the spontaneous generation hypothesis, we must not forget that science has rationally concluded that life once did originate on earth by spontaneous generation. It was really Pasteur's evidence against spontaneous generation that for the first time brought the whole difficult question of the origin of life before the scientific world.

In the above controversy, what was unreasonable was the parade of men who claimed to have 'proved' or who resolutely 'believed in' spontaneous generation on the face of proof-not that spontaneous generation cannot occur-but that their work was shot through with experimental error. The acceptable evidence also makes it clear that spontaneous generation, if it does not occur, must obviously be a highly improbably event under present conditions. Logic tells us that science can only prove an event improbable : it can never prove it impossible and Gamow has appropriately remarked that nobody is really certain what would happen if a hermetically sealed can were opened after a couple of million years. Modern science agrees that it was highly improbable for life to

have arisen in the Pre-Cambrian seas, but it concluded, nevertheless, that there it did occur. With this, I think, Pasteur would agree.

Aside from their theoretical implications, these researchers had the great practical result of putting bacteriology on a solid footing. It was now clear how precisely careful one had to be to avoid bacterial contamination in the laboratory. We now knew what 'sterile' meant and we knew that there could be no such thing as 'partial sterilisation'. The discovery of bacteria high in the upper atmosphere, in the mud of the deep sea bottom, in the waters of hot springs and in the Arctic glaciers established bacterial ubiquity as almost absolute. In recognition of this Lord Lister introduced aseptic technique into the practice of surgery. It was the revolution in technique alone that made possible modern bacteriology and the subsequent research connecting bacteria to phenomena of human concern, research, which today is more prodigious than ever. We are just beginning to understand the relationship of bacteria to certain human diseases, to soil chemistry, nutrition and the phenomenon of anti-biosis wherein a product of one organism (eg. penicillin) is detrimental to another.

It is not an exaggeration then to say that the emergence of the cell theory represents biology's most significant and fruitful advance. The realisation that all plants and animals are composed of cells which are essentially alike, that cells are all formed by the same fundamental division process, that the total organism is a whole made up of the activities and inter-relations of its individual cells, opened up horizons we have not even begun to approach. The cell is a microcosm of life, for in its origin, nature and continuity resides the entire problem of biology.

301. Needham's theory that 'God did not create living things directly' was posited as
    (a) an attempt to support his assertion by religious doctrine
    (b) an attempt to placate his religious peers
    (c) an attempt at propitiating a possibly offended God or the religious psyche of the time
    (d) All of the above

302. It can be inferred from the passage that
    (a) Huxley, Buffon and Needham were contemporaries
    (b) Buffon, Needham, Voltaire and Huxley were contemporaries
    (c) Voltaire wrote a treatise on Needham's claim
    (d) None of the above

303. According to the passage
    (a) Pasteur's precursors in the field worked on the basis of spontaneous generation
    (b) Unlike his predecessors Pasteur worked on logical premises rather than arbitrary and spontaneous discoveries
    (c) Pasteur stood to benefit largely from the work of his predecessors
    (d) Pasteur developed the ideas set forth by Voltaire and Needham

304. Pasteur began his work on the basis of the contention that
    (a) either air contained a factor necessary for the spontaneous generation of life or viable germs were borne in by the air and seeded in the sterile nutrient broth
    (b) after prolonged boiling, a broth would ferment only when air was admitted to it
    (c) Both (a) and (b)
    (d) Neither (a) nor (b)

305. The porcelain filters of the bacteriology laboratories owed their descent to
    (a) Pasteur's homeland
    (b) The well water of Montanvert that had been rendered germ free by slow filtration through sandy soil
    (c) Both (a) and (b)
    (d) None of the above

306. What, according to the passage was Pasteur's declaration to the world?

(a) Nobody could deny the work done by him
(b) Science would forever be indebted to his experiments in bacteriology
(c) The doctrine of spontaneous generation would never recover from the mortal blow dealt to it by his experiments
(d) Those who refused to acknowledge his experiments would regret their skepticism

307. What according to the writer, was the problem with the proponents of spontaneous generation?
(a) Their work had no scientific basis
(b) Their work was ruined by experimental errors
(c) Both (a) and (b)
(d) Neither (a) nor (b)

308. One of the results of the theoretical cross fire regarding bacteriology was that
(a) partial sterilization as a possibility was ruled out
(b) aseptic technique was introduced in surgery
(c) the meaning of sterile was clear to all
(d) All of the above

309. One of the reasons for the conflict caused by Pasteur's experiments was that
(a) they denied the existence of God as the creator
(b) they seemed simultaneously to support the Biblical account of creation while denying a variety of other philosophical systems
(c) academicians and scientists refused to accept his theories
(d) there were too many debates on the topic and this left the people confused

310. According to the author
(a) it is an exaggeration to say that cell theory represents biology's most significant and fruitful advance
(b) Pasteur could not hold his own against the contenders
(c) cell theory rendered null and void all the other bacteriological theories of the time
(d) the emergence of the cell theory represents biology's most significant and fruitful advance

PASSAGE 68

The highest priced words are ghost-written by gagmen who furnish the raw material for comedy over the air and on the screen. They have a word-lore all their own, which they practise for five to fifteen hundred dollar a week or fifteen dollars a gag at piece rates. That's sizeable rate for confounding acrimony with matrimony or extracting atar of roses from the otter.

Quite apart from the dollar sign on it, gagmen's word-lore is worth a close look, if you are given to the popular American pastime of playing with words—or if you're part of the 40 percent who make their living in the word trade.

Gag writers' tricks with words point up the fact that we have two distinct levels of language : familiar ordinary words that everybody knows and more elaborate words that don't turn up so often, buy many of which we need to know if we are to feel at home in listening and reading today.

To be sure gagmen play hob with the big words, making not sense but fun of them. They keep on confusing bigotry with bigamy, illiterate with illegitimate, monotony with monogamy, osculation with oscillation. They trade on the fact that for many of their listeners, these fancy terms linger in a twilight zone of meaning. It's their deliberate intent to make everybody feel cozy at hearing big words, jumbled up or smacked down. After all, such words loom up over-size in ordinary talk, so no wonder they get the bulldozer treatment from the gagmen.

Their wrecking technique incidentally reveals our language as full of tricky words, some with 19 different meanings, others which sound alike but differ in sense. To ring good punning changes, gag writers have to know their way around in the language. They don't get paid for ignorance, only for simulating it.

Their trade is a hard one and they regard it as serious business. They never laugh at each other's jokes; rarely at their own. Like comediennes, they are usually melancholy men in private life.
Fertile invention and ingenious fancy are required to clean up ' blue' burlesque gags for radio use. These shady gags are the theoretically taboo on the air. However, a gag writer who can leave a faint trace of bluing when he lauders the joke is all the more admired-and more highly paid.
A gag that keeps the blue tinge is called $ 'double intender', gag-land jargon for double entendre. The double meaning makes the joke funny at two levels. Children and other innocents hearing the crack for the first time take it literally, laughing at the surface humour; listeners who remember the original as they head it in vaudeville or burlesque, laugh at the artfulness with which the blue tinge is disguised. Another name for a double meaning of this sort is 'insinuendo'. This is a portmanteau word or 'combo', as the gagmen would lable it, thus abbreviating combination. By telescoping insinuation and innuendo, they get insinuendo, on the principle of blend words brought into vogue by Lewis Carollo 'Shock logic' is another favourite with gag writers. Supposedly, a speciality of women comediennes, it is illogical ligic more easily illustrated than defined.
A high school girl has to turn down a boy's proposal, she writes
Dear Jerry
I'm sorry, but I can't get engaged to you. My mother thinks I am too young to be engaged and besides, I'm already engaged to another boy.
Yours regretfully.
Guess who.
Gag writers' lingo is consistently funnier than their gags. It should interest the slang-fancier. And like much vivid jargon developed in specialised trades and sports, a few of the terms are making their way into general use. Gimmick, for instance, in the sense either of a trick devised or the point of a joke, is creeping into the vocabulary of columnists and feature writes. Even apart from the trade lingo, gagmen's maneuvers are of real concern to anyone who follows words with a fully awakened interest. For the very fact that gag writers often use a long and unusual word as the hinge of a joke or as a peg for situation comedy, tells us something quite significant: they are well aware of the limitations of the average vocabulary and are quite willing to cash in on its shortcomings. When Fred Aliens' joke-smiths work out a fishing routine, they have Alien referring to the bait in his most arch and solemn tones : "I presume you mean the legless invertebrate." This is the old minstrel tick, using a long fancy term, instead of calling a worm a worm.
Chico Marx can stretch a pun over 500 feet of film, making it funnier all the time, as he did when he worried the work viaduct, which he rendered, "Why a duck ?" And even the high-brow radio writers have taken advantage of gagmen's technique. You might never expect to hear on the air. Such words as lepidopterist and entomologist. Both occur in a very famous radio play by Norman Corvine, 'My client Curly', about an unusual caterpillar which would dance to the tune 'yes, sir, she's my bad' but remained inert to all other music. The dancing caterpillar was given a real New York buildup, which involved calling in the experts on butterflies and insects which travel under the learned names above.
Corvine made mild fun of the fancy professional titles, at the same time explaining them unobtrusively. There are many similar occasions where anyone working with words can turn gagmen's trade secrets to count. Just what words do they think outside the familiar range? How do they pick the words that they 'kick around'? It is not hard to find out.

311. According to the writer, a larger part of the American population
    (a) indulges in playing out the role of gag writers
    (b) indulges in the world trade
    (c) seeks employment in the gag trade for want of something better
    (d) looks down on gag writers

312. The hallmark of gag writers is that
    (a) they ruin good, simple language
    (b) make better sense of words
    (c) have fun with words
    (d) play with words to suit the audience's requirements

313. According to the passage, the second level of language is important if
(a) one wants to be at home reading and listening today
(b) one wants to be a gag writer
(c) one wants to understand clean entertainment
(d) All of the above

314. According to the writer, gag writers thrive on
(a) the double-layered aspect of language (b) audience craze for double entendres
(c) vulgar innuendoes (d) common place jugglery with language

315. In gag writers' trade
(a) long words are abbreviated for effect
(b) parts of words are combined to produce hilarious portmanteau effect
(c) long words play a major role
(d) Both (b) and (c)

316. When the writer says, "They don't get paid for ignorance, only for simulating it," he means to say
(a) the audience likes to think the gag writers are an ignorant lot
(b) gag writers are terrific with insinuations
(c) simulating ignorance is the trick that makes gag writers tick
(d) None of the above

317. Gag writers have influenced
(a) television artists (b) radio writers
(c) circus clowns (d) All of these

PASSAGE 69

If Western civilization is in a state of permanent crisis, it is not farfetched to suggest that there may be something wrong with its education. No civilization, 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 of new abuses; if commercialism brings new temptations, the answer must be more and better education. The modern way of life is becoming 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 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 (now Lord) 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 intellectuals 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 entire community; who know 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 with 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 decision 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 'knowhow' 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 knowhow 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 knowhow, 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 suggested, 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 and 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, vas 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 world, 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 result 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 of them it is often impossible to judge them on the basis of 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 world prejudice is generally applied to ideas that are patently erroneous and 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 pre-existing 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 that situation 'intelligible' to ourselves by means of these ideas. Similarly, everywhere else, we evaluate the situation in the light of our value-ideas.

The way in which we experience and interpret they would obviously depends very much indeed on kind of ideas that fill our minds. If there 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. We feel that education will help solve each new problem or complexity that arises. It needs no emphasis that herein lies one of the great dangers of our times.

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 that 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 and without any signs of civilisation, without maps or signposts or indicators of any kind. Nothing has any meaning to him; nothing an hold his vital interest; he has no means of making anything intelligible to himself.

318. The writer's contention in the passage is that the crisis in Western civilization can be explained by
    (a) the presence of some flaws in its education
    (b) some inherent lack of co-ordination among its various elements
    (c) some basic misunderstanding in its society
    (d) the energy it has devoted to education

319. According to the writer, Lord Snow sees the intellectual life of Western society as split between
    (a) the educated and the uneducated
    (b) the government servants and the plebeians
    (c) scientists and literary intellectuals
    (d) administrators and intellectuals

320. The writer seems to criticise the belief that
    (a) education gives rise to further complexities as the civilization 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

321. 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

322. According to Lord Snow, which of the following groups need to be educated enough to atleast understand the works of scientists and engineers?
    (a) Politicians, administrators and the entire community
    (b) Politicians and literary intellectuals
    (c) Politicians and the laymen

(d) All of the above

323. 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

324. The author's assertion.in the passage is that education's main responsibility is to
(a) transmit ideas of value
(b) transmit technical knowledge
(c) Both (a) and (b)
(d) transmit values regarding human and societal norms

325. The author believes that
(a) the gulf between science and literature needs to be bridged
(b) ideas should be maintained for a holistic view of society and its problems
(c) words are not ideas
(d) None of the above

326. 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 world

327. Thinking is
(a) being
(b) knowing
(c) application of pre-existing ideas to a situation
(d) application of fixed ideas to a situation

PASSAGE 70

The narrator *of Midnight's Children* describes it as a kind of collective fantasy. I suppose what he or I, through him was trying to say, was that there never had been a political entity called India until 1947. The thing that became independent had never previously existed except that there had been an area, a zone called India. So it struck me that what was coming into being, this idea of a nation-state, was an invention. It was an invention of the nationalist movement and a very sucessful invention,

One could argue that nation states are a kind of collective fantasies. Very similar things happened with the unification of Italy and also with the unification of Germany. The history of India is a history of independent nation states. It is a history of Oudh or Bengal or Maratha kingdoms. All those independent histories agreed to collectivise themselves into the idea of the nation of India. In the case of Pakistan, it was less successful. Pakistan was underimagined. It did not survive as a nation-state.

If you ask people in general, they would have absolutely no problem with the idea of India at all. I think, in a way the strength of nationalist idea is shown by its ability to survive the extraordinary stresses that it was placed under. I think the stresses of things communalism, the high degree of public corruption, of regional rivalries, of the tension between the centre and the state, the external pressures of bad relations with Pakistan-these are colossal pressures which any state could be forgiven for being damaged by. I think the thing to say about the success of the idea is that it remains an idea though people might not find it very easy to give a simple definition of it. But that it does exist and that it is something to which people feel they belong, I think is now the case. That it survives these stresses is an indication of its strength.

I'm not interested in an idealised, romantic vision of India, I know it is the great pitfall of the exile. So you know for me, always, the issue of writing about India has been not to write as an outsider. On the other hand, evidently something has changed in the last 10 years, which is that as result of various circumstances, I've not been able to return. All I can say is that I have felt it as the most profound loss and I still do. There have been many losses in the last decade but the loss of the easy return of India has been for me an absolute anguish, an inescapable anguish. I feel as if I've lost a limb. I am very anxious to bring that period to an end.

I do not think that one of the most interesting phenomena for India as a country is the phenomenon of the India Diaspora. I often think Indian—Indian Indians—find that very hard to understand. In England, when people call themselves British Indian, they mean both halves of that. And yet, what it means to be a British Indian is very alien to an Indian India. The same is true in the Caribbean, in Africa, in Canada, in the United States and so on. The thing that has interested me is that there are now many, many ways of being something which you can legitimately call Indian. Being an Indian in India is just one of those ways.

The forces of disintegration are always there. I think in every society there is the tension between the forces that bring it together and the forces that pull it apart. I'm worried, above all, of the communal issue because half a century is no time at all in the eye of history and half a century ago something of colossally horrible proportion took place. The fact that it hasn't happened for 50 years on quite the same scale means nothing. It could still happen tomorrow. One of the things that I remember very vividly, being there 10 years ago at about the time of the killings that took place in Assam, is discussing this with good friends and fellow writers. And I remember somebody said to me, until we understand that we are capable of these things, we can't begin to move beyond them. Because it's a very easy response to atrocities, to say: oh those terrible people did that and we are not like that. I think the difficult response is to accept we are also capable of that, the thing that happened there could also, in certain circumstances, be something that we were able to perpetrate. The civilising influence is what prevents most of us from giving vent to those terrible urges. Those urges are part of humanity as well as the more civilised urges.

Of course, I fear in India the recurrence of communal or regionalist inter-community violence. I fear the long term damage to a democracy that can be done by mass corruption. I think corruption is in a way a subversion of democracy and the commonplace view in India is that corruption is every where. In a sense, you could say that is not a democratic society. If money, favour and privilege is what makes the place work, then that's not a democracy. Atleast, it runs the danger of being no longer able to call itself a democracy.

What was happening, I thought, was that people were trying to seize control of that rhetoric. That is to say, special interest groups you could say Hindus are a very large special interest group. If any group inside such a complex and many faceted country tries to define the nation exclusively in its own terms, then it begins to create terrible stresses. I do think that the kind of attempt to define India in Hindu terms is worrying for that reason. It creates backlashes, it creates polarisation and it creates the risk of more upheaval. Partly, I am saying this as a kind of objective observer, but nobody is an objective observer.

I come from an Indian minority, I no doubt have a minoritiy perspective. I can't ignore that and nor would I wish to. Partly also I am speaking temperamentally. That is to say, the kind of religious language in politics is something I find temperamentally unpleasant. I don't like people who do that, whether they be sectarians in Northern Ireland or India. I believe in, if possible, separating one's personal spiritual needs and aspirations from they way in which a country is run. I think in those countries where that separation has not taken place, one can see all kinds of distortions of social and ordinary like which are unpleasant. Iran is an obvious example. The country in which that kind of separation has completely fragmented it.

Where Naipaul is right, although I don't share his conclusions about it, but I think where he is right, is in saying that this is a great historical moment. One reason why the 50th anniversary is interesting is that it does seem to represent the end of the first age and the beginning of second age. And to that extent that is true now, if someone was born today, they would be born into a very different set of cultural assumptions and hopes that somebody born 50 years ago. We were entirely sold on the Nehru-Gandhi kind of plan. We grew up and that was the portrait of the nation we had hung on our wall and to the extent that you never entirely lose those formative ideas, that's still the picture of the country I've got on my wall. But it's clear that for somebody being born now, they are being born into a very different country.

I also think of taking the Naipaul point on what would happen if the BJP were to form a government. Well what I would like to think is that in order for the BJP or anybody of that persuasion to form a government, they would have to change. There is even some kind of suggestion that it may even be happening a little bit because they are intelligent people. They understand their weaknesses as well as their strengths. Clearly, for a Hinduist party of form the government of the country is not at all unlikely. So I think one does have to engage with that in the same way as many people in the country who, like myself, were not remotely in tune with the Thatchrite revolution but have to engage with it because it was in fact happening and kept winning election and the world was not going to go back. So of course, both people inside the Hindu political enterprise and people outside it will have to shift. I am optimistic
about India's ability to force those changes that are necessary because I do believe it is not fundamentally an intolerant country and will not fundamentally accept intolerant politics.
On the other hand, there has to be reckoning with the fact that these are ideas, which are gaining in popularity. I'll tell you where I would draw the line myself. I think there was a great historical mistake made in Europe about the Nazi Party. People attempted to see whether they could live with it and discovered very rapidly that was a mistake, that appeasement was a great historical mistake. So, it seems to me, the question is : What do we make of this political enterprise? Is it fundamentally democratic or fundamentally anti-democratic? If democratic, then we must all learn to make the best of it. If anti-democratic, then we must fight it very hard. What happened in India happened before the book (Satanic Verses) had actually entered. It happened because of an article in India Today, which, I must say, I thought was an irresponsibly written article, because it was written by somebody, who, as a friend, asked me for an early copy of the book and then presented that book in the most inflammatory sort of way.
This was one of the things that disappointed me, that after a lifetime of having written from a certain sensibility and a certain point of view, I would have expected people in India to know about it since it was all entirely about India. It was written from a deep sense of connection and affection for India. I would have expected that I had some money in the bank. That is to say, if Salman Rushdie wrote any book, then we know who he is. He is not some idiot who just arrived from nowhere shouting abuse. This is somebody whose work, whose opinions, whose lectures and whose stories we know. I would have hoped that my work would have been judged in the context of what people already knew about me. Instead, it seemed as if everything I had been in my life up to that point suddenly vanished out of the window and this other Rushdie was inverted who was this complete bastard who had done this terrible thing. There did not seem to be any attempt to correct that or to combat that. I was surprised and disappointed it did not. It didn't happen here either. It didn't happen anywhere in the world. It was as if the force of history, the force of a historical event was so huge that it erases all that goes before it.
The negative response to the *Satanic Verses,* let us remember that there was also a positive response, was such that it erased my personality and put in its place some other guy who didn't recognise at all. Anybody who knows anything about these countries and I do know something about these countries, knows that every cheap politician can put a demonstration in the street in five minutes. That doesn't represent in any sense the people's will. It represents a certain kind of political structure, political organization. It doesn't represent truth. But I always believed and I still believe that India would come back. I never believe that the loss of India was forever. Because India is not Iran, It's not even Pakistan and I thought good sense will prevail in India because that's my life experience of Indian people and of the place.

328. The idea of India that inspired the writer's generation was the one dominated or formed by
    (a) the Nehru-Gandhi politics
    (b) the Nehru-Gandhi ideology
    (c) the Nehru-Gandhi idea regarding India's formative years
    (d) the Nehruvian idea of socialism

329. The writer does not share
    (a) Naipaul's stand that the 50th anniversary is a historical moment
    (b) Naipaul's stand that the 50th anniversary is not a historical moment
    (c) Naipaul's conclusion on the 50th anniversary being a historical moment
    (d) Naipaul's conclusion on the 50th anniversary not being a historical moment

330. The writer shows faith in India's basic
(a) stability (b) resilience (c) fortitude (d) democracy

331. According to the writer
(a) politicians incite the general public to demonstrate against writers
(b) a politician's demonstration does not reflect the people's will
(c) Both (a) and (b)
(d) Neither (a) nor (b)

332. The writer's view of India is determined mainly by
(a) his experience
(b) his fondness for the country
(c) his love for the resilience of the Indian people
(d) his love of writing about India

333. According to the writer's friend
(a) we should fight against communal pressure
(b) the fact that the communal conflagrations haven't occurred in India for half a century, is something to be proud of
(c) we can move beyond things, only after we know we are capable of those things
(d) we have to identify with the people who were involved in inciting communal passions

334. What, according to the passage, prevents us from giving into violent, terrible urges?
(a) Our education (b) Our upbringing
(c) Our cultural influences (d) The civilising influence

335. According to the writer, what disqualifies India from being called a democracy?
(a) Its communalism (b) Its corruption
(c) Its anti-minority stance (d) All of these.

336. The writer contradicts his assertion of being an 'objective observer' on the basis that
(a) no one can be an 'objective observer' (b) no one is an 'objective observer'
(c) he is a subjective observer (d) everybody is subjective observer

337. In the first paragraph of the passage, the writer questions
(a) the existence of political entity called India prior to independence
(b) the contention that a political entity called India did not exist
(c) the stand that India was an invention
(d) the stand that India needs to think in terms of its being a nation state

338. According to the writer, the difference between India and Pakistan was that
(a) India survived as a nation state, Pakistan did not
(b) Indians were full of fantastic ideas in 1947
(c) Pakistan was born out of another nation
(d) the creation of Pakistan suffered from under-imaginativeness

339. According to the passage, the secret of India's survival lies in
(a) its ability of fight back in the face of tremendous stress and strains
(b) in the highly fertile imagination of the Indian people
(c) in a sense of belonging that people feel for it

(d) Both (a) and (b)

PASSAGE 71

The persistent patterns in the way nations fight reflect their cultural and historical traditions and deeply rooted attitudes that collectively make up their strange culture. These patterns provide insights that go beyond what can be learnt just by comparing armaments and divisions. In the Vietnam War, the strategic tradition of the United States called for forcing the enemy to fight a massed battle in an open area, where superior American weapons would prevail. The United States was trying to re-fight Second World War in the jungles of South-East Asia, against an enemy with no intention of doing so. Some British historians describe the Asian way of war as one of indirect attacks, avoiding frontal attacks meant to overpower an opponent. This traces back to Asian history and geography : the great distances and harsh terrain have often made it difficult to execute the sort of open field clashes allowed by the flat terrain and relatively compact size of Europe. A very different strategic tradition arose in Asia.

The bow and arrow were metaphors for an Eastern way of war. By its nature, the arrow is an indirect weapon. Fired from a distance of hundreds of yards, it does not necessitate immediate physical contact with the enemy. Thus, it can be fired from hidden positions. When fired from behind a ridge, the barrage seems to come out of nowhere, taking the enemy by surprise. The tradition of this kind of fighting is captured in the classical strategic writing of the East. The 2,000 years worth of Chinese writings on war constitutes the most subtle writing on the subject in any language. Now until clausewitz, did the West produce a strategic theorist to match the sophistication of Sun-tzu, whose Art of War was written 2,300 years earlier.

In Sun-tzu and other Chinese writings, the highest achievement of arms is to defeat an adversary without fighting. He wrote : “To win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the supreme excellence.” Actual combat is just one among many means towards the goal of subbuing an adversary. War contains too many surprise to be a first resort. It can lead to ruinous losses, as had been seen time and again, it can have the unwanted effect of inspiring heroic efforts in an enemy, as the United States learned in Vietnam and as the Japanese found out after Pearl Harbour. Aware of the uncertainties of a military campaign, Sun-tzu advocate war only after the most thorough preparations. Even then it should be quick and clean. Ideally, the army is just an instrument to deal the final blow to an enemy already weakened by isolation, poor morale and disunity. Ever since Sun-tzu, the Chinese have been seen as masters of subtlety who take measured actions to manipulate an adversary without his knowledge. The dividing line between war and peace can be obscure. Low level violence often is the backdrop to a larger strategic campaign. The unwitting victim, focused on the day-to-day events, never realises what’s happening to him until it’s too late. History holds many examples. The Viet Cong lured French and US infantry deep into the jungle, weakening their morale over several

years. The mobile army of the United States was designed to fight on the plains of Europe, where it could quickly move unhindered from one spot to the next. The jungle did more than make quick movement impossible, broken down into smaller units an scattered in isolated bases. US forces were deprived of the feeling of support and protection that ordinarily comes form being part of big army.

The isolation US troops in Vietnam was not just a logistical detail, something that could be overcome by, for instance, bringing in reinforcements by helicopter. In a big army reinforcements are from being part of a larger formation. Just the knowledge of its lowers the soldier fear and increase his aggressiveness. In the jungle and on isolated bases, this feeling was removed. The thick vegetation slowed down the reinforcements and made in difficult to find stranded units. Soldiers felt they were on their own.

More important, by altering the way the war was fought, the Viet Cong stripped the United States of its belief in the inevitabilility of victory, as it had done to the French before them. Morale was high when these armies first went to Vietnam. Only after many years of debilitating and demoralising fighting did Hanoi launch its decisive attacks, at Dien Bien Phu in 1954 and against Saigon in 1975. It should be recalled that in the final push to victory the North Vietnamese abandoned their jungle guerrilla tactics completely, committing their entire army of twenty divisions to pushing the South Vietnamese into collapse. This final battle, with the enemy’s army all in one place, was the one that the United States had desperately wanted to fight in 1965. When it did come out

into the open in 1975, Washington had already withdrawn its forces and there was no possibility of re-intervention.

The Japanese early in Second World War used a modern form of the indirect attack, one that relied on stealth and surprise for its effects. At Pearl Harbour, in the, Philippines and in South-East Asia, stealth and surprise were attained by sailing under radio silence so that the navy's movements could not be tracked, moving troops aboard ships into South-East Asia made it appear that the Japanese army was also 'invisible'. Attacks against Hawaii and Singapore seemed, to the American and British defenders, to come from nowhere. In Indonesia and the Philippines, the Japanese attack was even faster than the German blitz against France in the West. The greatest military surprises in American history have all been in Asia. Surely there is something going on here beyond the purely technical difficulties of detecting enemy movements. Pearl Harbour, the Chinese intervention in Korea and the Tet offensive in Vietnam all carne out of a tradition of sxirprise and stealth. US technical intelligence the location of enemy units and their movements was greatly improved after each surprise, but with no noticeable improvement in the American ability to foresee or prepare what would happen next. There is a cultural divide here, not just a technical one. Even when it was possible to track an army with intelligence satellites, as when Iraq invaded Kuwait or when Syria and Egypt attacked Israel, surprise was achieved. The United States was stunned by Iraq's attack on Kuwait even though it had satellite pictures of Iraqi troops massing at the border. The exception that proves the point that cultural differences obscure the West's understanding of Asian behaviour was the Soviet Union's 1979 invasion of Afghanistan. This was fully anticipated and understood in advance. There was no surprise because the United States understood Moscow's world view and thinking it could anticipate Soviet action almost as well as the Soviets themselves, because the Soviet Union was really a Western country.

The difference between the Eastern and the Western way of war is striking. The Wilt's great strategic writer, Clausewitz, linked war to politics, as did Sun-tzu. Both were opponents of militarism, of turning war over to the generals. But there, all similarity ends. Clausewitz wrote that the way to achieve a larger political purpose is through destruction of the enemy's anny. After observing Napoleon conquer Europe by smashing enemy armies to bits, Clausewitz made his famous remark in On War (1932) that combat is the continuation of politics by violent means. Morale and unity are important, but they should be harnessed for the ultimate battle. If the Eastern way of war is embodied by the stealthy archer, the metaphorical Western counterpart is the swordsman charging forward, seeking a decisive showdown, eager to administer the blow that will obliterate the enemy once and for all with this view, war proceeds along a fixed course and occupies a finite extent of time, like a lay in three acts with a beginning, a middle and an end. The end, the final scene, decides the issue for good. When things don't work out quite this way, the Western military men feels tremendous frustration. Sun-tzu's great disciples, Mao Zedong and Ho Chi Minh, are respected in Asia for their clever use of indirection and deception to achieve and advantage over stronger adversaries. But in the West, their approach is seen as underhanded and devious. To the American strategic mind, the Viet Gong guerilla did not fight fairly. They should have come out into the open and fought like men, instead of hiding in the jungle and sneaking around like a cat in the night.

340. According to the author, the main reason of the US losing the Vietnam war was
    (a) the Vietnamese understood the local terrain better
    (b) the lack of support for the war from the American people
    (c) the failure of the US to mobilise its military strength
    (d) their inability to fight a war on terms other than those they understood well

341. Which of the following statements does not describe the 'Asian' way of war?
    (a) Indirect attacks without frontal attacks
    (b) The swordsman charging forward to obliterate the enemy once and for all
    (c) Manipulation of an adversary without his knowledge
    (d) Subduing an enemy without fighting

342. Which of the following is not one of Sun-tz's ideas?
    (a) Actual combat is the principal means of subduing an adversary
    (b) War should be undertaken only after through preparation

(c) War is linked to politics
(d) War should not be left to the generals alone

343. The difference in the concepts of war of Clausewitz and Sun-tzu is best characterised by
(a) Clausewitz's support for militarism as against Sun-tzu's opposition to it
(b) their relative degrees of sophistication
(c) their attitude to guerilla warfare
(d) their differing conceptions of the structure, time an sequence of a war

344. To the Americans, the approach of the Viet Gong seemed devious because
(a) the Viet Cong did not fight like men out in the open
(b) the Viet Cong allied with America's enemies
(c) the Viet Cong took strategic advice from Mao Zedong
(d) the Viet Cong used bows and arrows rather than conventional weapons

345. According to the author, the greatest military surprise in American history have been in Asia because
(a) the Americans failed to implement their military strategies many miles away from their own country
(b) the Americans were unable to use their technologies like intelligence satellites effectively to detect enemy movements
(c) the Americans failed to understand the Asian culture of war that was based on stealth and surprise
(d) Clausewitz is inferior to Sun-tzu

PASSAGE 72

Since Second World War, 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 Block and of the development in the Third World, it was expected to guarantee the happiness of individuals as citizens and of people 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. Distributed by the claims of communities within it, the nation-state tries to repress 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 parts of the world, one cannot ignore the context in which identity issues arises. It is no longer a context of sealed frontiers and isolated regions but is one of the integrated global systems. In a reaction to this trend towards globalisation, individuals 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 group 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 of who we are and who others are and ascertain the place we occupy along with the others in the world and society. The current upsurge to assert the identity of groups can thus be partly explained by the cognitive function performed by identity. However, that said, people would not go along as they do, often in large numbers, with the propositions put to them, in 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 and 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 congnitive 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 counter-cultures. There are in our own country a 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 our 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 reconcilling nationalist demands with exercise of democracy.

346. 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

347. Demands for recognisation of identities can be viewed
(a) positively and negatively
(b) as liberation movements an militant action
(c) as efforts to rediscover cultural roots which can slide towards intolerance of others
(d) All of the above

348. Going by the author's exposition of the nature of identity, which of the following statements is untrue?
(a) Identity represents creating uniform groups out of disparate people
(b) Identity is a necessity in the changing world
(c) Identity is a cognitive necessity
(d) None of the above

349. 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

350. 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 73

Each one has his reasons: for one art is a flight; for another, a means of conquering. But one can flee into a hermitage, into madness, into death. One can conquer by arms. Why does it have to be writing? Because, behind the various aims of authors, there is a deeper and more immediate choice which is common to all of us. We shall try to elucidate this choice and we shall see whether it is not in the name of this very choice of writing that the engagement of writers must be required. Each of our perceptions is accompanied by consciousness that human reality is a 'revealer'. That is, it is through human reality , that 'there is' being or, to put it differently, that man is the means by which things are manifested. It *is* our presence in the world which multiplies relations. It is we who set up a relationship between this tree and that bit of sky.

Thanks to us, that star which has been dead for millenia. that quarter moon and that dark river are disclosed in the unity of a landscape. It is the speed of our auto and out airplane which organises the great masses of the Earth. With each of our acts, the world reveals to us a new face. But, if we know that we are directors of being, we also know that we are not its producers. If we turn away from this landscape, it will sink back into its dark permanence. At least, it will sink back: there is no one mad enough to think that it is going to be annihilated. It is we who shall be annihilated and the Earth will remain in its lethargy until another consciousness comes along to awaken it. Thus, to our inner certainty of being 'revealers' is added that of being inessential in relation to the thing revealed.

One of the chief motives of artistic creation is certainly the need of feeling that we are essential in relationship to the world. If I fix on canvas or in writing a certain aspect of the fields or the sea or a look on someone's face which I have disclosed, I am conscious of having produced them by condensing relationships, by introducing order where there was none, by imposing the unit of mind on the diversity of things. That is I think myself essential in relation to my creation. But this time it is the created object which escapes me, I cannot reveal the produce at the same time. The creation becomes inessential in relation to the creative activity. First of all, even if it appears to others as definitive, the created object always seems to us in a state of suspension, we can always change this line, that shade, that word. Thus, it never forces itself. A novice painter asked his teacher, 'When should I consider my painting finished'? And the teacher answered, "When you can look at it in amazement and say to yourself I'm the one who did that!"

Which amounts to saying 'never'. For it is virtually considering one's work with someone else's eyes and revealing what has been created. But it is self-evident that we are proportionally less conscious of the thing produced and more conscious of our productive activity. When it is a matter of poetry or carpentry, we work according to traditional norms, with tools whose usage is codified; it is Heidegger's famous 'they' who are working without our hands. In this case, the result can seem to us sufficiently strange to preserve its objectivity in our eyes. But if we ourselves produce the rules of production, the measures, the criteria and if our creative drive comes from the very depths of our heart, then we never find anything but ourselves in our work. It is we who have invented the laws by which we judge it, it is our history, our love, our gaiety that we recognise in it. Even if we should regard it without touching it any further, we never receive from it that gaiety or love we put them into it. The results which we have obtained on canvas or paper never seem to us objective. We are too familiar with the processes of which they are the effects. These processes remain a subjective discovery: they are ourselves, our inspiration, our ruse and when we seek to perceive our work, we create it again, we repeat mentally the operations which produced it, each of its aspects appears as a result. Thus, in the perception, the object is given as the essential thing and the subject as the inessential. The latter seeks essentially in the creation and creation and obtains it, but then it is the object becomes the inessential.

The dialectic is nowhere more apparent than in the art of writing, for the literary object is a peculiar top which exists only in movement. To make it come into view a concrete act called reading in necessary and it last only as long as this act can last. Beyond that, there are only black marks on paper. Now, the writer cannot read what he writes, whereas the shoemaker can put on the shoes he has just made if they are to his size and the architect can live in the house he has built. In reading, one foresees: one waits. He foresees the end of the sentence, the following sentence, the next page. He waits for them to confirm or disappoint his foresights. The reading is

composed of a host of hypotheses, followed by awakenings, of hopes and deceptions. Readers are always ahead of the sentence they are reading in a merely pro bale future which partly collapses and partly comes together in proportion as they progress, which withdraws from one page to the next and forms the moving horizon of the literary object. Without waiting, without a future, without ignorance, there is no objectivity.

351. The author holds that
   (a) there is an objective reality and a subjective reality
   (b) nature is the sum total of disparate elements
   (c) It is human action that reveals the various facets of nature
   (d) apparently disconnected elements in nature are unified in fundamental sense

352. It is author's contention that
   (a) artistic creations are results of human consciousness
   (b) the very act of artistic creation leads to the escape of the created object
   (c) man can produce and reveal at the same time
   (d) an act of creation forces itself on our consciousness leaving us full of amazement

353. The passage makes a distinction between perception and creation in terms of
   (a) objectivity and subjectivity
   (b) revelation and action
   (c) objective realty and perceived reality
   (d) essentiality and non-essentiality of objects and subjects

354. The art of writing manifests the dialectic of perception and creation because
   (a) seading reveals the writing till the act of reading lasts
   (b) writing to be meaningful needs the concrete act of reading
   (c) this art is anticipated and progresses on a series of hypotheses
   (d) this literary object has a moving horizon brought about by the very act of creation

355. A writer as an artist
   (a) reveals the essentiality of revelation
   (b) makes us feel essential vis-a-vis nature
   (c) creates reality
   (d) reveals nature in its permanence

PASSAGE 74

The end of mutual funds, when it came, was sudden but not unexpected. For over 10 years, mutual fund has been scripting its own growth demise, embarking on a reckless course of high risks, unhealthy pastimes and unchecked maladies. Ironically but fittingly too, the very hand that had supported and sustained it through the turbulent early period of its existence was the one that, finally wielded the euthanasian syringe. The individual investor it was who had made the mutual fund post-liberalisation India's most vibrant vehicle for individual investment. The individual investor it was who brought the curtain down on an act that had started with a virtuous performance, only to putrefy into a show of ineptitude, imprudence and irresponsibility.

The mutual fund, as we know it, may be dead. It died of many things. But, primarily, of a cancer that ate away at its innards. A cancer that destroyed the value of the investments, the mutual funds had made to service the ? 85,000 crore that India's investors had entrusted them with ever since they began life way back in 1964 as The Unit Trust Of India's (UTI), now disgraced Unit Scheme 64 (US 64). A cancer that grew from the refusal of the men and women to manage the mutual fund to exercise a mixture of caution and aggression, but to adopt, instead and undisciplined, unplanned, fire-from-the hip approach to investment. A cancer that ultimately, robbed the mutual funds of the resources, they would have to use to pay back their investors, leaving them on Death Row.

Indeed, the scandal that US 64 had been brewing for years, was only one, but not the first, of the warning-bells that pointed to the near emptiness of many a mutual fund's coffers. In quick succession have emerged reports of more and more fund schemes that have been laid, their corpuses empty, their ability to meet their promises of assured returns to investors demolished. At least 37 percent of the 235 fund schemes in operation in the country

have promised investors assured returns of over 15 percent for 5 years and repurchase-prices well above their Net Asset Values (NAVs).

According to a study conducted by the Delhi based Value Research, at least *18* big schemes due for redemption over the next three years will be unable to service their investors or even return their money at the time of redemption. The shortfall ? ? 4,685.10 crore. Or 75 -87 percent of the amount handed over by trusting investors to fund managers. Worries Ajai Kaul, 38, president, Alliance Capital Asset Management: "When an assured-returns scheme runs into problems, investors view it as one more let-dew by the mutual funds."

Had they but known of the actual practices seen in the offices and hallways of the mutual funds, which have translated into these results, investors would have shown their disgust long ago. Take the case of a mutual fund company that manages more than a dozen schemes. According to an unwritten, but formalised, principle, each scheme takes it in turn to sell some of its holdings to its sister-schemes, booking fat notional gains and position NAVs.While investors responded by pouring in even more of their savings, the profits were clearly only on paper. In the offices of another asset management company half way across Mumbai, the demand for cellular-phones peaked six months ago.

Its employees had suddenly, realised that making their personal deals using information gathered in the course of their professional work, was best done over cell phones so that the company's records wouldn't show the call being made. Obviously, the hot tips went to fatten their and not investors'-pockets. Earlier, quite a few merchant bankers entered the mutual funds industry to use the corpus to subscribe to the issues they were lead managing. It took a crash in the primary market-not ethics or investigations—for this practice to stop.

Filled with fear and loathing—and righteous anger-the investor has, therefore, decided to adjure the mutual fund. According to Marketing And Development Research Associates (MDRA) opinion poll of 342 investors conducted last fortnight in the five metres, Bangalore, Kolkata, Chennai, Delhi and Mumbai, mutual funds as an investment instrument now ranks a low fourth on safety—after bank deposits, gold and real estate-and fifth on returns—ahead only of bank deposits and gold. And only 14.20 percent of the sample will even consider investing in a mutual fund in the future. Still, it is the species that has died not its every member. The ones that have survived are the bright performers who beat the market benchmark—the 100-scrip. The Bombay Stock Exchange' (BSE) National Index by the widest margins within their three genres : growth, income and balance. However, even their star turns have not been able to stave off the stench of death over the business. In fact, an autopsy of the late and, at the moment not particularly lamented—mutual funds reveal a sordid saga of callousness and calumny. Sheer disaster stares the mutual funds in the face and a cataclysm could destroy the savings of lakhs of investors too. A Value Research estimate of probable shortfall that 18 assured-returns schemes will face at the time of their scheduled redemptions over the three years adds up to a sense-numbering ₹ 4,685 crore. An independent audit of the 60 assured-returns schemes managed by the public sector mutual funds conducted by Price Warehouse Coopers at the behest of the Securities and Exchange Board of India (SEBI) estimated a shortfall of between ₹ 2,500 crore and ₹ 3,000 crore. In 1999 alone judging from their present NAVs,the four schemes due for redemption-Canbank Asset Management Company's Cantriple, IndBank Asset Management Company's IndPrakash, SBI Funds Management's Magnum Triple Plus and BOI Mutual Funds's (BOIMF) Double Square Plus—are heading for a collective shortfall of ₹ 1,639 -55 crore.

As on June 30, 1998, the country's 252 fund-schemes managed assets with a market value of ₹ 69,599 crore, with the UTI alone controlling the fate of ₹ 50,000 crore. That is ₹ 11,000 crore less than the money invested in these schemes as of June 30, 1997, which means that the mutual funds have wiped out ₹ 11,000 crore from the investors's hard earned money in the intervening 12 months. Of course, every fund is paying for the sins of the black sheep. For the villain of the piece was UTI and the 95 funds managed by the public sector banks and institutions, the value of whose corpuses fell from ₹ 66,748 crore to ₹ 57,350 crore in the past year. In fact, these funds contributed 85. 40 percent of the overall value-loss, with the private sector funds boosting their corpuses from ₹ 4,000 crore to ₹ 4,120 crore to lower the extent of the erosion.

For investors, that has translated into an option of either exiting at a loss—or holding on in vain hope. On November 20,1998, a depressing 77 percent of the 58 listed fund schemes were quoting at discounts of between 5 percent and 40 per cent to their NAVs. And what of the NAVs themselves? The units of a shoulder-slumping 15 percent of the Schemes were worthless than their par values. And US 64, of course continued of languish, with an estimated NAV of ₹ 9 · 68 Even if there are schemes that have performed individually well, that the

mutual funds have collectively failed to deliver couldn't be more obvious. So, investors' murderous mood can hardly be debated.

Their genesis and growth reveals just what blinded the mutual funds to the possibility of failure. Forty percent of the banks and insurance companies-promoted funds in operation were launched between 1987 and 1993, when the stock markets were bull-dominated. In a period that saw only one bear phase, the BSE Sensitivity Index (the Sensex) climbed by 346 percent. Being successful with equity investments required on skills; only investible funds. Nor was fund-raising a problem, as investors desperately sought ways to grab a piece of equity boom. Between 1984 and 1989, the mutual funds collected ₹ 13,455 crore as subscriptions, but, in the next five years, they picked up ₹ 45,573 crore. In January, 1994, the UTI's Mastergain mopped up a stunning ₹ 4,700 crore while the most awaited Morgan Stanley Growth—a showcase for the fabled fund—management metier of the foreign mutual funds—took in Rs. 1,000 crore in just three days. Low entry—barriers—a so called sound track-record, a general reputation of fairness and integrity, an application fee of Rs. 25,000, a registration fee of Rs. 25 lakh and an annual fee of Rs. 2.500 lakh—made entering the business a snap. Explains Ajay Srinivasan, 34, CEO, Prudential ICICI Mutual Fund: "Mutual funds were misunderstood by investors Everyone thought they were a one way ticket to a jackpot."

Intoxicated, fund-managers poured in more and more of their corpuses into equity, ignoring the down sides, confident that the boom would last forever. In the process, they ignored the very concept of risk-management, blithely ignoring the safety net of fixed-income instruments, an accusing those who advised caution of being cowards. In 1995, for instance, ABN estimated 70 percent of the money being managed by the mutual funds had been funnelled into equity. Whether they knew it or not, they were breaking away from the trend set by the mutual funds in the US, where the industry began by investing primarily in the money market, with only 25 percent of their corpus set a side for stocks. Only in the past 15 years, after operating for more then seven decades, have those funds ventured into equity. Unfortunately; their success blinded the fund-managers to the fact that they were riding a wave-not navigating the treacherous seas. As Vivek Reddy- 36, CEO Kothari-Pioneer Mutual Fund, puts it: "It was the stock market conditions that helped the mutual funds deliver returns, not superior investment skills." Then, the stock markets collapsed and never quite recovered. Between July 1997 and October 1998, the Sensex free-fell from 4306 to 2812 finally nullifying the theory that if you wait long enough, share-prices are always bound to rise. And the mutual fund, unused to a diet of falling equity indices, collapsed too.

The quantum of money mopped up by the mutual fund may suggest that the reports of its extinction have been greatly exaggerated. In 1997-98, Indians entrusted Rs. 18,701 crore to the mutual funds, with new schemes alone mopping up Rs. 12,279 crore. Questions R.G. Sharma, 58, CEO, UC Mutual Fund: "How do you explain that Dhanvarsha 12 and Dhanvarsha 13, floated in April and September 1998, managed to mop up Rs. 335 crore 7" Not quite a loss of faith, would you say 7 Think again. In those 12 months, those very investors also took away Rs. 16,227 crore in the form of repurchases and redemptions, leaving only Rs. 2,474 crore more in the hands of fund-managers. What's more, since none of the withdrawals could have been made from the new schemes, the old schemes, obviously; gave it all up, effectively yielding Rs. 9,805 crore to angry investors who took away their money. It is the same story this year: in the first quarter of 1998-99, old schemes collected Rs. 2,340 crore, compared to the new schemes' Rs. 1,735 crore but they gave up Rs. 2,749 crore-ending up Rs. 409 crore poorer.

Sure, some people are still putting money into the mutual funds. The real reason : money is flowing in from two genres of investors—neither of whom is the quintessential urban. The first comprises people in the semi-urban and rural areas, for whom names like the UC and GIC still represent safety and assured schemes of income. Importantly; this category investor isn't clued into the financial markets and is not, accordingly; aware of the problems that confront the mutual funds. Confirms Nikhil Khatau, 38, Managing Director, Sun F & C Asset Management: "That market is fairly stable." However, as soon as the fundamental problems hit their dividend-paying ability, even the diehard mutual fund investor from India's villages and small towns—who, don't forget, has already been signed by the disappearance of thousands of non-banking finance companies-will swear off their favourite investment vehicle.

The second genre of investor explains why the private sector funds have been successful in soaking up large sums 31:10 percent of the total taking in 1997-98 and 10 -70 percent in the first quarter of 1998-99. They are

the so called high net worth players-corporates and individuals-who is Khatau's terms, "are aggressive about managing their wealth and look closely at comparative performance."
While their fastidiousness has forced them to pick the private sector mutual funds, whose disclosures and performance has both been ahead to their public sector cousins, their interest does not represent every investor's disillusionment.

356. The amount of money entrusted to the care of the mutual funds was
(a) ₹ 75,000 crore (b) ₹ 80,000 crore (c) ₹ 85,000 crore (d) ₹ 82,000 crore

357. The end of mutual funds was carried out at the hands of
(a) the government (b) non-banking finance companies
(c) the individual investors (d) banks

358. According to the passage, the flaws of the mutual funds lay in their
(a) post-liberalisation syndrome (b) imprudent and irresponsible attitude
(c) stagnation (d) All of these

359. According to the passage, one of the reasons for the failure of the mutual funds was
(a) their in disciplined approach to investment
(b) their devil-may-care approach to the world of finance
(c) their ability to deceive investors
(d) their inability to read the pulse of their investors.

360. According to the writer, one of the fallouts of the end of mutual funds is that
(a) at least some of the big schemes due for redemption over the next three years will be unable to service their investors
(b) only very few of the big schemes due for redemption over the next three years will be unable to service their investors
(c) none of the big schemes due redemption over the next three years will be able to service their investors
(d) None of the above

361. It can be inferred from the passage that
(a) money was siphoned away outside the country by the mutual funds
(b) many of the mutual fund offices indulged in malpractice
(c) money invested in the mutual fund schemes were never returned to the investors
(d) a sustained attack by the media exposed the anomalies in the mutual fund industry.

362. The current rank of the mutual fund industry in terms of safety and returns on deposits respectively is
(a) third and fourth (b) tenth and twelfth (c) fourth and fifth (d) It is not ranked at all

363. The increase in the number of cell phone subscriptions in the office of an asset management company was due to the fact that
(a) calls made by employees for personal deals couldn't be lodged in the company's records
(b) employees found it easier to deal with investors without involving the company
(c) the company was scrupulous about maintaining correct records
(d) the company was unscrupulous in granting personal deals to the employees

364. According to the passage, mutual funds caused a loss of:
(a) ₹ 10,000 crore of the investor's money (b) ₹ 11,000 crore of the investor's money
(c) ₹ 5,000 crore of the investor's money (d) ₹ 8,000 crore of the investor's money

365. On the basis of the passage, it may be said that, in terms of retrieving their money, the investors:

(a) are caught between the devil and the deep sea
(b) have a no-exit route
(c) have to make do with little or no gain
(d) will trust the few bright stars in the mutual fund industry

366. According to the passage, one of the reasons for the euphoria in the mutual fund industry can be attributed, to
(a) The stock market boom in the late eighties and early nineties
(b) failure of the primary market
(c) Both (a) and (b)
(d) Neither (a) nor (b)

Directions (Q. Nos. 367-416) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 75

I think that it would be wrong to ask whether 50 years of India's Independence are an achievement or a failure. It would be better to see things as evolving. It's not an either—or question. My idea of the history of India is slightly contrary to the Indian idea. India is a country that in the north outside Rajasthan was ravaged and intellectually destroyed to a large extent by the invasions that began in about AD 1000 by forces and religions that India had no means of understanding.

The invasions are in all the schoolbooks. But I don't think that people understand that every invasion, every war, every campaign, was accompanied by slaughter, a slaughter always of the most talented people in the country. So these wars, apart from everything else led to a tremendous intellectual depletion of the country. I think that in the British period and in the 50 years after the British period, there has been a kind of regrouping or recovery, a very slow revival of energy and intellect. This isn't an idea that goes with the vision of the grandeur of old India and all that sort of rubbish. That idea is a great simplification and it occurs because it is intellectually, philosophically easier for Indians to manage.

What they cannot manage and what they have not yet come to terms with, is that ravaging of all the north of India by various conquerors. That was ruin not by the act of nature, but by the hand of man. It is so painful that few Indians have begun to deal with it. It is much easier to deal with British imperialism. That is a familiar topic, in India and Britain, What is much less familiar is the ravaging of India before the British. What happened from AD 1000 onwards, really, is such a wound that it is almost impossible to face. Certain wounds are so bad that they can't be written about. You deal with that kind of pain by hiding from it. You retreat from reality. I do not think, for example, that the Incas of Peru or the native people of Mexico have ever got over their defeat by the Spaniards. In both places, the head was cut off. I think the pre-British ravaging of India was as bad as that.

In the place of knowledge of history, you have various fantasies about the village republic and the Old Glory. There is one big fantasy that Indians have always found solace on : about India having the capacity for absorbing its conquerors. This is not so. India was laid low by its conquerors. I feel the past 150 years have been years of every kind of growth. I see the British period and what has continued after that as one period. In that time, there has been a very slow intellectual recruitment. I think every Indian should make the pilgrimage to the site of the capital of the Vijayanagar empire, just to see what the invasion of India led to. They will see a totally destroyed town. Religious wars are like that. People who see that might understand what the centuries of slaughter and plunder meant. War isn't game. When you lost that kind of war, your town was destroyed, the people who built the towns were destroyed. You are left with a headless population. That's where modern India starts from. The Vijayanagar capital was destroyed in 1565. It is only now that the surrounding region has begun to revive.

A great chance has been given to India to start up again and I feel it has started up again. The questions about whether 50 years of India since Independence have been a failure or an achievement are not the questions to ask. In fact, I think India is developing quite marvellously, people thought even Mr. Nehru thought that

development and new institutions in a place like Bihar, for instance, would immediately lead to beauty. But it doesn't happen like that when a country as ravaged as India, with all its layers of cruelty, begins to extend justice to people lower down, it's a very messy business. It's not beautiful, it's extremely messy. And that's what you have now, all these small politicians with small reputations and small parties. But this is part of growth, this is part of development. You must remember that these people and the people they represent, have never had rights before. When the oppressed have the power to assert themselves, they will behave badly. It will need a couple of generations of security and knowledge of institutions and the knowledge that you can trust institutions-it will take at least a couple of generations before people in that situation begin to behave well. People in India have known only tyranny. The very idea of liberty is a new idea. The rulers were tyrants. The tyrants were foreigners. And they were proud of being foreign. There's story that anybody could run and pull a bell and the emperor would appear at his window and give justice. This is a child's idea of history-the slave's idea of the ruler's mercy. When the people at the bottom discover that they hold justice in their own hands, the Earth moves a little. You have to expect these Earth movements in India. It will be like this for a hundred years. But it is the only way. It's painful and messy and primitive and petty, but it's better that it should begin. It has to begin. If we were to rule people according to what we think fit, that takes us back to the past when people had no voices.

With self-awareness all else follows. People begin to make new demands on their leaders, their fellows, on themselves. They ask for more in everything. They have a higher idea of human possibilities. They are to content with what they did before or what their fathers did before. They want to move. That is marvellous. That is as it should be.

I think that within every kind of disorder now in India there is a positive movement. But the future will be fairly chaotic. Politics will have to be at the level of the people now. People like Nehru were colonial—style politicians. They were to a large extent created and protected by the colonial order. They did not begin with the people. Politician now have to begin with the people. They cannot be too far above the level of the people. They are very much part of the people.

It is important that self-criticism does not stop. The mind has to work, the mind has to be active, there has to be an exercise of the mind. I think it's almost a definition of a living country that it looks at itself, analyses itself all times. Only countries that have ceased to live can say it's all wonderful.

367. The central thrust of the passage is that
(a) India is gearing up for a new awakening (b) India is going back to its past status
(c) India is yet to understand itself (d) India's glorious past is a figment of the imagination

368. The writer's attitude is
(a) excessively critical of India (b) insightful
(c) cynical (d) cold

369. The writer has given the example of the Vijaynagar kingdom in order to drive home the point that
(a) Indians should know their historical sites
(b) Indians should be aware of the existence of such a historical past
(c) It is time that India came to terms with the past
(d) All of the above

370. The writer is against
(a) the child's view of history (b) taking a critical stand on their history
(c) indulging in the details of the past (d) None of the above

371. According to the writer, India's regeneration and revival took place
(a) in the British period (b) after the British period
(c) during and after the British period (d) a long time after the British left

372. According to the passage, self-awareness is followed by

(a) self- righteousness (b) a higher idea of human possibilities
(c) a desire for more in everything (d) Both (b) and (c)

373. According to the passage, India's current situation is
(a) blank (b) horrific
(c) primitive and messay (d) all are wrong

374. For a country to be alive and progressive, it is important that
(a) self-criticism does not stop (b) self-criticism does not exceed a certain limit
(c) it feels that all is right with itself (d) None of the above

375. The writer's prognosis for India's future is that
(a) it will be stable
(b) it will be chaotic
(c) it will reflect the manipulations of the present
(d) it will give way to self-criticism

376. One of the main features of the tyranny of foreign rulers was
(a) the decimation of the country's artists
(b) the decimation of the country's wealth
(c) the decimation of the country's talented people
(d) All of the above

PASSAGE 76

When talks come to how India has done for itself in 50 years of independence, the world has nothing but praise for our success in remaining a democracy. On other fronts, the applause is less loud. In absolute terms, India hasn't done too badly, of course, life expectancy has increased. So has literacy. Industry, which was barely a fledging, has grown tremendously. And as far as agriculture is concerned, India has been transformed from a country perpetually on the edge of starvation into a success story held up for others to emulate.

But these are competitive times when change is rapid and to walk slowly when the rest of the world is running is almost as bad as standing still on walking backwards. Compared with large chunks of what was then the developing world South Korea, Singapore, Malaysia, Thailand, Indonesia, China and what was till lately a separate Hong Kong-India has fared abysmally.

It began with a far better infrastructure than most of these countries had. It suffered hardly or not at all during the Second World War. It had advantages like an English speaking elite, quality scientific manpower (including a Nobel laureate and others who could be ranked among the world's best) and excellent business acumen. Yet, today, when countries are ranked according to their global competitiveness, it is tiny Singapore that figures at the top. Hong Kong is an export powerhouse. So is Taiwan. If a symbol were needed of how far we have fallen back, note that while Korean Cielos are sold in India, no one is South Korea is rushing to buy an Indian car.

The reasons list themselves. Topmost is economic isolationism. The government discouraged imports and encouraged self-sufficiency. Whatever the aim was, the result was the creation of a totally inefficient industry that failed to keep pace with global trends and, therefore, became absolutely uncompetitive. Only when the trade gates were opened a little did this become apparent. The years since then have been spent in merely trying to catch up.

That the government actually sheltered its industrialists from foreign competition is a little strange. For in all other respects, it operated under the conviction that businessmen were little more than crooks who were to be prevented from entering the most important areas of the economy, who were to be hamstrung in as many ways as possible, who were to be tolerated in the same way as an in excisable wart. The high, expropriatory rates of taxation, the licensing laws, the reservation of whole swathes of industry for the public sector and the granting of monopolies to the public sector firms were the principal manifestations of this attitude. The government

forgot that before wealth could be distributed, it had to be created. The government forgot that it itself could not create, but only squander wealth.

Some of the manifestations of the old attitude have changed. Tax rates have fallen. Licensing has been all but abolished. And the gates of global trade have been opened wide. But most of these changes were forced by circumstances partly by the foreign exchange bankruptcy of 1991 and the recognition that the government could no longer muster the funds of support the public sector, leave along expand it. Whether the attitude of the government itself or that of more than handful of ministers, has changed, is open to question. In many other ways, however, the government has not changed one with. Business still has to negotiate a welter of negotiations. Transparency is still a longer way off. And there is no exit policy. In defending the existing policy,politicians betray an inability to see beyond their noses. A no-exit policy for labour is equivalent to a no-entry policy for new business. If one industry is not allowed to retrench labour, other industries will think a hundred times before employing new labour.

In other ways too, the government hurts industries. Public sector monopolies like the department of telecommunications and Videsh Sanchar Nigam Ltd. make it possible for Indian businesses to operate only at a cost several times that of their counterparts abroad. The infrastructure is in a shambles partly because it is unable to formulate a sufficiently remunerative policy for private business and partly because it does not have the stomach to change market rates for services. After a burst of activity in the early nineties, the government is dragging its feet. At the rate it is going, it will be another 50 years before the government realises that a pro-business policy is the best pro-people policy. By then of course, the world would have moved even farther ahead.

377. The writer's attitude towards the government is
(a) critical (b) ironical (c) sarcastic (d) derisive

378. The writer is surprised at the government's attitude towards its industrialists because:
(a) the government did not need to protect its industrialists
(b) the issue of competition was non-existent
(c) the government looked upon its industrialists as crooks
(d) the attitude was a conundrum

379. The government was compelled to open the economy due to
(a) pressure from international markets
(b) pressure from domestic market
(c) foreign exchange bankruptcy and paucity of funds with the government
(d) All of the above

380. The writer ends the passage on a note of
(a) cautious optimism (b) pessimism
(c) optimism (d) pragmatism.

381. According to the writer, India should have performed better than the other Asian nations because
(a) it had adequate infrastructure
(b) it had better infrastructure
(c) it had better politicians who could take the required decisions
(d) All of the above

382. India was in better condition than the other Asian nations because
(a) it did not face the ravages of the Second World War.
(b) it had an English speaking populace and good business sense.
(c) it had enough wealth through its exports.
(d) Both (a) and (b) above.

383. The major reason for India's poor performance is
(a) economic isolationism (b) economic mismanagement
(c) inefficient industry (d) All of the above

384. One of the features of the government's projectionist policy was
(a) encouragement of imports (b) discouragement of exports
(c) encouragement of exports (d) discouragement of imports

385. The example of the Korean Cielo has been presented to highlight
(a) India's lack of stature in the international market
(b) India's poor performance in the international market
(c) India's lack of credit-ability in the international market
(d) India's disrepute in the international market

386. According to the writer
(a) India's politicians are myopic in their vision of the country's requirements
(b) India's politicians are busy lining their pockets
(c) India's politicians are not conversant with the needs of the present scenario.
(d) All of the above

PASSAGE 77

When Deng Xiaoping died a few months ago, the Chinese leadership barely paused for a moment before getting on with the business of governing the country. Contrast that with the chaotic contortions on India's political stage during the past month and it is easy to conclude that democracy and democratic freedoms are serious obstacles to economic progress.

When the Chinese leadership wants a power plant to be set up, it just goes ahead. No fears of protracted litigation, of environmental protests or of lobbying by interested parties. It-or the economy—is not held to ransom by striking truckers or air traffic controllers. Certainly there is much that is alluring about an enlightened dictatorship.

But there the trouble begins. First, there is no guarantee that a dictatorship will be an enlightened one. Myanmar has been ruled by a dictator for decades and no one would claim that it is better off than even Bangladesh which has itself suffered long stretches of dictatorship. Nor can Mobuto Sese Seko, much in the news these days, be described as enlightened by any reckoning.

The people of Israel, almost the only democracy in a region where dictatorships (unenlightened ones) are the norm, are much better off than their neighbours.

Second, dictatorships can easily reverse policies. China was socialist as long as Mao Zedong was around. When Deng Xiaoping took over in what was essentially a palace coup, he took the country in the opposite direction. There is little to ensure that the process will not be repeated. In India such drastic reversals are unlikely.

Six years ago Indian politicians agreed that industries should be de-licensed, that imports should be freed or the investment decisions should be based on economic considerations. Now few think otherwise. Almost all politicians are convinced of the merits of liberalisation though they may occasionally lose sight of the big picture in pandering to their constituencies. India has moved slower than China on liberalisation, but whatever moves it has made are more permanent.

Democracies are also less likely to get embroiled in destructive wars. Had Saddam Hussain been under the obligation of facing free elections every five years, he would have thought ten times before entangling his people in a long confrontation with the West Germany, Italy and Japan were all dictatorships when they launched the Second World War. The price was paid by the economies.

Democracies make many small mistakes. But dictatorships are more susceptible to making huge ones and risking everything on one decision-like going to war. Democracies are the political equivalent of free markets.

Companies know they can't fool the consumer too often; he will simply switch to the competition. The same goes for political parties. When they fail to live up to their promises in government, the political consumer opts for the competition.

Democratic freedoms too are important for the economy, especially now that information is supreme. Few doubt that the internet will play an important part in the global economy in the decades to come. But China, by preventing free access to it, is already probably destroying its capabilities in this area. As service industries grow in importance, China may well be at a disadvantage though that may not be apparent today when its manufacturing juggernaut is rolling ahead.

India has stifled its entrepreneurs through its licensing policies. That was an example of how the absence of economic freedom can harm a country. But right-wing dictatorships like South Korea erred in the opposite direction. They forced their businesses to invest in industries, which they (the dictators) felt had a golden future. Now many of those firms are trying to retreat from those investments. Statism is bad, no matter what the direction in which it applies pressure. At this moment, China and other dictatorships may be making foolish in investment decisions. But as industries are subsidized and contrary voices not heard, the errors will not be realised until the investments assume gargantuan proportions.

India's hesitant ways may seem inferior to China's confident moves but atleast we know what the costs are. That is not the case with China. It was only years after the Great Leap Forward and only such experiments that the cost in human lives (millions of them) became evident to the world. What the cost of China's present experiments is we may not know for several years more. A9 percent rate of growth repeated year after year may seem compelling. But a 7 percent rate of growth that will not falter is more desirable. India seems to be on such a growth curve, whatever the shenanigans of our politicians.

387. According to the passage
(a) India needs a benevolent dictatorship (b) India should go the way of China
(c) India has failed as a democracy (d) None of the above

388. The passage says that
(a) benevolent dictators are not easy to find (b) not all dictators will be enlightened
(c) dictators can make or break a country (d) an enlightened dicatorship is better than a corrupt democracy

389. It can be implied from the passage that
(a) a lower rate of growth is preferred to a higher rate of growth
(b) a higher rate of growth is preferred to a lower rate of growth
(c) a low but stable rate of growth is preferred to a high rate of growth
(d) a low but faltering rate of growth is a sign of stability amidst growth

390. Vis-a vis democracies, dictatorships run the risk of
(a) losing all for a single mistake
(b) making bigger mistakes.
(c) making huge mistakes and risking everything
(d) None of the above.

391. The writer's conclusion in the passage is that
(a) under no circumstances should a country encourage a corrupt democrate
(b) under no circumstances should statism be a welcome move
(c) a statist will not give due importance to the voice of the people
(d) a statist will always look to his own welfare

392. Democracy has been compared to the free market, as
(a) both have a high degree of competition
(b) both offer a multitude of options to choose from

(c) consumer satisfaction plays an important role in both
(d) All of the above

393. It can be inferred from the passage that:
(a) China stands to lose out in the global market because it has blocked the internet
(b) India stands to gain in the global market because of its policy vis-a-vis the internet
(c) Internet will play a crucial role in the global market in the years to come
(d) All of the above

394. According to the passage, a democratic set up works as a check on the
(a) actions and decisions of its leaders
(b) functioning of its economy
(c) Both (a) and (b)
(d) None of the above

395. India's moves on liberalisation are more permanent than China's because
(a) India's politicians are in agreement over the need for reforms
(b) India is not at the mercy of dictators
(c) Unlike China, India is unlikely to have drastic policy reversals
(d) India is not in a hurry to reform

396. According to the passage
(a) Israel is the only democracy in West Asia
(b) Israel is better off than Bangladesh or Myanmar
(c) Israel does not face policy reversals
(d) None of the above

PASSAGE 78

Of each of the great leaders, it is said by his followers, long after he is gone, he made us do it. If leadership is the art of persuading your people to follow your bidding, without their realising your involvement, the archetype of its practice is N.R. Narayana Murthy, the Chairman and Managing Director of the (₹ 143.81 crore) Infosys Technologies (Infosys).

For, the 52-years—old CEO of the globalised software corporation-which he founded with six friends and a combined capital of ₹ 10,000, in 1981 and which now occupies the front ranks of the country's most admired corporations, leads with the subtlest of weapons : personal example.

Infosys ranks only 578th among the country's listed companies and sixth in the software sector, in terms of its turnover. But it is setting new standards for India Inc. through its practices of inter alai awarding stock options to its employees, putting the value of its intellectual assets and its brands on its balance sheet and conforming to the disclosure standards of the Securities and Exchange Commission (SEC) of the US. Behind all this is the stubborn personal subscription of its CEO to the underlying causes of wealth-creation, people-power and transparency. "What were choices earlier and compulsions now," asserts Murthy. In fact, the mirror images of Murthy, the Man, can be found all over Infosys, his company, His egalitarianism—which finds expression in such habits as using the same table and chair as anyone else in the organisation——is practiced firmly when it comes to charting a course for the company's future: everyone has a voice. "We have no hierarchy just for the sake of control".

Brimming with the conviction that customer satisfaction is the key to success, Murthy has built a fleet-footed human resource management system that treats employees as customers, using the resources of the organisation to meet their professional and personal needs. His instruments are not just top-of-the-market salaries, but also operational empowerment as well as every facility that an employee needs to focus on the job.

Just what methods does Murthy use to ensure that his DNA is replicated in his company? Not for his are the classical leadership genre-transactional or transformational, situational or visionary. His chosen style, instead, is

to lead by example, ensuring that the CEO's actions set the template for all Infoscions . Murthy believes that the betterment of man can be brought about through the "creation of wealth, legally and ethically". The personal example that he has set enabled his company to mirror those beliefs, tying his own rewards and measuring his value to the company, to his ability to create wealth and erecting systems for the company's wealth to be shared by is people. Sums up Nandan Nilekani, 41, deputy managing director, Infosys : "This is the future model of the corporation. Run an excellent company and let the market increase its value to create wealth".

Although Murthy is one of the prime beneficiaries of the philosophy—his 10 percent stake in Infosys is worth ? 130 crore today—in his book, the leader leads not by grabbing the booty but by teaching others to take what they deserve. That's why, on the Infosy's balance sheet, the value of Murthy's intellectual capital is no where near the top, on the rationale, that the CEO, at 52, is worth far less to his company than, say, a bright young programmer of 26. To spread the company's wealth, Murthy has instituted stock options-the first to do so in the country-for employees, creating 300 millionaires already. By 2000, he wants the number to climb to 1000. To act as a beacon for his version of the learning organisation, Murthy not only spends an hour a day trawling the Internet to learn about new technological developments in his field, he also makes as many luncheon appointments as he can with technical people and academicians—dons from the Indian Institutes of Technology—for instance—systematically plumbing their depths for an understanding of new developments in infotech. Murthy's objective is not just to stay abreast of the state-of-the-art, but also to find a way to use that knowledge for the company.

Following Murthy's example, Infosys has set up a technology advancement unit, whose mandate is to track, evaluate and assimilate new techniques and methodologies. In fact, Murthy views learning not just as amassing data, but as a process that enables him to use the lessens from failure to achieve success. This self-corrective loop is what he demonstrates through his leadership during a crisis.

In 1995, for example, Infosys lost a ₹ 15 crore account-then 20 percent of its revenues-when the $69 billion GE yanked its business from it. Instead of recriminations, Murthy activated Infosys's machinery to understand why the business was taken away and to leverage the learning for getting new clients instead. Feeling determined instead of guilty, his employees went

on to sign up high profile customers like the $20 billion Xerox, the $7 billion Levis Strauss and the $14 billion Nynex.

"You must have a multi-dimensional view of paradigms," says the multi-tasking leader. The objective is obvious: ensure that Infosys's perspective on its business and the world comes from as many vantage points as possible so that corporate strategy can be synthesised not from a narrow vision, but from a wide angle lens. In fact Murthy still regrets that, in its initial years, Infosys didn't distill a multi-pronged understanding of the environment into its strategies, which forced it onto an incremental path that led revenues to snake up from ₹ 0.02 crore in the first 10 years.

It was after looking around itself instead of focusing on its initial business of banking software, that Infosys managed to accelerate. Today the company operates with stretch targets setting distant goals and working backwards to get to them. The crucial pillar on which Murthy bases his ethical leadership is openness. Transparency, he reckons, is the clearest signal that one has nothing to hide. The personal manifestations of that are inter alai the practice of always giving complete information whenever any employee, customer or investor asks for it: the loudly proclaimed insistence that every Infoscion pay taxes and file returns: and a perpetually open office into which anyone can walk. But even as he tries to lead Infosys into cloning his own approach to enterprise, is Murthy choosing the best future for it? If infosys grows with the same lack of ambition, the same softness of style and the same absence of aggression, is it not cutting off avenues of growth that others may seize? As Infosys approaches the 21st century it is obvious that Murthy's leadership will have to set ever-improving role models of his ever-learning company. After all, men grow old: companies shouldn't.

397. One of the ways in which Infosys spreads the company's wealth among its employees
    (a) by awarding stock options
    (b) by giving extravagant bonus at the end of each year
    (c) Both (a) and (b)
    (d) None of the above

398. According to the passage
(a) at Infosys, control is exerted through a system of hierarchy
(b) control is not exerted through a system of hierarchy
(c) hierarchy does not have pride of place in Infosys
(d) popular opinion is the most respected voice in Infosys

399. Murthy believes in
(a) betterment of man through learning
(b) betterment of man through ethical creation of wealth
(c) betterment of man through experimentation
(d) All of the above

400. The example of the ₹ 15 crore account highlights
(a) Murthy's ability to see his company through a crisis
(b) Murthy's ability to turn failure into success
(c) Murthy's potential to handle a crisis
(d) All of the above

401. According to Murthy, learning is
(a) the essence of an employee
(b) the art of amassing data
(c) a process that helps him to learn from failure
(d) All of the above

402. According to the passage
(a) Infosys could not have succeeded without working backward
(b) Infosys succeeded because it worked backwards
(c) working backwards contributed to Infosys's success
(d) working backwards is a hallmark of Infosys' functioning today

403. Openness at Infosys includes
(a) the payment of taxes (b) giving complete information
(c) sharing secretes (d) both (a) and (b) above

404. It is evident from the passage that
(a) Infosys will have to devise new strategies to meet the challenges of the 21st century
(b) Infosys will stagnate if it does not become aggressive
(c) Infosys may have to become more aggressive in order to retain its market
(d) None of the above

405. The cornerstone of Murthy's human resource management system is
(a) the employee as God (b) optimum utilisation of human potential
(c) customer satisfaction (d) satisfaction of personal needs

406. According to the passage
(a) Infosys is a reflection of its CEO (b) Infosys brings the best out in Murthy
(c) Infosys and Murthy are synonymous (d) Murthy, the man and Murthy, the CEO are incompatible

PASSAGE 79

Last fortnight, news of a significant development was tucked away in the inside pages of newspapers. The government finally tabled a bill in Parliament seeking to make primary education a fundamental right. Tabled a

bill in Parliament seeking to make primary education a fundamental right. A fortnight earlier, a Delhi-based newspaper had carried a report about a three-month interruption in the Delhi Government 'Education for All' programme. The report made for distressing reading. It said that literacy centres across the city were closed down, volunteers beaten up an enrolment registers burnt. All because the state government had, earlier this year, made participation in the programme mandatory for teachers in government schools. The routine denials were issued and there probably was a wee bit of exaggeration in the report. But it still is a pointer to the enormity of the task at hand.

That economic development will be inherently unstable unless it is built on a solid base of education, specially primary education, has been said so often that it is in a danger of becoming a platitude. Nor does India's abysmal record in the field need much reiteration. Nearly 30 million children in the six to ten age group do not go to school- reason enough to make primary education not only compulsory but a fundamental right. But is that the solution? More importantly, will it work? Or will it remain a mere token, like the laws providing for compulsory primary education? It is now widely known that 14 states and four Union Territories have this law on their statute books. Believe it or not, the list actually includes Bihar, Madhya Pradesh (MP) and Rajasthan, where literacy and education levels are miles below the national average. A number of states have not even notified the compulsory education law.

This is not to be little the decision to make education a fundamental right. As a statement of political will, a commitment by the decision-makers, its importance cannot be undervalued. Once this commitment is clear, a lot of other things like resource allocation will naturally fall into place. But the task of Universalising Elementary Education (UEE) is complicated by various socio-economic and cultural factors which vary from region to region and within regions.

If India's record continues to appall, it is because these intricacies have not been adequately understood by the planners and administrators. The trouble has been that education policy has been designed by grizzled mandarins ensconced in Delhi and is totally out of touch with the ground reality. The key then is to decentralise education planning and implementation. What's also needed is greater community involvement in the whole process. Only then can school timings be adjusted for convenience, school children given a curriculum they can relate to and teachers made accountable.

For proof, one has only to look at the success of the district primary education programme, which was launched in 1994. It has met with a fair degree of success in' the 122 districts it covers. Here the village community is involved in all aspects of education -allocating finances to supervising teachers to fixing school timings and developing curriculum and text books-through distrirt planning tenants. Teachers are also involved in th j planning and implementation process and are given small grants to develop teaching and learning material, vastly improving motivational levels. The consequent improvement in the quality of education generates increased demand for education.

But for this demand to be generated, quality will first have to be improved. In MP, the village panchayats are responsible for not only constructing and maintaining primary schools but also managing scholarships, besides organising non-formal education. How well this works in practice remains to be seen (though the department claims the schemes are working very well) but the decision to empower panchayats with such powers is itself a significant development. Unfortunately, the Panchayati Raj Act has not been notified in many states. After all, delegating powers to the panchayats is not looked upon too kindly by vested interests. More specifically, by politicians, sice decentralisation of education administration takes away from them the power of transfer, which they use to grant favours and build up a support base. But if the political leadership can push through the bill to make education a fundamental right, it should also be able to persuade the states to implement the laws on Panchayati Raj. P'or. UEE cannot be achieved without decentralisation Of course, this will have to be accompanied by proper supervision and adequate training of those involved in the administration of education. But the devolution of powers of powers to the local bodies has to come first.

407. One of the problems plaguing the education system in India is

(a) poverty
(b) diverse cultural and socio-economic factors
(c) male chauvinism
(d) All of the above

408. In the context of the passage, the term 'grizzled mandarins' means

(a) old hags (b) decrepit men.
(c) ineffective old men (d) None of the above

409. One of the reasons contributing in India's poor performance on the education front is that
(a) its leaders do not have the conviction required to improve the education system
(b) male members of society do not want their female counterparts to be educated
(c) administrators in charge of education are out of touch with the ground realities
(d) the country does not have the law for implementation of education policies in its statute books

410. The only way in which the education system can be improved is by
(a) decentralising education planning and implementation
(b) introducing fresh blood in the planning body
(c) injecting funds into the exchequer solely for the purpose
(d) educating the people on the need for primary education

411. Very low education levels are visible in
(a) Bihar, Rajasthan and Uttar Pradesh (b) Rajasthan, West Bengal and Madhya Pradesh.
(c) Rajasthan, Bihar and Madhya Pradesh (d) West Bengal, Uttar Pradesh and Bihar

412. The district primary education programme
(a) was launched in 1994 in 22 states
(b) was launched in 1994 in 12 states
(c) launched in 1994 has been successful in 122 districts
(d) launched in 1994 has met with dubious success

413. The village panchayats in Madhya Pradesh are responsible for
(a) implementing adult education policies for the villages
(b) organising non-formal education
(c) scholarships and construction and maintenance of primary schools
(d) Both (b) and (c)

414. The successful implementation of education policies is obstructed by
(a) vested interests (b) politicians
(c) politicians especially (d) bureaucrats

415. Primary education
(a) is a fundamental right (b) will be made a fundamental right
(c) is only for the privileged sections of society (d) None of the above

416. One of the ways in which education policy can be successfully implemented as mentioned in the passage, is
(a) greater community involvement (b) greater community development
(c) greater community awareness (d) Both (a) and (b)

Directions (Q. Nos. 417-466) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 80

I want to stress this personal helplessness we are all stricken with in the face of a system that has passed beyond our knowledge and control, To bring it nearer home, I propose that we switch off from the big things like empires and their wars to more familiar little things. Take pins for example! I do not know why it is that I so

seldom use a pin when my wife cannot get on without boxes of them at hand; but it is so and I will therefore take pins as being for some reason specially important women.

There was a time when pin makers would by the material; shape it; make the head and the point; ornament it and take it to the market and sell it and the making required skill in several operations. They not only knew how the thing was done from beginning to end, but could do it all by themselves. But they could not afford to sell you a paper of pins for the farthing. Pins cost so much that a woman's dress allowance was calling pin money.

By the end of the 18th century Adam Smith boasted that it took 18 men to make a pin, each man doing a little bit of the job and passing the pin on the next and none of them being able to make a whole pin or to buy the materials or to sell it when it was made. The most you could say for them was that at least they had some idea of how it was made, though they could not make it. Now as this meant that they were clearly less capable and knowledgeable men than the old pin-makers, you may ask why Adam Smith boasted of it as a triumph of civilisation when its effect had so clearly a degrading effect. The reason was that by setting each man to do just one little bit of the work and nothing but that, over and over again, he became very quick at it. The men, it is said, could turn out nearly 5000 pins a day each and thus pins became plentiful and cheap. The country was supposed to be richer because it had more pins, though it had turned capable men into mere machines doing their work without intelligence and being fed by the spare food of the capitalist just as an engine is fed with coal and oil. That was why the poet Goldsmith, who was a farsighted economist as well as a poet, complained that 'wealth accumulates and men decay'.

Now-a-days Adam Smith's 18 men are as extinct as the diplodocus. The 18 flesh and blood men have been replaced by machines of steel which spout out pins by the hundred million. Even sticking them into pink papers is done by machinery. The result is that with the exception of a few people who design the machines, nobody knows how to make a pin or how a pin is made: that is to say, the modern worker in pin manufacture need not be one-tenth so intelligent, skillful and accomplished as the old pin maker and the only compensation we have for this deterioration is that pins are so cheap that a single pin has no expressible value at all.

Even with a big profit stuck on the cost-price you can buy dozens for a farthing and pins are so recklessly thrown away and wasted that verses have to be written to persuade children (without success that it is a sin to steal, if even it's a pin).

Many serious thinkers, like John Ruskin and William Morris, have been greatly troubled by this, just as Goldsmith was and have asked whether we really believe that it is an advance in wealth to lose our skill and degrade our workers for the sake of being able to waste pins by the ton. We shall see later on, when we come to consider the Distribution Leisure, that the cure for this is not to go back to the old free for higher work than pin-making or the like. But in the meantime the fact remains that the workers are now not able to make anything themselves even in little bits. They are ignorant and helpless and cannot lift their finger to begin their day's work until it has all been arranged for them by their employers who themselves do not understand the machines they buy and simply pay other people to set them going by carrying out the machine maker's directions.

The same is true for clothes. Earlier the whole work of making clothes, from the shearing of the sheep to the turning out of the finished and washed garment ready to put on, had to be done in the country by the men and women of the household, especially the women; so that to this day an unmarried woman is called a spinster. Now-a-days nothing is left of all these but the sheep shearing and even that, like the milking of cows, is being done by machinery as the sewing is. Give a woman a sheep today and ask her to produce a woolen dress for you and not only will she be quite unable to do it, but you are likely to find that she is not even aware of any connection between sheep and clothes. When she gets her clothes, which she does by buying them at the shop, she knows that there is a difference between wool and cotton and silk, between flannel and merino, perhaps even between stockinet and other wefts, but as to how they are made or what they are made of or how they came to be in the shop ready for her to buy, she knows hardly anything. And the shop assistant from whom she buys is no wiser. The people engaged in the making of them know even less; for many of them are too poor to have much choice of materials when they buy their own clothes.

Thus, the capitalist system has produced an almost universal ignorance of how things are made and done whilst at the same time it has caused them to be made and done on a gigantic scale. We have to buy books and encyclopedias to find out what it is we 'are doing all day and as the books are written by people who are not doing it and who get their information from other books, what they tell us is twenty to fifty years out of date

knowledge and almost impractical today. And of course most of us are too tired of our work when we come home to want to read about it; what we need is cinema to take our minds off it and feel our imagination.
It is a funny place, this word of capitalism, with its astonishing spread of education and enlightenment. There stand the thousands of property owners and the millions of wage workers, none of them able to make anything, none of them knowing what to do until somebody tells them, none of them having the least notion of how it is made that they find people paying them money and things in the shops to buy with it. And when they travel they are surprised to find that savages and Esquimaxand villages who have to make everything for themselves are more intelligent and resourceful! The wonder would be of they were anything else. We should die of idiocy through disuse of our mental faculties if we did not fill our heads with romantic nonsense out of illustrated newspapers and novels and play and films. Such stuff keeps us alive, but it falsifies everything for us so absurdly that it leaves us more or less dangerous lunatics in the real world.
Excuse my going on like this; but as I am a writer of books and play myself, I know the folly and peril of it better then you do. And when I see that this moment of our utmost ignorance and helplessness, delusion and folly, has been stumbled on by the blind forces of capitalism as the moment for giving votes to everybody, so that the few wise women are hopelessly overruled by the thousands whose political minds, as far as they can be said to have any political minds at all, have been formed in the cinema, I realise that I had better stop writing plays for a while to discuss political and social realities in this book with who are intelligent enough to listen to me.

417. A suitable title to the passage would be
(a) You can't hear a pin-drop now-a-days (b) Capitalism and labour Disintegration: Pinning the Blame
(c) The Saga of the Non Safety Pins (d) Reaching the Pinnacle of Capitalistic Success

418. Why do you think that the author gives the example of Adam Smith?
(a) Because he thinks that Adam Smith was a boaster without any facts to back his utterance
(b) Because he wants to give us an example of something undesirable that Adam Smith was proud of
(c) Because he is proud to be a believer in a tenet of production that even a great man like Adam Smith boasted about
(d) Because he feels that Adam Smith was right when he said that it took 18 men to make a pin

419. Which of the following is true as far as pins are concerned?
(a) The cost of pins is more now-a-days to produce
(b) Earlier, workmen made pin with a lot of love and care
(c) Pinball machines are the standard pin producing gadgets now-a-days
(d) It took much longer to make a pin earlier

420. The reason that children have to be taught that stealing a pin is wrong is that
(a) they have an amazing proclivity to steal them right from childhood
(b) pins are so common and cheap that taking one would not even be considered stealing by them
(c) stealing a pin would lead to stealing bigger, and bigger things in the future
(d) stealing an insignificant thing like a pin smacks of kleptomania

421. It may be inferred from the passage that the author
(a) is a supporter of the craftsmanship over bulk mechanished production
(b) is a supporter of assembly line production
(c) is a defender of the faith in capitalistic production
(d) None of the above

422. Which of the following is not against the modern capitalistic system of mass production?
(a) John Ruskin (b) Goldsmith (c) Adam Smith (d) William Morris

423. Goldsmith's dictum, "wealth accumulates and men decay, "in the context of the passage, probably means

(a) the more wealthy people get, the become more and more corrupt
(b) the more rich people get, the forget the nuances of individual ability
(c) people may have a lot of money, but they have to die and decay someday
(d) the more a company gets wealthy, the less they take care of people

424. When the author says that a woman now is likely to know about any connection between sheep and clothes, he is probably being:
(a) vindictive (b) chauvinistic (c) satirical (d) demeaning

425. Which of the following can be a suitable first line to introduce the hypothetical next paragraph at the end of the passage?
(a) The distribution of leisure is not a term that can be explained in a few words
(b) If people wear clothes they hardly seem to think about the method of production
(c) Machines are the gods of our age and there seems to be no atheists
(d) None of the above

PASSAGE 81

Now let us turn back to inquire whether sending our capital abroad and consenting to be taxed to pay emigration fares to get rid of the women and men who are left without employment in consequence, is all that capitalism can do when our employers, who act for our capitalists in industrial affairs and are more or less capitalists themselves in the earlier stages of capitalistic development, find that they can sell no more of their goods at a profit or indeed at all, in their own country.

Clearly they cannot send abroad the capital they have already invested, because it has all been eaten up by the workers leaving in its place factories and railways and mines and the like and these cannot be packed into a ship's hold and sent to Africa. It is only the freshly saved capital that can be sent out of the country. This, as we have seen, does go abroad in heaps of finished products. But the British land held by him on long lease, must, when once he has sold all the goods at home that his British customers can afford to buy, either shut up his works until the customers have worn out their stock of what they have bought, which would bankrupt him (for the landlord will not wait) or else sell his superfluous goods somewhere else; that is, he must send them abroad. Now it is not easy to send them to civilized countries, because they practise protection, which means that they impose heavy taxes on foreign goods. Uncivilized countries, without protection and inhabited by natives to whom gaudy calicoes and cheap showy brassware are dazzling and delightful novelties, are the best places to make for at first.

But trader requires a settled government to put down the habit of plundering strangers. This is not a habit of simple tribes, who are often friendly and honest. It is what civilized men do where there is no law to restrain them. Until quite recent times it was extremely dangerous to be wrecked on our coasts, as wrecking, which meant plundering wrecked ships and refraining from any officious efforts to save the lives of their crews was a well-established business in many places on our shores. The chineses still remember some astonishing outbursts of looting perpetrated by English ladies of high position, at moments when las was suspended and priceless works of art were to be had for the grabbing. When trading with aborigines begins with the visit of *a.* single ship, the cannons and cutlasses carried may be quite sufficient to overawe the natives if they are troublesome. The real difficulty begins when so many ships come that a little trading station of white men grows up and attracts the white never-do-wells and violent roughs who are always being squeezed out of civilization by the pressure of law and order. It is these riff-raff who turn the place into a sort of hell in which sooner or later missionaries are murdered and traders plundered. Their home governments are appealed to put a stop to this. A gunboat is sent out and inquiry made. The report after the inquiry is that there is nothing to be done but set up a civilized government, with a post office, police, troops and the navy in the offing. In short, the place is added to some civilized empire. And the civilized taxpayer pays the bill without getting a farthing of the profits. Of course the business does not stop there. The riff-raff who have created the emergency move out just beyond the boundary of the annexed territory and are as great a nuisance as ever to the traders when they have exhausted

the purchasing power of the included natives and push on after fresh customers. Again they call on their home government to civilize a further area and so bit by bit the civilized empire grows at the expense of the home taxpayers, without any intention or approval on their part, until at last although all their real patriotism is centred on their own people and confined to their own country, their own rulers and their own religious faith; they find that the centre of their beloved realm has shifted to the other hemisphere. That is how we in the British Islands have found our centre moved from London to the Suez Canal and are now in the position that out of every hundred of our fellow-subjects, in whose defence we are expected to shed the last drop of our blood, only 11 are whites or even Christians, In our bewilderment some of us declare that the Empire is a burden and a blunder, whilst others glory in it as triumph. You and I need not argue with them just now, our point for the moment being that, whether blunder or glory. The British Empire was quite unintentional. What should have been undertaken only as a most carefully considered political development has been a series of commercial adventures thrust on us by capitalists forced by their own system to cater to foreign customers before their own country's need were one-tenth satisfied.

426. It may be inferred that the passage was written
(a) when Britain was still a colonial power.
(b) when the author was in a bad mood.
(c) when the author was working in the foreign service of Britain.
(d) when the author's country was overrun by the British.

427. According to the author, the habit of plundering the strangers
(a) is usually not found in simple tribes but civilized people
(b) is usually found in the barbaric tribes of the uncivilized nations
(c) is a habit limited only to English ladies of high position
(d) is a usual habit with all white-skinned people

428. Which of the following does not come under the aegis of capital already invested?
(a) Construction of factories (b) Development of a mine.
(c) Trade of finished products (d) All of the above

429. Which of the following may be called the main complaint of the author?
(a) The race of people he belongs to are looters and plunderers
(b) The capitalists are taking over the entire world
(c) It is a way of life for English ladies to loot and plunder
(d) The English taxpayer has to pay for the upkeep of territories he did not want

430. Why do capitalistic traders prefer the uncivilized countries to the civilized ones?
(a) Because they find it easier to rule them
(b) Because civilized countries would make them pay protection duties
(c) Because civilized countries would make their own goods
(d) Because uncivilized countries like the cheap and gaudy goods of bad quality all capitalists produce

431. The word 'officious', in the context of the passage, means
(a) Self-important (b) official (c) Rude (d) Oarfish

432. According to the author, the main reason why capitalist go abroad to sell their goods is
(a) that they want to civilize the underdeveloped countries of the world by giving them their goods
(b) that they have to have new places to sell their surplus goods somewhere in new markets
(c) that they actually want to rule new lands and selling goods is an excuse
(d) None of the above

PASSAGE 82

That the doctrines connected with the name of Mr. Darwin are altering our principles has become a sort of common place thing to say. And moral principles are said to share in this general transformation. Now, to pass by other subjects, I do no see why Darwinism need change our ultimate moral ideas. It was not to modify our conception of the end, either for the community or the individual, unless we have been holding views, which long before Darwin were out of date. As to the principles of ethics I perceive, in short, no sign of revolution. Darwinism has indeed helped many to truer conception to the end, but I cannot admit that it has either originated or modified that conception.

And yet in ethics Darwinism after all perhaps be revolutionary, it may lead not to another view about the end, but to a different way of regarding the relatively importance of the means. For in the ordinary moral creed those means seem estimated on no rational principle. Our creed appears rather to be an irrational mixture of jarring elements. We have the moral code of Christianity, accepted in part; rejected practically by all save a few fanatics. But we do not realise how in its very principle the Christian ideals is false. And when we reject this code for another and in part a sounder morality, we are in the same condition of blindness and of practical confusion. It is here that Darwinism, with all the tendencies we may group under that name, seems destined to intervene. It will make itself felt, I believe more and more effectually. It may force us in some points a correction of our moral view and a return to non-Christian and perhaps a Hellenic ideal. I propose to illustrate here these general statements by some remarks on punishment.

Darwinism, I have said, has not even modified our ideas of the Chief Good. We may take that as—the welfare of the community realised in its members. There is, of course, a question as to meaning to be given to welfare. We may identify that with mere, pleasure or gain with mere system or may rather view both as inseparable aspects of perfection and individuality. And the extent and nature of the community would once more once more be a subject for some discussion. But we are forced to enter on these controversies here. We may leave welfare undefined and present purpose need not distinguish the community from the state. The welfare of this whole exists, of course, nowhere outside the individuals again have rights and duties only as members in the whole. This is the revived Hellenism-or we may call it in the organic view of thing—urged by German Idealism early in the present century.

433. What is most probably the author's opinion of the existing moral principles of the people?
    (a) He thinks they have to be revamped in the light of Darwinism
    (b) He thinks that they are okay as they are and do not need any major change
    (c) He thinks that it may be a good idea to have a modicum of the immortal Darwinism in us
    (d) Cannot be determined from the passage

434. According to the author, the doctrines of Mr. Darwin
    (a) have changed our physical and moral principles
    (b) have to be re-evaluated to correct the faults endemic in them
    (c) do not have to change our moral ideas
    (d) are actually new versions of old moral rules

435. What, according to the passage, is the Chief Good?
    (a) Being good and kind to all fellow human beings
    (b) The greatest good of the greatest number
    (c) The welfare of the community realised in its members
    (d) Cannot be determined from the passage

436. It is implied in the passage that
    (a) a Hellenic ideal is not proper substitute of the Christian ideal
    (b) what mankind needs is a Hellenic ideal rather than a Christian one
    (c) darwinism is more Christian than Hellenic
    (d) fanatics do not understand what Darwinism really is

437. According to the author, the moral code of Christianity

(a) is not followed by most people (b) is in danger due to opposition of Darwinism
(c) is followed by a vast majority of people (d) is totally ignored by all true Christians

PASSAGE 83

Governments looking for easy popularity have frequently been tempted into announcing give – aways of all sorts; free electricity, 'virtually free water, subsidised food, cloth at half price, an so on. The subsidy culture has gone to extremes. The richest farmers in the country get subsidised fertiliser. University education, typically accessed by the wealthier sections, is charged at a fraction of cost. Postal services are subsidised and so are railway services. Bus fares cannot be raised to economical levels because there will be violent protest, so bus travel is subsidised too. In the past, price control on a variety of items, from steel to cement, meant that industrial consumer of these items got them at less than actual cost, while the losses of the public sector companies that produced, them were borne by the taxpayer! A study done a few years ago, came to the conclusion that subsidies in the Indian economy total as much as 14.5 per cent of gross domestic product. At today's level, that would work out to about ₹ 1,50,000 crore. And who pays the bill ? The theory-and the political fiction on the basis of which it is sold to unsuspecting voters-is that subsidies go to the poor and are paid for by the rich. The fact is that most subsidies go to the 'rich' (defined in the Indian context as those who are above the poverty line) and much of the tab goes indirectly to the poor. Because the hefty subsidy bill results in fiscal deficits, which in turn push up rates of inflation-which, as everyone knows, hits the poor the hardest of all. Indeed, that is why taxmen call inflation the most regressive form of taxation. The entire subsidy system is built on the thesis that people cannot help themselves, Therefore governments must do so. That people cannot afford to pay for variety of goods and services and therefore the government must step in. This thesis has been applied not just in the poor countries but in the rich ones as well; hence the birth of the welfare state in the West and an almost Utopian social security system; free medical care, food aid, old age security, et. al. But with the passage of time, most of the wealthy nations have discovered that their economies cannot sustain this social safety net, which infact reduces the desire among people to pay their own way and takes away some of the incentive to work, in short, the bill was unaffordable and their societies were simply not willing to pay. To the regret of many, but because of the laws of economies and harsh, most Western societies have been busy pruning the welfare bill.

In India, the lessons of this experience over several decades and in many countries do not seem to have been learnt. Or they are simply ignored in the pursuit of immediate votes. People who are promised cheap food or clothing do not in most cases look beyond the gift horses-to the question of who picks up the tab. The uproar over higher petrol, diesel and cooking gas prices ignored this basic question; if the user of cooking gas does not want to pay for its cost, 'who should pay? Diesel in the country is subsidised and if the trucker or owner of diesel generator does not want to pay for its full cost, who does he or she think should pay the balance of the cost? It is a simple question, nevertheless if remains unmasked.

Tie Deva Gowda Government has shown some courage m biting the bullet when it comes to the price of petroleum products. But it has been bitten by a much bigger subsidy bug. It wants to offer food at half its cost to everyone below the poverty line, supposedly estimated at some 380 million people. What will be the cost? And of course, who will pick up the tab? The Andhra Pradesh Government has been bankrupted by selling rice as ₹ 2 per kg. Should the Central Government be bankrupted too, before facing up to the question of what is affordable and what is not? Already, India is perennially short of power because the subsidy on electricity has bankrupted most electricity boards and made private investment wary unless it gets all manner of state guarantees. Delhi's subsidised bus fares have bankrupted the Delhi Transport Corporation, whose buses have slowly disappeared from the capital's streets. It is easy to be soft and sentimental, by looking at programmes that will be popular. After all, who does not like a free lunch? But the evidence is surely mounting that the lunch isn't free at all. Somebody is paying the bill. And if you want to know who, take a look at the country's poor economic performance over the years.

438. Which of the following should not be subsidised now, according to the passage?
(a) University education (b) Postal services
(c) Steel (d) All of these

439. The statement that subsidies are paid for by the rich and go the poor is
(a) fiction (b) fact
(c) fact, according to the author (d) fiction, according to the author.

440. Why do you think that the author calls the Western social security system Utopian?
(a) The countries' belief in the efficacy of the system was bound to turn out to be false
(b) The system followed by these countries is the best available in the present context
(c) Everything under this system was supposed to be free but people were charging money for them
(d) The theory of system followed by these countries was devised by Dr. Utopia

441. It can be inferred from the passage that the author
(a) believes that people can help themselves and do not need the government
(b) believes that the theory of helping with subsidy is destructive
(c) believes in democracy and free speech
(d) is not a successful politician

442. Which of the following is not a victim of extreme subsidies?
(a) The poor (b) The Delhi Transport Corporation
(c) The Andhra Pradesh Government (d) None of the above

443. What according to the author, is a saving grace of the Deva Gowda Government?
(a) It has realised that is has to raise the price of petroleum products
(b) It has avoided been bitten by a bigger subsidy bug
(c) Both (a) and (b)
(d) Neither (a) nor (b)

444. A suitable title to the passage would be
(a) There's no Such Thing as a Free Lunch (b) The Economic Overview
(c) Deve Gowda's Government and its Follies (d) It takes two to Tango.

445. Which of the following is not true in the context of the passage?
(a) Where subsidies are concerned, the poor ultimately pay the tab
(b) Inflation is caused by too much subsidies
(c) Experts call subsidies the most regressive form of taxation
(d) Fiscal deficits are caused due to heavy subsidy bills

PASSAGE 84

The membrane-bound nucleous is the most prominent feature of the eukaryotic cell. Schleiden and Schwarm, when setting forth the cell doctrine in the 1830s, considered that it had a central role in growth and development. Their belief has been fully supported even though they had only vague notions as to what that role might be and how the role was to be expressed in some cellular action. The membraneless nuclear area of the prokaryotic cell, with its tangle of fine threads, is now known to play a similar role.

Some cells, like the sieve tubes of vascular plants and the red blood cells of mammals, do not possess nuclei during the greater part of their existence, although they had nuclei when in a less differentiated state. Such cell can no longer divide and their life span is limited. Other cells are regularly multinucleate. Some, like the cells of striated muscles of the latex vessels of higher plants, become so through cell fusion. Some like the unicellular protozoan paramecium, are normally binucleate, one of the nuclei serving as a source of hereditary information for the next generation, the other governing the day-to-day metabolic activities of the cell. Still other organisms, such as some fungi, are multinucleate because cross walls, dividing the mycelium into specific cells, are absent or irregularly present. The uninucleate situation, however, is typical for the vast minority of cells and it would appear that this is the most efficient and most economical manner of partitioning living substance into

manageable units. This point of view is given credence not only by the prevalence of uninucleate cells but because for each kind of cell there is a ratio maintained between the volume of the nucleus and that of the cytoplasm If we think of the nucleus as the control centre of the cell, this would suggest that for a given kind of cell performing a given kind of work, one nucleus can take care of a specific volume of cytoplasm and keep it in functioning order. In items of material and energy, this must mean providing the king of information needed to keep flow of materials and energy moving at the correct rate and in the proper channels. With the multitude of enzymes in the cell, material and energy can of course be channelled in a multitude of ways; it is the function of some information molecules to make channels of use more preferred than other at any given time. How this regulatory control is exercised is not entirely clear.

The nucleus is generally a rounded body. In plant cells, however where the centre of the cell is often occupied by a large vacuole, the nucleus may be pushed against the cell wall, causing it to assume a lens shape. In some white blood cells, such as polymorphonucleated leukocytes and in cells of the spinning gland of some insects and spider, the nucleus is very much lobed. The reason for this is not clear, but it may relate to the fact that for given volume of nucleus, a lobate form provides much greater surface area for nuclear-cytoplasmic exchange, possibly affecting both the rate and the amount of metabolic reactions. The nucleus, whatever its shape, is segregated from the cytoplasm by a double membrane, the nuclear envelope, with the two membranes separated from each other by a peninuclear space of varying width. The envelope is absent only during the time of cell division and then just for a brief period. The outer membrane is often continuous with the membranes of the endoplasmic reticulum, a possible retention of an earlier relationship, since the envelope, at least in part, is formed at the end cell division by coalescing fragments of the endoplasmic reticulum. The cytoplasmic side of the nucleus is frequently coated with ribosomes, another fact that stresses the similarity and relation of the nuclear envelope to the endoplasmic reticulum. The inner membrane seems to possess a crystalline layer where it abuts the nucleoplasm, but its function remains to be determined.

Everything that passes between the cytoplasm and the nucleus in the eukaryotic cell must transverse the nuclear envelope. This includes some fairly large molecules as well as bodies such as ribosomes, which measure about 25 mm in diameter. Some passageway is, therefore, obviously necessary since there is no indication of dissolution of the nuclear envelope in order to make such movement possible. The nuclear pores appear to be reasonable candidates for such passageways. In plant cells these are irregularly, rather sparsely distributed over the surface of the nucleus, but in the amphibian oocyte, e.g., the pores are numerous, regularly arranged and octagonal and are formed by the fusion of the outer and inner membrane.

446. Which of the following kinds of cells never have a nuclei?
(a) Sieve tubes (b) Red bloods cells of mammals
(c) Prokaryotic cCells (d) None of the above

447. According to the first paragraph, the contention of Schleiden and Schwann that the nucleus is the most important part of the cell has:
(a) been proved to be true (b) has been true so far but false in the case of the prokaryotic cell
(c) is only partially true (d) has been proved to be completely false

448. It may be inferred from the passage that the vast majority of cells are:
(a) multinucleate (b) binucleate (c) uninucleate (d) anunucleate

449. What is definitely a function of the nuclei of the normally binucleate cell?
(a) To arrange for the growth and nourishment of the cell
(b) To hold hereditary information for the next generation
(c) To make up the basic physical structure of the organism
(d) To fight the various foreign diseases attacking to body

450. The function of the crystalline layer of the inner membrane of nucleus is:
(a) generation of nourishment of the cell

(b) holding together the disparate structures of the endoplasmic reticulum
(c) helping in transversal of the nuclear envelope
(d) cannot be determined from the passage

451. Why according to the passage, is the polymorphonucleated leukocyte probably lobed?
(a) Because it is quite convoluted in its functions
(b) Because it is the red blood cell which is the most important cell in the body
(c) Because it provides greater area for metabolism reactions
(d) Because it provides greater strength to the spider web due to greater area

452. Why, according to the passages, are fungi multinucleate?
(a) Because they need more food to survive
(b) Because they frequently lack walls dividing the mycelium
(c) Because they mycelium is area wise much bigger than other cells
(d) Cannot be determined from the passages

PASSAGE 85

The second plan to have to examine is that of giving to each person what she deserves. Many people, especially those who are comfortably off, think this is what happens at present; that the industrious and sober and thrifty are never in want and that poverty is due to idleness, improvidence, drinking, betting, dishonesty and bad character generally. They can point to the fact that a labour whose character is bad finds it more difficult to get employment than one whose character is good; that a farmer or country gentlemen who gambles and bets heavily and mortgages his land to live wastefully and extravagantly, is soon reduced to poverty and that a man of business who is lazy and does not attend to it becomes bankrupt. But this proves nothing that you cannot eat your cake and have it too; it does not prove that your share of the cake was a fair one. It shows that certain vices make us rich. People who are hard, grasping, selfish, cruel and always ready to take advantage of their neighbours, become very rich if they are clever enough not to overreach themselves. On the other hand, people who are generous, public spirited, friendly and not always thinking of the main chance, stay poor when they are born unless they have extraordinary talents. Also as things are today, some are born poor and others are born with silver spoons in their mouths; that is to say, they are divided into rich and poor before they are old enough to have any character at all. The notion that our present system distributes wealth according to merit even roughly, may be dismissed at once as ridiculous. Everyone can see that it generally has the contrary effect; it makes a few idle people very rich and a great many hardworking people very poor.

On this, intelligent lady, your first thought may be that if wealth is not distributed according to merit, it ought to be and that we should at once set to work to alter our laws so that in future the good people shall be rich in proportion to their goodness and the bad people in proportion to their badness. There are several objections to this; but the very first one settles the question for good and all. It is, that the proposal is impossible and impractical. How are you going to measure anyone's merit in money? Choose any pair of human beings you like, male or female and see whether you can decide how much each of them should have on her or his merits. If you live in the country, take the village blacksmith and the village clergyman or the village washerwoman and the village schoolmistress, to begin with. At present, the clergyman often gets less pay than the blacksmith; it is only in some villages he gets more. But never mind what they get at present: you are trying whether you can set up a new order of things in which each will get what he deserves. You need not fix a sum of money for them : all you have to do is to settle the proportion between them. Is the blacksmith to have as much as the clergyman? Or twice much as the clergyman? or half as much as the clergyman? Or how much or less? It is no use saying that one ought to have more the other less; you must prepared to say exactly how much more or less in calculable proportion.

Well, think it out. The clergyman has a college education: but that is not any merit on his part: he owns it to his father, so you cannot allow him anything for that. But through it he is able to read the New Testament in Greek, so that he can do something the blacksmith cannot do. On the other hand, the blacksmith can make a horse-

shoe, which the person cannot. How many versers of the Greek Testament are worth one horse-shoe? You have only to ask the silly question to see that nobody can answer it.
Since measuring their merits is no use, why not try to measure their faults? Suppose the blacksmith swears a good deal and gets drunk occasionally. Everybody in the village knows this; but the person has to keep his fault to himself. His wife knows them, but she will not tell you what they are if she knows that you intend to cut off some of his pay for them. You know that as he is only a mortal human being or twice as bad or twice and quarter as bad or only half as bad? In other words, if the blacksmith is to have a shilling, is the person to have six pence or five pence and one third or two shillings? Clearly these are fools' question; the moment they bring us down from moral generalities to business particulars it becomes plain to every sensible person that no relation can be established between human qualities, good or bad and sums of money, large or small. It may seem scandalous that a prize fighter for hitting another prize-fighter so hard at Wembley that he fell down and could not rise within ten seconds, received the same sum that was paid to the Archbishop of Canterbury for acting as Primate of the Church of England for nine months; but none of those who cry out against the scandal can express any better in money the difference between the two. Not one of the persons who think that the prize-fighter got for his six or seven months' boxing would pay a judge's salary for two years and we all agree that nothing could be more ridiculous and that any system of distributing wealth which leads to such absurdities must be wrong. But to suppose that it could be changed by any possible calculation that an ounce of archbishop of three ounces of judge is worth a pound of prize-fighter would be sillier still. You can find out how many candles are worth a pound of butter in the market on any particular day; but when you try to estimate the worth of human souls the utmost you can say is that they are all of equal value before the throne of God. And that will not help you in the least to settle how much money they should have. You must simply give it up and admit that distributing money according to merit is beyond mortal measurement and judgement.

453. Which of the following is not a vice attributed to the poor by the rich?
(a) Idleness (b) Drug addiction (c) Gambling (d) Alcoholism

454. What, according to the author, do the generous and public spirited people need to become rich?
(a) A criminal mind (b) To be born with silver spoons
(c) Extraordinary talents (d) Strength of character

455. In the passage, which kind of people are not mentioned as likely to get rich quickly?
(a) Selfish people (b) Grasping people (c) Hard people (d) Ambitious people

456. What, according to the author, is the main problem is distributing wealth according to the goodness or badness of human beings?
(a) Because the bad people will as always, cheat the good of their fair share of the money
(b) Because there are too many people in the world and it will take a long time to categorise them into good or bad
(c) Because there are no standards by which to judge good or bad relation to money
(d) None of the above

457. Which of the following about the author's thinking may be inferred from the passage?
(a) The poor should work hard to become rich
(b) The present system of distribution of wealth is biased in favour of the rich
(c) The honest men should resort to trickery if they want to become rich
(d) The present system of government should give way to more progressive one

458. This passage most probably is a part of
(a) a newspaper article (b) an anthropological document
(c) a letter to someone (d) an ecclesiastical liturgy

459. The word 'improvidence' in the context of the passage, means:

(a) extravagance (b) lasciviousness (c) corruption (d) indelicacy

460. The author gives the example of the Archbishop of Canterbury and the prize-fighter to:
(a) prove that there cannot be any division of wealth based on moral standards
(b) prove that in this day and age might always scores over religion and love
(c) prove the existence of a non-discriminating God
(d) prove that a pound of butter is worth more than any amount of candles any day

PASSAGE 86

The conventional wisdom says that this is an issue-less election. There is no central personality of whom voters have to express approval of dislike; no central matter of concern that makes this a one-issue referendum like so many elections in the past; no central party around which everything else revolves-the Congress has been displaced from its customary pole position and no one else has been able to take its place. Indeed, given that all-seeing video cameras of the Election Commission and the detailed pictures, they are putting together on campaign expenditure, there isn't even much electioning; no slogans on the walls, no loudspeakers blaring forth at all hours of the day and night, no cavalcades of cards heralding the arrival of a candidate at the local bazaar. Forget it being an issue-less election, is this an election at all?

Perhaps the 'fun' of the election lies in its featuring someone whom you can love or hate. But Narasimha Rao has managed to reduce even a general election, involving nearly 600 million votes, to the boring non-event that is the trademark of his election rallies and indeed of everything else that he does. After all, Nehru-Gandhi clan has disappeared from the political map and the majority of voters will not even be able to name P.V. Narasimha Rao as India's Prime Minister. There could be as many as a dozen prime ministerial candidates ranging from Jyoti Basu to Ramkrishna Hegde and from Chandra Shekhar (believe it or not) to K.R. Narayanan.

The sole personality who stands out, therefore, is none of the players, but the umpire: T.N. Seshan. As for the parties, they are like the blind men of Hindustan, trying in vain to gauge the contours of the animal they have to confront. But it doesn't look as if it will be the mandir-masjid, nor will it be Hindutva or economic nationalism. The Congress will like it to be stability; but what does that mean for the majority? Economic reform is a non-issue for most people with inflation down to barely 4 percent, prices are not top of the mind either. In a strange twist, after the Hawala scandal, corruption has been pushed off the map too. But ponder for a moment, isn't this state of affairs astonishing, given the context? Consider that so many ministers have had to resign over the Hawala issue; that the Prime Minister himself is under investigation for his involvement in not one scandal but two; that the main prime ministerial candidate from the opposition has had to bow out because he too has been changed in the Hawala case and that the head of the 'third force' has his own little (or not so little) fodder scandal to face. Why then is corruption not an issue-not as a matter of competitive politics, but as an issue on which the contenders for power feel that they have to offer the prospect of genuine change? If all this does not make the parties (almost all of whom have broken the law, in not submitting their audited accounts every year to the income tax authorities) realise that the country both needs-and is ready for change in the Supreme Court; the assertiveness of the Election Commission, giving new life to a model code of conduct that has been ignored for a quarter country; the independence that has been thrust upon the Central Bureau of Investigation and the fresh zeal on the part of tax collector out to nab corporate no-gooders, think also that at no other point since the Emergency of 1975-77 have so many people in power been hounded by the system for their misdeeds.

Is this just a case of a few individuals outside the political system doing the job or is the country heading for a new era? The seventies saw the collapse of the national consensus that marked the Nehruvian era and ideology took over in the Indira Gandhi years. That too was buried by Rajeev Gandhi and his technocratic friends. And now, we have these issue less election. One possibility is that the country is heading for period of constitutionalism as the other arms of the state reclaim some of powers they lost or yielded, to the political establishment. Economic reform free one part of Indian society from the clutches of political class. Now this could spread to other parts of the system. Against such a dramatic backdrop, it should be obvious that people voters) are looking for accountability, for ways in which to make a corrupted system work again. And the astonishing thing is that no party has sought to ride this particular wave, instead all are on the defensive, desperately evading the real issue. No wonder this is an 'issue-less' election.

461. Why does the author probably say that the sole personality who stands out in the elections is T.N. Seshan?
(a) Because all the other candidates are very boring
(b) Because all the other candidates do not have his charisma
(c) Because the shadow of his structures are looming large over the elections
(d) None of the above

462. A suitable title to the passage would be
(a) Elections: An overview (b) The country's issueless Elections
(c) T. N. Seshan-the Real Hero (d) Love or Hate them, but vote for Them

463. Which of the following are not under scrutiny for alleged corruption, according to the passage?
(a) The opposition prime ministerial candidate (b) P.V. Narasimha Rao
(c) The leader of the 'third force' (d) Ramakrishna Hegde

464. Why does the author say that almost all parties have broken the law?
(a) Because they all indulge in corrupt electoral process
(b) Because they all have income than recorded sources
(c) Because they are all indicated on various charges
(d) Because they have failed to submit accounts to tax authorities

465. According to the passage, which of the following has not been responsible for the winds of change blowing throughout the country?
(a) Greater awareness on the part of the general public
(b) Enforcement of a model code of conduct by the Election Commission
(c) Greater independence to the Central Bureau of Investigation
(d) Fresh zeal on the part of tax collectors

466. According to the passage, which of the following is not mentioned as even having the potential to be an issue in the current elections?
(a) The mandir-masjid issue (b) The empowerment of women
(c) Economic nationalism (d) Hindutva

Directions (Q. Nos. 487-516) Read the passage given below and answer the questions that follow based on the information given in the passage.

PASSAGE 87

The Republican party has lost its mind. To Win elections, a party obviously needs votes and constituencies, However first, it needs an idea. In 1994-95, the Republican Party had after a long struggle advanced a coherent, compelling set of political ideas expressed in a specific legislative agenda. The political story of 1996 is that this same party, with in the space of six weeks, became totally, shockingly intellectually deranged.

Think back. The singular achievement of House Speaker Newt Gingrich's 1994 revolution was that it swept into power united behind one comprehensive ideological goal; dismantling the welfare state. Just about anything in the contract with America and the legislative agenda of the 104th Congress is a mere subheading: welfare reform, tax cuts entitlement reform, returning power to the states, the balanced budget (a supremely powerful means for keeping the growth of government in check).

The central Republican idea was that the individual, the family the church, the schools-civil society-were being systematically usurped and strangled by the federal behemoth Republicans who were riding into Washington to slay it.

With this idea they met Clinton head-on in late 1995. And although they were tactically defeated-the government shut, down proved a disaster for Republicans-they won philosophically. Clinton conceded all their principles. He finally embraced their seven year balanced budget. Then, in a State of the union speech that

might have been delivered by a moderate Republican, he declared, the era of Big Government is over, the dominant theme of the Gingrich Revolution.

It seems so long ago. Because then, astonishingly, on the very morrow of their philosophical victory, just as the Republicans prepared to carry these ideas into battle in November, came aonnon fire from the rear. The first Republican renegade to cry 'Wrong !' and charge was Steve Forbes. With his free-lunch, tax-cutting flat tax, he declared the balanced budget, the centre piece of the Republican revolution, unnecessary. Then, no sooner had the Forbes mutiny been put down than Pat Buchanan declared a general insurrection. He too declared war on the party's central ideology in the name not supply side theory but of class welfare, the Democratic weapon of choice against Republicanism.

The enemy, according to the Buchanan, in not welfare state. It is that conservative icon, capitalism, with its ruthless captains of industry. Greedy financiers and political elite (Republicans included, of course). All three groups collaborate to let foreigners-immigrants, traders, parasitic foreign-aid loafers-destroy the good life of the ordinary American worker.

Buchananism holds that what is killing the little guy in America is the Big Guy, not big Government. It blames not an overreaching government that tries to insulate citizens from life's buffeting to the point where it creates deeply destructive dependency, but an uncaring-government that does not protect its victim people enough from that buffeting. Buchanan would protect and wield a mighty government apparatus to do so, government that builds trade walls and immigrant-repelling fences, that imposes punitive taxes on imports, that policies that hiring and firing practices of business with the arrogance of the most zealous affirmative action enforcer.

This is Reaganism standing on its head. Republicans have focused too much on the mere technical, dangers posed by this assault. Yes, it gives ammunition to the Democrats. Yes, it puts the eventual nominee through a bruising campaign and delivers him tarnished and drained into the ring against Bill Clinton. But the real danger is philosophical, not tactical. It is axioms, not just policies, that are under fire. The Republican idea of smaller government is being proud to dust-by Republicans. In the middle of an election year, when they should be honing their themes against Democratic liberalism, Buchanan's rise is forcing a pointless rearguard battle against a philosophic\/al corpse, the obsolete Palaeo conservatism-a mix of nativism, protectionism and isolationism of the 1930s.

As the candidates' debate in Arizona last week showed, the entire primary campaign will be fought on Buchanan's grounds, fending off his Smoot-Hawley-Franco populism. And then what? After the convention, what does the nominee do? Try to resurrect the anti-welfare state themes of the historically successful 1994 congressional campaign? Well, yes but with a terrible loss of energy and focus and support. Buchanan's constituency, by then convinced by their leader that the working man's issue have been pushed aside, may simply walk on election day or, even worse, defect to the democrats. After all, Democrats fight class war very well.

Political parties can survive bruising primary battles. They cannot survive ideological meltown. Dole and Buchanan say they are fighting for the heart and soul of the Republican party, heart and soul, however, will get you nowhere when you have lost your way and your mind.

467. Which broad ideology helped Newt Gingrich lead the Republican revolution of 1994?
(a) Tax cuts (b) Entitlement reform
(c) Welfare reform (d) Welfare state dismantling

468. Assuming the passage to be truthful, what does a party not need to win elections?
(a) Votes (b) Money (c) Constituencies (d) Ideas

469. Which of the following is not a Republican?
(a) Newt Gingrich (b) Pat Buchanan (c) Bob Dole (d) None of the above

470. The Republicans were tactically defeated by the Democrats because:
(a) of the shutdown of the government (b) the balanced budget plan failed
(c) Steve Forbes led a revolution (d) Bill Clinton pre-empted them

471. Which of the following would be a suitable title for the passage?
(a) The Democrats: Victory in Sight (b) Follies and Foibles of the Republican Party
(c) Republicans: Are You Crazy? (d) Mutinies on the Republican Party

472. The word 'obsolete' in the context of the passage means:
(a) antiquated (b) absolute (c) boring (d) miasmic

473. What according to the author, is the real danger for Republicans?
(a) The fact that small government is being ground to dust
(b) The fact that Bill Clinton is gaining popularity
(c) The fact that it is axioms and not just policies that are under fire
(d) The fact that the eventual nominee would be too tired of fight an election against Clinton

474. Which of the following, according to Buchanan, is not an enemy?
(a) Big government (b) Immigrants
(c) Captains of industry (d) Foreign-aid requesters

PASSAGE 88

Icicles-two metres long and, at their tips, as bright and sharp as needles-hang from the caves; wild ice stalactites, dragon's teeth. I peer through them to see world transformed to abstract. Little snow tornadoes twirl across the blank. The car is out there somewhere, represented by subtle bump in the snow-field. The old jeep truck, a larger beast, its up to its door handles, like a sinking remnant: dinosaur yielding to ice age. The town's behemoth snow-plow passes on the road, dome light twirling and casts aside a frozen doe that now lies, neck broken, upon the road side snow-bank, soon to vanish under the snowfall still to come.

There is double-jointed consciousness at work in the dramatics of big weather. Down in the snowstorm, we are as mortal as the deer. I sink to my waist in a drift; I panic, my arms claw for an instant, like a drawing swimmer's in the powder. Men up and down the storm collapse with the coronaries, snow shovels in their hands, cheeks turned into a deathly colour, like frost-bitten plums.

Yet when we go upstairs to consult the Weather Channel, we settle down, as cosy gods do, to hover high above the Earth and watch the play with a divine perspective. Moist air labelled for low rides up the continci.it from the Gulf of Mexico and collides with the high that has slid down from the North Pole. And thus is whipped up the egg-white fluff on the studio map that, down in the frozen, messy world, buries mortals.

An odd new metaphysics of weather: It is not that weather has necessarily grown more apocalyptic. The famous 'Winter of the. Blue snow' of 1886-87 turned rivers of the American West into glaciers that when they thawed, carried along inundation of dead cattle. President Theodore Roosevelt was virtually ruined as a rancher by the weather that destroyed 65 percent of his herd. In 1811 Mississippi river flowed briefly because of the New Madrid earthquake.

What's new in America is the theatre of it. Television does not create weather; any more than it creates contemporary politics. However, the ritual ceremonies of televised weather have endowed a subject often previously banal with an amazing life as mass entertainment, nationwide interactive preoccupation and a kind of immense performance art.

What we have is weather as electronic American Shintoism, a casual but almost mystic daily religion, wherein nature is not inert but restless, stirring alive with kinetic fronts and meanings and turbulent expectations (forecasts, variable, prophecies). We have installed an elaborate priesthood and technology of interpretation: acolytes and satellites preside over snow and circuses. At least major snowstorms have about them an innocence and moral neutrality that is more refreshing than the last national television spectacle, the O.J. Simpson trial. One attraction is the fact that these large gestures of nature are political. The weather in the mirabilis mode can, of course, be dragged onto the opened page to start a macro-argument about global warming or a microspat over a moyor's fecklessness in deploying snowplows. Otherwise, traumas of weather do not admit of political interpretation. The snow Shinto reintroduces an element of what is almost charmingly ' uncontrollable in life. And as shown last week, surprising, even as the priests predict it. This is welcome—a kind of ideological relief-

in a rather stupidly politicised society living under the delusion that everything in life (and death) is arguable, political and therefore manipulable-from diet to DNA. None of the pld earthobund Marxist Who—Whom here in meteorology, but rather sky gods that bang around at higher altitudes and leave the Earth in its misery, to submit to the sloppy collateral damage.

The moral difference of weather, even when destructive, is somehow stimulating. Why? The sheer levelling force is pleasing. It overrides routine and organises people into a shared moment that will become a punctuating memory in their live (Lord, remember the blizzard in 1996?).

Or perhaps one's reactions is no more complicated than a child's delight in dramatic disruption. Anyone loves to stand on the beach with a hurricane coming-a darkly lashing Byronism in surf and wind gets the blood up. The God's or child's. Part of the mind welcomes big weather-floods and blizzards. The coping, grown-up human part curses it and skins.

The paradox of big weather, it makes people feel important even while it, dramatises their insignificance. In some ways, extreme weather is a brief moral equivalent of war-as stimulating as war can sometimes be, through without most of the carnage. The Sun rises upon diamond-scattered snow-fields and glistens upon the lucent dragon's teeth. In the distance three deer, roushed from their shelter under pines, venture forth. They struggle and plunge undulously through the opulent white.

Upstairs, I switch on the Shinto Weather Channel and the priests at the map show me the next wave-white swirls and eddies over Indiana heading ominously East.

475. How many vehicles does the author mention in the passage?
(a) One (b) Two (c) Three (d) Pour

476. The author compares the weather bulletin channel reportage to:
(a) a war (b) the O.J. Simpson trial
(c) a ritual ceremony (d) a theatre

477. Which of the following was not the result of the "Winter of the Blue Snow"?
(a) It in most ruined Theodore Roosevelt (b) It made the Mississippi flow northward
(c) It turned rivers into glaciers (d) It killed a lot of cattle

478. The moral indifference of the weather is stimulating in spite of being destructive because:
(a) it shows no mercy (b) it organise people into shared moment
(c) Both (a) and (b) (d) Neither (a) nor (b)

479. The author's reaction to the snowstorm may be said to be:
(a) Fascinated (b) Scared (c) Cynical (d) Deadpan

480. According to the author, one of the greatest attractions of the weather is that:
(a) it is politicized (b) it is a political (c) it is reckless (d) it is beautiful

481. What is most probably the physical position of the author of the passage?
(a) In his house (b) In a snowstorm (c) In his office (d) In a bunk

482. Which of the following is not true of the weather?
(a) It is a moral equivalent of war (b) It is a pleasantly manipulable
(c) It is leveling force (d) It dramatises man's insignificance

483. The word 'undulously' in the context of the passage means:
(a) unduly (b) indomitably (c) powerful (d) curved

PASSAGE 89

Among those who call themselves socialists, two kinds of persons may be distinguished. There are, in the first place, those whose plan for a new order of society,in which private property and individual competition are to be superseded and other motives to action substituted, are on the scale of a village community of township and would be applied to an entire country by the multiplication of such self-acting untils; of this character are the systems of Owen, of Fourier and the more :houghtful and philosophic socialists generally. The other rlass,which is more a product of the continent than of Great Britain and may be called the revolutionary socialists, has people who propose to themselves a much bolder stroke. Their scheme is the management of the whole productive resources of the country by one central authority, the general government. And with this view some of them avow as their purpose that the working classes or somebody on their behalf, should take possession of all the property of the country, and administer it for the general benefit.

Whatever may be the difficulties of the first of these two forms of socialism, the second must evidently involve the same difficulties and many more. The former, too has the great advantage that it can be brought into operation progressively,and can prove its capabilities by trial. It can be tried first on a select population and extended to others as their education and cultivation permit. It need not and in the natural order of things would not, become an engine of subversion until it had shown itself capable of being also a means of reconstruction. It is not so with :he other: the aim of that is to substitute the new rule for the old at a single stroke and to exchange the amount of good realised under the present system and its large possibilities for a plunge without any preparation into the most extreme form of the problem of carrying on the whole round of the operations of social life without the motive power which has always hitherto worked the social machinery. It must be acknowledged that those who would play this game on the strength of their own private opinion, unconfirmed as yet by any experimental verification———who would forcibly deprive all who have now a comfortable physical existence of their only present means of preserving it and would brave the frightful bloodshed and misery that would ensue if the attempt was resisted-must have a serene confidence r. their own wisdom on the one hand the recklessness of other people's suffering on the other, which Roberspierre and St. Just, hitherto the typical instances of those united attributes, scarcely came up to. Nevertheless this scheme has great elements of popularity which the more cautious and reasonable form of socialism has not; because what it professes to do, it promises to do quickly and holds out hope to the enthusiastic of seeing the whole of their aspirations realised in their own time and at a blow.

484. Who among of the following is not a socialist?
(a) Robespierre (b) Fourier (c) Owen (d) All-are socialists

485. Which of the following, according to the author, is true?
(a) The second form of socialism has more difficulties than the first
(b) The second form of socialism has the same difficulties as the first
(c) The second form of socialism has less difficulties than the first
(d) The author has not compared the difficulties of the two

486. According to the author, the difference between the two kinds of socialists is that:
(a) one consists of thinkers and the others are active people
(b) the first have a definite philosophy and the second don't have any definite philosophy
(c) the first believe in gradual change while the others believe in revolutionary change
(d) the first are the products of Britain, while the other are products of Russia

487. Which of the following were characteristics of St. Just and Robespierre?
(a) Unconcern for other's suffering (b) Full confidence in their own wisdom
(c) Both (a) and (b) (d) Neither (a) nor (b)

488. Which of the following according to the author, may not be the result of not verifying the desirability of socialism experimentally first?
(a) Bloodshed (b) Deprivation of current comfortable existence
(c) Corruption in high places (d) Misery caused by resisting the change

489. According to the philosophy of revolutionary socialism:
(a) the government takes over the villages first and then gradually the whole country
(b) the government takes over all productive resources of the country at one stroke
(c) the government declares a police state and rules by decree
(d) there is no government as such; the people rule themselves by the socialist doctrine

490. The word 'avow' in the context of the passage means:
(a) proclaim (b) vow (c) affirm (d) deny

491. It may be inferred from the passage that the author's sympathies are for
(a) neither side (b) the side of the socialist doctrine
(c) the second type of socialism (d) the first type of socialism

PASSAGE 90

Whatever philosophy may be, it is in the world and must relate to it. It breaks through the shell of the world in order to move into the infinite. But it turns back in order to find in the finite its always unique historical foundation. It pushes into the furthest horizons beyond being-in-the-world in order to experience the present in the eternal. But even the profoundest meditation acquires its meaning by relating back to man's existence here and now. Philosophy glimpses the highest criteria, the starry heaven of the possible and seeks in the light of the seemingly impossible the way to man's dignity in the phenomenon of his empirical existence.

Philosophy addresses itself to individuals. It creates a free community of those who rely on each other in their will for truth into this community the philosophic man would like to enter. It is there in the world all the time, but cannot become a worldly institution without losing freedom of its truth. He cannot know whether he belongs to it. No authority decides on his acceptance. He wants to live in his thinking in such a way as to make his acceptance possible. But how does the world relate to philosophy? There are chairs of philosophy at the universities. Now-a-days they are an embarrassment. Philosophy is politely respected because of tradition, but despised in secret. The general opinion is : it has nothing of importance to say. Neither has it any practical value. It is named in public but does it really exist? Its existence is proved at least by the defence measures it provokes. We can see this in the form of comments like: Philosophy is too complicated. I don't understand it. It's beyond me. It's something for professionals. I have no gift for it. Therefore it doesn't concern me. But that is like saying I don't need to bother work or scholarship without thinking or questioning its meaning and, for the rest, have 'opinions' and be content with that. The defence becomes fanatical. A benighted vital instinct hates philosophy. It is dangerous. If I understood it I would have to change my life. I would find myself in another frame of mind, see everything in a different light, have to judge a new. Better now think philosophically! Then come the accusers, who want to replace the obsolete philosophy by something new and totally different. It is mistrusted as the utterly mendacious end product of a bankrupt theology. The meaninglessness of philosophical propositions is made fun of. Philosophy is denounced as the willing handmaiden of political and other powers. For many politicians, their wretched trade would be easier if philosophy did not exist at all. Masses and functionaries are easier to manipulate when they do not think but only have a regimented intelligence. People must be prevented from becoming serious. Therefore, it is better for philosophy to be boring. Let that chairs of philosophy rot. The more piffle is taught, the sooner people will be blinkered against the light of philosophy. Thus philosophy is surrounded by enemies, most of whom are not-conscious of being such. Bourgeo is complacency, conventionality the satisfactions of economic prosperity, the appreciation of science only for its technical achievements, the absolute will to power, the bonhomie of politicians, the fanaticism of ideologies, the literary self-assertiveness of talented writers-in all these things people parade their anti-philosophy. They do notice it because they do not realise what they are doing. They are unaware that their anti-philosophy in itself a philosophy, but a perverted one and that this anti-philosophy, if elucidated, would annihilate itself.

492. A suitable title for the passage would be
(a) Man and Philosophy (b) Philosophical Angst
(c) A Defence of Philosophy (d) The Enemies of Philosophy.

493. Which of the following is true, keeping the passage in the mind?
(a) Philosophy is evidently respected (b) Philosophy is secretly despised
(c) Both (a) and (b) (d) Neither (a) nor (b)

494. Which is the following is not a charge against philosophy?
(a) That it is obsolete (b) That it is mendacious
(c) That is the handmaiden of political powers (d) That it is immortal

495. Which is the following is not mentioned as a function of philosophy in the passage?
(a) It shows the way to man's dignity in the face of his empirical existence
(b) It breaks through the shell of the world in order to move into the infinite
(c) It pushes into the furthest horizons beyond being in the world
(d) It makes the world a better place to live in.

496. Why, according to the passage, would the politicians be happy if philosophy did not exist?
(a) Masses would be easier to manipulate as they would not think for themselves
(b) They would not have to make false allegiances to ideologies
(c) They would not have to face allegations of ignoring philosophy
(d) They would not have to be philosophical about losing an election.

497. The word 'chairs' in the context of the passage, means:
(a) wooden-faced people (b) departments
(c) separate chairs for philosophers (d) reserved seats for students of philosophy

498. According to the author, the existence of philosophy is proved by:
(a) the fact that there are still chairs of philosophy in universities
(b) the defence measures it provokes
(c) the polite respect it gets
(d) the fact that it answers the fundamental question of life

PASSAGE 91

Even if were a bit snooty about them, we should go down on our kness and thank heaven for movies like Jurassic Park and directors like Steven Spielberg who make them. They fill the cinemas, if only because the hype is virtually irresistible. And because they do so, hundreds of maniacs all over the world continue to finance films. But is this an example of worldwide jackpot movie? Yes and no. Yes, because it delivers dinosaurs by the dozen, in as weird a fashion as have been seen on the screen before. And no, because the accompanying story, courtesy Michael Crichton, has little of the real imagination that made Spielberg's ET and Close Encounters into the jackpot movies of their time. Technically, it works like a dream but, as a cinematic dream, it is unmemorable.

This may be because of its cardboard human characters, dwarfed by the assemblage of their prehistoric ancestors and serviced by a screenplay that makes the abortive mating calls of this weirdly a sexual zoo seem eloquent in comparison. What kind of park is this? enquires Sam Neil. "Oh, it's right up your alley", says Richard Attenborough. More likely, though it has something to do with the development of the story which at no point engages us properly on the human level, except perhaps to hope that the kids and Neil, "Oh, it's right up your alley", says Richard Attenborough. More likely, though it
has something the velociraptors chasing them. We are looking at nothing but stunts and they get tiresome laid end to end. Crichton's book was scarcely much better but at least it had a convincing villain in John Hammond, Jurassic Park's billionaire developer, whereas Attenborough's approximation seems merely enthusiastically misguided. And Crichton's warning of what might happen if we muck about with nature becomes weaker in the film. What we actually have in Jurassic Park is a non-animated Disney Aepic with affiliations to Jaws which

seems to amuse and frighten but succeeds in doing neither well enough to count. Its real interest lies in how Spielberg's obsession with childhood now manifests itself in his middle age. It looks like being on automatic pilot-gestural rather than totally convinced but determined to remain the subject of analytical study. The whole thing, of course, is perfectly adequate fun once the ludicrously simplistic explanation of DNA has been traversed in Hammond's costly futuristic, computerised den. Even I could understand it.

Thereafter, the theme park's creaky inability to ideal with an ordinary old typhoon as its VIP travel around hoping the investment will work, leads to predictable disaster, proficiently worked out but never truly frightening. But then this is a film for children of all ages, except perhaps those under 12 and one shouldn't expect sophistication on other than the technological level. Jurassic Park is more of a roller-coaster ride than a piece of real cinema. It delivers, but only on a certain plane. Even the breaking of the barriers between our civilization and a monstrous past doesn't have the kick it could have had.

Possibly one is asking for a different film which in the end would not have appealed across the box-office spectrum as well as this obviously does. But still one leaves it vaguely disappointed. All that work and just a mouse that roars. It's wonderful story, but told with more efficiency than inspiration-possibly a sign of the times, along with the merchandising spree which follows it so readily.

499. Which of the following has not been mentioned as a Steven Spielberg movie in the passage?
(a) Jaws (b) ET (c) Close Encounters (d) Jurassic Park ,

500. In which way does the author find the film inferior to the original book?
(a) The book is more interesting (b) The book had a more convincing villain.
(c) The book is easier to understand (d) The story had a good author but a bad director

501. The passage is most probably:
(a) a book review (b) a film critic's comments
(c) a film review (d) a magazine article

502. The book Jurassic Park is written by:
(a) Crichton (b) Attenborough (c) Hammon (d) Neil

503. Which of the following does the author say of the film?
(a) The film is technically inferior and does not have a good storyline
(b) The film is technically inferior but has a good storyline
(c) The film is technically slick but does not have a good storyline
(d) The film is technically slick and has a good storyline

504. The writer's opinion of the film Jurassic Park may be said to be:
(a) very favourable (b) very depressing (c) excellent (d) not very favorable

505. Why according to the author, should we thank heaven for movies like Jurassic Park, even though they may not be very good aesthetically?
(a) Because they fill the halls and thus people will finance more films
(b) Because it is of the major hits of the year
(c) Because the film has brilliant technical wizardry
(d) Because of the hundreds of films being produced this is one of the few excellent ones

506. According to the author, Jurassic Park:
(a) is very amusing (b) is very frightening
(c) Both (a) and (b) (d) Neither (a) and (b)

507. The phrase 'muck about', in the context of the passage, means:
(a) make dirty (b) interfere with (c) be frivolous about (d) to mask

PASSAGE 92

The opinion polls had been wrong. Although they were signaling a weakening in Labour's lead in the days before the general election——which pointed to a hung Parliament——many working class voters had been embarrassed to tell middle-class pollsters that they were intending to vote Labour. The final result on April 9, 1992, which gave Neil Kinnock a working majority of 30, was a turnaround of the country.

As John Major cleared his desk in Downing Street, pundit after pundit lined up to criticise his lacklustre campaign. The trouble was, they all agreed, that the Conservative Party no longer has a message or political purpose. Its representation in the North of England was decimated; its future as a national party doubtful.

For Kinnock the victory was a sweet reward for nine years Herculean labour in making his party electable. Not only had he a working majority, but the divisions in conservative raiiks-between anti-Europeans, free marketers and moderates-threatened to split the party. Having set himself the objective of heading a two or three term government, Kinnock made his cabinet appointments with the along haul in mind. There were few surprises. John Smith, with whom he coexisted uneasily; was made chancellor; Roy Hattersley became home secretary; Gerald Kaufmann went to the foreign office; inveterate Euro-sceptic Bryan Gould took over environment and Gordon Brown went to trade. It was, as many commentators, a much more heavy weight cabinet than any of the conservatives could have mustered.

But the new cabinet was to have its first trial of strength very soon. The problem was the foreign exchange markets. Although both Kinnock and Smith had, throughout, the election campaign, reaffirmed their commitment to hold the pound's parity at 2.95 DM inside the ERM, the foreign exchange markets simply did not believe them. Every previous labour government had devalued; what reason was there to suppose this one would be different?

The pressure built up immediately. On Friday; April 10, the Bank of England managed to hold the line only by spending £ 4 billion-around a sixth of its total reserves to support the exchange rate. But late that night, as the New York markets closed, the Governor of the Bank of England led the deputation to a meeting at 11, Downing Street with Smith and the permanent secretary to the Treasury; Sir Trerence Burns. If, said the governor, the pound was to survive the coming week inside the ERM, then Smith would have to demonstrate his resolve by raising interest rates-by at least 2 percent. It would also help, added the officials, if the government were to commit Britain to full monetary union and to meet the Maastricht criteria for a single currency. This would mean that both the taxation from Smith's first budget would have to be used to reduce government borrowing and the manifesto promises to raise child benefit and pensions be postponed.

Smith listened to Eddie George-number two at the bank of England and the arbiter of British exchange rate policy explain that, at the current rate of reserve loss, Britain's reserves would have run out by the following weekend. The markets needed decisive action. And they needed to know, by the night of Sunday; April 12, at the very latest, what the government would do when the far-eastern markets opened after the weekend. Sir Terence advised that once the markets recognised the government was resolved to hold the exchange rate, pressure would quickly subside and the interest rate increases could be reversed. The name of the game was earning credibility.

Although Smith had been warned to expect a Treasury/Bank of England move to assert the cannons of economic orthodoxy; he had hoped to have been more than a few hours in to his chancellorship before the pressures started to mount. As it stood, he felt like the victim of a coup and wondered to what extent the foreign exchange market selling had been prompted by the Bank of England's ham fisted intervention-almost designed to manufacture a run on the pound. In any case, he could do nothing without conferring with the Prime Minister. In fact Kinnock had asked Smith to have the preliminary Bank of England meeting without him. Although he was not at one with his chancellor over economic policy and distrusted his judgement, he wanted to complete his cabinet appointments-and confer with his own advisers about how to react to what he knew the bank and treasury recommendations would be. He was determined to avoid being bounced into decisions before he had decided his line.

The alternative was to apply to the EC for a realignment conference, in which many more currencies would be devalued. But that could hardly be done then; it would have to wait until the following weekend. And it was not clear if the pound would be devalued sufficiently; or if other countries would follow the British lead. Not only

might Britain have to devalue alone, it might not secure a devaluation large enough to make a difference and be accompanied by higher interest rates.

508. The word 'pundit' in the context of the passage, means:
(a) a religious leader (b) a psychologist
(c) an expert (d) a paleontologist

509. What was the main problem facing the new cabinet?
(a) The dissension in the ranks of the party (b) The devaluation of the currency
(c) The foreign exchange market problem (d) The monetary union problem

510. Who, according to the passage, is the leader of the Labour Party?
(a) Neil Kinnock (b) John Smith (c) Gerald Kaufmann (d) Roy Hattersley

511. What, according to the treasury secretary, was the only way out of the exchange problem?
(a) Devaluation of the currency (b) Rise in interest rates
(c) Government spending (d) Raising taxes

512. It may be inferred from the passage that
(a) the Bank of England would go along with whatever the government decided
(b) the Prime Minister was a puppet in the hands of the-Bank of England
(c) the Bank of England was completely independent of the government
(d) the Bank of England could put enormous pressure on the government to formulate policy

513. Why did Kinnock ask Smith to attend the Bank of England meeting without him?
(a) Because he did not get along with Smith
(b) Because he wanted to use that time to confer with others
(c) Because he already meet them and did not want to meet them again
(d) Because he was afraid of being censured by them

514. Why, according to the author, was the realignment conference not a viable option for the government?
(a) Because other countries may not follow the British lead in devaluation
(b) Because other higher interest rates to be given by Britain may deplete resources further
(c) Both (a) and (b)
(d) Neither (a) nor (b)

515. Which of the following do not belong to the Labour cabinet?
(a) Mr. John Smith (b) Mr. Bryan Goul
(c) Mr. Maastricht (d) Mr. G. Brown

516. What, according to the passage, was not a reason for the defeat of the Conservative Party?
(a) A lacklustre campaign (b) Wrong policies
(c) No special message (d) No political purpose

Directions (Q. Nos. 517-566) *Read the passage given below and answer the question that follow based on the information given in the passage.*

PASSAGE 93

The communities of ants are sometimes very large, numbering even upto 500, individuals: and it is a lesson to us that no one has every yet seen quarrel between any two ants belonging to the same community. On the other hand, it must be admitted that they are in hostility not only with most other insects, including ants of different species, but even with those of the same species if belonging to different communities. I have over and over

again introduced ants from one of my nests into another nest of the same species and they were in variable attacked, seized by a leg or an antenna and dragged out.
It is evident, therefore, that the ants of each community all recognize one another, which is very remarkable. But more than this, I several times divided a nest into two halves and found that even after separation of a year and nine months they recognize one another and were perfectly friendly, while they at once attacked ants from a different nest, although of the same species.
It has been suggested that the ant of each nest have some sign or password by which they recognize one another. To test this I made some of them insensible, first I tried chloroform; but this was fatal to them and I do not consider the test satisfactory. I decided therefore to intoxicate them. This was less easy then I had expected. None of my ants would voluntarily degrade themselves by getting drunk. However, I got over the difficulty by putting them into whisky for a few moments. I took fifty specimens-25 per cent from one nest and 25 percent from another made them dead drunk, marked each with a spot of paint and put them on a table close to where other ants from one of the nests were feeding. The table was surrounded as usual with a moat of water to prevent them from straying. The ants, which were feeding, soon noticed those, which I had made drunk. They seemed quite astonished to find their comrades in such a disgraceful condition and as much at loss to know what to do with their drunkards as we were. After a while, however, they carried them all away; the strangers they took to the edge of the moat and dropped into the water, while they bore their friends home in the nest, where by degrees they slept off the effects of the spirits. Thus it is evident that they know their friends even when incapable of giving any sign or password.

517. An appropriate title for this passage might be:
(a) Nature's Mysteries (b) Human Qualities in the Insect World
(c) Drunken Ants (d) Communication in Ant Communities

518. Attitudes of ants towards strangers of the same species may be categorized as:
(a) indifferent (b) curious (c) hostile (d) passive

519. The author's anecdotes of the inebriated ants would support all the following inductions except the statement that:
(a) ants take unwillingly to intoxicants
(b) ants aid comrades in distress
(c) ants have invariable recognition of their community members.
(d) ants recognize their comrades by a mysterious password

520. According to the passage, chloroform was less successful than alcohol for inhibiting communication because of:
(a) its expense (b) its unpredictable side effects
(c) its unavailability (d) its fatality

521. Although the author is a scientist, his style of writing also exhibits a quality of
(a) sophistry (b) whimsicality (c) hypocrisy (d) tragedy

PASSAGE 94

Compared with other experimental sciences, astronomy has certain limitations. First, apart from meteorites, the moon and the nearer planets, the objects of study are inaccessible and cannot be manipulated, although nature sometimes provides special conditions, such as eclipses and other temporary effects. The astronomer must content himself with studying radiation emitted or reflected from celestial bodies.
Second, from the Earth's surface these are viewed through a thick atmosphere that completely absorbs most radiation except within certain 'windows', wavelength regions in which the radiation can pass through the atmosphere relatively freely in the optical, near-infrared and radio bands of the electromagnetic spectrum and even in these windows the atmosphere has considerable effects. For light, these atmospheric effects are as follows: (a) some absorption that dims the radiation somewhat, even in a clear sky; (b) refraction, which causes

slight shift in the direction so that the object appears in a slightly different place; (c) scintillation (twinkling); i.e. fluctuations in brightness of effectively point-like sources such as stars, fluctuations that are, however, averaged out for objects with larger images, such as planets (the ionosphere, an ionized layer high in the atmosphere, and interplanetary medium have similar effects on radio sources); (d) image movement because of atmospheric turbulence ('bad seeing') spreads the image of a tiny point over an angle of nearly one arc second or more on the celestial sphere (one are second equals 1/3, 600 degrees) and (5) background light from the night sky. The obscuring effects of the atmosphere and its clouds are reduced by placing observing stations on mountains, preferably in desert regions (e.g. Southern California and Chile) and away from city lights. The effects are eliminated by observing from high-altitude aircraft, balloons, rockets, space probes and artificial satellites. From stations all or most of the atmosphere, gamma rays and X-rays that is. high-energy radiation at extremely short wavelengths and far-ultraviolet rays and far-infrared radiation, all completely absorbed by the atmosphere at ground level observatories can be measured. At radio wavelengths between about one centimetre and 20 metres, the atmosphere (even when cloudy) has little effect and man-made radio signals are the chief interference. Third, the Earth is a spinning, shifting and wobbling platform. Spin on its axis causes alternation of day and night and an apparent rotation of the celestial sphere with stars moving from east to west. Ground-based telescopes use a mounting that makes it possible to neutralize the rotation of earth relative to the stars; with an equatorial mounting driven at a proper speed, the direction of the telescope tube can be kept constant for hours while the earth turns under the mounting. Large radio telescopes usually have vertical and horizontal axes (altazimuth mounting), with their pointing continuously controlled by a computer.

In addition to the daily spin, there are much more gradual effects, called precession and nutation. Gravitational action of the Sun and Moon on the Earth's equatorial bulge causes the earth's axis to process like a top or gyroscope, gradually tracing out a circle on the celestial sphere in about 26,000 years and also to nutate or wobble slightly in a period of 18 • 6 years. This Earth's rotation and orbital motion provide the basic standard erections of stars, so that uncertainties in the rate of these motions can lead to quite small but important uncertainties in measurements of stellar movements.

522. One of the type of radiations that cannot pass through the atmospheric 'windows' without distortion:
(a) near infrared spectrum (b) far-ultraviolet spectrum
(c) optical band in the spectrum (d) radio band in the spectrum

523. One of the atmospheric effects of Earth-based experiments that is not mentioned in the passage is
(a) twinkling (b) refraction (c) image movement (d) clouds from volcano eruptions

524. The purpose of telescope mounting is to neutralize:
(a) atmospheric interference (b) the effect of precession
(c) the effect of nutation (d) the effect of diurnal spinning

525. The precession period of Earth is
(a) 24 hours (b) 365. 25 days (c) 18.6 years (d) 26,000 years

526. Gravitational action of the Sun and the Moon on Earth causes
I. diurnal spinning II. precession III. nutation.
(a) I (b) I and II (c) II and III (d) I, II and III

527. The orbital motion of the Earth:
(a) is partly caused by the moon (b) can have uncertain rates
(c) has a periodicity of 18.6 years (d) is neutralized by telescope mounting

528. The man-made radio signals have wavelengths of
(a) more than 20 metres (b) less than one centimeter
(c) between one centimetre and 20 metres (d) gamma rays

PASSAGE 95

If American policy towards Europe in the postwar years had been a conspicuous success and towards Asia a disappointing balance between success and failure, it could be said that the most conspicuous thing about relations with Latin America was the absence of any policy. Franklin Roosevelt, to be sure, had launched a 'Good Neighbour' policy, but being a good neighbour was, it seemed, a negative rather than a positive affair, a matter of keeping hands off, of making the Monroe Doctrine, in form at least, multilateral. All through the postwar years, the states of Latin America——Mexico and Chile were partial exceptions———were in the throe of major economic and social crises. Population was growing faster than in any other part of the globe, without a comparable increase in wealth or productivity; the gap between the poor and the rich was widening and as the rich and powerful turned to the military for the preservation of order and privilege, the poor turned to revolution. Deeply involved in other quarters of the globe, the United States paid little attention to the fortunes or misfortunes of her neighbours to the South, and when she did intervene, it appeared to be on the side of order and the status quo rather than on the side of *reform. So frightened was the United States of* 'Communism' in Latin America that it preferred military dictatorship to reformers who might drift too far to the left', and sustained a Batista in Cuba, a Trujillo in the Dominican Republic, a Peron in Argentina, and a Jimenez in Venezuela.

In his last two years, President Eisenhower had tried to mend his Latin American fences. Though rejecting a Brazilian proposal of a Marshall Plan for Latin America, he did take the initiative in setting up an Inter-American Development Bank with a capital of one billion dollars, almost half of it supplied by the United States. Other government in vestments in Latin America ran to some four million dollars, while private investments exceeded nine, billion. Yet though to most Americans, all this seeftied a form of economic aid, many Latin Americans regarded it as economic imperialism. In September I960, came .a co-operative plan that could not be regarded as other" than enlightened: the Act of Bogota, which authorized a grant of half a billion dollars to subsidize not only economic but social and educational progress in Latin America. "We are not saints", said President Eisenhower when he visited Santiago de Chile, "We know we make mistakes, but our heart is in the right place." But was it? President Kennedy was confronted by the same dilemma that had perplexed his predecessors. Clearly, it was essential to provide a large-scale aid to the countries South of Rio Grande, but should this aid go to bolster up established regimes and thus help maintain status quo or should it be used to speed up social reforms, even at the risk of revolt? As early as 1958, the then Senator Kennedy had asserted that "the objective of our aid programme in Latin America should not be to purchase allies, but to consolidate a free and democratic Western Hemisphere, alleviating those conditions which might foster opportunities for communistic infiltration and uniting our peoples on the basis of constantly increasing living standards."

This conviction that raising the standards of living was the best method of checking communism now inspired President Kennedy's bold proposal for the creation of the Alliance for Progress-a 10 year plan designed to do for Latin America what Marshall Plan had done for Western Europe. It was to be "a peaceful revolution on a hemispheric scale, a vast co-operative effort, unparalleled in magnitude and nobility of purpose, to satisfy the basic needs of the American people for homes, work, land, health and schools. "To achieve this, the United States pleaded an initial grant of one billion dollars, with the promise of additional billions for the future.

529. Following Second World War which problem was the United States most concerned with regarding Latin America?
(a) Economic stability (b) Political ideology
(c) Religious persecution (d) Military dictatorship

530. A key reason why Latin American rejected the Inter-American Development Banks was that
(a) it primarily provided money for social reform subsidies
(b) the moneys provided only for specific performance projects
(c) it constituted an extension of the Marshall Plan into Latin America
(d) it was being used as a means to control the economic destiny of Latin America

531. Which of the following is most closely associated with the concept of a Marshall Plan for Latin America?

(a) The Good Neighbour Policy
(b) The Alliance for Progress
(c) The Act of Bogota
(d) The Monroe Doctrine

532. According to the passage, the fundamental change in US foreign policy directed towards Latin America:
(a) resulted in deterioration of US Latin American relations
(b) was responsible for Person remaining as a dictator in Peru
(c) recognized that economic aid alone would prevent social revolutions
(d) provided for increased military and economic aid prevent the spread of communism in Latin America

533. Which of the following statements is not true?
(a) Mexico and Chile did not experience the general social crises that are common to the majority of Latin American countries
(b) President Eisenhower continued in practice the theory that economic aid was the best defence against communist incursion into Latin America
(c) The Good Neighbour Policy favoured a multilateral interpretation of the Monroe Doctrine
(d) The traditional US approach in Latin America was to protect the status quo

534. Which of the inferences can be drawn if everything said in the passage were assumed to be true?
(a) Rebellions are fueled by social reforms and avoided by supporting established authorities or continuing the present state of affairs
(b) The American policy towards Asia can be called an overall success, though small in magnitude
(c) Kennedy, in 1958, wanted America to aid South American countries to acquire more support in their fight against communism
(d) Eisenhower rejected the Marshall Plane whereas Kennedy implemented a similar one

PASSAGE 96

In order to better understand conservation in China, it is essential that one has a grasp of what the term 'Chinese conservatism' means. Chinese conservatism is markedly different from the conservatism of the modern West. The political term conservative came about during the French Revolution and inspired men who were determined to preserve Christian and aristocratic elements in European society. Chinese conservatism began around the time of the Taiping Rebellion and had as its primary objectives the preservation of both Confucian society and non-feudal strains of pre-Opium War Chinese society. While Western conservatism believes in sacredness of private property and distrust of cosmopolitanism, the Chinese conservatism is the defence of a rational cosmopolitan order. Thus, the only common area of agreement between European and Chinese conservatism is the intent to conserve.

During the Tung-Chin Restoration, the great aim was the revival of Confucian values and institutions. But these aims had to be modified so that they might endure. Restoration statesmen has no desire to create a new society-they wanted to restore a society that they believed had been based on truth. The statesmen of the Restoration stretched the traditional ideology to its limits in an effort to make the Confucian system under new conditions. They were true conservatives in a great tradition, living in an age when revolutionary change was unavoidable. The aim of the Restoration was to restore to their original vitality the best of the ancient institutions. During the Restoration, the two immediate problems were the suppression of rebellion and the stabilization of foreign relations. In addition, the people were striving for a restoration of the system of government by superior civil officials.

The men in the hierarchy of the Restoration rose to prominence through proven ability in both civil and military affairs. They emphasized human and social training-that is indoctrination, morality and the art of leadership through the cultivation of character. The great majority of the officials rose through the examination system.

During the chaos of this period, the examination system had lost much of its effectiveness. This is important and must be noted because the examination system was the traditional avenue for selecting officials. The senior official of Restoration realized that their policies would be ineffective unless the quality of the junior official was improved, so it was their duty to weed out the officials who had attained office in irregular ways and to

promote the examination system as the only way to high position. But these men of the Restoration had enough foresight to determine that it was impossible to select officials automatically on the basis of objectives tests alone. As a result, the system of recommendation was ushered in, whereby; a high official sponsored the career of a promising young man. This acted as an important supplement to the examination system.

535. The traditional method for selecting officials was
(a) by the civil government (b) the examination system
(c) through a subjective testing system (d) sponsorship by a high government official

536. A primary objective in the development of Restoration thought was:
(a) to modify traditional Chinese society to reflect new conditions
(b) to create a new society based on truth
(c) the knowledge that Chinese conservatism is superior to Western conservatism
(d) the desire to familiarized China with military technology

537. The major similarity between Chinese and Western conservatism is:
(a) that Chinese conservatism attempted to preserve traditions
(b) that Chinese conservatism developed during the Taiping Revolution
(c) the cosmopolitan nature of Western conservatism
(d) that Chinese conservatism is primarily oriented

538. The most significant Chinese philosopher mentioned in the passage is :
(a) Tung-chin (b) I. Ching (c) Buddha (d) None of them

539. During the Restoration, ancient institutions
(a) were no longer accepted as a viable alternative to Western technology
(b) were studied only as classical examples of a former glorious past
(c) were to be the cornerstones of a changing but traditional society
(d) were considered as a primary reason for the decline of traditional China

540. The Western conservatives intended to preserve all of the following except:
(a) Christianity (b) private property (c) cosmopolitanism (d) aristocratic elements

541. Choose the most appropriate title for the passage
(a) The Chinese Examination System (b) How the Officials Rose
(c) Chinese Conservatism (d) Impact of the Taiping Rebellion

PASSAGE 97

Every state has a Constitution, since every state functions on the basis of certain rules and principles. It has often been asserted that the United States has a written constitution, but that the Constitution of Great Britain is unwritten. This is true only in the sense that, in the United States, there is a formal document called the Constitution, whereas there is no such document in Great Britain. In fact, however, many parts of the British Constitution exist in written form, whereas important aspects of the American Constitution are wholly unwritten. The British Constitution includes the Bill of Rights (1689), the Act of Settlement (1700-01), the Parliament Act of 1911, the successive Representation of the People Acts (which extended the suffrage), the statutes dealing with the structure of the courts, the various local government Acts and many others. These are not ordinary statutes, even though they are adopted in 'the ordinary legislative way and they are not codified within the structure of single orderly document. On the other hand, such institutions in the United States as the presidential cabinet and the system of political parties, though not even mentioned in the written Constitution, are most certainly of constitutional significance. The presence or absence of a formal written document makes *a* difference, of course, but only one of degree. A single-document Constitution has such advantages as greater precision, simplicity and consistency. In a newly developing State as Israel, on the other hand, the balance of

advantage has been found to lie with an uncodified Constitution evolving through the growth of custom and the medium of statutes. Experience suggests that some codified constitutions are much too detailed. An overlong Constitution invites disputes and litigation is rarely read or understood by the ordinary citizen and injects too much rigidity in case in which flexibility is often preferable. Since a very long Constitution says too many things on too many subjects, it must be amended often and this makes it still longer. The United States Constitution of 7,000 words is a model of brevity, whereas many of that country's state constitutions are much too long-the longest being that of the state of Louisiana, whose Constitution now has about 2,55,000 words. The very new, modern Constitutions of the recently admitted states of Alaska and Hawaii and the Commonwealth of Puerto Rico have, significantly, very concise constitutions ranging from 9,000 to 15,000 words. The 1949 Constitution of India, with 395 Articles, is the wordiest of all national constitutions. In contrast some of the world's new constitutions, such as those of Japan and Indonesia, are very short indeed.

Some Constitutions are buttressed by powerful institutions such as an independent judiciary, whereas other, though committed to lofty principles, are not supported by governmental institutions endowed with the authority to defend these principles in concerts situation. Accordingly, many juristic writers distinguish between 'normative' and 'nominal' Constitutions. A normative Constitution is the one that not only has the status to supreme law but is also fully activated and effective; it habitually obeyed in the actual life of the State. A nominal Constitution may express high aspirations, but it does not, in fact, reflect the political realities of the state. Article 125 of the 1936 Constitution of the Soviet Union and the Article 87 of the 1954 Constitution of the People's Republic of China both purport to guarantee freedom of speech, but in those Countries even mild expressions of dissent are likely to be swiftly and sternly repressed. Where the written constitution is only nominal, behind the verbal facade will be found the real Constitution containing the basic principles according to which power is exercised in actual fact. Thus in the Soviet Union, the rules of the Communist Party describing its organs and functioning are more truly the Constitution of that country than are the grand phases of the 1936 Stalin Constitution. Every state, in short has a Constitution, but in some real Constitution operates behind the facade of a nominal Constitution.

542. The lengthiest Constitution in the world is that of:
(a) Great-Britain (b) India (c) Puerto Rico (d) Soviet Union

543. The instance of a country without a written constitution mentioned in the passage is:
(a) People's Republic China (b) Japan
(c) Israel (d) Indonesia

544. The unwritten parts of the US Constitution deal with
(a) courts
(b) presidential cabinet
(c) relationship between the Centre and the State
(d) fundamental right

545. In the United States:
(a) the newly admitted states have lengthy Constitutions
(b) the newly admitted states have concise Constitutions
(c) the political parties have no constitutional significance
(d) the constitution can be termed 'nominal'

546. In countries with 'normative Constitutions'
(a) there will be very little freedom of speech
(b) there are effective instruments to enforce their provisions
(c) political realities are different from what are enshrined in them
(d) there are frequent amendments to them

547. By 'nominal' Constitution, the author means

(a) a written Constitution (b) one that Contains lofty ideals
(c) a lengthy constitution (d) a Constitution that is not being enforced

548. One of the drawbacks of a long Constitution is that
(a) its publication is expensive (b) it is difficult to understand
(c) it may require to be amended frequently (d) it is difficult to enforce

549. According to the author, the difference between a written and an unwritten Constitution
(a) has no significance (b) is just one of degree
(c) has been exaggerated by politicians (d) cannot be defined

Passage 98

An urgent problem is now threatening libraries throughout the world. Their collections which are crucial for diverse purposes as economic development, educational research and recreational pursuits are in danger of disintegrating.

The problem is mainly due to one cause-the type of paper on which books have been printed for the past one and a half centuries. Until the 1850s, paper was produced from linen or cotton rags and proved to be relatively long-lasting. In the mid-19th century, however, the popular demand for paper and the commercial need for an economic method of production led to the use of mechanically ground wood pulp. Paper manufactured for wood pulp is highly acidic and therefore inherently unstable. It contains lignin-a major factor in causing paper to discolour and disintegrate. The useful lifespan of most 20th century book papers has been estimated to be no more than a few decades.

Libraries comprise an important part of the market for printed books and they are increasingly aware of the fragility of this material. The extent of the deterioration of library collections is alarming. Surveys conducted at various major institutions reveal that 26 percent to 40 percent of the books they hold are seriously embrittled and thus unavailable for normal use. Programmes are now being developed with two main aims in mind-on the one hand, to improve the physical condition of library collections, especially by the process called 'mass de-acidification' (which is designed to eliminate acid from the paper of published books and insert a buffer compound that will provide protection against future acid attack from the environment) and on the other, to transfer the contents of existing books to another medium (such as microfilm or optical disk).

Libraries will only be able to carry out these special tasks with the assistance of other experts such as book conservators and high-technology specialists. But here is another group with whom I have traditionally enjoyed strong affinities and whose co-operation will be crucial if the problem of decaying collections is to be arrested-namely; the printing and publishing industries. The existing problem-that of book collections already assembled in libraries-is of vast proportions, but it is intensified by the continuing use of acid-based paper in book publishing. The key issue is how to preserve the books of the future not simply those of the past. If the future dimensions of the conservation problem are to be curbed, there will need to be widespread adoption of paper which is of archival quality.

This change does not relate to a narrowly perceived need because the long-term preservation of library collections is important-both for the overall social benefits they bring as well as for the special advantages they bestow on the printing and publishing industries.

In the first place, libraries are of critical importance to the well-being of citizens since they provide the knowledge base of society. They contain the record of humanity the accumulation of ideas and insights and discoveries on which social effort and progress are possible. The destruction of libraries would represent an immense cultural loss, a form of amnesia which would affect every member of society.

In the second place, printers and publishers have an economic interest in turning to paper of archival quality. So long as the libraries are acquiring books with a short lifespan they will be forced to devote an increasing share of their budgets to conservation. These budgets are severely strained by the combined impact of inflation and currency devaluation and there is scarcely any prospect of enlarged government funding. As a result, libraries will be compelled to balance the preservation of their collections against the expansion of those collations. In short, the choice will be between conservation and acquisition-and the funds for conservation are likely to come

from acquisition budgets. This unpalatable choice will damage both libraries and the printing and publishing industries and can only be minimized in its effects by a bold decision to convert to use of permanent paper.

550. The tone of the passage is one of:
(a) informed concern (b) destructive criticism
(c) derisive ridicule (c) helpless alarm

551. The phrase 'archival quality' implies a/an:
(a) smooth paper (b) thick paper (c) long-lasting paper (d) alkaline paper

552. Wood-pulp as raw material for paper was developed because of
(a) the need to produce large quantities of paper (b) the shortage of linen
(c) the need to develop non-acidic paper (d) scientific research

553. If paper has to last long
(a) it should be made of cotton rags (b) it should be non-acidic
(c) it should be alkaline (d) preservatives must be used

554. One of the reasons not mentioned in the passage in favour of producing long-lasting paper is
(a) it will help preserve the knowledge-base of society
(b) it will enable more books to be brought by libraries
(c) it will lead to more governmental allocation to libraries
(d) it will help the publishing industry

555. Purchase of new books by libraries are bound to be curtailed because of all the following reasons except
(a) drastic reduction in governmental funding
(b) the need for spending more money for conservation of old books
(c) the need to microfilm books
(d) inflationary trends

556. Continued use of wood-pulp paper in book will affect:
I. libraries II. general public
III. the publishing industry IV. the governments
(a) I and III (b) II and III (c) I, II, III and IV (d) I, II and III

557. The substance which causes paper to discolour is:
(a) acid (b) linen (c) lignin (d) preservatives

PASSAGE 99

The Japanese want their emperor to reign for long, very ' long, but their Prime Ministers to have very short tenures. During the 61 years Hirohito has been on the Chrysanthemum throne, 38 Prime Ministers have come and gone (or atleast 32, if returns to power are left out of account). Eisaku Sato's eight uninterrupted years as Prime Minister in the sixties and early seventies provoked fears about the possible ill-effects of one-man leadership on Japanese democracy and led the dominant Liberal Democratic Party (LDP) to lay down the norm of a two-year for a party chief and head of government. Mr. Yasuhiro Nakasone, now bowing out, has served for an unusual five years. His success as Prime Minister was evidenced by the ruling party re-electing him leader more than once. But his plan to push through the Diet a Bill to levy a 5 percent indirect tax as part of financial reforms failed, inspite of the LDP majority in both the chambers. It was time then for him to go. The quick turnover of primate minister has contributed to the functioning of the LDP through factions. In the party that has ruled Japan for 32 years continuously, factionalism is not something unseemly. The leader is chosen by hard bargaining——some foreigners call it horse-trading-among the faction leaders, followed, if necessary, by a part election.

For the decision in favour of Noboru Takeshita as the next President of the LDP and Primate Minister of Japan, voting was not necessary. His hopes were stronger than those of the other two candidates-Finance Minister Kiichi Miyazawa and former Foreign Minister, Shintaro Abe-if only because he had proved himself more skillful in the game of factional politics. A one-time protege of Mr. Kakuei Tanaka, he thrust himself forward when the leader was disgraced on a charge of accepting bribes for sale of Lockheed aircraft to Japan and debilitated by physical ailments. Mr. Takeshita took away most of Mr. Tanaka's following and now leads the biggest faction in the LDP.Mr. Nakasone persuaded Mr. Miyazawa and Mr. Abe to accept Mr. Takeshita's leadership. An election would most probably have led to the same result. Mr. Takeshita seemed to have forged a firm alliance with at least two other factions and put in his bag the votes necessary for a win.

How Mr. Takeshita will fare after taking over the reins of government in 1987 is not so certain. He will be Japan's first Prime Minister with a humble rural origin. A dichotomy in his nature shows through his record of teaching English in a Junior High School and not trying to speak that language in public later. When he was the minister of finance, he gave the impression of an extremely cautious man with a reverence for consensus put challengingly titled a book on his ideas 'Going My Way'. Mr. Takeshita says that continuing Mr. Nakasone's programmes would be the basis of his policy. This is not saying enough. Japan faces two main issues, tax reforms and relations with United States. Mr. Nakasone's plan to impose an indirect tax ran into effective opposition and the friction with the US over trade continues. Mr. Takeshita cannot be facing an easy future as Japan's next leader and there is nothing to show yet that he will be drawing on secret reserves of dynamism.

558. The political who had been Prime Minister of longest period since the Second World War was
(a) Hirohito (b) Kakuei Tanaka (c) Nakasone (d) Eisaku Sato

559. When did Hirohito ascend the throne?
(a) 1946 (b) 1926 (c) In the early fifties (d) 1939

560. Mr. Tanaka ceased to be Prime Minister because
(a) he could not get a favourable legislative bill passed by Parliament
(b) he had completed the prescribed two years term
(c) he was involved in a bribe scandal
(d) of horse-trading among his party members

561. The politician who had just recently ceased to be Prime Minister is:
(a) Eisaku Sato (b) Yasuhiro Nakasone
(c) Shintaro Abe (d) Kiichi Miyazawa

562. Mr. Takeshita's success in the prime ministerial quest is due to:
(a) his financial wizardry (b) his loyalty to his predecessor's policies
(c) his skill in manipulating factional politics (d) his good knowledge of English

563. The author's assessment of the potential of Mr. Takeshita to be a successful Prime Minister can be summarized as one of
(a) cautious optimism (b) enthusiastic adulation
(c) objective skepticism (d) undisguised decision

564. Factionalism in the Liberal Democratic Party is mainly due to
(a) the clash between urban and rural interests (b) the long reign of the Emperor
(c) fears about one-man leadership (d) frequent changes in Prime Ministers

565. Most of the erstwhile Prime Ministers of Japan:
(a) were English educated (b) were from rural areas
(c) had urban backgrounds (d) have been former finance ministers

566. The number of erstwhile Prime Minister mentioned by name in the passage is
(a) two (b) three (c) four (d) five

Directions (Q. Nos. 567-616) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 100

Mile 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 invidualistic as suicide-can be explained without reference to individuals.

Like all of Durkheim's work, suicide must be viewed 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 anomie. 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, Durkhiem 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 counts.

567. 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

568. 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

569. 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)

570. 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 these

571. Ritual suicide of Hindu widows on their husbands' funeral pyres was:
(a) a manifestation of strong social integration
(b) an example of brutality against women
(c) an example of anomic suicide
(d) None of the above

572. 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)

573. 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 involve in nation-wide economic crisis

574. 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
(d) All of the above

575. 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

PASSAGE 101

How quickly things change in the technology business! A decade ago, IBM was the awesome and undisputed king of the computer trade, universally feared and respected. A decade ago, two little companies called Intel and Microsoft were mere blips on the radar screen of the industry, upstart start-ups that, had signed on to make the chips and software for IBM's new line of personal computers. Though their products soon became industry standards, the two companies remained protected children of the market leader.

What has happened since is a startling reversal of fortune. IBM is being ravaged by the worst crisis in the company's 79-year history. It is undergoing its fifth restructuring in the past seven years as well as seemingly endless rounds of job cuts and firings that have eliminated 100,000 jobs since 1985. Last week IBM announced to its shell shocked investors that it lost $4 -97 billion last years-the biggest loss in American corporate history. And just when IBM is losing ground in one market after another, Intel and Microsoft have emerged as the computer industry's most fearsome pair of competitors. The numbers on Wall Street tell a stunning story. Ten years ago, the market value of the stock of Intel and Microsoft combined amounted to about a tenth of IBM's. Last week, with IBM's stock at an Ll-year low, Microsoft's value surpassed its old mentor's for the first time very ($ 26 -76 billion to $ 26 • 48 billion) and Intel ($ 24-3 billion) is not far behind. While IBM is posting losses, Intel's profits jumped 30% and Microsoft's rose 44%.

Both Intel, the world's largest supplier of computer chips and Microsoft, the world's largest supplier of computer software, have assumed the role long played by Big Blue as the industry's pacesetter. What is taking place is a generational shift unprecedented in the information age-one recalls a transition in the US auto industry 70 years ago, when Alfred Sloan's upstart General Motors surpassed Ford Motor as America's no. 1 car maker. The transition also reflects the decline of computer manufactures like IBM. Wang and Unisys and the rise of companies like Microsoft, Intel and AT&T that create the chips and software to make the computers work, "just like Dr. Frankenstein, IBM is in danger of being trampled by the creations it unleashed."

Although Intel and Microsoft still have close relationship with Big Blue, there is little love lost between IBM and its potent progeny. IBM had an ugly falling-out with former partner Microsoft over the future of personal-computer software. Microsoft developed the now famous disk operating system for IBM-PC-called DOS and later created the operation software for the next generation of IBM personal computers, the Personal System/2.

When PS/2 and its operating system OS/2, failed to catch on, a feud erupted over how the two companies would upgrade the system Although they publicly patched things up, the partnership was tattered. IBM developed its own version of OS/2, which has so far failed to capture the industry's imagination. Microsoft's competing version dubbed New Technology or NT, several programmes at once. Windows NT, however, will offer more new features, such as the ability to link many computers together in a network and to safeguard them against unauthorised use.

IBM and Intel have also parting company. After relying almost exclusively on the Santa Clara, California company for the silicon chips that serve as computer brains, IBM has moved to reduce its dependence on Intel by turning to competing vendors. In Europe, IBM last year began selling a low-cost line of PC's called Ambra, which runs on chips made by Intel rival Advanced Micro Devices. IBM also demonstrated a sample PC using a chip made by another Intel enemy, Cyrix. And last October IBM said it would begin selling the company's own chips to outsiders in direct competition with Intel.

IBM clearly feels threatened. And the wounded giant still poses the biggest threat to any further dominance by Intel and Microsoft. Last year it teamed up with bothx companies most bitter rivals—Apple Computers and Motorola-to develop advanced software and microprocessors for a new generation of Desktop computers. In selecting Apple and Mototrola, IBM bypassed 'its long-time partners. Just as Microsoft's standards operating system runs only on computers built around Intel's computer chips, Apple's software runs only on Motorola's chips. Although IBM has pledged that the new system will eventually run out a variety of machines, it will initially run only computer programs written for Apple's Machintosh or IBM's OS/2. Its competitive juice now flowing, IBM last week announced that it and Apple Computer will deliver the operating system in 1994-a year ahead of schedule.

576. As a result of greater competition in the US computer industry
   (a) some computer companies are expanding while others are contracting
   (b) employment in the industry is going down
   (c) the industry is becoming more monopolized
   (d) the share value of IBM is going up relative to that of Intel and Microsoft

577. Why is something that happened 70 years ago in the US auto industry being mentioned here?
   (a) General Motors broke away from Ford Motor
   (b) A new company went ahead of an established market leader
   (c) Like Dr. Frankenstein, Ford Motor created a monster in General Motors
   (d) Microsoft, Intel and AT&T where originally created by IBM

578. Who is mentioned as the principal supplier of silicon chips to IBM?
   (a) AT & T (b) Microsoft (c) Cyrix (d) Intel

579. The personal computer called Ambra is marketed by:
   (a) Cyrix (b) IBM (c) Intel (d) Microsoft

580. What was the original reason for the feud between IBM and Microsoft?
   (a) The two companies developed competing softwares
   (b) Microsoft and Intel teamed up against IBM
   (c) IBM began to purchase microchips from Intel instead of Microsoft
   (d) IBM made losses while Microsoft made profits

581. Which of the following statements is not implied by the passage?
   (a) The makers of microchips and software are becoming leaders in the computer industry
   (b) Wang and Unisys are primarily manufacturers of computers
   (c) IBM laying off workers is the biggest job cut in American corporate history
   (d) Intel is based in California

582. Which of the following statements is true?
(a) IBM plans to introduce a new system that will run on a variety of machines
(b) IBM's new generation desktop computers will run only on Motorola's chips.
(c) IBM is working out a joint strategy with Apple of force Motorola to supply chips at a lower price
(d) IBM is going to sell its own chips to Apple and Motorola

583. Many computers would be linked together through a network in a system developed by :
(a) IBM (b) Apple (c) Microsoft (d) None of these

584. One possible conclusion from the passage is that
(a) share prices are not a good indicator of a company's performance
(b) firing workers restores a company's health
(c) all companies ultimately regret being a Dr. Frankenstein to some other company
(d) consumers gain as a result of competition among producers

PASSAGE 102

Environmental protection and management is deservedly attracting a lot of attention these days. This is a desirable development in the face of the alarming rate of natural resource degradation, which greatly hampers their optimal utilisation. When waste waters emanating from municipal sewage, industrial effluent, agriculture and land runoffs find their way either to ground water reservoirs to other surface water sources, the quality of water deteriorates rendering it unfit for use. The natural balance is distributed when concentrated discharges of waste water is not controlled. This is because the cleansing forces of nature cannot do their job in proportion to the production of filthy matter. According to the National Environment Engineering and Research Institute (NEERI), a staggering 70 percent of water available in the country is polluted. According to he Planning Commission: "From the Dallake in the North to the Chaliyar rivers in the South, from Damodar and Hooghly in the East to the Thane creek in the West, the picture of water pollution is uniformly gloomy. Even our large perennial rivers, like the Ganga, are today heavily polluted."

According to one study, all the 14 major rivers of India are highly polluted. Beside the Ganga, these rivers include the Yamuna, Narmada, Godavari, Krishna and Cauvery. These rivers carry 85 percent of the surface runoff and their drainage basins cover 73 percent of the country. The pollution of the much-revered Ganga is due in particular to municipal sewage that accounts for 3/4th of its pollution load. Despite India having legislation on water pollution (The Water (prevention and control of Pollution) Act, 1974) and various water pollution, control boards rivers today have become synonymous with drains and sewers.

Untreated community wastes discharged into water courses from human settlements account for four times as much waste water as industrial effluent. Out of India's 3,119 towns and cities, only 217 have partial (209) or full (8) sewerage treatment facilities and cover less than a third of the urban population. Statistics reveal that 1,700 of 2,700 water using industries in India, are pollution the water around their factories. Only 160 industries have waste water treatment plants. One estimate suggests that the volume of waste water of industrial origin will be comparable to that of domestic sewage in India by 2000 AD. Discharges from agricultural fields which carry fertilising ingredients of nitrogen, phosphorous and pesticides are expected to be three times as much as domestic sewage. By that date, thermal pollution generated by discharges from thermal power plants will be the largest in volume.

Toxic effluents deplete the levels of oxygen in the rivers, endanger all aquatic life and render water absolutely unfit for human consumption, apart from affecting industrial production. Sometimes these effects have been disastrous. A recent study reveals that the water of the Ganga, Yamuna, Kali and Hindon rivers have considerable concentrations of heavy metals due to inflow of industrial wastes, which pose a serious health hazard to the millions living on their banks. Similarly, the Cauvery and Kapila rivers in Kamataka have been found to contain metal pollution which threatens the health of people in riverine towns. The Periyar, the largest river of Kerala, receives extremely toxic effluents that result in high incidence of skin problems and fish kills. The Godavari of Andhra Pradesh and the Damodar and Hooghly in West Bengal receive untreated industrial toxic wastes. A high level of pollution has been found in the Yamuna, while the Chambal of Rajasthan is

considered the most polluted river in Rajasthan. Even in industrially backward Orissa, the Rushikula river is extremely polluted. The fate of the Krishna in Andhra Pradesh, the Tungabhadra in Karnataka, the Chaliyar in Kerala, the Gomti in U.P., the Narmada in M.P. and the Sone and the Subarnarekha rivers in Bihar ins no different.

According to the W.H.O. eighthly percent of diseases prevalent in India are water-borne; many of them assume epidemic proportions. The prevalence of these diseases heightens under conditions of drought. It is also estimated that India loses as many as 73 million man-days every year due to water prone diseases, costing ₹ 600 crore by way of treatment expenditure and production losses. Management of water resources with respect to their quality also assumes greater importance especially when the country can no more afford to waste water.

The recent Clean-the-Ganga Project with an action plan estimated to cost the exchequer ₹ 250 crore (which has been accorded top priority) is a trendsetter in achieving this goal. The action plan evoked such great interest that offers of assistance have been received from France, UK, US and the Netherlands as also the World Bank. This is indeed laudable. Poland too has now joined this list. The very fact that these countries have volunteered themselves to contribute their mite is a healthy reflection of global concern over growing environmental degradation and the readiness of the international community to participate in what is a truly formidable task. It may be recalled that the task of cleansing the Ganga alone the Rishikesh-Hardwar stretch under the first phase of the Ganga Action Plan has been completed and the results are reported to be encouraging.

The crisis of drinking water is deepening because water resources are drying up and the lowering of ground water through overpumping; this is compounded by the pollution of water sources. All these factors increase the magnitude of the problem. An assessment of the progress achieved by the end of March 1985, on completion of the first phase of the International Drinking Water Supply and Sanitation Decade (1981-91) reveals that drinking water has been available to 73 percent of the urban population and 56% of the rural population only. This means that nearly half the country's rural population has to get drinking water facilities. This needs to be urgently geared up especially when considered against the Government's professed objective of providing safe drinking water and sanitation to all by the end of the International Drinking Water Supply and Sanitation Decade i.e. March 1991. The foremost action in this would be to clean up our water resources.

As per surveys conducted by the NEERI, per capita drinking water losses in different cities in the country range between 11,000 to 31,000 litres annually. This indicates a waste level of 20 to 35 percent of the total flow of water in the distribution system primarily due to leaks in main and household service pipes. Preventive maintenance programme would substantially reduce losses and wastages and would certainly go a long way in solving the problem.

According to the Union Minister of Works and Housing, out of 2 . 31 lakh problem villages have been provided with at least one source of drinking water of March, 1986. The balance (38,748) villages are expected to be covered during the seventh plan. A time bound national policy on drinking water is being formulated by the government wherein the task is proposed to be completed by the end of the seventh plan. An outlay of ₹ 6,522-47 crore has been allotted for the water supply and sanitation sector in the seventh plan period against an outlay of ₹ 3,922.02 crore in the sixth plan. Of this, outlay for rural water supply sector is ₹ 3,454 • 47 crore. It is expected that this outlay would help to cover about 86 • 4 percent of the urban and 82 . 2 percent of the rural population with safe drinking water facilities by March 1991. Hygienic sanitation facilities would be provided to 44 -7 percent and 1 • 8 percent of the urban and rural population respectively within the same period.

585. The degradation of a natural resource will necessarily lead to:
(a) poor economic utilisation of resources (b) contamination of water from municipal sewage
(c) water unfit for human consumption (d) None of the above

586. According to NEERI:
(a) the extent of water pollution in the Dal Lake is grim
(b) 70 percent of the total water available in the country is polluted
(c) only 217 out of 3119 towns and cities have sewage treatment facilities
(d) all the 14 major rivers of India are highly polluted

587. Municipal sewage pollutants account for:

(a) the lowest percentage of water pollution
(b) 75 percent of the Ganga's water pollution load
(c) twice the volume of the waste water of industrial origin
(d) three times as much as the discharge from agricultural fields

588. Which of the following statements is correct?
(a) The river Periyar is in the South India (b) The river Periyar is the largest river of Kerala
(c) The river Gomti is extremely polluted (d) All of these are correct

589. The cost of the Clean-the-Ganga Pollution Project Action Plan is likely to be sourced from
(a) The Indian Exchequer
(b) France, UK, US and the Netherlands
(c) The World Bank, Poland, UK
(d) the US, UK, Netherlands, Poland, France, the World Bank and India

590. Which of the following statements made by the W.H.O. is correct?
(a) Water-borne diseases account for 80 percent of all diseases prevalent in India
(b) Water-borne diseases in India create a loss of ₹ 600 crore every year
(c) Both (a) and (b) are correct
(d) None of the above

591. Considerable amounts of metal pollutants are found in the river(s):
(a) Chambal of Rajasthan (b) Rushikula in Orissa
(c) Damodar, Hooghly, Krishna and Gomti (d) Ganga, Yamuna, Kali, Hindon, Cauvery and Kapila

592. The crisis of drinking water is caused chiefly by:
(a) the greenhouse effect
(b) water pollution caused by industrial development
(c) drying up of water sources and over pumping
(d) increasing urbanization

593. The best remedy for shortage lies in:
(a) putting up more pumps in rural areas
(b) cleaning up polluted water
(c) reducing the waste level of 25-30 percent of the total flow of water
(d) constructing large sized dams

594. Out of the total outlay for water supply sanitation in the seventh plan, rural water supply sector would receive:
(a) about 53 percent (b) over 80 percent
(c) between 65 to 80 percent (d) equal to 44 -7 percent

PASSAGE 103

To teach is to create a space in which obedience to truth is practised. Space may sound a vague, poetic metaphor until we realise that it describes experiences of everyday life. We know what it means to be in a green and open field; we know what it means to be on a crowded rush hour bus. These experiences of physical space have parallels in our relations with others. In our jobs we know what is to be pressed and crowded, our working space diminished by the urgency of deadlines and competitiveness of colleagues. But then there are times when deadlines disappear and colleagues co-operate, when everyone has a space to move, invent and produce, with energy and enthusiasm. With family and friends, we know how it feels to have unreasonable demands placed upon us, to be boxed in by the expectations of those nearest to us. But these there are times when we feel

accepted for who we are (or forgiven for who we are not), times when a spouse or a child or a friend gives us the space both to be and to become.

Similar experiences of crowding and space are found in education. To sit in a class where the teacher stuffs our minds with information organises it with finality, insists on having the answers while being utterly uninterested in our views and focus us into a grim competition for grades-to sit in such a class is to experience a lack of space for learning. But to study with *a* teacher who not only speaks but also listens, who not only answers but asks questions and welcomes our insights, who provides information and theories that do not close .doors but open new ones, who encourages students to help each other learn-to study with such a teacher is to know the power of a learning space.

A learning space has three essential dimensions; openness, boundaries and an air of hospitality. To create open learning space is to remove the impediments to learning that we find around and within us we often create them ourselves to evade the challenge of truth and transformation. One source of such impediments is our fear of appearing ignorant to others or to ourselves. The openness of a space is created by the firmness of its boundaries. A learning space cannot extend indefinitely, if it did, it would not be a structure for learning but an invitation for confusion and chaos. When space boundaries are violated, the quality of space suffers. The teacher who wants to create an open learning space must define and defend its boundaries with care. Because the pursuit of truth can be painful and discomforting, the learning space must be hospitable. Hospitable means receiving each other, our struggles, our new-born ideas with openness and care. It means creating an ethos in which the'community of truth can form and the pain of its transformation be borne. A learning space needs to be hospitable not to make learning painless, but to make painful things possible, things without which no learning can occur-things like exposing ignorance, testing tentative hypotheses, challenging false or partial information and mutual criticism of thought.

The task of creating learning space with qualities of openness, boundaries and hospitality can be approached at several levels. The most basic level is the physical arrangement of the classroom. Consider the traditional classroom setting with row upon row of chairs facing the lectern where learning space is confined to the narrow alley of attention between student and teacher. In this space, "there is no community of truth, hospitality or room for students to relate to the thoughts of each other."

Contrast it with the chairs placed in a circular arrangement creating an open space within which learners can interconnect. At another level, the teacher can create conceptual space-space with words in two ways. One is through assigned reading; the other is through lecturing. Assigned reading, not in the form of speed reading several hundred pages but contemplative reading, which opens, not fills our learning space. A teacher can also create a learning space by means of lectures. By providing critical information and a framework of interpretation, a lecturer can lay down boundaries within which learning occurs.

We also create learning space through the kind of speech we utter and the silence from which true speech emanates. Speech is a precious gift and a vital tool, hut too often our speaking is an evasion of truth, a way of buttressing our self-serving reconstructions of reality. Silence must therefore be an integral part of learning space. In silence, more than in arguments, our mind made world falls away and we are open to the truth that seeks us. Words often divide us, but silence can unite. Finally teachers must also create emotional space in the classroom, space that allows feelings to arise and be dealt with because submerged feelings can undermine learning. In an emotionally honest learning space, one created by a teacher who does not fear dealing with feelings, the community of truth can flourish between us and we can flourish in it.

595. Which of the following statements best describes the author's conception of learning space?
    (a) Where the teacher is friendly
    (b) Where there is no grim competition for grades
    (c) Where the students are encouraged to learn about space
    (d) Where the teacher provides information and theories which open new doors and encourages students to help each other learn

596. The statement "the openness of a space is created by the firmness of its boundaries, appears contradictory." Which of the following statements provides the best justification for the proposition?
    (a) We cannot have a space without boundaries

(b) Bounded space is highly structured
(c) When space boundaries are violated, the quality of space suffers
(d) A teacher can effectively defend a learning space without boundaries

597. According to the author, learning is a painful process because :
(a) it exposes our ignorance (b) our views and hypotheses are challenged
(c) it involves criticising the views of others (d) All of these reasons

598. The task of creating learning space with qualities of openness, boundaries and hospitality is multidimensional. It involves operating at:
(a) psychological and conceptual levels (b) physical perceptual and behavioural levels
(c) physical, conceptual and emotional levels (d) conceptual, verbal and sensitive levels

599. According to the author, silence must be an integral part of learning space because:
(a) silence helps to unite us with others to create a community of truth
(b) silent contemplation prepares us to construct our mind-made world
(c) speaking is too often an exercise in the evasion of truth
(d) speaking is too often a way of buttressing our self-serving reconstruction of reality

600. According to the author, an effective teacher does not allow:
(a) feeling to arise within the learning space
(b) silence to become an integral part of the learning space
(c) learning space to be filled by speed-reading of several hundred passage of assigned reading
(d) violation of learning space boundaries

601. Understanding the nation of space in our relations with others is:
(a) to acknowledge the beauty of a poetic metaphor
(b) exclusively rooted in our experiences of physical space
(c) to accept a spiritual dimension in our dealings with our peers
(d) to extend the parallel of physical space to our experiences in daily life

602. Another way of describing the author's notion of learning space can be summarised in the following manner:
(a) it is vital that learning be accompanied by unlearning
(b) learning encompasses such elements as courage, dignity and endeavour
(c) an effective teacher recognises the value of empathy
(d) encourage good learners, discourage indifferent ones

603. Conceptual space with words can be created by:
(a) assigned reading and lecturing (b) speed reading and written comprehension
(c) gentle persuasion and deliberate action (d) creative extrapolation and illustrations

604. An emotionally honest learning space can only be created by:
(a) a teacher committed to join the community of truth
(b) a teacher who is not afraid of confronting feelings
(c) a teacher who takes care not to undermine the learning process
(d) a teacher who worships critical silence

PASSAGE 104

Management education gained new academic stature with US Universities and greater respect from outside during the 1960's and 1970's. Some observers attribute the competitive superiority of US corporations to the quality of business education. In 1978, a management professor Herbert A. Simon of Carnegie Mellon University, won the Nobel Prize in economics for his work in decision theory. And the popularity of business education continued to grow, since 1960, the number of master's degrees awarded annually liars grown from under 5000 to over 50,000 in the mid 1980's and the MBA has become known as 'the passport to the good life'.
By the 1980's, however, US business schools faced critics who charged that learning had little relevance to real business problems. Some went so far as to blame business schools for the decline in US competitiveness. Amidst the criticisms, four distinct arguments may be discerned. The first is that business schools must be either unnecessary or deleterious because Japan does so well without them. Underlying this argument is the idea that management ability cannot be taught, one is either born with it our must acquire it over years of practical experience. A second argument is that business schools are overly academic and theoretical. They teach quantitative models that have little application to real world problems. Third, they give inadequate attention to shop floor issues, to production processes and to management resources. Finally, it is argued that they encourage undesirable attitudes in students, such as placing value on the short-term and 'bottom line' targets, while neglecting longer-term development criteria. In summary, some business executives complain that MBRs are incapable of handling day to day operational decisions, unable to communicate and to motivate people and unwilling to accept responsibility for following through on implementation plans. We shall analyse these criticisms after having reviewed experiences in other countries.
In contrast to the expansion and development of business education in the United States and more recently in Europe, Japanese business schools graduate no more than two hundred MBRs each year. The Keio Business School (KBS) was the only graduate school of management in the entire country until the mid-1970's and it still boasts the only two year master's programme. The absence of business schools in Japan would appear in contradiction with the high priority placed upon learning by its Confucian culture. Confucian colleges taught administrative skills as early as 1630 and Japan wholeheartedly accepted Western learning following the Meiji restoration of 1868 when hundreds of students were dispatched to universities in US, Germany, England and France to learn the secrets of Western technology and modernisation. Moreover, the Japanese educational system is highly developed and intensely competitive and can be credited for raising the literary and mathematical abilities of the Japanese to the highest level in the world.
Until recently, Japanese corporations have not been interested in using either local or foreign business schools for the development of their future executives. Their in-company training programs have sought the socialisation of new-comers, the younger the better. The training is highly specific and those who receive it have neither the capacity nor the incentive to quit. The 'prevailing belief' says Imai, 'is that management should be born out of experience and many years of effort and not learnt from educational institutions. A 1960 survey of Japanese senior executives confirmed that a majority (54%) believed that 'managerial capabilities can be attained only on the job and not in universities'.
However, this view seems to be changing that same to be changing: the same survey revealed that even as early as 1960,37% of senior executives felt that the universities should teach integrated professional management. In the 1980's, a combination of increased competitive pressures and greater multi-nationalisation of Japanese business are making it difficult for many companies to rely solely upon internally trained managers. This has led to a rapid growth of local business programmes and a greater use of American MBA programmes. In 1982-83, the Japanese comprised the largest single group of foreign students at Wharton, where they not only learnt the latest techniques of financial analysis, but also developed world-wide contacts through their classmates and became Americanised, something highlj useful in future negotitations. The Japanese then do no 'do without' business schools, as it sometimes contended. But the process of selecting and orienting new graduates, even MBXs, into corporations is radically different than in the US. Rather than being placed in highly paying staff positions, new Japanese recruits are assigned responsibility for operational and even menial tasks. Success is based upon Japan's system of highly competitive recruitment and intensive in company management development, which in turn are grounded in its tradition of universal and rigorous academic education, life-long employment and strong group identification.

The harmony among these traditional elements has made Japanese industry highly productive and given corporate leadership a long-term view. It is true that this has been achieved without much attention to university business education, but extraordinary attention has been devoted to the development of managerial skills, both within the company and through participation in programmes sponsored by the Productivity Centre and other similar organisations.

605. The 1960's and 1970's can best be described as a period:
(a) when quality business education contribute to the superiority of US corporations
(b) when the number of MBXs rose from under 5,000 tc over to 50,000
(c) when management education gained new academic stature and greater respect
(d) when the MBA became more disreputable

606. According to the passage:
(a) learning which was useful in the 1960's and 1970's became irrelevant in the 1980's
(b) management education faced criticisms in the 1980's
(c) business schools are insensitive to the needs of industry
(d) by the 1980's business school contributed to the decline in US competitiveness

607. The growth in popularity of business schools among students was most probably due to:
(a) Herbert A. Simon, a management professor, winning the Nobel Prize in economics
(b) the gain in academic stature
(c) the large number of MBA degrees awarded
(d) a perception that it was a passport to good life

608. A criticism that management education did not face was that:
(a) it imparted poor quantitative skills to MBXs
(b) it was unnecessary and deleterious
(c) it was irrevocably irrelevant
(d) it inculcated undesirable attitude in students

609. US business schools faced criticism in the 1980's because:
(a) of the decline in Japanese competitiveness
(b) many critics felt that the learning had little relevance to business problems
(c) people realised that management ability cannot be taught
(d) MBAs were unwilling to accept responsibility for implementation on the shop floor

610. The absence of business schools in Japan:
(a) is due to the prevalent belief that management ability can only be acquired over years of practical experience
(b) was due to the high priority placed on learning as opposed to doing in Confucian culture
(c) is hard to explain for the proponents of business education
(d) contributed a great deal to their success in international trade and business

611. The Japanese were initially able to do without business schools as a result of:
(a) their highly developed and intensively competitive education system
(b) dispatching hundreds of students to learn the secrets of Western technology and modernization
(c) their highly specific in company training programmes
(d) prevailing beliefs regarding educational institutions

612. The Japanese modified their views on management education because of:
(a) greater exposure to US MBA programme
(b) the need to develop world-wide contracts and become Americanised

(c) the outstanding success of business schools in the US during the 1960's and 1970's
(d) a combination of increased competitive pressures and greater multi-nationalisation of Japanese business

613. Training programmes in Japanese corporations have:
(a) been based upon Confucian culture
(b) sought the socialisation of newcomers
(c) been targeted at people who have neither the capacity nor the incentive to quit
(d) been teaching people do menial tasks

614. The author argues that:
(a) Japanese do not do without business schools as is generally perceived
(b) Japanese corporations do not hire MBAs because of traditions of universal and rigorous academic education, life-long employment and strong group identification
(c) placing MBAs in operational and menial tasks is a major factor in Japanese business success
(d) US corporations should emulate the Japanese and change the way new recruits are induced

615. The main difference between US and Japanese corporations is:
(a) that one employs MBAs, the other does not
(b) that US corporations do not employ Japanese people
(c) that US corporations pay more to fresh recruits
(d) in the process of selecting and orienting new recruits

616. The author argues that the Japanese system
(a) is better than the American system
(b) is highly productive and give corporate leadership a long-term view as result of its strong traditions
(c) is slowly becoming Americanised
(d) succeeds without business schools, whereas the US system fails because of it

Directions (Q. Nos. 617-636) *Read the passage given below and answer the questions that follow based on the information given in the passage.*

PASSAGE 105

When I was little, children were bought two kinds of ice cream, sold from those white wagons with canopies made of silvery metal: either the two-cent cone or the four-cent ice cream pie. The two-cent cone was very small, in fact it could fit comfortably into a child's hand and it was made by taking the ice cream from its container with a special scoop and piling it on the cone. Granny 'always suggested I eat only a part of the cone, then throwaway the pointed end, because it had been touched by the vendor's hand (though that was the best part, nice and crunchy and it was regularly eaten in secret, after a pretence of discarding it).

The four-cent pie was made by a special little machine, also silvery, which pressed two disks of sweet biscuit against a cylindrical section of ice cream. First you had to thrust your tongue into the gap between the biscuits until it touched the central nucleus of ice cream; then, gradually, you are the whole thing, the biscuit surfaces softening as they became soaked in creamy nectar. Granny had no advice to give here: in theory the pies had been touched only by the machine; in practice, the vendor had held them in his hand while giving them to us, but it was impossible to isolate the contaminated area.

I was fascinated, however, by some of my peers, whose parents bought them not a four-cent pie but two-cent cones. These privileged children advanced proudly with one cone in their right hand and one in their left and expertly moving their head from side to side, they licked first one, then the other. This liturgy seemed to me so sumptuously enviable, that many times I asked to be allowed to celebrate it. In vain. My elders were inflexible; a four-cent ice, yes; but two two-cent ones, absolutely no.

As anyone can see, neither mathematics nor economy nor dietetics justified this refusal. Nor did hygiene, assuming that in due course the tips of both cones were discarded. The pathetic and obviously mendacious,

justification was that a boy concerned with turning his eyes from one cone to the other was more inclined to stumble over stones, steps or cracks in the pavement. I dimly sensed that there was another secret justification, cruelly pedagogical, but I was unable to grasp it.

Today, citizen and victim of a consumer society a civilization of excess and waste (which the society of the thirties was not). I realize that those dear and now departed elders were right. Two two-cent cones instead of one at four-cents did not signify squandering, economically speaking, but symbolically they surely did. It was for this precise reason, that I yearned for them: because two ice creams suggested excess. And this was precisely why they were denied to me: because they looked indecent, an insult to poverty, a display of fictitious privilege, a boast of wealth. Only spoiled children ate two cones at once, those children who in fairy tales were rightly punished, as Pinocchio was when he rejected the skin and the stalk. And parents who encouraged this weakness, appropriate to little parvenus, were bringing up their children in the foolish theatre of "I'd like to but I can't." They were preparing them to turn up at tourist-class check-in with a fake Gucci bag bought from a street peddler on the beach at Rimini. Now-a-days the moralist risks seeming at odds with morality, in a world where the consumer civilization now wants even adults to be spoiled and promises them always something more, from the wristwatch in the box of detergent to the bonus bangle sheathed, with the magazine it accompanies, in a plastic envelope. Like the parents of those ambidextrous gluttons I so envied, the consumer civilization pretends to give more, but actually gives, for four cents, what is worth four cents. You will throw away the old transistor radio to purchase the new one that boasts an alarm clock as well, but some inexplicable defect in the mechanism will guarantee that the radio lasts only a year. The new cheap car will have leather seats, double side mirrors adjustable from inside and a paneled dashboard, but it will not last nearly so long as the glorious old Fiat 500, which, even when it broke down, could be started again with a kick. The morality of the old days made Spartans of us all, while today's morality wants all of us to be Sybarites.

617. Which of the following cannot be inferred from the passage?
(a) Today's society is more extravagant than the society of the 1930s.
(b) The act of eating two ice cream cones is akin to a ceremonial process
(c) Elders rightly suggested that a body turning eyes from one cone to the other was more likely to fall
(d) Despite seeming to promise more, the consumer civilization gives away exactly what the thing is worth
(e) The consumer civilization attempts to spoil children and adults alike

618. In the passage, the phrase "little parvenus" refers to
(a) naughty midgets (b) old hags (c) arrogant people (d) young upstarts
(e) foolish kids

619. The author pined for two two-cent cones instead of one four-cent pie because
(a) it made dietetic sense (b) it suggested intemperance
(c) it was more fun (d) it had a visual appeal
(e) he was a glutton

620. What does the author mean by "now-a-days the moralist risks seeming at odds with morality"?
(a) The moralists of yesterday have become immoral today
(b) The concept of morality has changed over the years
(c) Consumerism is amoral
(d) The risks associated with immorality have gone up
(e) The purist's view of morality is fast becoming popular

621. According to the author, the justification for refusal to let him eat two cones was plausibly
(a) didactic (b) dietetic (c) dialectic (d) diatonic
(e) diastolic

PASSAGE 106

Language is not a cultural artifact that we learn the way we learn to tell time or how the federal government works. Instead, it is a distinct piece of the biological makeup of our brains. Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, is qualitatively the same in every individual and is distinct from more general abilities to process information or behave intelligently. For these reasons some cognitive scientists have described language as a psychological faculty, a mental organ, a neural system and a computational module. But I prefer the admittedly quaint term 'instinct'. It conveys the idea that people know how to talk in more or less the sense that spiders know how to spin webs. Web-spinning was not invented by some unsung spider genius and does not depend on having had the right education or on having an aptitude for architecture or the construction trades. Rather, spiders spin spider webs because they have spider brains, which give them the urge to spin and the competence to succeed. Although there are differences between webs and words, I will encourage you to see language in this way, for it helps to make sense of the phenomena we will explore.

Thinking of language as an instinct inverts the popular wisdom, especially as it has been passed down in the canon of the humanities and social sciences. Language is no more a cultural invention than is upright posture. It is not a manifestation of a general capacity to use symbols: a three-year-old, we shall see, is a grammatical genius, but is quite incompetent at the visual arts, religious iconography, traffic signs and the other staples of the semiotics curriculum. Though language is a magnificent ability unique to Homo sapiens among living species, it does not call for sequestering the study of humans from the domain of biology, for a magnificent ability unique to a particular living species is far from unque in the animal kingdom. Some kinds of bats home in on flying insects using Doppler sonar. Some kinds of migratory birds navigate thousands of miles by calibrating the positions of the constellations against the time of day and year. In nature's talent show, we are simply a species of primate with our own act, a knack for communicating information about who did what to whom by modulating the sounds we make when we exhale.

Once you begin to look at language not as the ineffable essence of human uniqueness but as a biological adaptation to communicate information, it is no longer as tempting to see language as an insidious sharper of thought and we shall see, it is not. Moreover, seeing language as one of nature's engineering marvels-an organ with "that perfection of structure and co-adaptation which justly excites our admiration," in Darwin's words-gives us a new respect for your ordinary Joe and the much maligned English language (or any language). The complexity of language, from the scientist's point of view, is part of our biological birthright; it is not something that parents teach their children or something that must be elaborated in school-as Oscar Wilde said, "Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught." A preschooler's tacit knowledge of grammar is more sophisticated than the thickest style manual or the most state-of-the-art computer language system and the same applies to all healthy human beings, even the notorious syntax-fracturing professional athlete and the, you know, like, inarticulate teenage skateboarder. Finally, since language is the product of a well-engineered biological instinct, we shall see that it is not the nutty barrel of monkeys that entertainer columnists make it out to be.

622. According to the passage, which of the following does not stem from popular wisdom on language?
(a) Language is a cultural artifact
(b) Language is a cultural invention
(c) Language is learnt as we grow
(d) Language is unique to homo sapiens
(e) Language is a psychological faculty

623. Which of the following can be used to replace the "spiders know how to spin webs" analogy as used by the author?
(a) A kitten learning to jump over a wall
(b) Bees collecting nectar
(c) A donkey carrying a load
(d) A horse running a Derby
(e) A pet dog protecting its owner's property

624. According to the passage, which of the following is unique to human beings?
(a) Ability to use symbols while communicating with one another
(b) Ability to communicate with each other through voice modulation
(c) Ability to communicate information to other members of the species

(d) Ability to use sound as means of communication
(e) All of the above

625. According to the passage, complexity of language cannot be taught by parents or at school to children because:
(a) children instinctively know language
(b) children learn the language on their own
(c) language is not amenable to teaching
(d) children know language better than their teachers or parents
(e) children are born with the knowledge of semiotics

626. Which of the following best summarizes the passage?
(a) Language is unique to Homo sapiens
(b) Language is neither learnt nor taught
(c) Language is not a cultural invention or artifact as it is made out
(d) Language is instinctive ability of human beings
(e) Language is use of symbols unique to human beings

PASSAGE 107

To summarize the Classic Maya collapse, we can tentatively identify five strands. I acknowledge, however, that Maya archaeologists still disagree vigourously among themselves in part, because the different strands evidently varied in importance among different parts of the Maya realm; because detailed archaeological studies are available for only some Maya sites and because it remains puzzling why most of the Maya heartland remained nearly empty of population and failed to recover after the collapse and after re growth of forests.

With those caveats, it appears to me that one strand consisted of population growth outstripping available resources: a dilemma similar to the one foreseen by Thomas Malthus in 1798 and being played out today in Rwanda, Haiti and elsewhere. As the archaeologist David Webster succinctly puts it, "Too many farmers grew too many crops on too much of landscape." Compounding that mismatch between population and resources was the second strand: the effects of deforestation and hillside erosion, which caused a decrease in the amount of useable farmland at a time when more rather than less farmland was needed and possibly exacerbated by an anthropogenic drought resulting from deforestation, by soil nutrient depletion and other soil problems and by the struggle to prevent bracken ferns from overrunning the fields.

The third strand consisted of increased fighting, as more and more people fought over fewer resources. Maya warfare, already endemic, peaked just before the collapse. That is not surprising when one reflects that at least five million people, perhaps many more, were crammed into an area smaller than the US state of Colorado (104,000 square miles). That warfare would have decreased further the amount of land available for agriculture, by creating no man's lands between principalities where it was now unsafe to farm. Bringing matters to a head was the strand of climate change. The drought at the time of the Classic collapse was not the first drought that the Maya had lived through, but it was the most severe. At the time of previous droughts, there were still uninhabited parts of the Maya landscape and people at a site affected by drought could save themselves by moving to another site. However, by the time of the classic collapse the landscape was now full, there was no useful unoccupied land in the vicinity on which to begin a new and the whole population could not be accommodated in the few areas that continued to have reliable water supplies.

As our fifth strand, we have to wonder why the kings and nobles failed to recognize and solve these seemingly obvious problems undermining their society. Their attention was evidently focused on their short-term concerns of enriching themselves, waging wars, erecting monuments, competing with each other and extracting enough food from the peasants to support all those activities. Like most leaders throughout human history, the Maya kings and nobles did not heed long-term problems, in so far as they perceived them.

Finally, while we still have some other past societies to consider before we switch our attention to the modern world, we must already be struck by some parallels between the Maya and the past societies. As on Mangareva, the Maya environmental and population problems led to increasing warfare and civil strife. Similarly, on Easter Island and at Chaco Canyon, the Maya peak population numbers were followed swiftly by political and social collapse. Paralling the eventual extension of agriculture from Easter Island's coastal lowlands to its uplands and from the Mimbres flood plain to the hills, Copan's inhabitants also expanded from the flood plain to the more fragile hill slopes, leaving them with a larger population to feed when the agricultural boom in the hills went bust. Like Easter Island chiefs erecting ever larger statues, eventually crowned by pukao and like Anasazi elite treating hills- themselves to necklaces of 2,000 turquoise beads, Maya kings sought to outdo each other with more and more impressive temples, covered with thicker and thicker plaster reminiscent in turn of the extravagant conspicuous consumption by modern American CEOs. The passivity of Easter chiefs and Maya kings in the face of the real big threats to their societies completes our list of disquieting parallels.

627. According to the passage, which of the following best represents the factor that has been cited by the author in the context of Rwanda and Haiti?
(a) Various ethnic groups competing for land and other resources
(b) Various ethnic groups competing for limited land resources
(c) Various ethnic groups fighting with each other
(d) Various ethnic groups competing for political power
(e) Various ethnic groups fighting for their identity

628. By an anthropogenic drought, the author means
(a) a drought caused by lack of rains
(b) a drought caused due to deforestation
(c) a drought caused by failure to prevent bracken ferns from overrunning the fields
(d) a drought caused by actions of human beings
(e) a drought caused by climate changes

629. According to the passage, the drought at the time of Maya collapse had a different impact compared to the droughts earlier because
(a) the Maya kings continued to be extravagant when common people were suffering
(b) it happened at the time of collapse of leadership among Mayas
(c) it happened when the Maya population had occupied all available land suited for agriculture
(d) it was followed by internecine warfare among Mayas
(e) irreversible environmental degradation led to this drought

630. According to the author, why is it difficult to explain the reasons for Maya collapse?
(a) Copan inhabitants destroyed all records of that period
(b) The constant deforestation and hillside erosion have wiped out all traces of the Maya kingdom
(c) Archaeological sites of Mayas do not provide any consistent evidence
(d) It has not been possible to ascertain which of the factors best explains as to why the Maya civilization collapsed
(e) At least five million people were crammed into *a* small area

631. Which factor has not been cited as one of the factors causing the collapse of Maya society?
(a) Environmental degradation due to excess population
(b) Social collapse due to excess population
(c) Increased warfare among Maya people
(d) Climate change
(e) Obsession of Maya population with their own short-term concerns

PASSAGE 108

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 two fold 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 Springer 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 a rapidly changing world of visual and spiritual experience, We should hardly be surprised if no one group succeeded completely, but achievements, though 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 pigeon-holded . 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. The 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 that 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 rom 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 conform more exactly to his and our present needs.

632. 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 organization
   (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

633. 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

634. 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

635. 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 understanding
(e) the quick exchange of ideas and concepts enabled by efficient technology

636. 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 labelled 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

PercentileClasses

Reading Comprehension
Answers Key

1. d	2. b	3. c	4. b	5. d	6. d	7. d	8. d	9. b	10. c
11. d	12. a	13. b	14. a	15. c	16. d	17. d	18. d	19. d	20. d
21. c	22. c	23. a	24. c	25. d	26. b	27. c	28. b	29. b	30. d
31. d	32. a	33. d	34. b	35. b	36. c	37. a	38. d	39. b	40. b
41. c	42. d	43. d	44. c	45. c	46. c	47. d	48. d	49. d	50. c
51. b	52. d	53. c	54. b	55. d	56. b	57. b	58. a	59. d	60. d
61. b	62. a	63. c	64. d	65. d	66. c	67. d	68. d	69. a	70. a
71. c	72. c	73. a	74. c	75. d	76. c	77. a	78. d	79. a	80. d
81. c	82. b	83. a	84. d	85. d	86. c	87. a	88. d	89. c	90. c
91. c	92. a	93. c	94. d	95. c	96. c	97. c	98. b	99. b	100. d
101. b	102. d	103. c	104. b	105. b	106. d	107. a	108. b	109. d	110. a
111. b	112. b	113. a	114. cc	115. e	116. b	117. a	118. c	119. e	120. b
121. b	122. c	123. d	124. d	125. c	126. c	127. e	128. a	129. c	130. d
131. d	132. c	133. a	134. c	135. d	136. c	137. b	138. c	139. c	140. b
141. a	142. d	143. b	144. c	145. a	146. d	147. d	148. c	149. c	150. a
151. a	152. a	153. d	154. d	155. d	156. b	157. a	158. c	159. c	160. c
161. c	162. c	163. b	164. d	165. b	166. a	167. b	168. d	169. d	170. b
171. d	172. d	173. a	174. c	175. c	176. a	177. b	178. c	179. d	180. a
181. b	182. d	183. d	184. b	185. d	186. b	187. a	188. c	189. c	190. b
191. a	192. d	193. b	194. a	195. b	196. d	197. b	198. d	199. a	200. c
201. d	202. c	203. d	204. a	205. c	206. c	207. d	208. c	209. b	210. c
211. b	212. b	213. d	214. d	215. d	216. a	217. a	218. b	219. a	220. b
221. b	222. a	223. b	224. c	225. c	226. a	227. a	228. d	229. c	230. c
231. a	232. d	233. c	234. d	235. c	236. a	237. c	238. d	239. b	240. a
241. d	242. d	243. b	244. b	245. a	246. c	247. a	248. d	249. b	250. c
251. a	252. d	253. *	254. a	255. d	256. d	257. b	258. c	259. b	260. c
261. d	262. a	263. d	264. a	265. b	266. b	267. c	268. a	269. c	270. d
271. d	272. b	273. a	274. c	275. b	276. d	277. b	278. a	279. c	280. a
281. d	282. b	283. a	284. c	285. d	286. a	287. c	288. d	289. b	290. d
291. c	292. b	293. c	294. a	295. b	296. b	297. a	298. d	299. c	300. d
301. c	302. b	303. b	304. a	305. b	306. c	307. b	308. a	309. b	310. d
311. b	312. b	313. a	314. a	315. d	316. c	317. b	318. a	319. c	320. b
321. b	322. a	323. c	324. a	325. d	326. b	327. c	328. b	329. c	330. b
331. c	332. a	333. c	334. d	335. b	336. b	337. a	338. d	339. d	340. d
341. b	342. a	343. b	344. a	345. c	346. a	347. d	348. d	349. b	350. c
351. c	352. b	353. d	354. a	355. b	356. c	357. c	358. b	359. a	360. a
361. b	362. c	363. a	364. b	365. c	366. c	367. c	368. b	369. c	370. a
371. c	372. d	373. c	374. a	375. b	376. c	377. a	378. c	379. c	380. b
381. b	382. d	383. a	384. d	385. b	386. a	387. d	388. b	389. c	390. c
391. b	392. d	393. c	394. d	395. b	396. d	397. a	398. b	399. b	400. d
401. c	402. d	403. d	404. a	405. d	406. a	407. b	408. d	409. c	410. a
411. c	412. c	413. d	414. c	415. d	416. a	417. b	418. b	419. d	420. b
421. a	422. c	423. b	424. c	425. d	426. a	427. a	428. c	429. d	430. b
431. a	432. c	433. b	434. c	435. c	436. b	437. a	438. d	439. d	440. a

441. b	442. d	443. a	444. a	445. c	446. d	447. a	448. c	449. b	450. d
451. c	452. b	453. b	454. c	455. c	456. c	457. b	458. c	459. a	460. a
461. c	462. b	463. d	464. d	465. a	466. b	467. d	468. b	469. d	470. a
471. b	472. a	473. c	474. a	475. c	476. c	477. b	478. b	479. a	480. b
481. a	482. b	483. d	484. d	485. a	486. c	487. c	488. c	489. b	490. a
491. a	492. c	493. c	494. d	495. d	496. a	497. b	498. b	499. a	500. b
501. c	502. a	503. c	504. d	505. a	506. d	507. b	508. c	509. a	510. a
511. b	512. d	513. b	514. a	515. c	516. b	517. d	518. c	519. d	520. d
521. a	522. b	523. d	524. d	525. d	526. c	527. b	528. c	529. b	530. d
531. b	532. c	533. b	534. a	535. b	536. a	537. a	538. d	539. c	540. c
541. b	542. b	543. a	544. b	545. b	546. b	547. d	548. c	549. b	550. a
551. c	552. a	553. b	554. c	555. a	556. d	557. c	558. d	559. b	560. a
561. b	562. c	563. c	564. d	565. c	566. b	567. a	568. d	569. e	570. b
571. a	572. b	573. a	574. d	575. b	576. a	577. b	578. d	579. b	580. a
581. c	582. a	583. c	584. c	585. a	586. b	587. b	588. d	589. d	590. c
591. d	592. c	593. b	594. a	595. d	596. c	597. d	598. a	599. a	600. c
601. d	602. c	603. a	604. b	605. c	606. b	607. b	608. c	609. b	610. a
611. a	612. d	613. b	614. a	615. d	616. b	617. c	618. d	619. b	620. b
621. a	622. e	623. b	624. b	625. a	626. d	627. a	628. d	629. c	630. d
631. e	632. c	633. e	634. a	635. d	636. e				