

# INTRODUCTION

## Why Reading Comprehension?

Reading is a basic and vital skill for success in most fields of human endeavour. It is no wonder therefore that tremendous emphasis is placed on developing this skill at the school level and later. All good professional courses demand good reading skills and business management is no exception.

As a student of business management, and later on as a manager, you will be required to read quite a lot, and it is mandatory that you possess this skill in good measure. One would be hard pressed to find a successful business management professional who is not good at reading. It is for this reason that management entrance tests like CAT test you on this skill. Your performance on the reading comprehension section will speak volumes of how well you will perform as a management student, and later on as a manager. Business schools would like to ensure that only those who have the ability to read fast and comprehend adequately enter their portals. This is the purpose of the reading comprehension section.

## What does reading comprehension measure?

The Reading Comprehension section of examinations like the CAT is designed to test your reading speed and your ability to comprehend and interpret text. Reading speed is measured indirectly – the test setters give you long passages and, of course, very little time. Typically you will be required to read anywhere between 2500 and 5000 words and answer 20 to 25 questions, and you may not be in a position to devote more than 20-25 minutes for this task. You should have a reading speed of close to 400 words per minute, to be able to cover a reasonable number of passages and answer an adequate number of questions. Later on, we will discuss how you should work on reading speed.

Comprehension is measured directly – the test setters frame questions based on the passage. Questions could be fact based (based on what is explicitly stated or not stated in the passages), inference-based (based on what is not explicitly stated, but implied) or application-based (applying the concepts discussed). In order to do well, you will have to develop the ability to read into the passage and figure out things like what the author is suggesting, the overall structure of the passage. We will discuss methods of improving comprehension skills later on.

## PRACTICE EXERCISE – 1

### PASSAGE – I

#### I'M A STRANGER HERE MYSELF

(Topic: Humour)

I came across something in our bathroom the other day that has occupied my thoughts off and on ever since. (28)  
It was a little dispenser of dental floss.

It isn't the floss itself that is of interest to me but that the container has a toll-free number printed on it. You can call the company's Floss Hotline twenty-four hours a day. But here is the question: Why would you need to? I keep imagining some guy calling up and saying in an anxious voice, "OK, I've got the floss. Now what?" As a rule of thumb, I would submit that if you need to call your floss provider, for any reason, you are probably not ready for this level of oral hygiene. (122)

My curiosity aroused, I had a look through all our cupboards and discovered with interest that nearly all household products these days carry a hotline number. You can, it appears, call up for guidance on how to use soap and shampoo, gain helpful tips on where to store ice cream so that it doesn't melt and run out of the bottom of the container, and receive professional advice on parts of your body to which you can most successfully and stylishly apply nail polish. ("So let me get this straight. You're saying not on my forehead?") (218)

For those who do not have access to a telephone, or who perhaps have a telephone but have not yet mastered its use, most products also carry helpful printed tips such as "Remove Shells Before Eating" (on peanuts) and "Caution: Do Not Re-Use as Beverage Container" (on a bleach bottle). We recently bought an electric iron that admonished us, among other things, not to use it in conjunction with explosive materials. In a broadly similar vein, I read a couple of weeks ago that computer software companies are considering rewriting the instruction "Strike Any Key When Ready" because so many people have been calling in to say they cannot find the "Any" key. (331)

Until a few days ago, my instinct would have been to chortle richly at people who need this sort of elemental guidance, but then three things happened that made me modify my views. (364)

First, I read in the paper how John Smoltz, the Atlanta Braves star, showed up at a training session one day with a painful-looking welt across his chest and, when pressed for an explanation, sheepishly admitted that he had tried to iron a shirt while he was wearing it. (413)

Second, it occurred to me that although I have never done anything quite so foolish as that, it was only because I had not thought of it. (440)

Third, and perhaps most conclusively, two nights ago I went out to run two small errands - specifically, to buy some pipe tobacco and mail some letters. I bought the tobacco, carried it straight across the street to a mailbox, opened the lid, and deposited it. I won't tell you how far I walked before it dawned on me that this was not a 100 percent correct execution of my original plans. (512)

You see my problem. People who need labels on mailboxes saying "Not for Deposit of Tobacco or Other Personal Items" can't very well smirk at others, even those who iron their chests or have to seek lathering guidance from a shampoo hotline. (554)

I mentioned all this at dinner the other night and was appalled to see the enthusiasm and alacrity with which all the members of the family began suggesting labels that would be particularly suitable for me, like "Caution: When Door Says 'Pull' It's Absolutely No Use Pushing" and "Warning: Do Not Attempt to Remove Sweater Over Head While Walking Among Chairs and Tables." A particular favorite was "Caution: Ensure That Shirt Buttons Are in Correct Holes Before Leaving House." This went on for some hours. (639)

I concede that I am somewhat inept with regard to memory, personal grooming, walking through low doorways, and much else, but the thing is, it's my genes. Allow me to explain. (670)

I recently tore out of the newspaper an article concerning a study at the University of Michigan, or perhaps it was the University of Minnesota (at any rate it was somewhere cold starting with "M"), that found that absentmindedness is a genetically inherited trait. I put it in a file marked "Absent-mindedness" and, of course, mislaid the file. However, in searching for it this morning I found another file intriguingly marked "Genes and So On," which is just as interesting and - here was the lucky part - not altogether irrelevant. In it I found a copy of a report, from the November 29, 1996, issue of the journal Science, entitled "Association of Anxiety-Related Traits with a Polymorphism in the Serotonin Transporter Gene Regulatory Region." Now to be perfectly candid, I don't

follow polymorphism in serotonin transporters as closely as I ought, at least not during the basketball season, but when I saw the sentence "By regulating the magnitude and duration of serotonergic responses, the 5-HT transporter (5-HTT) is central to the fine-tuning of brain serotonergic neurotransmission," I thought, as almost anyone would, "Gosh, these fellows may be on to something." The upshot of the study is that scientists have located a gene (specifically, gene number SLC6A4 on chromosome 17q12, in case you want to experiment at home) that determines whether you are a born worrier or not. To be absolutely precise, if you have a long version of the SLC6A4 gene, you are very probably easygoing and serene, whereas if you have the short version you can't leave home without saying at some point, "Stop the car. I think I left the bathwater running." What this means in practice is that if you are not a born worrier you have nothing to worry about (though of course you wouldn't be worrying anyway), whereas if you are a worrier by nature there is absolutely nothing you can do about it, so you may as well stop worrying, except of course you can't. (1002)

Now put this together with the aforementioned findings about absent-mindedness at the University of Somewhere Cold, and I think you can see that our genes have a great deal to answer for. (1034)

Here's another interesting fact from my "Genes and So On" file. According to Richard Dawkins in *The Blind Watchmaker*, each one of the ten trillion cells in the human body contains more genetic information than the entire Encyclopaedia Britannica, yet it appears that 90 percent of all our genetic material doesn't do anything at all. It just sits there, like a lift attendant during a power outage. (1101)

From this I believe we can draw four important conclusions, namely: (1) Even though your genes don't do much, they can let you down in a lot of embarrassing ways; (2) always mail your letters first, then buy the tobacco; (3) never promise a list of four things if you can't remember the fourth one; and ... (4).

**No. of words : 1101    Time taken to read : \_\_\_\_ minutes    Reading speed: \_\_\_\_\_ w.p.m**

## **PASSAGE – II**

### **RELIGION VERSUS SPIRITUALITY (Philosophy)**

#### **(Technology Vs Science)**

**T**he circular growth of science has reached its peak; the pointer must come downward again. However, new tangents would be drawn to the circle that would once again point upwards as the offshoots for further progress. Thus we would always find two tendencies in every branch of knowledge, one of the progress and the other of decline. Religion and spirituality are no exceptions to this rule. (66)

Science had started as nonpartisan quest for knowledge: pure and simple, based on reason and rationality, but without any consideration of reasonability. For, reasonableness does not come under the purview of physical science; it comes under the application of the truths one has gathered from the vast pool of *Jnana Sagara* - ocean of knowledge. The basic facts are not invented; they are discovered. For, all fractional disciplines of knowledge - mundane or secular, arts or sciences, religious or spiritual - are but self-existent parts of one eternal and ever-existent Truth. (157)

The quest for knowledge is to realize the totality of truth; however, as the person or persons involved in seeking and exploring the 'totality' are themselves parts of that one whole, they, in no way, can ever grasp or reach the wholeness; unless, of course, one becomes the whole himself. And indeed that alone is the graceful aim that 'The Whole' has reserved for and granted to the human beings! Thus, knowingly or unknowingly, the person or the persons as a collective endeavour (clans, groups, states, province, nation, world, etc.) – the whole process of evolution – is always in a flux and in the process of reaching the wholeness that can also be called perfection. (271)

In this journey, the person reaches a temporary phase or a stage where he can 'have consciousness' that he is capable of 'reasoning and rationalizing' about the wholeness. From this point of view, one should try to see the scientists' claim that they do not need religion and spirituality to decipher the meaning and value of the universe and its existence, and interrelationship and interdependence of multifarious objects and emotions therein. (342)

What are the implications of such an analysis? Though, not easy to put in words, for the words are also but the part of that Whole, it is given to us to try and explain 'reason' of science and spirituality and thereby come to grasp the limitations thereof. This is the one purpose of seeking knowledge, i.e. to develop or sharpen 'reason' itself to the level of intuition and thereby cross it or transcend it. The forced or inherent inability and resistance to do so leads to or brings to the surface the dichotomy between the science and its application as technology, spirituality and its application as religion. (450)

This inability to see the lag between science and technology, spirituality and religion, springs from the varying pace of growth of and misplaced emphasis on the two. While science, including the science of spirituality, is the outcome of immense labour and head poured into clarifying one genuine concept, its application afterwards is a

matter of simple logistic and a matter of time. While the rewards of intensive labour and application of intellect to create and evolve (or resolve) a concept is but intellectual satisfaction and recognition later, its application in the form of technology brings forth immediate comfort and joy in life of the many mostly concerned with sense pleasures. Such comforts take the forms of more leisure and ease in life in the field of physical sciences, while in the spiritual field, they become rituals and traditions. Light and electricity, ease of communication and transport, availability of food and housing - all pertain to the technological fallout of physical sciences, while temples and worship, books and prayers come handy as religions based on the science of spirituality, discovered and enunciated by the Prophet or the Seer. (637)

Soon, in the clamour and dazzle of technological fallout, there occurs the forgetfulness about the basic principles of pure sciences, both physical and metaphysical. The moral and ethical vistas, i.e. the universal appeal of the founder genius (the scientists), are relegated to the background and in their place are visible the horrifying and distorted fallouts of the technological and religious decay. The most decadent and dreaded aspects are the weapons of mass destruction and religious fanaticism. The world today is seeing and experiencing such a cleavage between science and technology and spirituality and religion. The lag between the two must be corrected, and this can be done, as was the case with the global application and spread of physical sciences, by finding the universal basis for all religions. Every religion is a necessary outcome of partial truth discovered by a prophet or a seer; the idea of universalization and finding harmony of religions is to accept the unitary principle behind each one of them. The physical sciences have done it, but the science of spirituality is far from such attempt. It would be futile to claim that then the world would become Heaven to live in, but at least the intellect of spirituality would attain some conformity with its applied aspect, the religion. This bridging of the gap between the basic science and its applied aspects in the field of spiritual science itself would bring peace and harmony in the societies world over. And even the misfortunes and dissensions in the field of physical sciences and their applied technological aspects shall find some respite in the process of bringing spirituality and religion in conformity they deserve. *Advaita Vedanta* can indeed act as the basic source to offer such unifying building material and the foundation for such an edifice. The reason to bring in *Advaita Vedanta* as the basis of all religious expressions is the fact that all the seers of various religions have realized their experiences and their concepts on the basis and at the plane of *Advaita* alone. (976)

**No. of words : 976    Time taken to read : \_\_\_\_\_ minutes    Reading speed: \_\_\_\_\_ w.p.m**

**Summary of the passage:**


**Express the main idea of the passage.** \_\_\_\_\_

### PASSAGE – III

#### UNDERSTANDING BUSINESS AND PROFIT (Economics)

**T**he driving force of the market economy is the consumer, you and me. Finding new ways to serve consumers requires imagination, creativity, innovation, and, above all, a willingness to take risk. It requires extensive market research to determine customer opinions and present practices. When a person organizes a company to create, manufacture, and market a product or service, he or she does it first and foremost based on a belief that

a market need exists and that the new product or service can satisfy this need. The driving force for a supplier within the market economy is not greed for maximum profit, but the genuine desire to provide a benefit to others, for which they in turn will be willing to pay the cost with their own treasure. In fact, if the corporation is to stay in business, the consumer must be willing to pay more than the cost of the product or service. For the corporation to survive and serve more

consumers it must make a profit.

(168)

Within any individual business, large or small, the underlying driving force is the fear of what will happen to the management, the employees, or the stockholders if the business does not make a profit. Within every business, profit functions like the blood in a human being - the human dies if the blood stream stops flowing, but pumping blood is hardly the reason a human being exists. However, just as a

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human will not live long without the blood supply, a business will not survive for long without a profit.

The real boss in any company, (258) ultimate source of its profit, is the customer, not the president, board of directors, nor the shareholders. Boards can decide on management's compensation formulae, investors can contribute capital for new buildings, and banks can lend money for new machinery, but it is the ongoing revenues from customers - who choose and pay for the company's product - that pays the company's operating expenses, including the salaries and wages of each employee. Profit allows the company to pay the cost of its capital by paying interest on borrowed money and dividends to its investors. Profit is what attracts new investors to provide new capital to finance the company's growth. Profit is also what attracts competitors who wish to gain some of that profit for themselves, and perhaps provide even better services or products. Companies must be profitable to pay for salary increases, expanded employee benefits, more customer services, engineering for product improvement, research and development for future products, better environmental controls, and for community development projects. Profit is essential if companies are to act as responsible citizens in their communities.

(444) Any business not making a profit is considered a "troubled" or failing business, and our market economy has plenty of them. Failing businesses must either change what they do or they will go out of business. Profit, or the lack of profit, acts as a constant cleansing process

that keeps our market economy healthy, growing, adaptive, and innovative. In a failing business, it is indeed necessary for everyone, from president to janitor, to stop the losses and to focus intensely on becoming profitable again. Once a failing business recovers sufficiently to generate regular profits, the focus can then shift to becoming the best in its chosen field through creative marketing, advanced product technology, high distribution efficiency, or low production costs. These long-term goals require a vision and plan for the future. Establishing a long-term viable business requires much more than simply a vision to maximize profit. No business endures for long if employees believe they only (408) to make a profit for the owners.

While it is true that a chief executive officer's immediate goals include achieving profit and efficiency for the company, examining the underlying reasons for these goals demonstrates they are not inconsistent with Judeo-Christian morality. To achieve the immediate goals of profit and efficiency a chief executive officer must strive to maximize the company's service to its customers. If a company fails to provide this service, it will lose those customers to competition that serves them better. No matter how charismatic, authoritarian, tax-savvy, or charitable a chief executive officer is, he or she cannot generate a profit year after year simply by focusing on profit, essential as this may be. Companies, as we observed earlier, are made up of many individuals making many individual decisions. (732)

In serving its customers, a company is only as good as its employees.

Confucius observed that the most important job of the wise ruler is to pick good people. Today we would add that not only must the wise ruler pick good people, the wise ruler must also empower good people to make their own decisions, granting them the freedom to make mistakes within the area of their assigned responsibilities. Modern business is indeed beginning to learn what God knew when he created us: Things work better in the long run when people are free to choose, free to make their own decisions, than when they are coerced into doing something that they do not wish to do and do not understand. In today's modern corporations, "best management practices" emphasize decentralized decision making and empowering workers. The key to success is defining with clarity when the right to make a mistake should be passed up to a higher authority, such as the chief executive officer, the board (904) directors, or the shareholders.

We still have a long way to go before the moral potential of the market economy becomes thoroughly implemented, but most business people are not bad. Even when they are, they command no monopoly on malfeasance. Bad actors can be found in the professions of law, medicine, sports, and even the clergy, where embezzlers and pedophiles have been known to abuse our trust. But market forces do work, and corrective action is taken when these abuses are identified. Market systems have built-in, self-correcting tendencies, but one must have considerable patience, sometimes, to allow these self-correcting tendencies to work their way through the system. (1007)

No. of words : 1007 Time taken to read : \_\_\_\_\_ minutes Reading speed: \_\_\_\_\_ w.p.m


Express the main idea of the passage. \_\_\_\_\_

\_\_\_\_\_

#### PASSAGE – IV

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**Directions for questions 1 to 16:** Read the following passage carefully and choose the best answer for each of the questions that follow it.

In the energy business, more than in any other aspect of international economic activity, fortune favours the brave. Although the Indian establishment spent five years agonising if it should go ahead with the construction of a natural gas pipeline from Iran to India via Pakistan, China took almost 10 months to propose, construct, and operationalise a 1,000 kilometer oil pipeline from Atasu in Kazakhstan to Alashankou in Xinjiang. No sooner was that project completed a few months ago (1) China indicated its eagerness (2) a gas pipeline (3) the same route (4). "We completed the 4,500 km-long pipeline from Xinjiang to Shanghai in just two and a half years," the president of the China National Petroleum Corporation (CNPC) told India's petroleum Minister, and a group of top Indian executives in Beijing earlier this month. The Indian side was suitably impressed.

Though a recent convert to the cause of pipelines, India is seeking to compensate for its earlier lack of interest with an ambitious proposal for an Asian gas grid that would take these two connections — Iran-India and Kazakhstan-China — and extend them in a way that links Asia's major energy producing and consuming regions to one another. "The energy-short countries of Asia are located cheek-by-jowl in the immediate vicinity of their energy-abundant Asian cousins", Mr. Aiyar said in a speech on India and China's joint quest for energy security. "Yet, if you compare a pipeline map of Europe with a pipeline map of Asia, Asia today looks almost naked."

At the meeting in New Delhi (i) November (ii) principal North and Central Asian energy producing and consuming countries, India unveiled an ambitious \$ 22.4 billion pan Asian gas grid and oil security pipeline system. The grid has four principal elements. The first would extend the existing Baku Tbilisi-Ceyhan pipeline system — originally conceived (iii) the U.S. as a means of shipping Central Asian hydrocarbons westward — down (iv) the Red Sea via Syria, Jordan, and Saudi Arabia, allowing Caspian crudes to be exported easily to the Indian Ocean littoral. Second is the famous Iran-Pakistan-India pipeline, (v) the possibility of two additional sourcing spurs, one from the Caspian-Turkmenistan region to Iran, the other (vi) Turkmenistan via Afghanistan. The third element would be a pipeline system connecting eastern India to Myanmar and south-western China with one connection running from Sittwe (vii) the Burmese Bay of Bengal coast to Mizoram, Manipur, and Assam (viii) China, eventually connecting (ix) to the West-East China gas pipeline near Shanxi, the other from Yangon to Kunming. The fourth element would involve the laying of pipelines that would connect the Sakhalin deposits (x) Russia to Japan, China, and South Korea.

Pipelines aim to deliver gas, crude or products between \_\_\_\_\_ points but this does not mean they have to be a zero sum game. The underlying economic logic of a grid is that the capital costs can be more easily absorbed and \_\_\_\_\_ and energy supplies \_\_\_\_\_ to match demand variations in the consuming countries without too much effort. But there is a political logic as well. An Asian grid will create mutual dependencies, giving countries a stake in the political and economic stability of one another, and hasten the process of regional integration. If at all Asia is to make progress towards creating an Asian counterpart to the International Energy Agency (IEA) and develop a regional market for energy with its own price markers, the construction of physical infrastructure such as pipelines is essential.

The Chinese strategic community is aware of the pressure being exerted on India by the United States to curtail its links with Iran and believes the U.S. policy towards Iran has the potential of upsetting the Asian applecart. "The U.S. is trying to coordinate with all countries around Iran in order to isolate it," says Liu Xuecheng, director of the Beijing Centre for American Studies and a senior fellow of the China Institute for International Studies. "India and China have good relations with the U.S., but must follow their own strategy on Iran. If India gives up on Iran in the hope of securing nuclear energy from the U.S., it may end up with nothing. You would lose your strategic pipeline and the U.S. might also abandon the nuclear deal at some point in the future. Pipelines from Iran and Central Asia are a strategic lifeline for Indian energy security."

"The nuclear deal offered by the U.S. makes sense from the Indian perspective," says Zhai Dequan, deputy secretary general of the China Arms Control and Disarmament Association. "but India should be on guard against American conditions." As an ancient civilization, he adds, "India cannot be manipulated by anyone. It has its own way of doing things". Dr Liu agreed that if India could make a deal with the U.S. on nuclear energy, this would not be a bad outcome. "It could get something it needs. But this should not be at the cost of pipelines".

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|--|--|
| <p>1. The third sentence in the passage contains blanks numbered 1 to 4. Given below are two options for each of the blanks. Choose the best option to make a grammatically correct sentence.</p> <p>(1) than / then                      (2) to lay / for laying<br/>(3) along / through                (4) too / as well</p> | <p>(3) Ambitious _____<br/>(4) Proposal _____<br/>(5) Producing _____<br/>(6) Consuming _____<br/>(7) Yet _____</p>  |
| <p>2. Given below are a list of words found in the second para of the passage. Identify the part of speech of each of the words depending on the way in which they have been used in the passage.</p> <p>(1) Convert _____<br/>(2) With _____</p>  | <p>3. The idiom 'cheek-by-jowl' in the second para means _____.</p> <p>(A) very close to                      (B) far short of<br/>(C) far away from                    (D) nowhere near</p> <p>4. 'Yet' in the last sentence of the second paragraph can be replaced by _____.</p> <p>(A) however                              (B) nevertheless</p> |

- (C) worse (D) more importantly
5. The third paragraph in the passage contains some blanks. Fill in the blanks with appropriate prepositions, wherever necessary.
  6. Which of the following words is the MOST APPROPRIATE to fit in the blank in the first sentence of the fourth paragraph?  
(A) significant (B) discreet  
(C) discrete (D) disjoint
  7. There are two blanks in the second sentence of the fourth paragraph. From the pairs of words given below, choose the pair that fits the blanks most appropriately.  
(A) assessed . . . reduced  
(B) amortized . . . calibrated  
(C) assimilated . . . fluctuated  
(D) calculated . . . stopped
  8. In the phrase "fortune favours the brave", (in the first sentence), identify the parts of speech of each of the words  
(1) fortune \_\_\_\_\_  
(2) favours \_\_\_\_\_  
(3) the brave \_\_\_\_\_
  9. Fill in the blanks in the following sentences with the correct form of the word 'brave' and mention how it has been used. (what part of speech)  
(1) \_\_\_\_\_ the rains, people gathered in huge numbers to meet the president.  
(2) The \_\_\_\_\_ boy spent the whole night hoping to be rescued.  
(3) \_\_\_\_\_ do not cow down to pressure.  
(4) Five children were given cash awards for their \_\_\_\_\_.  
(5) The \_\_\_\_\_ awards were instituted soon after India became a Republic.
  10. Given below are four statements lettered (A, B, C, D) based on the first sentence of the passage. Pick the statement which is closest in meaning to the original sentence.  
(A) Fortune favours the brave only in the energy business.  
(B) Fortune favours the brave especially in the energy business.  
(C) Fortune favours particularly the brave in the energy business.  
(D) Fortune favours only those in the energy business.
  11. Based on the passage, pick the word which is the most inappropriate to fill in the blank in the following sentence.  
(1) In order to be successful, those in the energy business have to be \_\_\_\_\_ brave.  
(A) particularly (B) positively  
(C) only (D) fiercely
  12. Insert the adverb 'particularly' in the most suitable place in the following sentence  
(1) In order to make it big in the energy business, one has to be brave.
  13. The second sentence in the first para contains four errors. Identify the errors and rewrite the sentence correctly.  
Although the Indian establishment spent five years agonising if it should go ahead with the construction of a natural gas pipeline from Iran to India via Pakistan, China took almost 10 months to propose, construct and operationalise a 1000 km oil pipeline from Atasu in Kazakhstan to Alashankou in Xinjiang.
  14. Identify the paragraph in the passage which can be classified as completely factual.
  15. Pick the sentence in the passage where the author conveys an idea 'in no uncertain terms'.
  16. Which of the following attitudes does the author seem to suggest that India adopt on the 'energy business'?  
(1) Conciliatory (2) Cautious  
(3) Aggressive (4) Assertive  
(5) Wait and watch (6) Patient

### Explanatory Notes for Practice Exercise – 1

1. (1) than (II) of  
(2) to lay (III) by  
(3) through (IV) to  
(4) as well (V) with  
(VI) from
2. (1) Noun (VII) on  
(2) Preposition (VIII) into  
(3) Adjective (IX) x (no preposition is required)  
(4) Noun (X) in  
(5) Adjective  
(6) Adjective  
(7) Adverb
3. Option (A) Very close to
4. Option (B) Nevertheless
5. (I) in
6. Discrete. The word means individually distinct. The other words do not fit in the context. Choice (C)
7. Choice (B) The correct words are amortized and calibrated.

Amortized means to gradually extinguish a debt or write off the initial costs, which is what the author wants to convey here. Here, calibrate means to determine the correct value or capacity of something (Energy supplies can be determined to match demands)

8. (1) Noun  
(2) Verb  
(3) Noun  
(4) ('the' preceding brave is a determiner or the definite article)
9. (1) Braving (Verb)  
(2) Brave (Adjective)  
(3) The brave (Noun)  
(4) Bravery (Noun)  
(5) Bravery (Adjective)

#### 10. Statement B

11. Option (D) fiercely. Since fortune 'favours the brave', anyone in the energy business must necessarily be brave. Hence, necessarily is the most appropriate. However, because the focus is on bravery, one can as well say – 'particularly brave' 'positively brave' and 'only brave' though not with the same effectiveness as 'necessarily'. However the context has no connection to fierceness. Thus, the most inapt word is (D) fiercely.

12. In order to make it big particularly in the energy ----  
----- brave.

13. The conjunction 'Although' in the sentence is incorrect. It has to be replaced by 'While'. Omission of 'over' after the word agonising is the second error. 'Agonising' is followed by 'over' or 'about' always. In this sentence, 'agonising over' is appropriate. The third error is the use of 'if' after the word agonising. 'if' has to be replaced by whether. Whenever the context is formal, whether is preferred to 'if'. The adverb 'almost' is also incorrectly used. The sentence begins with while and the contrast is brought out best by the word 'just' not almost (one took so long as against the other)

#### 14. The third paragraph

15. The last sentence in the fourth para. 'If at all -----  
- essential'.
16. A close reading of the first paragraph and the last two paragraphs helps us to conclude that 'assertive' is the correct choice.

### The original text:

In the energy business, more than in any other aspect of international economic activity, fortune favours the brave. While the Indian establishment spent five years agonising over whether it should go ahead with the construction of a natural gas pipeline from Iran to India via Pakistan, China took just 10 months to propose, construct, and operationalise a 1,000 kilometer oil pipeline from Atasu in Kazakhstan to Alashankou in Xinjiang. No sooner was that project completed a few months ago than China indicated its eagerness to lay a gas pipeline along the same route as well. "We completed the 4,500 km-long pipeline from Xinjiang to Shanghai in just two and a half years," Chin Geng, president of the China National Petroleum Corporation (CNPC) told India's petroleum Minister, Mani Shankar Aiyar, and a group of top Indian executives in Beijing earlier this month. The Indian side was suitably impressed.

Though a recent convert to the cause of pipelines, India is seeking to compensate for its earlier lack of interest with an ambitious proposal for an Asian gas grid that would take these two connections — Iran-India and Kazakhstan-China — and extend them in a way that links Asia's major energy producing and consuming regions to one another. "The energy-short countries of Asia are located cheek-by-jowl in the immediate vicinity of their energy-abundant Asian cousins," Mr. Aiyar said in a speech on India and China's joint quest for energy security. "Yet, if you compare a pipeline map of Europe with a pipeline map of Asia, Asia today looks almost naked."

At the meeting in New Delhi in November of principal North and Central Asian energy producing and consuming countries, India unveiled an ambitious \$ 22.4 billion pan Asian gas grid and oil security pipeline system. The grid has four principal elements. The first would extend the existing Baku Tbilisi-Ceyhan pipeline system — originally conceived by the U.S as a means of shipping Central Asian hydrocarbons westward — down to the Red Sea via Syria, Jordan, and Saudi Arabia, allowing Caspian crudes to be exported easily to the Indian Ocean littoral. Second is the famous Iran-Pakistan-India pipeline, with the possibility of two additional sourcing spurs, one from the Caspian-Turkmenistan region to Iran, the other from Turkmenistan via Afghanistan. The third element would be a pipeline system connecting eastern India to Myanmar and south-western China with one connection running from Sittwe on the Burmese Bay of Bengal coast to Mizoram, Manipur, and Assam into China, eventually connecting to the West-East China gas pipeline near Shanxi, the other from Yangon to Kunming. The fourth element would involve the laying of pipelines that would connect the Sakhalin deposits in Russia to Japan, China, and South Korea.

Pipelines aim to deliver gas, crude or products between discrete points but this does not mean they have to be a zero sum game. The underlying economic logic of a grid is that the capital costs can be more easily absorbed and amortised and energy supplies calibrated to match demand variations in the consuming countries without too much effort. But there is a political logic as well. An Asian grid will create mutual dependencies, giving countries a stake in the political and economic stability of one another, and hasten the process of regional integration. If at all Asia is to make progress



towards creating an Asian counterpart to the International Energy Agency (IEA) and develop a regional market for energy with its own price markers, the construction of physical infrastructure such as pipelines is essential.

The Chinese strategic community is aware of the pressure being exerted on India by the United States to curtail its links with Iran and believes the U.S. policy towards Iran has the potential of upsetting the Asian applecart. "The U.S. is trying to coordinate with all countries around Iran in order to isolate it," says Liu Xuecheng, director of the Beijing Centre for American Studies and a senior fellow of the China Institute for International Studies. "India and China have good relations with the U.S., but must follow their own strategy on Iran. If India gives up on Iran in the hope of securing nuclear energy from the U.S., it may end up with nothing. You would lose your strategic pipeline and the U.S. might also abandon the nuclear deal at some point in the future. Pipelines from Iran and Central Asia are a strategic lifeline for Indian energy security."

"The nuclear deal offered by the U.S. makes sense from the Indian perspective," says Zhai Dequan, deputy secretary general of the China Arms Control and Disarmament Association. "but India should be on guard against American conditions." As an ancient civilization, he adds, "India cannot be manipulated by anyone. It has its own way of doing things". Dr Liu agreed that if India could make a deal with the U.S. on nuclear energy, this would not be a bad outcome. "It could get something it needs. But this should not be at the cost of pipelines".

## PRACTICE EXERCISE – 2

**Directions for questions 1 to 53:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

(No. of words: 287)

**C**ensorship of the flow of ideas from and into India is not new. Two years ago, the Union of India pressurised the World Commission on dams not to hold its meetings in the Narmada Valley. The flow of written and audio-visual material is regulated by the Customs Act. Most of the customs bans are political, insidious or plainly ridiculous. Why Nehru's photograph in imperial robes on horseback was prohibited from export defeats ingenuity. Book bans are well known. The ban on Salman Rushdie's "Satanic Verses", without giving him or his reader a chance to be heard, set off a chain reaction throughout the world. Bans through vicious demonstration are on the increase. Deepa Mehta has suffered humiliation by "Fire" and "Water". The latest in this genre of "hooligan" censorship is the violent picketing of the film "Gaddar". Indian society has to re-work its attitude to "hate speech". The free expression of ideas does not come to an end simply because some disgruntled person, group or, for that matter, political party or government, may not like it. Unfortunately, many of the incidents of social censorship are fanned by an irresponsibly politically motivated fundamentalism. However, censorship does not take place by the direct imposition of bans but by various subtle methods. Till the 1990s, the government had dominant control of the electronic media. Now, all that has changed. But, the present Government and its mob support want to control the processes of the creation of ideas as well as their exchange and circulation. The success of the Ramayana and Mahabharata serials has emboldened their efforts. The plan to propagate certain kinds of courses and text books exemplify their initiative to focus on the process and content of thinking itself.

Summary for the para : \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- |   |  |
|---|--|
| 1. The success of some of the mythological serials on the electronic media has helped the present government in realising, at least partly, its wish to exert control over the media.<br>Yes/No | 3. According to the author, the ulterior motive behind propagating certain kinds of courses and text books by the government is to mould the thought process of the Indian people.<br>Yes/No |
| 2. Can it be inferred from the passage that the author does not support the regulation of flow of ideas, thought processes, creation etc., by the government?<br>Yes/No                         | 4. The role of the government as the regulating authority is of recent origin.<br>Yes/No   |
|   | 5. Overt means of suppression are being employed by the government.<br>Yes/No  |

### PASSAGE – II

(No. of words: 458)

**P**undits are worried about Apple's puny share of the worldwide market for PCs, which has been about 3% for the past three years. Seems that Apple has reached its natural place in the pecking order of the PC market. While it may appear that Apple is doomed, it is quite the contrary. PC market declined last year and margins fell with sales. The picture looks quite familiar to the long distance phone market, in which the price of calls has fallen from \$5 a minute to pennies.

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In such a market, there is no point in looking for more market share. A bigger pie is meaningless if it's all crust and no filling. Certainly Bill Gates of Microsoft understands this. Why else is he continually pushing Microsoft into new markets, such as video-game consoles? Apple CEO Steve Jobs sees this too. That's why he has steered clear of re-fighting lost battles or focusing on gaining share in a maturing market. Microsoft conquered the desktop PC. Neither Apple, Sun, nor Linux is going to win back more than a few yards here and there of lost ground.

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

The war, however, is far from over. Electronic technology keeps opening up new fronts, including handheld computers, camcorders, cameras and MP3 players. In the greater realm of consumer electronics, of which PCs are but one small part, no single Windows-like operating system dominates. Given the worldwide recognition of its brand, Apple has a good chance to wire all these myriad devices through one platform. Even Sony has agreed to incorporate Apple software that enables quick transfer of video and photos from its digital cameras. That software is QuickTime and iMovie, which enable playing and editing of video respectively. These programmes exemplify what Apple is really selling: ease of use. No computer company is better at hiding the inherent complexity of electronic devices under a fun and easy-to-understand interface. And without such an interface, no consumer-electronics device will succeed in the mass market. Apple is moving quickly to seize the opportunity in the market. Software such as iMovie was the first move. Then came iTunes for music, iDVD for turning sound and video onto DVDs, and now iPhoto. Such software is turning the Mac into a digital warehouse and routing station. It has become a device for users to send music from the Internet into MP3 players. Or transfer photos from a camera onto a Web page. Apple's real challenge now is to move this strategy beyond the Mac, making it one leg of a larger platform. Sony is just one camera maker incorporating Apple software. Apple could turn iTunes and iMovie into software usable on any platform. The promise is huge. Imagine what Apple's software could do if it worked with PCs!

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

- |   |  |
|---|--|
| <p>6. Apple is trying to increase its market share by way of introducing userfriendly electronic devices.<br/>Yes/No</p> <p>7. In the author's opinion, the future of Apple looks gloomy and dull.<br/>Yes/No</p> <p>8. The lost ground for Apple is the market share of desktop PC.<br/>Yes/No</p> <p>9. The Mac, as inferred from the passage, is a computer.<br/>Yes/No</p> <p>10. The author advises Apple to concentrate on turning iTunes and iMovies into computer friendly software and to relegate the Mac to the background, as a part of its business strategy.<br/>Yes/No</p> <p>11. The strategy adopted by the CEO of Apple has helped it to venture into new areas of business.<br/>Yes/No</p> <p>12. Consumer's patronise electronic devices that are user friendly.<br/>Yes/No</p> <p>13. The author wants Apple to concentrate on PC market.<br/>Yes/No</p> | <p>14. Apple should now enter into deals with only camera makers to push its Quick Time and iMovie so as to gain market share.<br/>Yes/No</p> <p>15. When the author says 'A bigger pie is meaningless' he means that<br/>           (A) large markets are not profitable for manufacturers.<br/>           (B) Apple does not want to operate in a global scenario.<br/>           (C) a larger market may not change your share of the market.<br/>           (D) there is no point in striving for a bigger market when the margin is low.</p> <p>16. According to the passage, Apple's strengths include:<br/>           1. Customer friendly applications.<br/>           2. Regaining lost grounds.<br/>           3. The popularity of its brands<br/>           4. Grabbing new openings<br/>           5. Making softwares that are usable on any platform.<br/>           (A) 1 and 3<br/>           (B) 2 and 5<br/>           (C) 1, 3 and 4<br/>           (D) 1, 2 and 5</p> |
|---|--|

### PASSAGE – III

(No. of words: 839)

**A** good starting point to see differences in western and eastern religions is their views on the creation of the universe. Hindus believe in endless cycles of creation, preservation and destruction. There is no absolute end to the world; neither is there a duality of God and world. Westerners believe that God created the world and at some point in the future He will bring about its destruction. He is distinct from it, and rules it from above. Eastern thoughts on God stress that there is one true and absolute Self or God, where all souls are destined to receive God's grace through experience,

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according to their understanding and temperament - God is pure love and consciousness. Western philosophy says that there is one true God and one true religion. Those who accept it will enjoy God's grace, and all others, unless they repent and come to this God, will suffer eternally. Eastern religions explain that personal, inner and often mystical experience of God is the crux of the philosophy, where man can ultimately know God during earthly life. Thus, the Hindu's search is one that leads further and further inward, requiring intense introspection. A western view teaches that it is presumptuous for man to seek personal knowledge of God.

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

the God-realized men, and the revealed scriptures they bring forth. Western religions teach that the proof of God's love and promise for man is in the person of his prophets and in his unchanging and unique revealed scripture. Another key difference is the concept of Hell – Hindus do not believe in a physically located Hell as such. Hell can be described as the cycle of samsara, which upon reaching enlightenment, is seen to be unreal. God is love and is inextricably one with the soul, guiding it through karma into dharma and finally to liberation. Western religion believes that God consigns pure souls to heaven and sinners to hell, a physical place where the body burns without being consumed and one suffers knowing he will never be with God. The Hindu religion believes that sin is only of the mind, not of the soul, that the immaturity of the soul of a person causes it to act in the karmic world and once matured, the soul can and does realise God.

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Eastern philosophy teaches man that he is free to choose his form of worship, for all paths lead ultimately to God. In the Hindu system, we see some sects using idols to focus on God and some sects not using idol-worship as a vehicle to reach God. The Rig-Veda opens by saying that "Truth is one. Sages call it by many names." Western views often take the other extreme by saying that only one path leads to God, and that all others are false and futile. This difference arises from the way one interprets religion - a good example is the concept of evil. Eastern religions profess that there is no evil. All is good and all is God. The equivalent of evil in Sanatan Dharma is often termed avidya (ignorance). The analogy often made to someone who is ignorant is that the mirror is dusty, and one must cleanse himself through sacrifice in order to clarify this mirror. This allows the individual to personify the God that is already in him. Conversely, in the west there is belief in a genuine evil in the world, a force that opposes God's will. This evil is embodied in Satan and his demons, and can even be found in man, who by his very nature has some inherent evil. Man's plight is due to disobedience to God's will, to non-belief and non-acceptance of His law. The reason for man's suffering is then in his own hands; he must change his ways to gain favour with God.

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

From a perspective of their individual origins, eastern religion is cosmic, eternal, cyclical, transcending a human history, that is fixed in linear time whereas the western religion is more linear, beginning with a prophet or event. Sanatan Dharma has never ceased to exist, nor will it ever, regardless of the presence of humans. The stress is placed, in the eastern religion, on the revelation of God's presence in the here and now, where as, in the western religion, on the past and on future rewards or punishments. As per the eastern doctrines, there is a predominant freedom to worship and to believe in a variety of ways. Alternative paths are seen as God's divine will at work. Western doctrines tend to be more simple, clear and rational where worship and belief are formalized, exacting and required, and hence, are often typecast as exclusive and dogmatic. As per the western religion, salvation comes at the end of the world requiring little, if any, introspection. Hindus see salvation as the goal of enlightenment and liberation to be attainable in this lifetime, within the context of time, within man himself.

Summary for the para : \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

- |  |  |
|--|--|
| <p><b>17.</b> Western religion blames thought processes of the mind as the real culprit behind sinning. Yes/No</p> <p><b>18.</b> In the analogy quoted in the passage, "dustiness" implies ignorance. Yes/No</p> | <p><b>19.</b> According to the western concept of religion, the creation of the universe is acyclical. Yes/No</p> <p><b>20.</b> As per the Western religion, a man's suffering can be mitigated by accepting and abiding by God's laws. Yes/No</p> |
|--|--|

- |  |   |
|--|---|
| <p>21. In the Hindu religion, God has separate identity and is distinct from that of the Universe. Yes/No</p> <p>22. The Hindu religion believes that God is an inseparable part of human soul. Yes/No</p> <p>23. The Western view encourages man to seek personal knowledge of God. Yes/No</p> <p>24. If you have the liberty to choose your form of worship, then you are proponent of Western concept of religion. Yes/No</p> <p>25. God's grace can be enjoyed only by accepting one true God and one true religion according to the Eastern tenets of religion. Yes/No</p> <p>26. A Hindu's search for God can be fruitful during his earthly life through intense observation of his own mental and emotional processes. Yes/No</p> <p>27. A Hindu equates cycle of samsara to Hell. Yes/No</p> <p>28. The belief of inherent nature of evil in man finds support in the Eastern philosophy of religion. Yes/No</p> <p>29. According to Hindu religion, enlightenment will help man to discern that hell is unreal. Yes/No</p> <p>30. The Eastern view of religion advocates that God is pure love and consciousness. Yes/No</p> | <p>31. The Western religion believes that salvation is dependant upon a person's past and future. Yes/No</p> <p>32. "Mirror" in the analogy implies the Sanatan Dharma. Yes/No</p> <p>33. The Western view preaches that man's suffering is self inflicted by way of his actions. Yes/No</p> <p>34. The existence of Heaven and Hell is preached by the eastern philosophy of religion. Yes/No</p> <p>35. The Hindu religion preaches that man should liberate his soul in this birth as the world is sure to end. Yes/No</p> <p>36. The Eastern view realises that soul is led to liberation through karma to dharma by God residing in it. Yes/No</p> <p>37. A soul is doomed to suffer and agonise at its inability to be with God, according to the Eastern view. Yes/No</p> <p>38. Different ways of worship are looked at as means of salvation and regarded as God's divine will by the Eastern philosophy. Yes/No</p> |
|--|---|

#### PASSAGE – IV

(No. of words: 635)

**A** "complete cessation" of all potential acts of anti-Jewish violence by the Palestinians is the latest definitive demand from the Israeli side. In the opinion of Israel's ultra-nationalist Prime Minister, a demonstrably decisive stoppage of such violence can alone persuade him to consider peace talks of any kind with the Palestinians. With a US-brokered truce, effective from June 13, gradually gaining a notional acceptance by both the prime adversaries in West Asia, the present U.S administration is beginning to face its first major diplomatic test as a peace facilitator in that region which has long been a byword for instability. The Israeli Prime Minister who has met the U.S. President this week, wants to invoke Israel's time-tested strategic friendship with the U.S. to pressurise him to rein in the Palestinian leadership in a way that could tilt the scales in favour of the Jewish state even during the current period of a 'truce.' The U.S. is keen to avoid consigning to the scrap heap of history a very significant truce accord which the head of the Central Intelligence Agency has recently helped the Israelis and the Palestinians to put together. Spearheading the salvage mission, the U.S. Secretary of State has called upon the Palestinian leader, to make "a 100 per cent effort" to restrain the radicals on his side in their campaign against the perceived oppression by the Jewish state. Whether or not this signals a certain distance between the U.S.'s compulsions of neutrality as a peace facilitator and the Israeli leader's partisan inclinations, the U.S Secretary of State's latest pledge for a "complete engagement" with the Palestinian leader will infuse some new vigour in Washington's diplomatic endeavours over the basic Palestinian issue. The Israeli Prime Minister, on his part, has taken upon himself the task of engaging the U.S. exhaustively so as to gain its understanding of his current plans to marginalise the Arab hawks on the Palestinian side.

Summary for the para : \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

If the durability of the latest truce should be determined by such tactical considerations of Israel and the U.S., the reason simply is the complexity of the Palestine leader's task within his Palestinian constituency and on the larger Arab stage. The fundamental issues dividing the Israelis and the Palestinians have remained unchanged for long. No new ideas have been envisioned by either of these disputants or even the U.S. in recent months. In a sense, the parties seem to suffer from a strange fatigue of the soul and also the mind in their separate and collective efforts to address the puzzle of Palestinian statehood. While Israel may often seem to lead or orchestrate Jewish extremism of the anti-Arab kind, Palestine contends with the hawkishness of the Hamas and others who see Israel as the bastion of evil.

Summary for the para : \_\_\_\_\_

While the larger international opinion remains favourable to the Arab cause concerning the right of the Palestinians to some form of negotiated statehood within defined boundaries, the Palestine leader knows that his diplomatic options are severely circumscribed by the ongoing power play in West Asia. Despite some recent signs of a possibly proactive role in West Asia by post-Soviet Russia, the fact remains that Moscow's own diminished global status is holding it back. The Palestinian leaders, who accepted the overwhelming primacy of America's diplomatic role in West Asia in the early 1990s, appear to be learning the hard way that their best hope is to sustain the U.S.'s goodwill in the face of what they see as an increasingly intransigent Israel. For the present, the U.S. has set its heart on the copybook of the Mitchell Commission, which recently recommended the sequential steps of a truce, a cool-off period for the implementation of confidence-building measures and eventually the talks on the 'final status' of the Palestinians' political future. The truce itself is largely a mirage still.!

Summary for the para : \_\_\_\_\_

39. Hamas are connected to Israel. Yes/No
40. The U.S. Secretary of State was instrumental in helping Israel and Palestine reach a truce. Yes/No
41. The Arab cause concerning the right of the Palestinians to some form of negotiated statehood within defined boundaries has garnered positive international response. Yes/No
42. The Palestine leader has a wide range of diplomatic options to choose from, so he is capable of suggesting an amicable solution. Yes/No
43. The Israeli Prime Minister says that anti-jewish violence can force him not to consider peace talks. Yes/No
44. U.S. catalysed the truce between Israel and Palestine. Yes/No
45. Moscow cannot take an active role in the peace process as, it is not as powerful as it used to be. Yes/No
46. Palestine is becoming increasingly dependant on the U.S. to turn the situation in its favour as it perceives Israel to be uncompromising. Yes/No
47. The Mitchell commission has listed the steps to be taken in order to restore peace in West Asian and decide Palestine's statehood. Yes/No
48. The U S Secretary of State has met the Palestine leader to salvage the situation. Yes/No
49. The author believes that the recommendations of the Mitchell commission will be genuinely implemented. Yes/No
50. The author puts the word 'truce' in quotation marks because  
(A) the truce between Israel and Palestine is unbelievable.  
(B) hostilities between the parties continue even during the so called truce.  
(C) the suspension of hostilities has long been overdue.  
(D) the two states have maintained friendly relation for quite some time.
51. The word 'hawk' is used in the passage to refer to  
(A) supporters of war-like policy.  
(B) well-wishers of Palestine.  
(C) those who shout vociferously for their cause.  
(D) Jews who propagate anti-Palestine views.
52. When the author concludes 'truce itself is largely a mirage still'; he means that  
(A) the recommendation of the Mitchell Commission must be pursued to achieve peace.  
(B) peace can never be achieved in the region.  
(C) even the first step in the peace process seems an illusion.  
(D) there has never been a cessation in the hostilities.
53. The Palestinian leaders accepted the importance of America's diplomatic role in west Asia because  
(A) America has become neutral over the years.  
(B) America deeply desires to bring peace to the region.  
(C) of Israel's increasing intransigence.  
(D) it has become a unipolar world.

## Explanatory Notes for Practice Exercise – 2

### Passage – I

**Summary of the paragraph:** Censorship of ideas is not a recent phenomenon. Most of the incidents of social censorship, provoked by fundamentalists who are

politically motivated, take place by imposing bans. Subtle means are employed to do so. For example, the present government which is trying to exercise control over the process and content of thinking itself in a rather inconspicuous manner.

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1. Yes
2. Yes
3. Yes
4. No
5. No

### Passage – II

**Summary of the paragraph:** The fall in the PC market has not deterred big players like Microsoft and Apple. Having realized that it is futile to regain lost ground, they are now venturing into new areas of business in order to increase their market value.

**Summary of the paragraph:** In a world where electronic technology keeps changing at a rapid pace, Apple can cash in on its brand name and its user friendly applications and move beyond the Mac, which has now become a digital warehouse and routing station, to new territories by converting iTunes and iMovie into software usable on any platform.

6. Yes
7. No
8. Yes
9. Yes
10. No
11. Yes
12. Yes
13. No
14. No
15. The words in quote appear in the 6<sup>th</sup> line of the passage and the context is the fall in PC market and the fall in margins. The analogy given is the cost of long distance plane call falling from \$5 a minute to a few pennies. In this context the words "A bigger pie is meaningless if it is all crust and no filling" means that a larger market does not benefit if the profit is meager. Choice (D)
16. Statement 1 is supported by 'ease of use' in line 8, Statement 2 is negated by the end of para 1. Statement 3 is validated by line 4 para 2. Statement 4 is supported by lines 8-9 from the end of the passage. Statement 5 remains to be realized. Choice (C)

### Passage – III

**Summary of the paragraph:** Eastern and Western philosophies express divergent views about God and creation. Hindus believe that the creation of the universe is cyclical, whereas westerners believe that there is only one God who is responsible for the creation and destruction of the universe and man's suffering can be

alleviated by adhering to the divine laws. Easterners believe that one can seek God through intense introspection while the western philosophy does not encourage this view.

**Summary of the paragraph:** The proof of existence of God, as viewed by Easterners is through direct communion or with the help of spiritual gurus, while for westerners it is through prophets and through the unique scripture. Easterners believe that enlightenment can liberate a man from the cycle of samsara – which is their idea of hell – while easterners believe in a physical hell to which sinners are consigned.

**Summary of the paragraph:** Eastern philosophy believes that a man is free to choose his form of worship, for all paths lead to God, while westerners believe that there is only one path which leads to God. Eastern philosophy believes that there is no evil and only ignorance is equivalent to evil and this evil can be overcome through sacrifice. Western philosophy believes that evil, the force which opposes God, is extant in the world and is inherent within man and that man's suffering is self-inflicted.

**Summary of the paragraph:** Eastern philosophy believes that one can choose one's own path to realize God, while western philosophy is more dogmatic in the sense that worship and belief are formalized. While western philosophy believes that salvation comes at the end of the world, without the need for any introspection, Hinduism believes that salvation can be attained during one's life time through enlightenment.

17. No
18. Yes
19. Yes
20. Yes
21. No
22. Yes
23. No
24. No
25. No
26. Yes
27. Yes
28. No
29. Yes
30. Yes
31. No
32. No
33. No
34. No
35. No

36. Yes  
37. Yes  
38. Yes

#### Passage – IV

**Summary of the paragraph:** The US is keen on brokering peace between the strife-torn parties - Israel and Palestine. The Israeli Prime Minister wants to invoke Israel's time-tested friendship with the U.S. by pressurising the U.S. to tilt the scales in Israel's favour and to persuade Palestine to stop all acts of anti-Jewish violence. The U.S. Secretary of state has called upon the Palestine leader to persuade him to restrain the radicals on Palestine's side to stop oppression of the Jews. This negotiation is a major diplomatic test for the U.S as a neutral peace facilitator in the region.

**Summary of the paragraph:** Considering that the fundamental issues between Palestine and Israel remained unchanged for a long time and the hostilities continue to exist between Israel, which might seem to steer the Jewish extremism, and Palestine which might seem to spearhead the violence perpetrated by the Hamas, the permanence of the latest truce remains to be seen.

**Summary of the paragraph:** Although the larger international opinion remains favorable to Palestine's cause of obtaining a separate statehood, the ongoing powerplay in West Asia limits Palestine's diplomatic options. With little support from Moscow - due to its diminished global status - against the U.S., Palestine has no other option but to accept America's diplomatic rule and the truce itself remains illusory.

39. No

40. Yes  
41. Yes  
42. No  
43. Yes  
44. Yes  
45. Yes  
46. Yes  
47. Yes  
48. Yes  
49. No  
50. The word 'truce' (meaning an agreement between people or groups to stop fighting) is given in quotes because fighting never stops in the region.  
Choice (B)  
51. The word 'hawk' refers to people who support war like policies.  
Choice (A)  
52. The words in quote are from the end of the passage. As the preceding lines show 'truce' is the first step recommended by the Mitchell Commission and even that doesn't appear achievable.  
Choice (C)  
53. Refer to para 3, which talks of Moscow's own diminished global status. The Palestinian leaders, therefore, have little support against America, the only super power. So they have to accept America's diplomatic role.  
Choice (D)

### PRACTICE EXERCISE – 3

**Directions for questions 1 to 12:** Read the following paragraphs and answer the questions that follow them.

1. There is nothing in the experience of the last twenty-five years to suggest that modern technology, as we know it, can really help us to alleviate world poverty or to address the problem of unemployment – which already stands at levels like thirty percent in many so-called developing countries, and now threatens to become endemic in many rich countries as well.

We can say the writer of this sentence is -

- (A) despairing. (B) hopeful.  
(C) cynical. (D) pessimistic.

2. The tools of the leader's trade lie in past events. We should compel them all to study the follies of their forebears.

The meaning of the sentences given above would be -

- (A) Leaders should learn from the mistakes of their forefathers.  
(B) History can teach leaders not to repeat mistakes.  
(C) Leaders can learn many lessons from history.

- (D) A leader should study history for he can learn from the mistakes of his ancestors.

3. Across China, income and regional inequalities have become focal points for the coalescing of an array of discontentment resulting from the economic restructuring the country has undertaken over the last 30 years.

According to the given sentence the cause of discontentment in China is on account of -

- (A) income inequalities.  
(B) regional inequalities.  
(C) economic restructuring.  
(D) inequalities resulting from economic restructuring.

4. It's baptism of fire for Gordon Brown as Britain was revisited by terror barely a week before the second anniversary of the 7/7 London bombing.

The expression 'baptism of fire' means -

- (A) christening with fire.  
(B) an unpleasant and difficult beginning.  
(C) having to cope with difficulties at the outset.  
(D) a sacred ceremony.

5. 'Everything in life is somewhere else,' mused the versifier.

The tone of the statement in quotes is -

- (A) philosophic. (B) sarcastic.  
(C) ironic. (D) accusative.

6. Our finite resources simply cannot sustain the throw-away culture of life in the fast lane.

The phrase 'life in the fast lane' in the context implies -

- (A) life in this age of rapid change.  
(B) concentrating on the present rather than the future.  
(C) wasteful ways of today's life.  
(D) one-upmanship in present day living.

7. The best of sport often reveals itself to you when as a viewer, you forget all about the *raison d'être* of athletic contests - winning.

Why does the writer suggest that winning should be forgotten?

- (A) Because winning is less important than participation.  
(B) If one forgets about winning, one can derive the maximum pleasure from the game.  
(C) The viewer can appreciate a sport better if he doesn't take sides.  
(D) Winning should not become more important than the sport.

8. A set down after twenty one minutes of play, she found an improbable escape route in just under two hours, quickly locating a window of hope when all the doors were shut.

The figure of speech used in the sentence is a

- (A) metaphor. (B) simile.  
(C) irony. (D) oxymoron.

9. With the crowd standing and roaring their adulation on a bright afternoon at Silverstone, the 22 year-old rookie sensation pipped Ferrari's Kimi Raikkonen in the dying seconds with a stunning lap of one minute and 19.99 seconds.

The underlined part of the sentence implies -

- (A) a newcomer to Ferrari beat Kimi Raikkonen.  
(B) in the last moments of the race a young newcomer beat Kimi Raikkonen of Ferrari.  
(C) the twenty-two-year old beat Ferrari's rookie in the dying seconds of the sport.  
(D) a young newcomer to the game beat Raikkonen of Ferrari in the last few seconds of the race.

10. Of all the magical powers wielded by Harry Potter, perhaps none has cast a stronger spell than his proven ability to transform the reading habits of young people.

According to the writer, how has Harry Potter influenced young people?

- (A) He has succeeded in making young people read.  
(B) He has impelled young people to read.  
(C) He has altered the reading habits of young people.  
(D) He has cast a spell on young people to make them read.

11. With the Union Ministry of Agriculture slotting the development of fish farms for domestic consumption and exports right on top of its agenda, a slew of projects are on the anvil, primarily for the south.

The idiom 'on the anvil' means -

- (A) ready to take off  
(B) underway  
(C) in the formation stage  
(D) being suggested

12. When the eye overwhelms the brain, as so often happens in the world of fans and films, a mortal turns into God.

The above sentence means -

- (A) beauty lies in the eyes of the beholder.  
(B) fans turn actors into gods.  
(C) human beings acquire divine attributes in the eyes of blind fans.  
(D) when reason overpowers beauty, fans can become crazy.

**Directions for questions 13 to 19:** Select the option that best restates the given statement.

13. As many as twelve percent of the world's birds are now threatened with extinction mainly from loss of habitat.

- (A) Twelve percent of the birds in the world will die for lack of a homeland.  
(B) If the natural habitats of the birds are destroyed twelve per cent of them will die.  
(C) Almost twelve percent of the world's birds may disappear if their habitats are destroyed.  
(D) Loss of living spaces may be the reason why almost twelve per cent of the world birds may die.

14. These two books – Ecological Literacy and Informal Education – written from quite different perspectives, come together to present one vibrant message: that it is possible to transform education so that the well-being of our young people and the sustainability of our world take priority over the life-threatening diktats of the market.

- (A) That education can be altered to lay greater stress on the well-being of children and the world rather than on consumerism is the common idea in the two rather different books – Ecological Literacy and Informal Education.  
(B) That education today should lay greater stress on world well-being is the central idea of two books: Ecological literacy and Informal Education.  
(C) The purpose of education is to create awareness in children about the well-being of the world and this is stressed in the two books: Ecological Literacy and Informal Education.  
(D) The common idea in two very different books is the possible use of education for the well-being of children and the world.

15. A rags-to-riches story is irresistible and the fact that there are so few of them around makes the isolated reports one gets to hear about the people who clawed their way to the top through sheer grit and gumption, even more engaging.

- (A) A rags-to-riches story is interesting because there are so few people who have the courage to get to the top.



- (B) It is interesting to read about the determination and courage of people who started from rags but got rich.
- (C) Rags-to-riches stories are good to hear because there are so few people who have the courage and determination to make it to the top.
- (D) Few people have the courage and determination to rise from poverty to riches.
16. There would appear to be a very strong case for arguing that since market based economics provides the only economic system that can live side by side with democracy and since democracy is a necessary pre-condition of human sustainability, then a sustainable economy must, by definition, be a market-based economy.
- (A) Democracy alone can live side by side with a market economy.
- (B) A market economy is the only sustainable economy.
- (C) A democratic set up must necessarily go hand in hand with a sustainable economy
- (D) A market-based economy is the only sustainable economy that can co-exist with democracy.
17. Our awareness that changes in one part of society have important implications for other parts of the system has broadened our perspective enabling us to better understand why so often innovations are so slowly adopted and why changes introduced to effect one particular purpose so often have consequences quite different from those initially intended and anticipated.
- (A) Our awareness of how changes in society work helps us to understand the consequences of all innovations.
- (B) Understanding social change is necessary to the understanding of reaction to innovations.
- (C) We can understand the initial reluctance to adopt innovations if we are aware of how changes work in society.
- (D) Our awareness of how changes operate in society leads to an understanding of the way innovations work.
18. Although ignorance and greed have again and again destroyed the fertility of the soil to such an extent that whole civilizations foundered, there have been no traditional teachings which failed to recognize the meta-economic value and significance of the generous earth.
- (A) Traditional teaching failed to stress the value and significance of nature's bounty; hence man in his ignorance destroys it.
- (B) Despite the fact that traditional teaching has recognized the value of nature's bounty, man in his ignorance destroys it.
- (C) Ignorance and greed have led to the destruction of soil (and consequently whole civilizations) although no teaching has failed to dwell upon its significance and worth.
- (D) Whole civilizations have disappeared because ignorance and greed have ignored the teachings about the significance of nature's bounty which has great economic value.
19. The Germans of the Reich did not realize that if the Germans in Austria had not been of the best racial stock they could never have given the stamp of their own character to an Empire of 52 millions so definitely that in Germany itself the idea arose – though quite an erroneous one – that Austria was a German state.
- (A) Coming from an excellent racial stock, the Germans of Austria had so strongly impressed their character on the Germans of the Reich that Austria was erroneously thought to be a German state.
- (B) Austrian Germans come from the best racial stock and are therefore respected in Germany.
- (C) Austrian Germans come from an excellent racial stock that so impressed the Germans of the Reich that Austria is thought to be a German state.
- (D) The erroneous conclusion that Austria is a German state comes from the strong influence it wields on the Germans of the Reich.

**Directions for questions 20 to 30:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

The German poet-philosopher, Goethe, once said; "It is not doing the thing we have to do, but liking the thing we have to do that makes life blessed."

All right for Goethe, but how many of us like doing the things we have to do? There are things that one just can't avoid doing in order to live, eat and make both ends meet, as the cost of living and eating rises higher and higher, in short, to be known as a respectable member of society, honoured and obeyed by one's wife and deserving of a glowing funeral ovation from one's friends.

My own intense dislike of things that I had to do began at an early age. I had barely changed from shorts to long pants when I was told by my parents that to grow up as a gentleman I must observe certain rules among which were the following: Always stand up when a lady, even your mother or grandmother, enters the room. Out of inborn respect, I did not mind doing this for them, but I resented having to jump whenever an old frump, whom for some inexplicable reason I was expected to address as "aunt", visited our home.

Always beg the pardon of the company assembled at the dining table if you belch, having consumed more of the dessert than was good for you. Seeing nothing wrong in a perfectly natural reflex action, I took to suppressing my belches and, by the time I was 15, I could have given lessons in breath control to a yogi.

Always finish the day's homework given to you by your teacher before going to bed. This injunction followed me in later life, having been passed on by my mother to my wife. It became my duty to see that the children did their lessons before

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going to sleep. The result was that my dreams were filled with weird algebraic symbols. With all due respect to Goethe, I should like to say that a great deal of satisfaction can be obtained in life by liking things one does not have to do.

For instance, I do not have to leave my flat at 6.20 a.m. to drive my grandson to his school bus-stop on the main road, half a kilometre from where I live. It would do him a lot of good to walk the short distance but I take the opportunity to stop at the block park, on the way back, get out of my car, sit on a bench and swallow lungfuls of air, unmixed at that early hour with exhaust fumes. I am then duly fortified to open the morning papers and read their grim headlines.

And, I am not obliged to remain on friendly terms with some people who, five or ten years ago, were as poor as I am but, since then, have grown fabulously rich, owning houses in different names and changing their air-conditioned, stereo-fitted cars every year. But I like to meet them occasionally, not only for the sumptuous food and drink they provide but also to hear them talk of the number of VIPs with whom they are on intimate terms. They are not in the same class as Harshad Mehta, or anywhere near him, but they make me laugh, especially when they belch and don't say "sorry".

20. From the passage it can be inferred that
- the author has read some of the works of Goethe.
  - the author does not agree with Goethe on the pleasures of life.
  - the author is a student of yoga
- (A) Only II (B) I and II  
(C) II and III (D) I, II and III
21. The overall tone of the passage can be referred to as
- (A) instructive. (B) contemplative.  
(C) humorous. (D) envious.
22. We can infer that, by "old frump" the author is referring to
- (A) old ladies he did not take to.  
(B) old ladies he was expected to refer to as "aunty".
- (C) his mother or grandmother.  
(D) his mother's eldest sister.
23. It can be inferred that the author considers himself to be
- (A) an aristocrat.  
(B) fabulously rich.  
(C) a person of little means.  
(D) a person of modest means.
24. As a child, the number of basic rules the author was required to follow (were)
- (A) three.  
(B) four.  
(C) five.  
(D) cannot be inferred from the passage.

## PASSAGE – II

**P**hilosophers are different from other people. That much, you might think, is obvious. But how exactly are they different? In what ways are they just the same as everyone else? And are academic philosophers different from philosophy enthusiasts – "philosophiles" if you like? These questions have been at least partially answered by our magazine's annual survey, its most extensive yet. 2,101 people took part, allowing us to distinguish three distinct types of people: the philosophobe, the philosophile and the academic.

Perhaps surprisingly, of the three, academics are the most conservative, in the sense that they, more than any other group, judge tradition to be vitally important for the well being of a society. However, they are also the most politically correct and, along with the philosophiles, take a more approving line on the legalisation of soft drugs than their unphilosophical peers. Academics also turn out to be least impressed by the idea of a non-material reality: they are the least likely to believe in an afterlife and share the atheist tendency of the philosophiles. But perhaps the most striking finding is that by a wide margin, the academics are the group most likely to believe that they themselves need to do more to address various concerns of society.

Philosophiles turn out to be the most sceptical, particularly about the soundness of scientific knowledge, and are most confident about their own intellectual superiority. They are also the least conservative and less inclined than the unphilosophical to believe in God or an afterlife. Along with the academics, they are more likely to believe that soft drugs should be legalised. As for the philosophobes, they are much more likely to believe in God and after life and strongly agree that political correctness has gone too far. There is also a fourth category: those who have studied or are studying philosophy at postgraduate level. Perhaps unsurprisingly, their beliefs tend to fall somewhere between those of the philosophile and the academic. This makes them more of a hybrid than a distinct type. The most interesting category from the point of view of its composition is that of the philosophile. Philosophiles are a disparate group, comprising anyone who has an interest in philosophy and has not studied it beyond undergraduate level.

These findings are doubtless of interest, but what do they show? What they cannot show is any cause and effect. We just cannot tell from this data whether pursuing or not pursuing an interest in philosophy causes belief change or whether people with these different kinds of beliefs tend to join the ranks of the philosophobes, the philosophiles or academics respectively. For instance, it might seem natural to draw the conclusion that philosophy makes people less inclined to believe in God or the afterlife. But the data could equally well be explained by the hypothesis that people, unimpressed by religious or spiritual explanations of reality, are more likely to be drawn to philosophy, with its emphasis on hard-headed, rational thought. Here, what Duhem and Quine called the under-determination of theory by evidence is not a contentious philosophical theory, it's a fact.

Whatever the explanation, the existence of this difference is worrying for anyone who believes that academics and philosophes are on the same wavelength. On the contrary, philosophes are as out of tune with academics as they are with the philosophes.

25. Regarding the category 'philosophes',
  - (1) they are not interested in philosophy.
  - (2) they are the most religious of the three groups.
  - (3) they strongly believe in the concepts of god and after life.
  - (4) they have studied philosophy at least at the undergraduate level.
  - (A) All the four statements are true.
  - (B) (1), (2) and (4) are true.
  - (C) {1}, {2} and {3} are true.
  - (D) {1} and {2} are true.
26. Which of the following is true regarding the differences between the categories of academics and philosophes?
  - (1) Academics are more politically correct.
  - (2) Philosophes can be readily persuaded by the claims of science.
  - (3) Academics are less inclined to believe in afterlife.
  - (4) Those falling under the category of academics mostly teach philosophy.
  - (A) Only {1} and {3} are true but definitely not {2}.
  - (B) Only {2} and {3} are true but definitely not {1}.
  - (C) Only {1} and {4} are true but definitely not {3}.
  - (D) Only {2} and {4} are true but definitely not {1}.
27. The group most self-assured, intellectually, is
  - (A) the academics.
  - (B) the philosophes.
  - (C) the hybrid of the academics and the philosophes.
  - (D) the philosophes.
28. Who, among the following would, according to the author, reach out and address the needs of the society?
  - (A) The common man.
  - (B) The philosophes.
  - (C) The academics.
  - (D) The philosophes.
29. The common aspect of the philosophical community of philosophes and academics is the tendency
  - (A) to reject fundamental tenets of science.
  - (B) to accept the role of a saviour for the society.
  - (C) to be more traditional and orthodox in thinking.
  - (D) to reject the traditional religious belief that God exists.
30. Which of the following is true as per the passage?
  - (1) Philosophes have a passing interest in philosophy.
  - (2) Philosophes may be less inclined to believe in God.
  - (3) The under-determination of the theory by evidence says that there may be various reasons for a person to prefer philosophy to spirituality.
  - (4) Philosophes tend to take a liberal view regarding the legislation of soft drugs.
  - (A) {1}, {2} and {3} are true.
  - (B) {2}, {3} and {4} are true.
  - (C) {1}, {3} and {4} are true.
  - (D) All the above four statements are true.

### ADDITIONAL QUESTIONS FOR PRACTICE

**Directions for questions 1 to 4:** Read the following paragraphs and answer the questions that follow them.

1. "For someone who himself is a master of the black art of spin and manipulation, it is rather rich of him to lecture others on the sanctity of truth", said one critic.

The above sentence reflects the writer's \_\_\_\_\_.

- (A) outrage.
- (B) umbrage
- (C) remorse
- (D) indignation.

2. IITs are not all the things that people imagine them to be. They are not the last word in excellence, not yet. All its students are not the crème de la crème of the community nor are any of them passionate about engineering.

What does the underlined phrase mean?

- (A) Top rankers.
- (B) The very best.
- (C) The rich and powerful.
- (D) Hoi polloi.

3. For an appropriate determination of the true impact of international legal and financial structures, and how such structures can support sustainable development and the conservation of biological

diversity, much work needs to be done to analyse the full impact of current international incentives.

The writer suggests that much work needs to be done so as to:

- (A) assess the total effect of prevailing international incentives.
- (B) judge how useful international legal and financial structures are.
- (C) ascertain the applicability of international measures to support development and protect biodiversity.
- (D) determine how sustainability and bio-logical diversity can co-exist.

4. Most water brands are packaged in plastic derived from crude oil polyethylene terephthalate, those containers are then transported on diesel burning trucks or shipped in from exotic destinations like Fiji. "It's the most environmentally egregious way to distribute water", says Jennifer Gittitz of the Container Recycling Institute. Jennifer Gittitz's opinion about the system of distributing water as stated in the above sentence is that:
  - (A) it is the safest way of distributing water.
  - (B) it is an economic way of distributing water.
  - (C) it is an abominable way of distributing water.
  - (D) it is an unethical way of distributing water.

**Directions for questions 5 and 6:** Select the option that best restates the given statement.

5. In the struggle for a saner world there is a key arena to which all of us are summoned; the here and now, free from the burdens of the past and the mirages of the future, free from that 90% of mental activity that is mere noise, pointless and repetitive.
  - (A) The past and future are not more important than the present to create a sane world.
  - (B) In order to create a sane world it is important to concentrate more meaningfully on the present rather than the past or future.
  - (C) A sane world can be created if we divest ourselves of meaningless mental activity.
  - (D) The burdens of the past and visions of the future are baggage that we should dispense with to make life more meaningful.

6. Among humanists, the most popular view of man stresses his uniqueness, his diversity, the constant change in his mood and perspective, as in Montaigne's remark that man is a marvelous, vain, fickle, and unstable subject, on whom it is hard to form any certain and uniform judgment.
  - (A) As Montaigne has pointed out, it is difficult to define man.
  - (B) Humanists stress the individuality of man.
  - (C) Humanists agree with Montaigne's description of man.
  - (D) Humanists reflect the views of Montaigne in considering man to be a unique individual.

### Explanatory Notes for Practice Exercise – 3

1. Change is happening all around us and to assert categorically that world poverty cannot be alleviated is to be pessimistic. Choice (D)
2. Choice (D) is the most appropriate explanation of the given sentences. Choice (A) is only half the meaning while choice (B) expresses a possibility with the modal 'can'. But the given sentence says we should 'compel' leaders to study history. Choice (D)
3. According to the given sentence income and regional inequalities have become the central point around which many other factors of discontentment arising from economic restructuring have come together. Only Choice (D) sums up this idea. Choice (D)
4. 'Baptism of fire' is an idiom which means having to cope with difficulties from the very beginning. Choice (C)
5. The word 'muse' means to think or contemplate and hence 'philosophic' would be the appropriate answer. Choice (A)
6. Life in this age of rapid change is what 'life in the fast lane' means. Choice (A)
7. The writer suggests that the viewer should forget about winning (who should win) in order to derive maximum enjoyment from the sport itself. This is summed up in Choice (C). Choice (A) is clearly a distortion. Choice (B) conveys the idea but the sentence construction seems to suggest that the viewer is involved in the winning. Choice (D) is another idea. Choice (C)
8. A metaphor is a figure of speech where an implied comparison is made. Here the doors and windows which are a means of escape are compared to a source of hope. It is not a simile where the comparison is obvious (eg she looks like a fairy) nor is it a paradox which involves putting together two or more facts or qualities which contradict each other. Choice (A)
9. The word 'rookie' means a newcomer and the word 'pipped' means beat. The underlined part of the

- sentence implies that the 22 year-old newcomer beat Raikkonen of Ferrari in the last few seconds (dying moments) of the race. The focus here is on what happened in the last few seconds, then on who the winner was. Hence (B) is a better answer than (D). Choice (B)
10. The word 'transform' gives us the clue. Harry Potter is said to have altered the reading habits of young people, not merely caused them to read. Choice (C)
11. 'On the anvil' is an idiom which means 'in the formation stage'. Choice (C)
12. Choice (C) sums up the sentence correctly. Choice (D) is a distortion. Choice (A) is a proverb that doesn't really sum up the sentence. Choice (B) is vaguely worded. Choice (C)
13. 'Will die' is different from become extinct which means to disappear altogether. Only Choice (C) has that meaning. Choice (C)
14. Choices (B), (C) and (D) fail to mention market dictats. Choice (A) includes all the salient points. Choice (A)
15. Choice (A) talks only of courage and not determination. Choice (B) uses the verb 'read' instead of 'hear'. Choice (D) fails to mention 'interesting reading', and courage and determination respectively. Choice (C) captures the idea fully. Choice (C)
16. Choice (A) shifts the focus to democracy from market based economics. So also Choice (C). Choice (B) does not mention democracy at all. Choice (D)
17. Choice (D) puts across the essence of the sentence succinctly. Other choices are either distortions or part answers. Choice (D)
18. Choice (A) is a clear distortion while 'nature's bounty' in choice (B) is all inclusive whereas only soil is mentioned in the original sentence. Choice (D) similarly mention nature's bounty and nature's gifts. Only choice (C) is appropriate. Choice (C)

19. Choice (A) alone includes all the facts. Choice (B) uses the word 'respected', while Choice (C) has 'impressed'.  
Choice (A)
20. Statement I cannot be inferred from the passage because the author's being aware of one particular statement by Goethe does not necessarily mean that he has read some or any of Goethe's works; he might have just picked up this line from a piece by some author making a passing reference to Goethe. Statement 3 does not follow from the information given in the passage. The only reference to yoga is in the line "... I could have given lessons in breath control to a yogi", and this is an exaggeration meant to evoke laughter, not a piece of factual information. Statement II can be inferred from the passage, a proof being the line "All right for Goethe, but how many of us like doing the things we have to do?" which clearly indicates that the author disagrees with Goethe's opinion.  
Choice (A)
21. Choice (C) is the answer, as is evident from light-hearted statements such as, "Seeing nothing wrong in a perfectly natural reflex action, I took to suppressing my belches and, by the time I was 15, I could have given lessons in breath control to a yogi", and "The result was that my dreams were filled with weird algebraic symbols".  
Choice (C)
22. The answer to this question is inferred from the last line of the third paragraph especially the words "resented" and "inexplicable reason". Choice (B) is not the answer as it does not convey the dislike the author feels for these ladies. It merely indicates that he was not comfortable with conventional behaviour.  
Choice (A)
23. Out of the choices given, choice (D) would be appropriate. This becomes clear from the fact that he is neither 'fabulously rich' – made evident by the fact that he addresses them as 'they', nor is he very poor – since he owns a car.  
Choice (D)
24. The author hasn't listed out all the rules that he was required to follow, he merely states "... I must observe certain rules among which were the following".  
Choice (D)
25. Paragraph 3 makes it quite clear that Choice (C) is the answer; "As for the philosophobes, they are more likely to believe in God and after life". The suffix 'phobe' means that they dislike philosophy.  
Choice (C)
26. The answer to this question can be found in the second paragraph; "However, they are also the most politically correct ..." and, "Academics ... are the least likely to believe in an afterlife". B is definitely false, as it is clearly stated in the third paragraph that "Philosophiles turn out to be the most sceptical, particularly about the soundness of scientific knowledge ...".  
Choice (A)
27. According to the third paragraph, "Philosophiles ... are most confident about their own intellectual superiority".  
Choice (D)
28. According to the second paragraph, "... the academics are the group most likely to believe that they themselves need to do more to address various concerns of society".  
Choice (C)
29. The answer to this question is there in the second paragraph, "Academics . . . share the atheist tendency of the philosophiles".  
Choice (D)
30. Statement 1 is false, as philosophiles are "philosophy enthusiasts" [para 1]. Statement 2 is true as both philosophiles and academics are atheists. Statement 3 is true according to the second last paragraph and statement 4 is true as stated in the line, "Philosophiles . . . believe that soft drugs should be legalised".  
Choice (B)

### Solutions for Additional questions for practice

#### Solutions for questions 1 to 4:

- This is a case of the pot calling the kettle black and 'indignation' is the most suitable word to reflect that feeling. 'Outrage' is anger and 'umbrage' is a feeling of offence at a supposed insult while 'remorse' is a feeling of sadness and regret.  
Choice (D)
- 'Crème de la crème' is a French phrase which means 'the very best.'  
Choice (B)
- Choices (A) and (B) mention international incentives without talking about bio-diversity. Choice (D) is a distortion. Only choice (C) has all the facts.  
Choice (C)
- The word 'egregious' means "horrible, terrible or abominable". The words 'diesel burning trucks' and 'environmentally' give us the clue that Jennifer Gittitz considers this a terrible, (unfriendly to the environment) way of distributing water. Choice (C)

#### Solutions for questions 5 and 6:

- Choice (A) shifts the focus from a meaningful present to the past and future. Choices (C) and (D) are distortions. Choice (B) alone includes all angles of the idea.  
Choice (B)
- Choices (A) and (B) mention only one part of the sentence. Choice (C) is too sweeping, while choice (D) concentrates only on one aspect of the description of man given by humanists and Montaigne – viz his unpredictability.  
Choice (D)

## PRACTICE EXERCISE – 4

**Directions for questions 1 to 25:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

The Europe Syndrome starts with a conception of humanity that is devoid of any element of the divine or even specialness. Humans are not intrinsically better or more important than other life forms, including trees. The Europe

Syndrome sees human beings as collections of chemicals that are activated and, after a period of time, deactivated. The purpose of life is to while away the intervening time between birth and death as pleasantly as possible. I submit that this way of looking at life is fundamentally incompatible with a stream of major accomplishment in the arts.

The most direct indictment of the Europe Syndrome as an incubator of great accomplishment in the arts is the European record since World War II. What are the productions of visual art, music, or literature that we can be confident will still be part of the culture two centuries from now, in the sense that hundreds of European works from two centuries ago are part of our culture today? We may argue over individual cases, and agree that the number of surviving works since World War II will be greater than zero, but it cannot be denied that the body of great work coming out of post-war Europe is pathetically thin compared to Europe's magnificent past.

The indirect indictment of the Europe Syndrome consists of the evidence that it is complicit in the loss of the confidence, vitality, and creative energy that provide a nourishing environment for great art. I blame primarily the advanced welfare state. Consider the ironies. The European welfare states brag about their lavish "child-friendly" policies, and yet they have seen plunging birth rates and marriage rates. They brag about their lavish protections of job security and benefits and yet, with just a few exceptions, their populations have seen falling proportions of people who find satisfaction in their work. They brag that they have eliminated the need for private charities, and their societies have become increasingly atomistic and anomic.

The advanced welfare state drains too much of the life from life. When there's no family, no community, no sense of vocations, and no faith, nothing is left except to pass away the time as pleasantly as possible.

I believe this self-absorption in whiling away life as pleasantly as possible explains why Europe has become a continent that no longer celebrates greatness. When I have spoken in Europe about the unparalleled explosion of European art and science from 1400 to 1900, the reaction of the audiences has invariably been embarrassment. Post colonial guilt explains some of this reaction – Europeans seem obsessed with seeing the West as a force for evil in the world. But I suggest that another psychological dynamic is at work. When life has become a matter of passing away the time, being reminded of the greatness of your forebears is irritating and threatening.

1. The passage mentions which of the following as a possible consequence of the advanced welfare state?
  - (A) People don't have the motivation to work they fail to realize the best they have in them.
  - (B) It facilitates a renewal of interest in the transcendental goods.
  - (C) Enjoying life takes precedence over securing material comforts.
  - (D) Striving for perfection in all walks of life becomes the norm.
2. The passage implies which of the following as a characteristic(s) of the Europe syndrome?
  - (A) There is no sense of urgency to make one's mark in the world.
  - (B) There is no prompting to think about one's place in the cosmos.
  - (C) There is no difficulty in living a comfortable life.
  - (D) All of the above
3. Which of the following is mentioned in the passage as a direct indictment of the Europe syndrome?
  - (A) Works of art produced since world war II are not insignificant.
  - (B) It is unlikely that a major stream of artistic accomplishment will be produced.
  - (C) One cannot be certain that artistic productions from two centuries ago would be part of European culture today.
  - (D) There would be no renaissance of great art two centuries hence.
4. The author implies all of the following as indirect indictments of the Europe syndrome EXCEPT:
  - (A) People are reluctant to have children.
  - (B) Energy and freshness of outlook are in abundant supply.
  - (C) People generally loathe their work.
  - (D) There is no sense of community.
5. The passage suggests that the "embarrassment" mentioned in the last paragraph is due to which of the following reasons?
  - (A) The steep decline in artistic achievement in Europe since the twentieth century.
  - (B) The audiences are ashamed of the Eurocentric assumptions of the past.
  - (C) Europeans are conscious of their increasing marginalization in a multipolar world.
  - (D) The audiences are discomfited to confront the arrogance of their forebears.

## PASSAGE – II

**W**as music Darwinian? Did it have survival value for the Paleolithic tribes that practised it? Examining the customs of contemporary hunter gatherer cultures from around the world, one can hardly come to any other conclusion. Songs, usually accompanied by dances, are all but universal. And because Australian aboriginals have been isolated since the arrival of their forebears about 45,000 years ago, and their songs and dances are similar in genre to those of other hunter gatherer cultures, it is reasonable to suppose that they resemble the ones practised by their Paleolithic ancestors.

Anthropologists have paid relatively little attention to contemporary hunter gatherer music, relegating its study to specialists on music, as they are also prone to do for linguistics and ethno botany (the study of plants used by the tribes). Nonetheless, songs and dances are major elements of all hunter gatherer societies. Furthermore, they are

typically communal, and they address an impressive array of life issues. The songs of the well studied Inuit, Gabon Pygmies, and Arnhem Land aboriginals approach a level of detail and sophistication comparable to those of advanced modern civilizations. The compositions of modern hunter gatherers generally serve basically as tools that invigorate their lives. The subjects within the repertoires include histories and mythologies of the tribe as well as practical knowledge about land, plants and animals.

Of special importance to the meaning of game animals in the Paleolithic cave art of Europe, the songs and dance of the modern tribes are mostly about hunting. They speak of the various prey; they empower the hunting weapons, including the dogs; they appease the animals they have killed or are about to kill; and they offer homage to the land on which they hunt. They recall and celebrate successful hunts of the past. They honor the dead and ask the favor of the spirits who rule their fates.

It is self evident that songs and dances of contemporary hunter gatherer peoples serve them at both the individual and the group levels. They draw the tribal members together, creating a common knowledge and purpose. They excite passion for action. They are mnemonic, stirring and adding to the memory of information that serves the tribal purpose. Not least, knowledge of the songs and dances gives power to those within the tribe who know them best.

To create and perform music is a human instinct. It is one of the true universals of our species. To take an extreme example, the neuroscientists Aniruddh D. Patel points to the Piraha, a small tribe in the Brazilian Amazon: "Members of this culture speak a language without numbers or a concept of counting. Their language has no fixed terms for colors. They have no creation myths, and they do not draw, aside from simple stick figures. Yet they have music in abundance, in the form of songs,"

6. The author of the passage is primarily concerned with
  - (A) understanding the impact music has on the mental development of hunter gatherer societies.
  - (B) making a case for the Darwinian significance of music.
  - (C) arguing that music acquires its own redispersions in human evolution.
  - (D) exploring the utilitarian theory of art that depicts tribal life.
7. The author of the passage would be most likely to agree that an anthropological study of hunter gatherer societies should
  - (A) do special studies in linguistics and botany as pertains to primitive societies.
  - (B) delegate the study of tribal music to music specialists to underscore its significance.
  - (C) determine if music is a cultural elaboration of speech.
  - (D) undertake deeper research in tribal music to understand their cultural evolution.
8. Which of the following is/are stated in the passage regarding modern tribes musical compositions about hunting?
  - (a) They venerate hunting weapons.
  - (b) They placate the prey.
  - (c) They worship the hunting ground.
  - (d) They celebrate hunting victories of the past.
  - (e) They invoke the Fates.
9. Which of the following can be inferred to serve modern tribes at the "individual" level?
  - (A) Songs and dances bring members together to give a sense of community.
  - (B) Members who have better memory power have an edge in performing music.
  - (C) Members who are skilled in songs and dances are perceived as more dynamic.
  - (D) Knowledge of songs and dances grants members an elevated status in the clan.
10. It can be inferred that the author mentions Piraha primarily in order to
  - (A) assert that music is not derived from language.
  - (B) support the hypothesis that the music instinct is an integral part of all human cultures.
  - (C) demonstrate that a culture can have sophisticated music even if its language is underdeveloped.
  - (D) make the point that music acquisition precedes language acquisition.

### PASSAGE – III

Ian Donaldson's excellent new biography is the fruit of a lifetime's study, an immersion in its subject intensified by Donaldson's work, "over the past decade and a half", as a co-editor of the eagerly awaited Cambridge edition of the works of Ben Jonson. It gives the most detailed account we are likely to have of Jonson's life, based on a mastery of primary and secondary sources, with many penetrating comments on his plays, masques and poems. From it a vivid portrait emerges of Jonson's imposing presence, in life (he was of massive bulk, with a pockmarked face) as in his works. As Donaldson puts it, Jonson was always ready "to prompt and guide his audiences' responses to his work through prologues, epilogues, choruses, inductions, epistles, and specially inserted or appended scenes: to point out beauties, novelties, precedents and authorial intentions", a readiness to act as commentator on his own work which he shares with George Bernard Shaw. Jonson goes beyond Shaw, however, by his daunting presence at performances of his own plays. In *Satiromastix*, or *The Untrusting of the Humorous Poet* (1602), Dekker described Jonson sitting in a gallery during performances of his plays, making "vile and bad faces at every line..... to make players afraid to take your part".

More seriously, in 1605 Jonson collaborated with Marston and Chapman on *Eastward Ho*, which included some jokes against Scottish courtiers. Jonson and Chapman spent two months in prison, writing desperate letters to the authorities. Jonson got into further trouble for questionable allusions to powerful contemporary figures in 1601, with the poetaster; in 1603, with Sejanus (when he was summoned before the Privy Council on charges of "Popery and treason"); in 1616, with *The Devil Is an Ass*, and in 1632, with *The Magnetic Lady*. Donaldson notes that all of Jonson's plays were "remarkably attuned to the contemporary world": sometimes too closely for his own good. As Sir Walter Raleigh wrote in the preface in his *History of the World* (1612), "Whosoever in writing a modern History, shall follow Truth too near the heels, it may haply strike out his teeth".

Donaldson so often illuminates the links between Jonson's life and works that it seems ungrateful to complain, but some interpretations seem far fetched. Donaldson suggests that "the society that Jonson depicts in *Sejanus* closely resembles that of Catholic communities in London..... intimidated by the constant threat of surveillance, forced to maintain silence or communicate in whispers"; but in a later chapter he offers the same interpretation for Morose in *Epicene*, who has a pathological dislike of noise. Surely both parallels are illusory. Donaldson's scholarship is generally reliable, but not always.

Francis Bacon never served as a secretary to Essex. It is not true that "the title and location of the dramatic scene were customarily displayed onstage in Elizabethan times, for literate members of the audience to read". Donaldson observes, rather tentatively, that "Jonson appears to have been familiar" with Calvin's theology. But so were most educated men and women in the Jacobean period, as Nicholas Tyacke and the late Patrick Collinson showed. In any case, Jonson's belief that poetry and drama should present the battle of virtue against vice goes back to Roman models.

These few quibbles apart, Donaldson's new biography paints a vivid picture of Jonson at all stages of his life, including some strange bodily positions he got himself into. After his death in 1637 Jonson was buried in Westminster Abbey. But in 1823, when his grave was opened to make room for other corpses, his body was found to have been buried in a vertical position, "with the head downwards and the back turned towards the east. Another excavation in 1849 confirmed that the coffin had been placed in the upright position, a choice that gives a new meaning to the inscription originally placed nearby on "a pavement square of blue marble", as John Aubrey recorded "O RARE BEN JONSON

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|--|---|
| <p>11. The passage suggests that anyone attempting to evaluate Donaldson's biography must confront which of the following drawbacks?</p> <p>(A) Donaldson's research is not always reliable.</p> <p>(B) Donaldson evaluates Johnson's character and career in contrasting terms.</p> <p>(C) Donaldson draws on a convenient range of historical sources to illuminate his scholarship.</p> <p>(D) Donaldson paid insufficient attention to Johnson's religious proclivities.</p> | <p>(i) Cambridge Jonson</p> <p>(ii) The poetaster</p> <p>(iii) Satiromastix</p> <p>(iv) <i>Estward Ho</i></p> <p>(v) <i>Epicene</i></p> <p>(A) b – (v), c – (i), d – (iv), e – (iii)</p> <p>(B) a – (iii), b – (v), c – (i), d – (iv), e – (ii)</p> <p>(C) a – (iii), b – (v), d – (iv), e – (ii)</p> <p>(D) a – (iii), c – (i), d – (iv), e – (ii)</p> |
| <p>12. The author quotes Raleigh primarily in order to</p> <p>(A) substantiate his point that most of Jonson's plays were seditious.</p> <p>(B) illuminate why Jonson was an ideal candidate for libel charges.</p> <p>(C) condemn Jonson as a scorner of others.</p> <p>(D) support his contention that English Catholics were harassed by the authorities.</p>   | <p>14. Which of the following statements about Jonson cannot be inferred from the passage?</p> <p>(A) His was an intimidating presence in the theatre.</p> <p>(B) He had many scrapes with the law.</p> <p>(C) His collaborations with Shaw were marked by commentaries.</p> <p>(D) He lived in the Jacobean period.</p>                                |
| <p>13. Which of the following pairs is correctly matched?</p> <p>(a) Dekker</p> <p>(b) Morose</p> <p>(c) Donaldson</p> <p>(d) Marston, Chapman, Jonson</p> <p>(e) Jonson</p>   | <p>15. Which of the following statements is supported by the passage?</p> <p>(A) Jonson broke ranks with classical poets.</p> <p>(B) Jonson was buried in an unusual position.</p> <p>(C) Aubrey wrote Jonson's epitaph.</p> <p>(D) Elizabethan audiences were mostly illiterate.</p>   |

## PASSAGE – IV

It will not have gone unnoticed that men are more violent than women. Men perpetrate about 90 percent of the world's homicides and start all of the wars. But why? A recent article in a prominent science journal contends that evolution has shaped men to be warriors. More specifically, the authors claim that men are biologically programmed to form coalitions that aggress against neighbors, and they do so in order to get women, either through force or by procuring resources that would make them more desirable. The male warrior hypothesis is alluring because it makes sense of male violence, but it is based on a dubious interpretation of the science. There are simpler historical explanations of male violence, and understanding these is important for coping with the problem.



A historical explanation of male violence does not eschew biological factors, but it minimizes them and assumes that men and women are psychologically similar. Consider the biological fact that men have more upper body strength than women, and assume that both men and women want to obtain as many desirable resources as they can. In hunter-gatherer societies, this strength differential doesn't allow men to fully dominate women, because they depend on the food that women gather. But things change with the advent of intensive agriculture and herding. Strength gives men an advantage over women once heavy ploughs and large animals become central aspects of food production. With this, men become the sole providers, and women start to depend on men economically. The economic dependency allows men to mistreat women, to philander, and to take over labor markets and political institutions. Once men have absolute power, they are reluctant to give it up. It took two world wars and a post-industrial economy for women to obtain basic opportunities and rights.

This historical story can help to explain why men are more violent than women. The men who hold power will fight to keep it, and men who find themselves without economic resources feel entitled to acquire things by force if they see no other way. With these assumptions, we can dispense with the male warrior hypothesis, which implies that male violence is natural and inevitable.

16. Which of the following is most consistent with the author's reasoning as presented in the passage?
  - (A) Patterns of violence can be altered by historical forces.
  - (B) There was constant warfare in our evolutionary past.
  - (C) Male violence has a sexual motive.
  - (D) Farming technologies allowed men co-opt power over the course of human history.
17. It can be inferred that the author of the passage believes that men start "all the wars" because
  - (A) men are more xenophobic than women
  - (B) men control governments
  - (C) men are biologically wired to wage war
  - (D) women's suffrage is anathema to men
18. The author's historical theory explains male violence on
  - (A) the premise that men prefer dominance hierarchies.
  - (B) men are reluctant to cooperate with women.
  - (C) men have taken power by their greater strength.
  - (D) violence is a complex problem.
19. The main purpose of the passage is to
  - (A) point out that evolutionary explanations of male violence are worse than competing historical explanations.
  - (B) point out that power, not gender, determines aggression.
  - (C) point out that psychological and physical differences between men and women override biological differences.
  - (D) point out that male violence is a biological given, not a historical fact.
20. The passage suggests that the author would be most likely to agree with which of the following statements about redressing the balance in favour of women?
  - (A) The rise of democracy and trade can result in a radical reduction in violence.
  - (B) As women gain economic power, they cease being treated as male property.
  - (C) Women are more sympathetic, which stems from their first-hand knowledge of discrimination.
  - (D) To reduce violence, it is sufficient to reform men and empower women.

## PASSAGE – V

Rich and seemingly boundless as the creative arts seem to be, each is filtered through the narrow biological channels of human cognition. Our sensory world, what we can learn unaided about reality external to our bodies, is pitifully small. Our vision is limited to a tiny segment of the electromagnetic spectrum, where wave frequencies in their fullness range from gamma radiation at the upper end, downward to the ultralow frequency used in some specialized forms of communication. We see only a tiny bit in the middle of the whole, which we refer to as the "visual spectrum." Our optical apparatus divides this accessible piece into the fuzzy divisions we call colors. Just beyond blue in frequency is ultraviolet, which insects can see but we cannot. Of the sound frequencies all around us we hear only a few. Bats orient with the echoes of ultrasound, at a frequency too high for our ears, and elephants communicate with grumbling at frequencies too low.

Tropical mormyrid fishes use electric pulses to orient and communicate in opaque murky water, having evolved to high efficiency a sensory modality entirely lacking in humans. Also, unfelt by us is Earth's magnetic field, which is used by some kinds of migratory birds for orientation. Nor can we see the polarization of sunlight from patches of the sky that honeybees employ on cloudy days to guide them from their hives to flower beds and back.

Our greatest weakness, however, is our pitifully small sense of taste and smell. Over 99 percent of all living species, from microorganisms to animals, rely on chemical senses to find their way through the environment. They have also perfected the capacity to communicate with one another with special chemicals called pheromones. In contrast, human beings, along with monkeys, apes, and birds, are among the rare life forms that are primarily audiovisual, and correspondingly weak in taste and smell. We are idiots compared with rattlesnakes and bloodhounds. Our poor ability to smell and taste is reflected in the small size of our chemosensory vocabularies, forcing us for the most part to fall back on similes and other forms of metaphor. A wine has a delicate bouquet, we say, its taste is full and somewhat fruity. A scent is like that of a rose, or pine, or rain newly fallen on the earth.

We are forced to stumble through our chemically challenged lives in a chemosensory biosphere, relying on sound and vision that evolved primarily for life in the trees. Only through science and technology has humanity penetrated the immense sensory worlds in the rest of the biosphere. With instrumentation, we are able to translate the sensory worlds of the rest of life into our own. And in the process, we have learned to see almost to the end of the universe, and estimated the time of its beginning. We will never orient by feeling Earth's magnetic field, or sing in pheromone, but we can bring all such information existing into our own little sensory realm.

21. The author of the passage would be most likely to agree with which of the following statements about the "visual spectrum"?
  - (A) Human vision is restricted to a minor part in the middle of the "visual spectrum".
  - (B) It reveals the optical sensory realm of humans of its fullest glory.
  - (C) It hardly covers the entire range of wavelengths of electromagnetic radiation.
  - (D) The optical apparatus of humans divides the "visual spectrum" into a sense of hardly distinguishable colours.
22. The author of the passage asserts all of the following as limitations of the human sensory world EXCEPT
  - (A) Inability to evolve modalities in dark water to locate oneself.
  - (B) Inability to feel Earth's magnetic field to locate oneself.
  - (C) Inability to see divided sunlight on cloudy days to locate oneself.
  - (D) Inability to use electric pulses to locate oneself.
23. The view mentioned on pheromones refers to which of the following?
  - (A) A species cannot produce pheromones if it already has a strong audio visual sense.
  - (B) Humans do not affect the behaviour of others of its species by producing and releasing chemical substances.
  - (C) All living species except human beings can communicate with each other by releasing chemicals called pheromones.
  - (D) Human beings do not possess the sense of taste and smell and hence cannot emit pheromones.
24. The author of the passage mentions which of the following as an advantage of technology development?
  - (A) One can understand the true nature of the sensory world.
  - (B) One can gain insights into the nature of aesthetic judgment.
  - (C) One can understand the origins of the universe.
  - (D) One can overcome all existing sensory limitations.
25. In the context of the passage, the word "bouquet" most closely corresponds to which of the following?
  - (A) The aroma of flowers
  - (B) The smell of flowers
  - (C) A nosegay
  - (D) The characteristic scent of a wine

### Explanatory Notes for Practice Exercise – 4

#### Explanatory questions for 1 to 25:

1. The passage mentions "passing away time", so (A) is an apt inference (B) is not mentioned. (C) is self contradictory. (D) goes against the grain of the passage.  
Thus (A) is the answer. Choice (A)
2. "devoid of divine" supports (B). "while away time" supports (A). "as pleasantly as possible" supports (C).  
Thus (D) is the answer. Choice (D)
3. According to the passage, the "direct indictment" is that few contemporary artistic productions would be part of the culture two centuries hence, as expressed in (B). (A) is not in tune with the author's opinions. (C) contradicts the passage. (D) is not stated. Thus, (B) is the answer Choice (B)
4. The irony about child-friendly policies supports (A). Since few people find satisfaction in their work, (C) is also true. "atomistic" societies supports (D). (B) is unlikely.  
Thus (B) is the answer Choice (B)
5. The passage states that being reminded of the greatness of one's forebears is irritating when one has nothing much to be proud of. So (A) is a valid reason. (B) is the supposed reason. (C) is not stated. (D) is not true.  
Thus, (A) is the answer Choice (A)
6. The passage amply demonstrates the theory that music was Darwinian "one can hardly come to any other conclusion", so (B) is true. (A), (C) and perhaps (D) are variously true, but they are tributaries of B.  
Thus, (B) is the answer Choice (B)
7. One can easily infer from the second paragraph that anthropologists should pay more attention to contemporary hunter gatherer music, as expressed in (D). (A) is helpful, but out of context. (B) defeats the author's purpose. (C) is out of scope.  
Thus, (D) is the answer Choice (D)
8. (a) (empower weapons), (b) (appease the animals), (c) (offer homage to land), (d) (celebrate hunts of past) are stated in the 3<sup>rd</sup> Para, but (e) is misleading.  
Thus, (B) is the answer Choice (B)
9. (A) does not address the individual level. (B) is also of a collective nature. (C) can be a group effort. But (D) raises an individual above the rest in the tribe.  
Thus, (D) is the answer Choice (D)

10. The Piraha case supports the theory that music is a human instinct, so (B) is true. (A) is uncertain (C) and (D) are out of context. Thus, (B) is the answer Choice (B)
11. (B) is rejected by "links between Jonson's life and works". (C) is not inferred 'convenient'. (D) is not stated. (A) is mentioned in the passage (last line of para 3) "scholarship generally reliable. Not always". Choice (A)
12. (A) is not true; it (sedition) is not the author's contention. There is no evidence to support (D) either, anyway, it's out of context. (C) is extreme. "questionable allusions to powerful contemporary figures" in para 2 supports (B). Choice (B)
13. 'Morose is a character from Jonson's play 'Epicene' we match authors and works. Choice (D)
14. (A) is supported by "imposing presence", (para 1). (B) from "got into further trouble" (in para 2), (D) from "Jonson familiar .... So were most .... Jacobean Period" (refer to para 4). Shaw and Jonson share only technique. Choice (C)
15. (A) is not true, as Jonson too believed in depicting "virtue against vice" (para 4) like classical poets. (C) is uncertain. So is (D), for lack of evidence. (B) is stated in the last paragraph. Choice (B)
16. (A) is, at best, an afterthought. (B) is an unwarranted observation (C) is the "dubious" case. (D) is supported by "with (intensive agriculture...) .. men became sole providers and women start to .... depend on men..." (the penultimate para of the passage) Choice (D)
17. We have to infer that men "start all of the wars" because men "take over .... Political institutions" and ... "have absolute power...." (refer to the penultimate para). (A) is out of scope. (C) is the "male warrior hypothesis" that the author disputes. (D) is out of context. Choice (B)
18. (A) is out of context. (B) is a partial answer. (C) refers to "this strength differential" which gives men an advantage over women. (D) does not lead anywhere. Choice (C)
19. It is stated in the 1<sup>st</sup> para of the passage states that a "historical explanation of male violence" is "simpler" than the "alluring" evolutionary explanation, as given in (A). (B) and (D) defeat the author's purpose. (C) is not true, the author points out that "men and women are psychologically similar. Choice (A)
20. The author states that the "economic dependency allows men to mistreat women" in which case, (B) appears as a viable alternative. (A) is out of scope. (C) is not of context. (D) cannot be inferred. Choice (B)
21. The passage states that "Our vision is limited to a tiny segment of the electromagnetic spectrum", So (C) is correct. (A), (B) and (D) are factually incorrect. (B) is far from the truth. Thus, (C) is the answer. Choice (C)
22. (B), (C) and (D) can be located in the second paragraph. But (A) is not specific. Thus, (A) is the answer. Choice (A)
23. Pheromones are chemicals released by an animal that serves to influence the physiology or behaviour of other members of the other members of the species. Para 3 gives this meaning.(B) reflects humans' weak chemical senses. (A) does not find evidence in the passage. (C) is not true, since apes and birds are also chemically challenged. (D) is not true, as humans do have a weak sense of smell. Thus, (B) is the answer. Choice (B)
24. The last sentence "we will never orient but we can bring (the immense sensory worlds) into our own little sensory realm" supports (A). (B) is out of context. (C) is misleading. (D) is not possible. Choice (A)
25. (D) is the literal and contextual meaning of bouquet. Thus, (D) is the answer. Choice (D)

## PRACTICE EXERCISE – 5

**Directions for questions 1 to 25:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

The Frankfurt School, led by Theodor Adorno and Max Horkheimer, theorized that the rough beast of popular fascism would come round at last in bourgeois America. Relying on an unholy blend of Freud and early Marx, the Frankfurt School writers averred that Private life had ceased to be private since it had been colonized by the forces of industrialized leisure— movies, radio, TV, and comic books. These amusements were, they argued, the modern equivalent of the "bread and circuses" used to contain Rome's plebeians as the empire descended into decadence. With their formidable dialectical skills, they had the intellectual dexterity to argue past the lack of evidence and insist that the jackboots were coming. Because the underlying reality of American life, dominated by hectoring fathers à la Freud, was intrinsically fascist, they argued, there was no need for an overt movement of the sort represented by the Nazis. Nazism was inevitable in America.

The Frankfurt School represented a new kind of left. It did not accept the notion that man was progressing inevitably to a higher state of consciousness. The elimination of poverty and the reduction of back-breaking work through machinery—once seen as great achievements that would help the working man achieve his mastery of the bourgeoisie—were in fact the enslavement of man by mere technology.

"In the over-developed countries", wrote Herbert Marcuse, who became the most famous Frankfurt School theoretician of the 1960s, "an ever larger part of the population becomes one huge captive audience captured not by a total regime, but by the liberties of the citizens whose media of amusement and elevation compels the Other to partake of their sounds, sights, and smells," He was arguing, in effect, for greater social segregation between the elite and the hoi polloi.

Dwight Macdonald, the most influential American critic of mass culture in the late 1950s, concurred with the Frankfurt School. Writing in crackling prose, he too argued that bourgeois prosperity was creating a cultural wasteland. "The work week has shrunk, real wages have risen, and never in history have so many people attained such a high standard of living as in this country since 1945," Macdonald complained.

"Money, leisure, and knowledge," he went on, "the prerequisites for culture, are more plentiful and more evenly distributed than ever before."

1. It can be inferred that the "fascism" mentioned in the passage is being ascribed to
  - (A) Leftist politics in America.
  - (B) Nazism in America.
  - (C) Intellectual aristocracy in America.
  - (D) Mass culture in America.
2. Which of the following statements about middle class Americans is most clearly supported by the passage?
  - (A) They aspired to elevate their tastes and were given the means to do so.
  - (B) They are mass produced workers who live in a mindless kitschy world.
  - (C) They endangered America by their efforts to elevate themselves culturally.
  - (D) They are hollow men and women, with no spiritual standards but those of the mob.
3. Which of the following best states the Frankfurt school's main point?
  - (A) In thrall to their quest for material well-being, people are incapable of recognizing the superiority of culture.
  - (B) Popular culture is polluting high culture and it is to the national interest to keep them separate.
  - (C) The dangers of a consumerist dystopia should be banished to the sidelines.
  - (D) Popular entertainment appeals to the lowest common denominator in a bourgeois nation.
4. The author of the passage suggests that the Frankfurt school falls short in which of the following respects?
  - (A) Their critiques were inflamed with indignation but unsubstantiated by facts.
  - (B) They were unaware that Freud's and Marx' theories contradict each other.
  - (C) They were themselves lords of conformity.
  - (D) They lacked the powers of persuasion to sustain their rhetoric.

## PASSAGE – II

**F**rom his late twenties Brecht remained a lifelong committed Marxist who, in developing the combined theory and practice of his "epic theatre", synthesized and extended the experiments of Erwin Piscator and Vsevolod Meyerhold to explore the theatre as a forum for political ideas and the creation of a critical aesthetics of dialectical materialism.

Epic theatre proposed that a play should not cause the spectator to identify emotionally with the characters or action before him or her, but should instead provoke rational self-reflection and a critical view of the action on the stage. Brecht thought that the experience of a climatic catharsis of emotion left an audience complacent. Instead, he wanted his audiences to adopt a critical perspective in order to recognise social injustice and exploitation and to be moved to go forth from the theatre and effect change in the world outside. For this purpose, Brecht employed the use of techniques that remind the spectator that the play is a representation of reality and not reality itself. By highlighting the constructed nature of the theatrical event, Brecht hoped to communicate that the audience's reality was equally constructed and, as such, was changeable.

One of Brecht's most important principles was what he called the *Verfremdungseffekt* (translated as "defamiliarization effect", "distancing effect", or "estrangement effect", and often mistranslated as "alienation effect"). This involved, Brecht wrote, "stripping the event of its self-evident, familiar, obvious quality and creating a sense of astonishment and curiosity about them". To this end, Brecht employed techniques such as the actor's direct address to the audience, harsh and bright stage lighting, the use of songs to interrupt the action, explanatory placards, and, in rehearsals, the transposition of text to the third person or past tense and speaking the stage directions out loud.

In contrast to many other avant-garde approaches, however, Brecht had no desire to destroy art as an institution; rather, he hoped to "re-function" the theatre to a new social use. In this regard he was a vital participant in the aesthetic debates of his era - particularly over the "high art/popular culture" dichotomy if-ying with the likes of Adorno, Lukacs, Ernst Bloch, and developing a close friendship with Benjamin. Benjamin theatre articulated popular themes and forms with avant-garde

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formal experimentation to create a modernist realism that stood in sharp contrast both to its psychological and socialist varieties. "Brecht's work is the most important and original in European drama since Ibsen and Strindberg". Raymond Williams argues, while Peter Burger dubs him "the most important materialist writer of our time."

5. Which of the following statements about Brecht's Verfremdungs effect can be inferred from the passage?
  - (A) It is the alienation, rather than the relation, of the audience to the event on stage
  - (B) It is the representation of an ordinary event in a novel manner to stun the audience
  - (C) It is the complication of the scenes in the play with extraneous interventions
  - (D) It is the adoption of impressionism to induce a realistic response from the audience
6. Which of the following statements about Brecht's epic theatre is supported by the passage?
  - (A) It directly communicated to the audience that the play, like life, is a social construct, and that they were free to determine their own destinies
  - (B) It portrayed grand events in modernist innovations to arouse spectators from their complacency and make them agents of change
  - (C) It employed an aesthetic that prompted a critical analysis of the play and its rational relation to one's life
  - (D) It depicted an imitation of life that the audience could relate to and derive inspiration from
7. Which of the following statements about the influence of Brecht as a theatre practitioner is most clearly supported by the passage?
  - (A) Brecht's Marxist concern led to his refinement of the epic form of the drama
  - (B) Brecht employed the stage to depict the conflict of social forces as caused by material needs
  - (C) Brecht collaborated with Piscator and Meyerhold to convert the theatre into a political mine
  - (D) Brecht's epic theatre sought to historicize and address social and political issues
8. The author of the passage indicates that all of the following were true of Brecht's approach to art EXCEPT:
  - (A) Art must be true to life
  - (B) Art is no longer concerned with traditional aesthetics
  - (C) Art can express popular culture in modernist forms
  - (D) Art is an end in itself

### PASSAGE – III

France has not proved the most favourable testing-ground for Freud's theories. In 1907 Freud wrote to Jung of the difficulties the psychoanalytic movement was having in making any headway there. He put this down to the national character, observing that it has always been hard to import things into France. The difficulty experienced by psychoanalysis was greatly increased by the fact that it was simultaneously perceived as Teutonic and Jewish, and was thus subject both to anti-German and to anti-semitic prejudice which were strong in French intellectual circles. In September 1923 *La Presse* described psychoanalysis as 'the theory of a Boche scientist'. In 1928 the view of the French Minister for Education was reported in the press: "I am assured that the German youth is being poisoned by Freud. Freudianism is a northern phenomenon. It cannot succeed in France. Beyond the Rhine Freudianism will complete the work of dissolution begun by the war."

It was this atmosphere of cultural chauvinism which first delayed the establishment of a French psychoanalytic movement and subsequently determined the shape which it took. When Freud's French supporters had published a statement of intent in 1925 in the first edition of *Evolution Psychiatrique* they included a declaration that they would seek to explain psychoanalytic theory and technique by 'adapting them as well as possible to the spirit of our race'. In an intellectual culture where the phrase 'nous autres Cartesiens' remained the watchword, this implied an attempt to resist the romanticism which was clearly present in psychoanalysis and to make it both more cerebral and more rigorous. When the Societe Psychanalytique de Paris was eventually founded in 1926, a full fifteen years after the New York Association, its tacit agenda was to bring about complete cultural assimilation. Freud and psychoanalysis were to be remade in the image of French culture and made compatible both with the Cartesian spirit and with 'le genie Latin'.

The strongest representative of French medical chauvinism within the movement was Edouard Pichon, who combined his affiliation to the SPP with membership of the right wing anti-semitic organisation, Action Francaise. Pichon was one of the first psychoanalysts to attempt to relate Freud's theories to an analysis of language. He was also a champion of the distinctively French theoretical flourishes which colleagues such as Rene Laforgue had added to Freud's original ideas. In this respect it is significant that, when, in 1938, Pichon described the edifice built by French analysts, he maintained that it was founded on the concepts of 'scotomisation', 'captativity', 'oblivity', 'schiznoia', and '*la resultante vitale*'. None of these terms belonged to Freud's theoretical vocabulary. They were all invented by French analysts to express theoretical innovations which Freud had either implicitly or explicitly opposed. For Pichon, steeped as he was in cultural anti-semitism, it would seem that a particular merit of these formulations was that they signalled the existence of a version of psychoanalysis which has been effectively purged of its Jewish origins.

It was in this atmosphere that Jacques Lacan developed his own theoretical system. Given the strength of the prevailing cultural chauvinism it is perhaps not surprising that Lacan should have begun by importing into psychoanalysis concepts which had been formulated in a completely different framework and whose originator neither intended nor imagined that they would eventually be married to the theories of Freud.

9. It can be inferred from the passage that the psychoanalytic theorists of the society psychoanalytique de Paris differed from Freud in which of the following respects?
- (A) They adopted a more intellectual and scientific approach to assimilate psychoanalysis into French culture.
  - (B) They clearly preferred a rationalistic approach to psychoanalysis.
  - (C) They founded their own version of psychoanalysis with a distinctly French flavour.
  - (D) They rejected all aspects of psychoanalysis that were not in accordance with the philosophy of Descartes.
10. The author of the passage is primarily concerned with
- (A) discussing the influence that French analysts of psychoanalysis had on Lacan's own theoretical system.
  - (B) discussing the French attempt to formulate a modern and ideologically correct form of psychoanalysis.
  - (C) discussing different theories about psychoanalysis in France.
  - (D) discussing the extent to which Lacan's links with psychoanalysis were elaborated from a mixture of different ideologies that traduced Freud's own ideas.
11. It can be inferred from the passage that France had not been receptive to Freud's theories for which of the following reasons?
- (a) The prejudiced mindset of the French
  - (b) Hostility towards Jews in general
  - (c) Hatred of Germans after World War I
  - (A) Only (a) and (b)
  - (B) Only (b) and (c)
  - (C) Only (a) and (c)
  - (D) (a), (b) and (c)
12. Which of the following statements about Edouard Pichon is supported by the passage?
- (A) He was a psychiatrist lionised by French literary intellectuals.
  - (B) His rise is a shameful indictment of the intellectual standards which prevail in French universities.
  - (C) He defended psychoanalysis while hoping to Frenchify it.
  - (D) He wrote receptively about psychoanalysis but he never became a Freudian and instead developed theories of his own.

#### PASSAGE – IV

**H**istory is a fragment of biology: the life of man is a portion of the vicissitudes of organisms on land and sea. Sometimes, wandering alone in the woods on a summer day, we hear or see the movement of a hundred species of flying, leaping, creeping, crawling, burrowing things. The startled animals scurry away at our coming; the birds scatter; the fish disperse in the brook. Suddenly we perceive to what a perilous minority we belong on this impartial planet, and for a moment we feel, as these varied denizens clearly do, that we are passing interlopers in their natural habitat. Then all the chronicles and achievements of man fall humbly into the history and perspective of polymorphous life; all our economic competition, our strife for mates, our hunger and love and grief and war, are akin to the seeking, mating, striving, and suffering that hide under these fallen trees or leaves, or in the waters, or on the boughs. Therefore the laws of biology are the fundamental lessons of history. We are subject to the processes and trials of evolution, to the struggle for existence and the survival of the fittest. If some of us seem to escape the strife or the trials, it is because our group protects us; but that group itself must meet the tests of survival.

So, the first biological lesson of history is that life is competition. Competition is not only the life of trade, it is the trade of life - peaceful when food abounds, violent when the mouths outrun the food. Animals eat one another without qualm; civilized men consume one another by due process of law. Co-operation is real, and increases with social development, but mostly because it is a tool and form of competition; we co-operate in our group - our family, community, club, church, party, "race," or nation - in order to strengthen our group in its competition with other groups. Competing groups have the qualities of competing individuals: acquisitiveness, pugnacity, partisanship, pride. Our states, being ourselves multiplied, are what we are; they write our natures in bolder type, and do our good and evil on an elephantine scale. We are acquisitive, greedy, and pugnacious because our blood remembers millenniums through which our forebears had to chase and fight and kill in order to survive, and had to eat to their gastric capacity for fear they should not soon capture another feast. War is a nation's way of eating. It promotes co-operation because it is the ultimate form of competition. Until our states become members of a large and effectively protective group they will continue to act like individuals and families in the hunting stage.

The second biological lesson of history is that life is selection. In the competition for food or mates or power, some organisms succeed and some fail. In the struggle for existence, some individuals are better equipped than others to meet the tests of survival. Since Nature (here meaning total reality and its processes) has not read very carefully the American Declaration of Independence or the French Revolutionary Declaration of the Rights of Man; we are all born unfree and unequal: subject to our physical and psychological heredity, and to the customs and traditions of our group; diversely endowed in health and strength, in mental capacity and qualities of character. Nature loves difference as the necessary material of selection and evolution; identical twins differ in a hundred ways, and no two peas are alike.

Inequality is not only natural and inborn, it grows with the complexity of civilization. Hereditary inequalities breed social and artificial inequalities; every invention or discovery is made or seized by the exceptional individual, and makes the strong stronger, the weak relatively weaker than before. Economic development specializes functions, differentiates abilities, and makes men unequally valuable to their group. If we knew our fellow men thoroughly, we could select thirty

per cent of them whose combined ability would equal that of all the rest. Life and history do precisely that, with a sublime injustice reminiscent of Calvin's God. Nature smiles at the union of freedom and equality in our utopias. For freedom and equality are sworn and everlasting enemies, and when one prevails, the other dies. Leave men free, and their natural inequalities will multiply almost geometrically, as in England and America in the nineteenth century under laissez-faire. To check the growth of inequality, liberty must be sacrificed, as in Russia after 1917. Even when repressed, inequality grows; only the man who is below the average in economic ability desires equality; those who are conscious of superior ability desire freedom; and in the end superior ability has its way. Utopias of equality are biologically doomed, and the best that the amiable philosopher can hope for is an approximate equality of legal justice and educational opportunity. A society in which all potential abilities are allowed to develop and function will have a survival advantage in the competition of groups. This competition becomes more severe as the destruction of distance intensifies the confrontation of states.

The third biological lesson of history is that life must breed. Nature has no use for organisms, variations, or groups that cannot reproduce abundantly. She has a passion for quantity as prerequisite to the selection of quality; she likes large litters, and relishes the struggle that picks the surviving few; doubtless she looks on approvingly at the upstream race of a thousand sperms to fertilize one ovum. She is more interested in the species than in the individual, and makes little difference between civilization and barbarism. She does not care that a high birth rate has usually accompanied a culturally low civilisation, and a low birth rate a civilization culturally high; and she (here meaning Nature as the process of birth, variation, competition, selection, and survival) sees to it that a nation with a low birth rate shall be periodically chastened by some more virile and fertile group. Gaul survived against the Germans through the help of Roman legions in Caesar's days, and through the help of British and American legions in our time. When Rome fell, the Franks rushed in from Germany and made Gaul France; if England and America should fall, France, whose population remained almost stationary through the nineteenth century, might again be overrun.

13. The author cites the example of Gauls to show that
  - (a) history gives examples of the triumph of superior civilizations.
  - (b) man, like all the other animals, has to fight for territorial rights.
  - (c) in nature, virility and fertility are more important than culture and civilization.
  - (d) nations with low birth rate cannot survive the struggle for existence.
  - (A) (a) and (b)
  - (B) Only (b)
  - (C) (b) and (c)
  - (D) (c) and (d)
14. The phrase 'competition .... is the trade of life' implies that
  - (A) conflict and rivalry is the essence of life.
  - (B) competition cannot be ruled out in life or trade.
  - (C) we compete when we seek to trade.
  - (D) strife and conflict are the inevitable offshoots of trade.
15. Pick the statement that is NOT true as per the passage.
  - (A) Nations still display the primitive instincts of man.
  - (B) Cooperation is seldom or never motivated by generosity or good will.
  - (C) Man is different from animals because of his moral traits.
  - (D) Our selfish instincts are the remnants of our ancestor's experiences.
16. When the author says Nature has not read the American Declaration of Independence or the French Revolutionary Declaration of the Rights of Man', he is
  - (A) belittling our attempts to achieve equality.
  - (B) pointing to the fact that Nature does not promote equality or freedom.
  - (C) highlighting the contradictory aspects of Nature and Civilization.
  - (D) convincing us that our efforts to bulldoze differences will fail automatically.
17. The word 'that' in 'life and history do precisely that....' stands for
  - (A) promoting inequality.
  - (B) supporting fecundity.
  - (C) knowing our society well.
  - (D) selecting the best in the race of life.

### PASSAGE – V

**W**hereas the Russian formalists drew their inspiration from Saussure, seeing language as a system of signs, Bakhtin took a sociological line similar to that later developed in Austin's speech acts. The spoken word is primary, and words in conversation are orientated towards future words - they stimulate and anticipate replies, structuring themselves to do so. Many genres (e.g. epics, tragedy, lyrics) overlook or even suppress this natural feature of language to present a unified world-view. But the novel accepts, and indeed makes use, of many voices, weaving them into a narrative with direct speech, represented speech, and what Bakhtin called doubly-orientated speech. Four categories make up the latter: stylization (a borrowed style), parody, *skaz* (oral narration) and dialogue (a hidden shaping of the author's voice).

Bakhtin stressed the multi-layered nature of language, which he called heteroglossia. Not only are there social dialects, jargons, turns of phrases characteristic of the various professions, industries, commerce, of passing fashions, etc., but also socio-ideological contradictions carried forward from various periods and levels in the past. Language is not a neutral medium that can be simply appropriated by a speaker, but something that comes to us populated with the intentions of others. Every word tastes of the contexts in which it has lived its socially-charged life.

Bakhtin's concepts go further than Derrida's notion of 'trace', or Foucault's archaeology of political usage. Words are living entities, things that are constantly being employed and partly taken over, carrying opinions, assertions, beliefs,

information, emotions and intentions of others, which we partially accept and modify. All speech is dialogic, has an internal polemic and this is most fully exploited by the novel, particularly the modern novel.

Bakhtin's work anticipated many concerns of Modernist and Postmodernist writing, most notably that of viewpoint. Sociologists recognize communities of discourse - overlapping groupings with common beliefs, interests and styles of expressing themselves. The groups have no sharp boundaries, and indeed individuals may belong to several such groups. A white, middle-aged literary critic may be a member of the local church and produce articles of a New Criticism orientation, differing from a work colleague who espouses a feminist viewpoint and attends political rallies. Their active vocabularies will be slightly different, and many words will evoke different experiences and carry different connotations. Repression for the first will conjure up third-world police brutality, while the second may find repression voiced in speech all around her.

18. Which of the following inferences about Modernist and Post modernist writing is best supported by the passage?  
(A) They subvert the assumptions of the polyphonic style  
(B) They employ fragmented narratives with multiple perspectives  
(C) They de-privilege alternative voices within the literary text  
(D) They are sites of resistance to cultural change
19. According to the passage, all of the following linguistic concepts are true EXCEPT  
(A) Saussure argued that we make meanings through our interpretation of signs  
(B) Austin argued that speech acts are acts of communication  
(C) Bakhtin argued that there is an authoritative voice in language  
(D) Foucault argued that discourses are subservient to power
20. The author of the passage suggests which of the following about the novel?  
(a) It is open to different interpretations and is ambivalent  
(b) It represents the coexistence of, and conflict between different types of speech  
(c) All its characters act consistently to achieve a unified ending  
(A) Only (a) (B) (a) and (c)  
(C) (a) and (b) (D) All the three
21. In the context in which it appears, "connotation (s) most nearly means  
(A) the use of a word in such a way that it is capable of more than one application.  
(B) the signified a word stands as a symbol for.  
(C) to take for granted that a word acts as another one.  
(D) a feeling a word evokes in addition to its literal meaning.

## PASSAGE – VI

**A** part of our persona is the role of male or female we must play. For most people that role is determined by their physical gender. But Jung, like Freud and Adler and others, felt that we are all really bisexual in nature. When we begin our lives as fetuses, we have undifferentiated sex organs that only gradually, under the influence of hormones, become male or female. Likewise, when we begin our social lives as infants, we are neither male nor female in the social sense. Almost immediately, as soon as those pink or blue booties go on - we come under the influence of society, which gradually moulds us into men and women.

In all societies, the expectations placed on men and women differ, usually based on our different roles in reproduction, but often involving many details that are purely traditional. In our society today, we still have many remnants of these traditional expectations. Women are still expected to be more nurturant and less aggressive; men are still expected to be strong and to ignore the emotional side of life. But Jung felt these expectations meant that we had developed only half of our potential.

The **anima** is the female aspect present in the collective unconscious of men, and the **animus** is the male aspect present in the collective unconscious of women. Together, they are referred to as **syzygy**. The anima may be personified as a young girl, very spontaneous and intuitive, or as a witch, or as the earth mother. It is likely to be associated with deep emotionality and the force of life itself. The animus may be personified as a wise old man, a sorcerer, or often a number of males, and tends to be logical, often rationalistic, even argumentative.

The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get in touch with it. It is also the archetype that is responsible for much of our love life. We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that "fills" our anima or animus archetype particularly well!

22. The author of the passage suggests which of the following about "syzygy"?  
(a) The anima is the feminine soul who serves as a man's main medium of communication with the deeper aspects of his unconscious.  
(b) The animus is the masculine part of a woman's personality.  
(c) Syzygy is the conjunction of the opposite sexes within an individual.  
(A) Only (a) and (b) (B) Only (b) and (c)  
(C) Only (a) and (c) (D) (a), (b) and (c)



23. The author refers to Greek mythology primarily in order to  
 (A) argue that one is incomplete without being complemented by a member of the opposite sex.  
 (B) point out that in the recesses of our subconscious we crave for the company of a suitable member of the opposite sex.  
 (C) explain that the union of opposites, male and female, is an important idea in Jung's theory.  
 (D) support the theory that one's unconscious is always striving to unite the male and female in one's self.
24. The author suggests that all of the following are true of our persona EXCEPT:
- (A) Its most important archetype is the ego.  
 (B) It renders us susceptible to gender stereotyping.  
 (C) It is indirectly influenced by the collective unconscious.  
 (D) It represents our public image.
25. The author refers to pink and blue booties  
 (A) to point to the need for differentiation of gender from birth.  
 (B) to imply that social conditioning is a decisive factor in instilling gender roles in us.  
 (C) to show that our role in life is determined by physical gender.  
 (D) to prove that our society still nurtures the remnants of traditional expectations.

### Explanatory Notes for Practice Exercise – 5

- "Fascism" (in the first paragraph) is described as "popular", and subsequently as "forces of industrialized leisure" and "amusements". Naturally, (D) is the only credible option.  
Hence (D) is the answer Choice (D)
- First middle class Americans have been condemned for polluting culture by the Frankfurt school, and not by the author "bourgeois prosperity was creating a cultural wasteland." So (B), (C) and (D) are suspect. We can at best, point out the enhanced socio-economic circumstances of the middle class "real wages have risen" which can be easily verified "a higher state of consciousness" further strengthens (A)'s case. Thus (A) is the answer Choice (A)
- The Frankfurt school "averred" that America has been colonized by technology-driven "movies, radio, TV, and comic books" (para 1) which can compel "the other" (high culture) (para 3) to be polluted by their "sounds, sights, and smells", (para 3) and hence "segregation between the elite and the hoi polloi (common people). (A) is vague, (C) goes against the grain of the Frankfurt school theories, (D) is the main point of Adorno, Horkheimer and Marcuse.  
Thus, (B) is the answer Choice (B)
- The passage clearly states that the Frankfurt school "had the intellectual dexterity to argue past the lack of evidence and insist that the jackboots (cultural Nazism) were coming", so (A) is true  
Thus, (A) is the answer Choice (A)
- The passage describes *Verfremdungseffekt* as stripping an event of its familiar quality to astonish the audience, as expressed in choice (B). Choice (A) is uncertain. Choice (C) describes a technique without explaining its effect on the audience. Choice (D) is unlikely. Thus the correct answer is choice (B).  
Choice (B)
- The passage states that epic theatre should provoke rational self-reflection and a critical view of the play itself, as mentioned in choice (C). Choice (A) is not exactly true, it is life, which, like a play, is a social construct. Choice (B) is not supported by the passage. Choice (D) oversimplifies Brecht's ambitions. Thus the correct answer is choice (C).  
Choice (C)
- The passage clearly states that Brecht explored the theatre as a forum for political ideas and the creation of a critical aesthetics of dialectical materialism, as stated in choice (D). Choice (A) is not accurate; Brecht's Marxist sympathies are not directly connected to epic theatre in the passage. Choice (B) also directly links the stage to dialectic materialism without proper foundation. Choice (C) mentions a collaboration, which is not true. Choice (C) attributes questionable intentions to Brecht without proper reason. Thus the correct answer is choice (D).  
Choice (D)
- The passage states that Brechtian theatre articulated 'popular' themes with 'avant-garde' experimentation to create a modernist 'realism', so choices (A), (B) and (C) are true. Brecht is using art to make the audience aware of social injustice and exploitation, which he hoped would move them to make changes in the world. So, for him, art was not an end in itself. Thus the correct answer is choice (D).  
Choice (D)
- Choice (A) is unlikely, given the hostile atmosphere in France. Choice (B) is supported by the passage - "resisted the romanticism" and '..... make it, both more 'cerebral and more rigorous .....'. Choice (C) is not stated in the passage. Choice (D) is not mentioned in the passage as an action, it is an intent. Thus choice (B) is the correct answer.  
Choice (B)
- Choice (A) is not true, as the passage does not indicate that Lacan was adversely affected in any way. Choice (C) steers clear of the innumerable controversies in the passage, so it is not tenable. Choice (B) is subjective, as it implies that Freud's psychoanalytic theory is dated and politically incorrect. The passage begins by stating that France was not receptive to Freud's theories, and then describes its cultural chauvinism that inevitably affected its scholarships. Finally it mentions that Lacan inherited such overtly anti-Freud theoretical systems. Hence, choice D is most representative of the passage. Thus choice (D) is the correct answer.  
Choice (D)

11. Refer to para 1 – choice (a) can be inferred from Freud's observation on France's national character. Choice (b) can be inferred from the anti-semitism in France. Choice (c) can be inferred from the quotes "Boche scientist" and "dissolution begun by the war". Thus (a), (b), (c) are all true. Choice (D)
12. Choice (A) cannot be explicitly determined from the passage. Nor can choice (B). Choice (C) is true, as the passage states that Pichon was a psychoanalyst who tried to relate Freud's theories to an analysis of language, while at the same time remaking Freud and psychoanalysis in the image of French culture. Choice (D), is hence, not true. Thus, the correct answer is choice (C). Choice (C)
13. Refer to the last para where the author cites the example of Gauls. Lines 5 – 6 which says 'she .... makes little difference between civilization and barbarism' supports choice (c). Line 9 which says 'a nation with a low birth rate shall be periodically chastened by some more virile and fertile group', supports choice (d). (a) and (b) are not stated. Choice (D)
14. Competition implies conflict and rivalry. Trade here implies an occupation or what is done regularly. Hence choice (A) is the meaning implied. Choice (A)
15. Choice (C) is negated by para 1 which shows clearly that man is no different from the animals and are subject to the same law. Choice (C)
16. The words in quote occur in para 3 where the author discusses freedom and equality. Line 5 say 'we are all born unfree and unequal' which leads to choice (B). Choice (B)
17. The words in quote occur in para 4, line 6 and 'that' stands for what is stated in the previous sentence – 'select thirty percent... whose combined ability would equal that of all the rest'. In other words, select the best. Choice (D)
18. Polyphonic means "many voices", which is in line with the genres mentioned. Alternative voices also find a platform in modern novels - "language ..... with the intentions of others". Language is "socially charged", hence it cannot be neutral or resistant to change. Ideology in language is not of importance as long as it is not monolithic. Since the modern novel has multiple voices, and "all speech....has an internal polemic," (post) modernist fiction can have multiple "view point (s)" so choice (B) can be safely inferred. Thus the correct answer is choice (B). Choice (B)
19. Statement A is true - "system of signs", statement B is true - "spoken word is primary," statement D is true - "political usage", but statement C is not true, Bakhtin believed that alternative voices of the characters in the literary text deprivileged the authoritative voice of the author, he believed in "the multi-layered nature of language". Thus the correct answer is choice (C). Choice (C)
20. Choice (a) can be inferred from "doubly oriented speech", choice (b) can be inferred from the characteristics of (and contradictions in) heteroglossia. But choice (c) is not true, for it would imply a single viewpoint in the novel, which would contradict Bakhtin's theory of multiple narrators. Thus the correct answer is choice C. Choice (C)
21. Connotation means according to the passage, the experiences that are evoked in persons, given a word. Hence, a word like "repression" may suggest different conditions to different people, based on their life experiences. Choice (A) is not substantiated. Choice (B) oversimplifies the answer. Choice (C) is not true. Thus the correct answer is choice (D). Choice (D)
22. Choice (a) can be inferred from "the female aspect" in men, while choice (b) is vice versa, and choice (c) unites the gender aspects within us. Thus, choices (a), (b) and (c) are correct. Choice (D)
23. The passage states that "we had developed only half of our potential", when we perform socially assigned roles as man or a woman. This implies that the other half is the (opposite) female or male aspect which is buried in our collective unconscious as an archetype, which would influence our behaviour. Furthermore, the passage states that we seek the lost anima or animus archetype in members of the opposite sex, presumably to realize the self as complete. Choice (D) best restates this point, which is supported by Greek mythology. Choice (A) misses the implications of Jung's theory. So does choice (B). Choice (C), while seemingly true, is not substantiated. Thus the correct answer is choice (D). Choice (D)
24. Choice (A) is not stated in the passage. Choices (D) and (B) can be inferred from the passage "role determined by.....physical gender". Choice (C) can be inferred from the anima/animus archetype through which the persona communicates with the collective unconscious. Thus the correct answer is choice (A). Choice (A)
25. We can infer from para 1 that society plays a major role in instilling gender roles in us. Hence option B is the correct answer. Choice (B)

## PRACTICE EXERCISE – 6

**Directions for questions 1 to 25:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

**E**ven the most amicable of parting ways can sting. When mourning the end of a relationship, be sure to avoid the following "don'ts" of breakup etiquette. Don't pretend you're fine. Let yourself mourn. Cry. Surround yourself with friends who listen. Don't try to be "just friends." Very rarely can a breakup lead to a solid friendship. Don't seek revenge. Don't

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key his car, or destroy his stuff. And never, ever do something that could land you in legal trouble. If you share the lease, deal with it like responsible adults. Don't lock him out. Move on. Carry your head high and spend your energy on people who deserve it. Don't communicate. In any format. You broke up last week, but you still "have thoughts" you want to process with the ex. You pick up your phone. Something makes you laugh on your way to work. Your first instinct? Text your ex about it. Don't. There will be times when it's important to communicate with an ex. Maybe you need to return his things. Maybe you have to deal with a shared lease, or pet custody. Resist the urge, however, to call or text whenever you would have when you were still dating. Give yourself some time to adapt to single life. Don't beg for reconciliation. Maybe you think it ended for the wrong reasons. Maybe you'd just rather be in a bad relationship than be in no relationship at all. Instead of clinging to lost hope, find a wise friend who can help you walk through the reasons why you're having a hard time letting go. Don't beg for him/her to return. Deep down, you know that you don't want to be in a relationship with someone you had to beg to be with you. Don't Facebook-stalk your ex. Social media can be dangerous when dealing with heartache. Give yourself two rules: Don't post anything about the breakup drama online, no matter how vague, and resist the urge to stalk your ex. "Defriending" or at least hiding statuses can help you avoid the constant temptation to check in and see if your ex is living a life more miserable — or worse, more awesome — than yours. Don't get a haircut. Make no drastic changes for a while. It's easy to make rash decisions post-breakups. Wait a few months. Wait until you're emotionally back on your feet. Don't give up. She wasn't the one. He made you feel like nothing. Don't let a breakup destroy hope. Continue taking care of yourself. Take some time to refocus and pursue the things you've always loved to do. Spend time with loved ones. Love isn't a one-shot-only experience. Learn what you can from the relationship that just ended and move forward. Don't give up on meeting your perfect match. Be thankful that the wrong relationship ended to free you up for the right one. I tell my clients to give themselves a good six months or longer before even considering starting a new relationship. The reality: If the last relationship ended in a nasty or messy way, a person needs a year or longer to heal before being able to start a healthy relationship — which means not carrying baggage into the next one.

Ans the ex factor. When you first start dating someone, ask yourself the following questions: Is this person still in contact with his or ex?

Has the person you're dating fully closed the romantic/need-for-attention door with the ex, or has that door been left slightly ajar? Whom you seek out is your choice, but if you breathe even the slightest whiff of unfinished business with your date's ex, you will make your life easier by heading toward the nearest exit sign.

- Which of the following is NOT included in the author's list of the "don'ts" of breakup etiquette?
  - Don't communicate in any way with your ex unless it is to settle formal matters
  - Don't cling to your ex for all you are worth
  - Don't forget to get even to heal your wounds
  - Don't pretend you're unaffected by the breakup
- The author insinuates that which of the following breakup actions would have the direst of consequences?
  - Kicking yourself when you are down by becoming careless about your dressing sense and personal hygiene
  - Doing something dangerous in a fit of anger that can get you on the wrong side of the law
  - Stalking your ex on Facebook to check whether you have damaged her sufficiently or vice versa
  - Giving in if your ex is pushing for friendship
- A person who has just had a messy breakup wishes to catch the next flight to spend a year in Spain. The author would recommend such a person to
  - take a break as one major change in your life can inspire even more change.
  - wait for a few months before acting on it, if at all.
  - cancel the ticket and bravely face the consequences of the breakup.
  - seek solace and sanctuary in some domestic wellness resort instead.
- The author mentions that "Love isn't a one-shot-only experience" in order to suggest that
  - you should not complain a lot and have a pessimistic view of the future after a breakup.
  - true love can blossom again if you take the time and effort to make the right choice.
  - you should not lose interest in activities that used to make us happy.
  - you should not start and then later stop a relationship due to dysfunction stemming from emotional baggage.
- The author counsels that if your new date has left the door slightly ajar with his ex, then you should
  - avoid comparing him in any way to your ex.
  - get together with your own ex for coffee or a meal.
  - run away from him as fast as your legs can carry you.
  - warn him to get rid of pictures and other mementos of his ex.

## PASSAGE – II

The high life has ceased to be a goal for the enterprising and the ambitious. Life is wonderful, but nonetheless a series of trade-offs, especially between business/professional endeavors and family/community. The world over, a growing number of people are joining the happiness bandwagon by giving up their cushy jobs and going for what their hearts desire. After a point, success isn't about promotions or high increments, it is about doing what we want to do. There's an entire generation of youngsters and mid-lifers, who are redefining success as having the power to call it quits and follow their bliss; be flexible and free-spirited. They haven't given up on their ambition, just changed its definition. Success is not about having a fat salary, an exotic villa or luxury car anymore. It's about designing your path through experiences that fulfill you. Many people chase goals for years only to realize in the end that they do not like what they've achieved,

and are not happy. They may even have been chasing goals set by others and lived lives that others wanted them to live. This awareness is the first step towards making a transformational change, one that brings a person passionately alive. People on the quest for more have lost out on purposeful living – being aware of your surroundings, being true to yourself, pursuing a hobby or a passion and being content with what you have. We tend to get bored with our lives soon these days because our lives are not aligned with this purpose anymore. We are too distracted by gadgets, useless tensions and complications. But life remains a wonderful adventure, if it's purposeful. You come to a point when success isn't defined by the hours you put in at work. You want to breathe, live a meaningful life, a life of purpose. And purpose doesn't come with earning fat pay packets. There is a massive urge to spend much more time with one's family and doing creative things with them. You don't have to stay in a job you intensely hate. There's a better opportunity waiting out there, and escaping from cubicle nation is easier than you think. You need to do something that fits your life plan. Many super-successful employees at companies harbor secret dreams of breaking out. People often make career choices based on how much money they envision they can make now or in the future. Surprisingly, little thought goes into how they will be using their time – whether they can control their time, who they will spend their time with, and what activities they will spend their time on. Success is about finding your inner calling. Everyone should ask what success means to them.

6. The passage provides information in support of which of the following assertions?
  - (A) Doing what one is passionate about gives long-lasting happiness
  - (B) Material possession only gives transient happiness
  - (C) The pursuit of happiness is the new success mantra
  - (D) All of the above
7. The author refers to cubicle nation primarily in order to point out that
  - (A) it is impossible for one to bind one's restless soul in a cubicle.
  - (B) to re-align your life, you must re-invent your work and personal space.
  - (C) frustrated employees in corporate jobs must break out and start their own business.
  - (D) we should actually feel purpose, and not just go through the motions at the workplace.
8. The passage implies that though people with money were happy for a while
  - (A) ultimately it was experience that provided happiness in the long run.
  - (B) they have nothing to show for it at the end of the day.
  - (C) work should have a greater significance and purpose than just money.
  - (D) hating your job intensely is not a business plan.
9. Soren has a degree from Oxford University and he worked in the banking sector for a decade but wasn't very happy with his life. The author of the passage is most likely to give Soren which of the following pieces of advice?
  - (A) Stick to his boring job in the bank as it can entitle him to lifelong pension
  - (B) Give up the job and follow his passion of opening a fish and rasgulla eatery in Calcutta
  - (C) Accept the fact that he would have neither time nor energy to enjoy his fat pay packet
  - (D) Not even dream of his pet ambition of opening a fish and rasgulla eatery in Calcutta one day

### PASSAGE – III

**G**ermany's mid-sized manufacturers, collectively known as the Mittelstand, are often praised as a group for providing the backbone of the world's fourth-largest economy. Individually, they are world leaders in hiding their light under a bushel. They tend to be family-owned, tucked away in small towns and familiar only to the businesses that buy their specialized machinery and components. Increasingly, though, Germany's hidden champions are enjoying a measure of international celebrity. Officials and businesspeople from the world over are making pilgrimages to Germany to learn from the Mittelstander. Germany's economic strength in recent years is the most obvious reason why other countries want to emulate it. But the Mittelstand also appears to offer a solution to some of the biggest worries haunting the capitalist system. One is about inclusiveness: some countries worry that too much economic activity is becoming concentrated in a small number of giant companies and in a few megacities. Another is youth employment: millions of young people remain idle while bosses complain of skill shortages. Of the stream of pilgrims who come to study Germany's mid-sized marvels, the most devoted are from South Korea. The country is too dependent on a handful of giant conglomerates, the chaebol, and must focus on improving its small and medium-sized family firms. Before announcing the triumph of the Mittelstand, it is worth bearing two things in mind. The first is that business models can never be transported lock, stock and barrel. The German system depends on delicate relationships between schools and companies, and capital and labor. It is hard to see this being reconstituted in South Korea, with its adversarial industrial relations, or the United States, with its enthusiasm for labor mobility. The second is that the Mittelstand is changing rapidly: just as the world is trying to learn from its companies, they are busy learning from the world. To stay competitive they need to produce their goods globally and service them wherever their customers are – and to help them with this, they are hiring growing number of foreigners. However, this does not mean that the pilgrims are visiting Germany in vain. It is a vivid example of the fact that manufacturers in rich, high-wage countries can prosper from globalisation if they invest in human capital and focus on sophisticated products.

10. It can be inferred from the passage that the pilgrimages to Germany are based on which of the following assumptions?
  - (A) The management science driving the Mittelstand cannot be imported wholesale to a foreign country.
  - (B) Germany should not conceal its ideas and talents and must explain the secrets of the Mittelstand to other countries.
  - (C) A Mittelstand can bring a country to the path of economic glory.
  - (D) Companies do not have to be big to be world-class.

11. The author cites each of the following as possible influences on the success of the Mittelstand EXCEPT
  - (A) Selling shovels to gold-diggers, metaphorically speaking
  - (B) Being masters of a technical trade
  - (C) Deep local roots and family ties
  - (D) Lean manufacturing
12. According to the passage, which of the following could be a limiting factor for South Korea to emulate the Mittelstand with success?
  - (A) Lack of medium-sized companies
  - (B) Shortage of bright youngsters
  - (C) Bitter relations between management and workers
  - (D) Managed capitalism
13. Which of the following statements about the future of Mittelstands is supported by information in the passage?
  - (A) They would learn from innovative companies around the world.
  - (B) They would be global in everything they do.
  - (C) They will remix ideas from all over the world into more productive combinations.
  - (D) They will emerge as the world's leading laboratory on small and medium enterprises.

## PASSAGE – IV

The one sign you fear your manager is that you get nervous and feel sick whenever you need to meet with him. So, what should you do if you ask yourself if you fear your boss and answer, "Yes, I am uncomfortable and afraid." Remember the following: You have value. Your identity is not tied to your job. If you were to leave your role tomorrow, you would still have worth as an individual. That's hard to remember when you're speaking with your nasty boss and trying to keep your bearings. We often fear bad managers because they threaten our livelihoods – our ability to pay rent, buy what we need, and advance our careers. Tell yourself that you did these things before and will again whether or not you ever see your boss again. You deserve to be treated with respect. Throughout your career, you will likely meet office bullies who love to form cliques, mock others, and manipulate good people without helping them succeed. It hurts more when it's your boss. The key is to still behave with dignity. You can't control how other people act -- but you can control your own response. You can calmly explain to any peer or boss that you can handle feedback but expect it to be shared with dignity. Your future is yours. Your boss does not define your self-worth – and he will not be your boss forever. Don't give a bad boss power over you that he doesn't deserve. You have a unique opportunity to learn in the moment. Ask yourself what you dislike about his style and observe patterns of communication. You might be learning what not to do -- but that's okay. Sometimes, poor role models can be better teachers than strong ones. Feeling sick at work is a surefire sign that something is terribly wrong. Every job has stressful moments, but no job is worth sacrificing your long-term health. For thousands of loyal employees, it can feel hopeless to fear the boss. The good news is that fear can be conquered. Even if you can't change your boss, you can still look deeply at the situation to find your way out. Sometimes, after staring fear down, you can change yourself and your boss. And other times you realize that it's best to move on to a better-suited role with a more supportive leader. Tell yourself you're worth it -- and go get what you deserve.

14. The primary purpose of the passage is to
  - (A) warn that fear in the office can be a vicious cycle.
  - (B) suggest what to do when your manager beats your confidence down to the point that you fear them.
  - (C) agree that few things are more demoralizing for someone with drive than a manager who intentionally stifles their potential.
  - (D) give you tips that can lead you forward in your effort to fight back a bullying manager.
15. In the context of the passage, the phrase "That's hard to remember" most closely corresponds to which of the following?
  - (A) Thinking about what makes some managers so rotten
  - (B) To master one's emotions during times of stress
  - (C) Your job is only your role in the organization, not your life description.
  - (D) Thinking that you are lucky to have a job, and not recognizing that it is damaging for a manager to say this to you
16. The central idea of the paragraph "You deserve ... with dignity" is best summarized by which of the following?
17. The passage provides support for all of the following statements EXCEPT:
  - (A) Cooler heads prevail when it comes to dealing with a fearful manager.
  - (B) Even the most well intentioned manager will completely change his behavior in an attempt to terrorize a voiceless subordinate.
  - (C) You should make sure that you are not actually the one handicapped with fright.
  - (D) The signs of office bullying are often subtle, frustrating your attempts to make sense out of a confusing situation.
17. The passage provides support for all of the following statements EXCEPT:
  - (A) Nasty bosses cause a lot of pain to others to hide their own insecurities.
  - (B) You should not hesitate to get away from your boss and go find a healthier, happier place to work if worse comes to worst.
  - (C) When subject to a fearful leader, you must remind yourself that you are in your current role for a reason and think about it deeply and learn from it.
  - (D) When every day at work becomes an abyss of unhappiness, you should consider whether it is worth sacrificing your personal health and psychological well-being for the good of others.

## PASSAGE – V

“Every journalist who is not too stupid or too full of himself to notice what is going on knows that what he does is morally indefensible. He is a kind of confidence man, preying on people’s vanity, ignorance, or loneliness, gaining their trust and betraying them without remorse. Like the credulous widow who wakes up one day to find the charming young man and all her savings gone, so the consenting subject of a piece of nonfiction writing learns – when the article or book appears – his hard lesson. Journalists justify their treachery in various ways according to their temperaments. The more pompous talk about freedom of speech and ‘the public’s right to know’; the least talented talk about Art; the seemliest murmur about earning living.” The catastrophe suffered by the subject is no simple matter of an unflattering likeness or a misrepresentation of his views; what pains him, what rankles and sometimes drives him to extremes of vengefulness, is the deception that has been practised on him. On reading the article or book in question, he has to face the fact that the journalist – who seemed so friendly and sympathetic, so keen to understand him fully, so remarkably attuned to his vision of things – never had the slightest intention of collaborating with him on history but always intended to write a story of his own. The disparity between what seems to be the intention of an interview as it is taking place and what it actually turns out to have been in aid of always comes as a shock to the subject”.

18. In the passage, the author is primarily interested in  
(A) questioning the moral vacuum of journalism.  
(B) examining the professional choices that shape the work of journalism.  
(C) confirming the morality that underpins the journalistic enterprise.  
(D) listing the professional sins of journalism.
19. The author of the passage is most likely to agree with which of the following statements?  
(A) A journalist and his subject clothe their complicated business together in the mantle of friendship.  
(B) Sympathy and tacit assurances mark the approach of a journalist to his subject of attention.  
(C) The dehoaxing of the subject of a journalist takes place in a particularly dramatic and cruel manner.  
(D) All of the above
20. The author’s premise is justified by journalists in all of the following ways EXCEPT  
(A) Source betrayal is the iron law of journalism  
(B) The author’s thesis is a necessary evil  
(C) All other considerations must be subordinated to bringing out the truth  
(D) Malicious betrayal of one’s subject is a journalistic art in itself
21. The author of the passage is most likely to be criticized on which of the following accounts?  
(A) Breaking ranks with the herd of journalists  
(B) Tarring all in the journalistic profession with the same brush  
(C) Treating journalistic subjects in an unsparing way  
(D) Distorting the relationship between journalist and interviewee

## PASSAGE – VI

Western liberal democracy, at its core, is based on the premise that democratic governance requires individuals and groups to compete for political power. The most recognizable form that this takes is the party system. Political competition also occurs without formal political parties in many local elections, and when independent candidates run in provincial (or state) and national elections. In all of these cases, however, the underlying competitive structure is the same, and it is this underlying structure that has become anachronistic, unjust, and unsustainable. The theory and practice of political competition emerged in the earliest days of the West’s industrial revolution, when human populations were still relatively small and isolated. It predates the invention of electricity, the internal combustion engine, air travel, broadcast media, computers, the internet, weapons of mass destruction, appetites of mass consumption, and global free-market capitalism. In the past three centuries, our success as a species has transformed the conditions of our existence in these and many other ways. Competitive democracies, for reasons that will be discussed here, appear to be incapable of dealing with these new realities. Yet Western populations are, by and large, living in a state of denial regarding the anachronistic nature of competitive political systems. When concerns are raised about the condition of these systems they tend to focus on surface expressions rather than underlying structural causes. For instance, in many Western countries it has become commonplace to bemoan the increased negativity of partisan political rhetoric. Political discourse, some commentators suggest, is suffering from a breakdown in civility and a rise of mean-spiritedness. As a result, politicians are mired in a gridlock and cannot address the complex issues that face them. This raises legitimate concerns about the state of partisan discourse, but they obscure the underlying problem of political competition. According to these views, political competition and political parties are the natural, normal, and inevitable way to organize democratic governance; the problem arises only when partisan rhetoric becomes too adversarial or mean-spirited. In fact, this is the reason why some competitive democracies have setup complex systems of checks and balances in an effort to limit the excessive accumulation of power in the hands of any given interest group. It is also why some competitive democracies have tried to cultivate, within their political systems, codes of civility and ethics intended to restrain the basest expressions of political competition by experimenting with term limits, campaign finance reforms, and other stop-gap measures. Yet none of these efforts fundamentally changes the nature or the fruit of the system, because the fruit is inherent in the system’s internal assumptions—its seeds.

22. The “underlying structure” mentioned in the passage is best defined as  
(A) one that engenders free and enlightened societies.  
(B) one that supports a state of increasing global interdependence.  
(C) the selfish social order that underlies political competition.  
(D) the competitive structure on which Western liberal democracy is based.

23. Which of the following accurately summarizes the internal assumptions of the competitive democracy system?
- (a) Human nature is essentially selfish and competitive
  - (b) Different groups of people will naturally develop different interests and these interests will invariably conflict.
  - (c) The fairest way to govern a society is to harness adversarial dynamics through an open process of interest-group competition.
- (A) a and b                      (B) b and c  
(C) a and c                      (D) a, b and c
24. According to the passage, partisan political rhetoric results in
- (a) more conflictual patterns of interaction resulting in gridlock.
  - (b) the spread of corruption.
- (c) the breakdown of unwritten rules of civility, cooperation, and compromise.  
(A) a and b                      (B) b and c  
(C) a and c                      (D) a, b and c
25. According to the passage, competitive democracies have set up checks and balances in order to
- (A) counter the absence of enforcement mechanisms in the global market place.
  - (B) re-civilize the increasingly vicious polarization of the electorate.
  - (C) introduce a preponderance of reasonable discussion in the political process.
  - (D) reign in the worst excesses of political competition.

### Explanatory Notes for Practice Exercise – 6

#### Solutions for questions 1 to 25:

1. (A), (B) and (D) are mentioned as 'Maybe you need to return his things', 'clinging to lost hope', and 'Cry' respectively. But the author says that (C) is not fruitful - "Don't seek revenge". Choice (C)
2. (A), (C) and (D) are definitely undesirable but (B) is very dangerous "never, ever do something that could land you in legal trouble". Choice (B)
3. (A) is too soon. (C) is drastic, the author is not so severe. (D) is not mentioned in the passage. (B) is recommended in "Wait until you're emotionally back on your feet". Choice (B)
4. (A), (D) and (C) are variously relevant but (B) is supported by "Don't give up on meeting your perfect match". Choice (B)
5. (B) is definitely not implied in the passage. (A) and (D) are beside the point when (C) is supported by "if you breathe even the slightest whiff of unfinished business with your date's ex, you will make your life easier by heading toward the nearest exit sign". Choice (C)
6. (A) is supported by "follow their bliss". (B) is supported by "After a point, success isn't about promotions or high increments". (C) is supported by "joining the happiness bandwagon by giving up their cushy jobs". Choice (D)
7. (B) is supported by "escaping from cubicle nation is easier than you think. You need to do something that fits your life plan". (A) does not come to the point. (C) is rather far – fetched. (D) is unrelated to the argument. Choice (B)
8. (A) is broadly supported by "You want to breathe, live a meaningful life, a life of purpose. And purpose doesn't come with earning fat pay packets". (B) does not come to the point. (C) is misleading – 'work' as such is not defined – is it soulless corporate work or the work one loves to do? (D) is out of context Choice (A)
9. The author would agree that Soren should give up his cushy job and go for what his heart desires. (A) and (D) go against the grain of the passage. (C) is beside the point. Choice (B)
10. (A) would defeat the purpose of the pilgrimage. (B) is a matter of opinion. (D) is a learning from the pilgrimage. (C) is supported by "Germany's economic strength in recent years is the most obvious reason why other countries want to emulate it". Choice (C)
11. (A), (B) and (C) are variously supported by "family-owned, tucked away in small towns and familiar only to the businesses that buy their specialized machinery and components". But (D) is not stated in the passage. Choice (D)
12. Adversarial industrial relations appears to be an impediment in the case of South Korea. (A) is a matter of fact. (B) and (D) are not mentioned in the passage. Choice (C)
13. While all choices are desirable, (B) gets emphasis in the last paragraph of the passage. Choice (B)
14. (A) is too theoretical. (C) does not suggest solutions. (D) is not hinted at in the passage. (B) forms the crux of the passage - "what should you do if you ask yourself if you fear your boss and answer, "Yes". Choice (B)
15. The phrase in question refers to "Your identity is not tied to your job. If you were to leave your role tomorrow, you would still have worth as an individual" and this is maintained by (C). (A) does not address the immediate needs of the question. (B) is desirable but not precise in the given content. (D) is unfortunate, but not mentioned in the passage. Choice (C)
16. (A) is supported by "You can't control how other people act -- but you can control your own response". (B) is true, but out of scope. (C) is a hint. (D) focuses on a minor point. Choice (A)

17. The reasons thereof for nasty bosses are not discussed in the passage as such, so (A) is the answer. (B) is mentioned in the last part of the paragraph. (C) is also mentioned in the context of poor role models. D is mentioned in the passage as "Every job has stressful moments, but no job is worth sacrificing your long-term health."  
Choice (A)
18. (B) is a minor point in the passage. (D) makes the passage technical. (C) completely contrasts the views of the author. (A) is the essence of the passage – that the journalist is morally indefensible. The passage substantiates this point. Choice (A)
19. (A) is supported by "a kind of confidence man" and "who seemed so friendly". (B) is supported by "sympathetic, so keen to understand him fully". (C) is supported by "The catastrophe suffered by the subject "and "comes as a shock to the subject".  
Choice (D)
20. (B) could be the justification of the "seemliest"; (C) could be the justification of the "more pompous"; (D) could be the justification of the "least talented". But (A) is not mentioned in the passage. Choice (A)
21. This is an application question. (A) depends on the assumption that the author is a journalist herself. (C) depends on credible testimony from all subjects in question. (D) is subject to various interpretations. But (B) is plausible; the author has taken issue with the work ethics of all journalists. Choice (B)
22. The passage mentions the underlying competitive structure for political power, with Western liberal democracy being the context, so (D) is correct. (A) is supposed to be the outcome of Western liberal democracies. (B) seems to be a corollary to Western liberal democracy. (C) extrapolates beyond the scope of the question Choice (D)
23. (a) is implied in "rise of mean-spiritedness". (b) is implied in "democratic governance requires individuals and groups to compete for political power". (c) is implied in "political competition and political parties are the natural, normal, and inevitable way to organize democratic governance".  
Choice (D)
24. (a) and (c) are implied in "partisan rhetoric becomes too adversarial... a breakdown in civility ... are mired in a gridlock". But (b) is not mentioned in the passage. Choice (C)
25. (A) is out of context. (D) is relevant to cultivate "codes of civility and ethics intended to restrain the basest expressions of political competition", but (B) is more precise. (C) is mild in the given volatile context. Choice (B)

## PRACTICE EXERCISE – 7

**Directions for questions 1 to 24:** Read the following passages and answer the questions that follow them.

### PASSAGE – I

America is a model of flexibility as millions of workers quit, or are sacked, each month and millions more are hired in a continuous process of job creation and destruction. But the picture may be incomplete. Recent research revealed that American job markets have become less dynamic. The paper refers to workers' movement in and out of jobs as fluidity. It has two sources. One is job reallocation which occurs when a shrinking or bankrupt firm sheds workers, or a new or expanding firm hires them. Job reallocation has steadily shrunk since the early 1980s. The other is churn, the normal business of hiring, quitting, retiring and firing, unrelated to whether a firm is growing or shrinking. Churn is much more cyclical: it fell sharply during the recession, and has barely recovered. The overall turnover of workers declined from 33.5% of the workforce each quarter in 1999 to 24.1% in 2010, and has recovered only slightly. Some of this may be down to structural changes in the economy. Fewer new businesses, a big source of newly created jobs, are being born. In some industries, big companies such as Walmart, where people tend to work longer, are taking market share from mom-and-pop operations. On-the-job training has also expanded, which requires a more lasting commitment between employee and employer. But less benign forces are also at work. The spread of occupational licensing, for everything from horse massage to hair braiding, has raised barriers to entry for occupations that once required little or no training. American employers used to be free to sack workers more or less as they pleased, but that "employment at will" doctrine has been eroded somewhat by court decisions that have established an implicit contract between employee and employer. That makes firms less likely to fire people, and therefore to hire them. The authors also finger the information revolution: a job applicant these days could be undone by a criminal record, a poor credit history or even an impolitic Facebook posting, all of which are easy to find online. This, they speculate, has led to more exacting hiring and less use of trial employment arrangements. Fluidity has fallen most for the young and least educated. This makes it harder for them to move to better jobs, change careers or win pay rises. For the unemployed, job opportunities come along less often, so jobless spells lengthen and human capital depreciates. All this could explain why the employment rate (the share of the population with jobs) has fallen so much for the less educated men in recent decades.

1. Which of the following best defines turnover as mentioned in the context of the passage?
- A steady fall in unemployment
  - A temporary or permanent discharge of a worker or workers which are not caused by any fault of the employees
  - Employees staying for only a short time and then leaving and having to be replaced
  - The rate at which employees leave a workforce and are replaced



2. The author of the passage mentions all of the following as structural changes in the economy that depresses turnover EXCEPT
  - (A) part-time workers with few protections.
  - (B) fewer new firms being established.
  - (C) employees unlikely to change jobs in big companies.
  - (D) the commitment of groomed employees towards the organization.
3. The author of the passage mentions 'exacting' to imply that
  - (A) the morally compromised suffer more from inflexible labor markets.
  - (B) more measures to stimulate the American economy should be in the offing.
  - (C) one can never be too careful while posting messages on Facebook.
  - (D) firms should be a little less harsh in their assessment of job applicants whose cases are damaged by inculcating online information.
4. The author of the passage is most likely to agree with all of the following statements EXCEPT
  - (A) inflexible labor markets are making it harder for the less educated young to climb up the job ladder.
  - (B) protections for workers which make it difficult for employers to sack permanent employees should be eased
  - (C) higher turnover leads to increased productivity as workers find better matches.
  - (D) policymakers should remove artificial barriers that keep workers out of relatively unskilled but better-paid occupations.

## PASSAGE – II

America's states and cities have traditionally tried to attract businesses by offering them tax breaks and other cash incentives. Yet there may be a more effective way, and one which puts no strain on stretched budgets: make life simpler. Thumbtack, a website that matches customers to businesses asks thousands of small businesses annually about local requirements for hiring, regulations, zoning, licenses, health insurance and training. They have enough data to compile "business climate" grades for 38 states and 82 cities. One surprising finding is how little local tax rates matter. Nearly two-thirds of respondents say they pay their "fair share" of taxes, which the survey-takers reckon, which means they don't feel over- or undertaxed. But many complain about the difficulty of complying with complex regulations: this was a strong predictor of how small businesses rank their states. To be sure, low-tax states such as Texas generally score well, while high-tax states such as California and Illinois flunk their tests. This may be because the kind of politicians who like high taxes also like bossing people around. But not always. Minnesota, a high-tax state, earns a respectable "B" for business climate, partly because it is easy to start a business there. Washington and Florida, both low-tax states, earn a "C" and a "C+". Entrepreneurs fault Washington's harsh zoning laws and gripe that in Florida new firms must jump through hoops like dolphins at SeaWorld. The lesson for politicians is: "no matter what else you do, make things easy," says Jon Lieber of Thumbtack. "This may seem obvious but a lot of governments don't do it right. Don't require a plumber to spend two days at city hall pulling permits when he could be doing jobs." Too often, state websites are confusing and bureaucrats unhelpful. Dennis Kessler, an accountant in New Jersey, says he usually can't get through on the telephone to the relevant department. When he does, the information is often misleading or incomplete. He recently spent 30 hours trying to help a client change its corporate status without getting a different federal tax-identification number—only to discover that this is impossible. Lowering barriers to entry for new businesses gives consumers more choice and cheaper prices. A gourmet-food-truck fad began in Los Angeles with \$2 Korean tacos in 2008, and has thrived because the city is flexible about where such trucks can park. By contrast, Chicago forbids food trucks from operating within 200 feet of a bricks-and-mortar restaurant, and requires them to have a GPS to ensure compliance, which makes life very hard for them in the downtown business district. Businesses lobby for lots of things they should not have: handouts from the taxpayer, handicaps imposed on their rivals. But it is hard to find fault in their plea for simpler rules, swifter bureaucratic decisions, government websites that a normal person can navigate and officials who actually answer the phone.

5. According to the passage, which of the following factors matters most for small businesses who wish to set up shop in America?
  - (A) Taxes
  - (B) Incentives
  - (C) Licenses
  - (D) Red tape
6. Which of the following choices that place states in an ascending order of business-friendliness is correct?
  - (A) Minnesota - Texas - Florida - Washington - Illinois - California
  - (B) Texas - Minnesota - Florida - Washington - Illinois - California
  - (C) California - Illinois - Washington - Florida - Minnesota - Texas
  - (D) California - Illinois - Florida - Washington - Minnesota - Texas
7. The author cites Kessler's case to argue that
  - (A) a federal tax identification number is used to identify a business entity.
  - (B) an employer which has income that is required to be reported cannot change its employer identification number.
  - (C) government rules are a headache.
  - (D) too much time and hassle is involved in complying with myriad rules.
8. One can infer from the last paragraph that Chicago's barriers to entry are meant to
  - (A) protect the public from incompetence.
  - (B) keep shoddy products and services at bay.
  - (C) protect incumbents from competition.
  - (D) fine and charge disobedient food trucks with crime.

### PASSAGE – III

Something as ethereal as brands are the most valuable thing that companies as diverse as Apple and McDonald's own, often worth much more than property and machinery. Brands account for more than 30% of the stockmarket value of companies in the S&P 500 index, reckons Millward Brown, a market-research company. Everyone knows that a Ralph Lauren Polo shirt costs more than a polo shirt; Coke without the logo is just cola. Yet arguments rage about how much brands are worth and why. Firms that value them come to starkly different conclusions. Most of the time they do not appear as assets on companies' balance-sheets. One school of thought says brands succeed mainly by inspiring loyalty. "Consumers would die for Apple," believes Nick Cooper of Millward Brown. Others take a cooler view. Bruce McColl, who as the chief marketer of Mars oversees Snickers chocolate bars and other brands, is on record as saying that "consumers aren't out there thinking about our brands." And however much brands may have been worth in the past, their importance may be fading. Brands, of course, vary. Some identify products that are distinctive, like Harvard Business Review. Others confer distinction on products that are otherwise hard to tell apart, such as cola. The brands of banks and insurers are shaped less by advertising and marketing (the usual ways of building a brand) than by customers' experiences, points out Simon Glynn of Lippincott, a consulting firm. In such cases, consumers get the message only if employees do. The idea of brand equity arose in America in the 1980s after a bout of cut-throat discounting by consumer-goods companies, which prompted them to look for less-savage and more enduring ways to boost sales. Patiently building brands became the preferred alternative. They would allow companies to hold on to customers, win new ones and provide launching pads for new products. David Aaker, a business-school professor who helped spread the idea, identified three main components of brand equity: consumers' awareness of a brand, the qualities they associate with it (BMW summons up German engineering, Ryanair says "cheap") and loyalty.

9. Which of the following factors mentioned in the passage MOST waters down Brown's argument regarding brand value?  
(A) If a brand value is intangible, accountants won't touch it.  
(B) No one agrees on how much brands are worth or why.  
(C) Neither the brand values nor anything close to them appears on the balance-sheets of the companies in question.  
(D) Companies spend billions on brand campaigns and try to indelibly mark everything in sight.
10. Which of the following is NOT mentioned in the passage as a brand characteristic?  
(A) Being in a class of its own  
(B) Having its own identity among competitors  
(C) Having potential for emotional investment  
(D) Having service-orientedness as a platform
11. Which of the following is NOT identified by Aaker as a key component of brand equity?  
(A) Brand recall (B) Brand differentiation  
(C) Brand equity (D) Brand fidelity
12. Which of the following refers to the "cooler view" mentioned in the passage?  
(A) Brands are the most valuable assets many companies possess.  
(B) The value of a brand is revealed when another company buys it.  
(C) The future of a firm depends on its brand value.  
(D) It is unreasonable of brands to demand exclusive, long-term relationships.

### PASSAGE – IV

There's something strange going on in branding land. Even as companies have spent enormous amounts of time and energy introducing new brands and defending established ones, Americans have become less loyal. Consumer-goods markets used to be very stable. If you had a set of customers today, you could be pretty sure most of them would still be around two years, five years, ten years from now. That's no longer true. A study by retail-industry tracking firm NPD Group found that nearly half of those who described themselves as highly loyal to a brand were no longer loyal a year later. Even seemingly strong names rarely translate into much power at the cash register. Another remarkable study found that just 4 percent of consumers would be willing to stick with a brand if its competitors offered better value for the same price. Consumers are continually looking for a better deal, opening the door for companies to introduce a raft of new products. Marketers may consider the explosion of new brands to be evidence of branding's importance, but in fact the opposite is true. It would be a waste of money to launch a clever logo into a world of durable brands and loyal customers. But because consumers are more promiscuous and fickle than ever, established brands are vulnerable, and new ones have a real chance of succeeding - for at least a little while. The obsession with brands, paradoxically, demonstrates their weakness.

The single biggest explanation for fragile brands is the swelling strength of the consumer. We've seen a pronounced jump in the amount of information available about goods and services. It's not just bellwethers like Consumers Union and J.D Power, established authorities that unquestionably shape people's buying decisions, but also the crush of magazines, web sites, and message boards scrutinizing products. Consumers have also become more demanding: Even as the quality and reliability of products have generally risen, satisfaction ratings have not budged, and in some cases they've actually fallen. Businesses are now dealing with buyers who are armed with both information and harsh expectations. In this environment, companies that slip up - even if it's simply failing to match customer tastes - can no longer count on their good names to carry them through. And consumers have become far more willing to experiment with products, because the amount of information out there makes taking a chance far less risky. By the time you think

about buying that digital altimeter barometer, chances are the bleeding edge has already weighed in at Epinions. This gives nascent brands an opportunity to succeed, but it also makes staying power a lot harder to come by. Welcome to the What Have You Done for Me Lately? economy.

Some industries are suffering more than others. In consumer electronics, quality has risen across the board, making product differences harder to discern. Manufacturing has commodified: Most of today's computer equipment, television screens, and stereos are made by a small handful of contract manufacturers and then slapped with a logo before hitting store shelves. That doesn't mean that making a better gizmo no longer matters - offering genuinely innovative products is, more than ever, the best way to capture market share. But savvy consumers are no longer willing to pay a high premium for an otherwise identical product just because it has a fancy nameplate.

13. "It would be a waste of money to launch a clever logo into a world of durable brands and loyal customers" - Which of the following best describes the author's attitude towards the said statement?  
(A) Completely agree (B) Somewhat agree  
(C) Completely disagree (D) Somewhat disagree
14. Which of the following best exemplifies the paradox of branding as it is presented in the passage?  
(A) Kellogg's tried-and-tested imagery has proved its worth by planting brands in consumers' minds.  
(B) Retailers like Zara and H&M make their own cheap but nice designer knockoffs.  
(C) CyberHome, maker of absurdly cheap DVD players, has knocked off Sony to become the biggest DVD-machine seller in America  
(D) Apple's computers command only a little more loyalty from buyers than do customers of less-ballyhoed makes of computers.
15. Which of the following, if true, most seriously weakens the argument that consumers are armed with information?  
(A) Current mantras about branding and loyalty lose their relevance when consumers base their decisions on reviews from other users.  
(B) Consumers have come to expect decent products at good prices.  
(C) Websites make it easier for consumers to find the sort of product they like and filter out the sort they don't.  
(D) Customers are lazier, and reviews less useful, than the seers assume.
16. Which of the following can be inferred from the last paragraph of the passage "Some industries ... fancy nameplate"?  
(A) Brands have a reduced role as a quality signal.  
(B) The job of brands is to assure customers about the quality of a product or service.  
(C) Consumers are becoming more rational and need brands less.  
(D) Brands are less needed as a mental shortcut.

## PASSAGE – V

The Italian theorist Antonio Gramsci's concept of hegemony has entered the lexicon of cultural theorists around the world. Gramsci borrowed the term hegemony, which traditionally referred to the geo-political dominance of some states over others, and he reworked it to refer to the cultural dominance of some social classes over others. Gramsci pointed out that geo-political hegemony, which is achieved and maintained largely by force, is an obvious focus of resistance by oppressed populations and is therefore relatively difficult to maintain over time. Cultural hegemony, on the other hand, is achieved and maintained through the cultivation of "common sense" belief systems which are less visible and which therefore generate less resistance. In other words, if privileged social groups can naturalize the existing social order in the minds of subordinate groups, the latter will unconsciously consent to their own subordination.

An example of this can be seen in the traditional exclusion of women from many arenas of public life. This exclusion was reinforced by the cultivation of "common sense" notions regarding the "appropriate" role of women in society. Of course, not all women accepted these notions and many struggled against them. Yet, remarkably, many women did accept these notions, as demonstrated by women who organized in opposition to women's suffrage movements on the "common sense" conviction (among others) that the moral purity of women would be compromised by their entrance into public life and that the entire social fabric would thereby be weakened.

17. The second paragraph (An example ... be weakened) is primarily concerned with which of the following theories?  
(A) Cultural hegemony  
(B) Geo-political hegemony  
(C) Hegemonic masculinity  
(D) The role of women in society
18. The passage implies that cultural hegemony ultimately relies on which of the following?  
(A) Repressive dominance  
(B) Consented coercion  
(C) The fist of force  
(D) Traditional exclusion
19. In the context of the passage, the passage implies that what is "common sense" is  
(A) an artificial construct.  
(B) perpetuated by the socially privileged.  
(C) imposed as the cultural norm.  
(D) all of the above
20. It can be inferred from the passage that the "women who organized in opposition to women's suffrage movements" subscribed to which of the following schools of thought?  
(A) Women exist as potential sexual objects for men.  
(B) A woman's role is confined to contributing to the family household.  
(C) No feminist worth her salt would be seen dead in the kitchen.  
(D) Women who venture into politics would be an affront to social dignity.

## PASSAGE – VI

**A** new report authored by Lord Nicholas Stern sounds as optimistic as his landmark 2006 study. It is possible to simultaneously prevent climate change and to augment economic growth, claims *Better Growth, Better Climate. The New Climate Economic Report*, of the Global Commission on the Economy and Climate. Allowing fewer emissions would fuel growth better than the current high - carbon model. For that to happen, governments would have to redeploy the \$90trillion they are estimated to spend on infrastructure over the next 15 years, towards low -carbon technologies. One of them is mass public transport networks that will connect compactly built cities, saving \$3trillion in investment cost by 2030, the report points out. Restoring 12 percent of degraded lands can feed another 200 million people, raise farmer's income by \$40billion annually and cut emissions from deforestation. Evidence is mounting that coal is the biggest killer fuel. The World Health Organization's finding earlier this year is the latest. The seven million premature deaths that occur annually, it says, are directly linked to exposure to outdoor and indoor air pollution, besides links between air pollution and cardiovascular diseases and cancer. The case for urgent change could not be more clinching. The climate report proposes phasing out the \$600billion current subsidy to renewable. The result would be energy efficiency and poverty reduction.

The Commission's ambitious action plan calls upon governments, business, financial institutions and cities to weigh the environmental risks and opportunities of their operations. The financial and non - financial performance of businesses should include an assessment of climate risk and resilience with disclosure to investors and stock exchanges. National governments should set a 2025 target on greenhouse gas emissions and a global annual target of zero or less by the latter half of the century. If implemented, says the report the action plan would achieve 90percent reduction in emissions by 2030, enough to prevent catastrophic climate change. As shown by several studies, no region is perhaps more vulnerable to its impact as the countries of South Asia, vulnerable to its impact as the countries of South Asia, home to nearly a quarter of the world's population. A recent Asian Development Bank study warns that many nations in the region would on average lose 1.8percent of their gross domestic product by 2050 in a business as usual scenario. The damage would be greater when the impact from extreme weather events is also calculated. As current targets to cut emissions expire in 2020, the UN summit being held today is critical to building momentum for a new climate deal in Paris in 2015.

21. The author says "The case for urgent change could not be more clinching" this refers to  
(A) savings 3 trillion in investment by 2030.  
(B) restoring 12% of degraded loans.  
(C) raising former's income by \$40million annually.  
(D) millions of deaths occurring due air pollution.
22. The new report of the Global commission says  
(A) better growth possible with current high - carbon emission.  
(B) better economy impossible with the present carbon model.  
(C) better growth possible with low carbon technologies.  
(D) better economy possible with subsidy cut on fossil fuels.
23. The New Climate Economy Report will be welcome to  
(A) climate experts.  
(B) climate alarmists.  
(C) climate optimists.  
(D) climate pessimists.
24. The goals set to reduce emission will be applicable  
(A) till the end of this decade.  
(B) till the end of 2050.  
(C) till the end of 2025.  
(D) till the end of 2030.

## Explanatory Notes for Practice Exercise – 7

### Explanatory notes for questions 1 to 24:

1. Turnover is defined as workers' movement in and out of jobs, so (D) is most appropriate. (A) is out of context. (B) and (C) get into needless specifics.  
Choice (D)
2. (A) is not mentioned, but the other choices are covered in the paragraph 'Fewer new ... and employer'.  
Choice (A)
3. The author regrets that candidates undone by the internet do not even get a fair chance to prove their integrity, so (D) is implied. (A) is judgmental. (B) is out of context. (C) is beside the point.  
Choice (D)
4. The optimism in (C) is not reflected in the passage as such. (A) is mentioned as 'Fluidity has fallen most for the young and least educated'. (B) is implied in "employment at will" doctrine has been eroded somewhat by court decisions that have established an implicit contract between employee and employee'. (D) is implied in 'barriers to entry for occupations that once required little or no training'.  
Choice (C)
5. The passage laments that many businesses complain about the difficulty of complying with complex regulations, so (D) is correct. (A) and (B) are brushed aside in the first part of the paragraph. (C) is not discussed at length in the passage.  
Choice (D)

6. The author emphasizes that low-tax states such as Texas generally score well, so Texas ranks highest in the group. Minnesota, a high-tax state, earns a respectable "B" for business climate, partly because it is easy to start a business there, so Minnesota settles for silver. We have to remember that Minnesota is a high-tax state, so it cannot possibly compete with low-tax Texas. Washington and Florida, both low-tax states, earn a "C" and a "C+", because regulations are very harsh here, despite the low-tax incentive, so these states have to file behind Minnesota. California and Illinois are too far behind to be ranked, so they occupy the last positions. Choice (C)
7. The author argues that confusing websites and inaccessible officials make life difficult for businesses, so (D) is appropriate. (C) is subjective. (A) and (B) are matters of fact. Choice (D)
8. Given that food trucks which offer gourmet dishes at cheaper rates thrive in LA, one can reasonably infer that the political arm of Chicago's restaurants have crafted legislation to be self-protective, as suggested in (C). (D) deals with legal aspects. (A) and (B) are not substantiated with evidence or testimony. Choice (C)
9. (A) is not mentioned directly in the passage. (B) by and large captures the picture. (C) gets into unnecessary details. (D) does not address the question. Choice (B)
10. (A) is supported by "Some identify products that are distinctive". (B) is supported by "Others confer distinction on products that are otherwise hard to tell apart". (D) is supported by "customers' experiences". Choice (C)
11. (A) is supported by "consumers' awareness of a brand". (B) is supported by "the qualities they associate with it". (D) is supported by "loyalty". Choice (C)
12. The cooler view should essentially proclaim that consumers won't die for Apple. Only (D) supports this view. Choice (D)
13. The marketers argue that the explosion of new brands demonstrate the importance of branding, and the author asserts that "in fact the opposite is true", so (A) is the answer, though the author proceeds to negate this argument in the subsequent analysis. Choice (A)
14. Only (C) supports the paradoxical view on branding that "established brands are vulnerable, and new ones have a real chance of succeeding". (A) refers to durable brands. (B) does not mention the success, at least in the short term, of the said brands. (D) is neither here nor there as far as the question is concerned. Choice (C)
15. (A) and (C) reinforce the argument in question. (B) does not address the issue in question, but makes a general statement. (D) argues that even in the age of perfect information, people prefer to let brands guide their buying decisions. Choice (D)
16. (B) contrasts the essence of the said paragraph, which hints that brands no longer signify a shortcut to quality, as (A) suggests. (C) is not linked to the quality angle and (D) is too short. Choice (A)
17. The second paragraph is exclusively concerned with the role of cultural hegemony in keeping women out of public life. This, of course, promoted the dominant social position of men. Hence, (C) is the answer. (A) and (B) are discussed in the first paragraph. (D) makes a general observation. Choice (C)
18. (A) falls within the purview of geo-political hegemony, so does (C). (D) is out of context. (B) is mentioned as "the latter will unconsciously consent to their own subordination". Choice (B)
19. (A) is supported by "cultivation". (B) is supported by "privileged social groups can naturalize". (C) is supported by "are less visible and which generate less resistance". Choice (D)
20. (A) is not mentioned in the passage. (C) is radical. The argument in (B) should be extended to (D) to get the appropriate answer to this question. Choice (D)
21. At the end of the first para the author says the case is urgent as the WHO findings report seven million premature death due to pollution and diseases caused by pollution. Hence option (D) is correct. Choice (D)
22. The fourth sentence of para 1 says, "Allowing fewer emissions would fuel growth'.....model' this renders option (C) to be correct. Choice (C)
23. The opening sentence says that the new report is as optimistic as the 2006 landmark study by Lord Nicholas Stern. Hence it will be welcomed by climate optimists. Hence option (C) is apt. Choice (C)
24. The penultimate sentence says, "As current targets to cut emissions expire in 2020.....this means that it is by the end of this decade (2010-2020). Choice (A)

## PRACTICE EXERCISE – 8

### Exercise – I

Identify, from the following, the tones that are Positive, Negative or Neutral. Label them as P for Positive, Ng for Negative and Nt for Neutral tones.

TONES	TYPE	TONES	TYPE	TONES	TYPE	TONES	TYPE
1. Unbiased		14. Scepticism		27. Mocking		40. Interested	
2. Didactic		15. Ambivalence		28. Acerbic		41. Paradoxical	
3. Prosaic		16. Witty		29. Scathing		42. Condescending	
4. Critical		17. Dispassionate		30. Agonising		43. Superficial	
5. Appreciation		18. Acidic		31. Facetious		44. Acrimonious	
6. Objective		19. Disparaging		32. Euphemistic		45. Indignant	
7. Moralistic		20. Morose		33. Motivational		46. Ironical	
8. Assertive		21. Optimistic		34. Sophistry		47. Exaggeration	
9. Flippant		22. Tongue-in-cheek		35. Artificial		48. Cynical	
10. Disinterested		23. Pungent		36. Spoof		49. Sardonic	
11. Caustic		24. Banter		37. Sarcastic		50. Spiteful	
12. Demeaning		25. Pessimism		38. Pedagogic			
13. Uninterested		26. Advisory		39. Passionate			

### Exercise – II

In the left column are given tones and in the right one are their meanings although not in the same order. Match the tones with their correct meanings.

TONES		MEANINGS	TONES		MEANINGS
1. Apathetic	A	Having the nature of vice; evil, immoral, or depraved.	14. Condescending	N	Characterized by or resulting from despair; hopeless.
2. Indignant	B	Believing or showing the belief that people are motivated chiefly by base or selfish concerns; skeptical of the motives of others.	15. Opinionated	O	Full of or exhibiting servile compliance; fawning.
3. Vicious	C	Feeling or showing enmity or ill will; antagonistic.	16. Obsequious	P	Marked by an absence of emotional involvement and an aloof, impersonal objectivity.
4. Cynical	D	Tending to incite to anger or resentment.	17. Hypocritical	Q	Displaying a patronizingly superior attitude.
5. Hostile	E	Having lost all hope; despairing.	18. Passionate	R	Using or containing insulting or coarse language.
6. Desperate	F	Capable of or showing appreciation.	19. Rhetorical	S	Having or displaying a sense of overbearing self-worth or self-importance.
7. Provocative	G	Feeling or showing a lack of interest or concern; indifferent	20. Disdainful	T	Characterized by the practice of professing beliefs, feelings, or virtues that one does not hold or possess; falseness.
8. Appreciative	H	A bittersweet longing for things, persons, or situations of the past.	21. Paradoxical	U	Of or relating to using language effectively and persuasively
9. Nostalgic	I	Feeling or expressing depression of spirits from loss of hope, confidence, or courage; dejection.	22. Abusive	V	Expressive of haughty contempt; scornful and contemptuous.
10. Judgemental	J	Characterized by or filled with anger aroused by something unjust, mean, or unworthy	23. Arrogant	W	Holding stubbornly and often unreasonably to one's own opinions.
11. Poignant	K	Inclined to make quick judgments, especially moral or personal ones	24. Despairing	X	Something which is seemingly contradictory that may nonetheless be true OR an assertion that is essentially self-contradictory, though based on a valid deduction from acceptable premises.
12. Despondent	L	Profoundly moving; touching; Keenly distressing to the mind or feelings.	25. Detached	Y	Capable of, having, or dominated by powerful emotions.
13. Self-righteous	M	Piously sure of one's own righteousness; moralistic.	26. Dejected	Z	Unhappy and disappointed

### Exercise – III

**Directions for questions 1 to 22:** Read the following passages carefully and choose the best answer for each of the questions that follow them.

#### PASSAGE – I

Coffee is not just about coffee, it's about camaraderie. And if the snazzy coffee joints sprouting all over our metros wants to stop being hangouts for snooty kids with too much pocket money and start making real money, they'd be well advised to take a leaf out of the humbler, but smarter 'darshinis' in Bangalore. These stand-up, eat-and-scoot joints are essentially a variant of the American fast-food joint, but in spirit, they are as Indian as the Tricolour. And the coffee they dish out is piping hot, frothy and bubbly and with just the right amount of caffeine to give a mild upper but not knock you

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out. And, of course, you can go with friends and share a cup in fractions ranging from the simple 'by2' to the '2by3' to the mind boggling '6by7', the last being a favourite of morning walkers coping with diabetes but unable to resist the cuppa. The human coffee dispensers in these darshinis have fine-tuned the act of apportioning coffee into an art and ensure that everyone gets their rightful share.

By its very nature, cappuccino is a selfish person's beverage. It sends the message – this is mine and I won't share this with anyone; if you want it, get another cup. That's rather surprising because cappuccino is strongly associated with Italy and Italians, like Indians are given to sharing quite naturally. May be the fact that its origins are in the cafes of Vienna has something to do with this non-Italian characteristic. In any case, it's time researchers worked on this aspect and included the 'by2' option in automated cappuccino dispensers, to start with. It would be perhaps in the fitness of things if a Bangalore techie put his spare time to good use and designed such a device. Naturally, this would result in a reduction in price, and make it more attractive for those who are cost-conscious. The sellers have nothing to fear – the volumes of cups sold would surely be more than enough to keep the money rolling in. If only some entrepreneur could create the Bangalore Cappuccino, the market is ready and waiting. If she could make it better than filter coffee, well, she would have found the Holy Grail.

1. The passage can best be described as written
  - (A) with a touch of patriotism.
  - (B) in a lighter vein.
  - (C) with a bias against the nouveau riche.
  - (D) with an eye on feminists.
2. When the author talks of sharing coffee and 'the human coffee dispenser' he is
  - (A) nostalgic and sentimental.
  - (B) laughing up his sleeves.
  - (C) mildly critical and mocking.
  - (D) humorous and appreciative.

## PASSAGE – II

**R**oad rage never seems to be outside the headlines for long, particularly in Delhi. In the most recent case, a bus conductor beat a woman with an iron rod, bringing to seven the number of road rage cases reported in the last two months in the NCR. However, road rage is not limited to Delhi. There are enough instances in all major cities where anyone could be beaten up for arguing with a motorist or motor biker. There is no accurate data on the incidence of road rage, but other statistics – such as the number of road accidents in India, about one lakh – are working indicators of how unsafe using roads in India can be.

The frequency of incidents implies that there may be something wrong with not just our traffic management, but also the attitude of people who live in cities. There is some basis in the argument that the police are unable to cope with rapidly increasing motorization coupled with more and more people moving to cities, particularly as some of the new arrivals are unaware of urban niceties. But the fact remains that in most cities in India, traffic laws are not enforced and there is no accountability when someone flouts the rules. This is a major contributing factor in causing road rage.

We have abysmally failed to develop a road safety culture in this country. Road rage occurs because road users believe they can do what they want with impunity. Unfortunately in India, and particularly in Delhi, they are right. Most people seem to think that their political or business connections make them invulnerable. Everyone seems to know someone high enough to get them off the hook. Unique to Delhi, though, is a lack of assistance from bystanders. When someone on a scooter drove over a man repeatedly, a few days ago, people stood and watched. Significantly, nobody called the police.

Stringent enforcement of traffic laws, while necessary, can only go so far. Communities must step up and hold responsible those who resort to violence on the road. Here, the media has a role to play in discouraging road rage. Reportage of road rage cases mustn't stop with reporting the crime the next day. Newspapers and news channels must follow up the cases, find out what has happened to the perpetrators in order to ensure that due legal punishment is meted out. When the regular arms of law fail, the media has to step in with determination to arouse public consciousness.

3. In the second paragraph of the passage, the author is
  - (A) self-righteous.
  - (B) aggressive.
  - (C) severely critical.
  - (D) caustic.
4. In the last paragraph, the author's tone changes to become
  - (A) instructional.
  - (B) pedantic.
  - (C) vicious.
  - (D) opinionated.
5. In the last line of paragraph 3 – 'significantly nobody called the police' – reflects the people's
  - (A) fear.
  - (B) negative attitude.
  - (C) involvement.
  - (D) apathy.
6. In paragraph 3, when the author says, 'unfortunately....they are right,' he is sorry that
  - (A) road rage has become common.
  - (B) road rules are not observed in India.
  - (C) a road safety culture is lacking in this country.
  - (D) most people get away with breaking road rules.

## PASSAGE – III

**O**n Sunday I visited the only biosphere reserve in Wales: The Dyfi estuary. As is usual at weekends, several hundred people had come to enjoy its beauty and tranquility and, as is usual, two or three people on jet skis were spoiling it for

everyone else. Most economists will tell us that human welfare is best served by multiplying the number of jet skis. If there are two in the estuary today, there should be four there by this time next year and eight the year after. Because the estuary's beauty and tranquility don't figure in the national accounts (no one pays to watch the sunset) and because the sale and use of jet skis does, this is deemed an improvement in human welfare.

This is a minor illustration of an issue that can no longer be dismissed as trivial. In August the World Health Organization released the preliminary results of its research into the links between noise and stress. Its work so far suggests that long-term exposure to noise from traffic alone could be responsible, around the world, for hundreds of thousands of deaths through ischaemic heart disease every year, as well as contributing to strokes, high blood pressure, tinnitus, broken sleep and other stress-related illnesses. Noise, researchers found, raises your levels of stress hormones even while you sleep. As a study of children living close to airports in Germany suggests, it also damages long-term memory, reading and speech perception. All over the world, complaints about noise are rising: to an alien observer it would appear that the primary purpose of economic growth is to find ever more intrusive means of burning fossil fuels.

This leads us to the most obvious way in which further growth will hurt us. Climate change does not lead only to a decline in welfare: beyond a certain point it causes its termination. In other words, it threatens the lives of hundreds of millions of people. However hard governments might work to reduce carbon emissions, they are battling the tide of economic growth. While the rate of growth in the use of energy declines as an economy matures, no country has yet managed to reduce energy use while raising gross domestic product. The UK's carbon dioxide emissions are higher than they were in 1997, partly as a result of the 60 successive quarters of growth that Gordon Brown keeps boasting about. A recession in the rich nations might be the only hope we have of buying the time we need to prevent runaway climate change.

The massive improvements in human welfare - better housing, better nutrition, better sanitation and better medicine - over the past 200 years are the result of economic growth and the learning, spending, innovation and political empowerment it has permitted. But at what point should it stop? In other words, at what point do governments decide that the marginal costs of further growth exceed the marginal benefits? Most of them have no answer to this question. Growth must continue, for good or ill. It seems to me that in the rich world we have already reached the logical place to stop.

I now live in one of the poorest places in Britain. The teenagers here have expensive haircuts, fashionable clothes and mobile phones. Most of those who are old enough have cars, which they drive incessantly and write off every few weeks. Their fuel bills must be astronomical. They have been liberated from the horrible poverty that their grandparents suffered, and this is something we should celebrate and must never forget. But with one major exception, can anyone argue that the basic needs of everyone in the rich nations cannot now be met?

The exception is housing, and in this case the growth in value is one of the reasons for exclusion. A new analysis by Goldman Sachs shows that current house prices are not just the result of a shortage of supply; if they were, then the rise in prices should have been matched by the rise in rents. Even taking scarcity into account, the analysts believe that houses are overvalued by some 20%.

Governments love growth because it excuses them from dealing with inequality. As Henry Wallich, a former governor of the US Federal Reserve, once pointed out in defending the current economic model; "Growth is a substitute for equality of income. So long as there is growth there is hope, and that makes large income differentials tolerable." Growth is a political sedative, snuffing out protest, permitting governments to avoid confrontation with the rich, preventing the construction of a just and sustainable economy. Growth has permitted the social stratification that even the Daily Mail now laments.

Is there anything that could sensibly be described as welfare that the rich can now gain? A month ago the Financial Times ran a feature on how department stores are trying to cater for "the consumer who has arrived". But the unspoken theme of the article was that no one arrives - the destination keeps shifting. The problem, an executive from Chanel explained, is that luxury has been "over-democratized". The rich are having to spend more and more to distinguish themselves from the herd: in the United States the market in goods and services designed for this purpose is worth £720bn a year. To ensure that you cannot be mistaken for a lesser being, you can now buy gold-and-diamond saucepans from Harrods.

Without conscious irony, the Financial Times article was illustrated with a photograph of a coffin. It turned out to be a replica of Lord Nelson's coffin, carved from wood taken from the ship on which he died, and yours for a fortune in a new, hyper-luxury department of Selfridges. Sacrificing your health and your happiness to earn the money to buy this junk looks like a sign of advanced mental illness.

Is it not time to recognize that we have reached the Promised Land, and should seek to stay there? Why would we want to leave this place in order to explore that blackened wastes of consumer frenzy followed by ecological collapse? Surely the rational policy for the governments of the rich world is now to keep growth rates as close to zero as possible. But because political discourse is controlled by people who put the accumulation of money above all other ends, this policy appears to be impossible. Unpleasant as it will be, it is hard to see what except an accidental recession could prevent economic growth from blowing us through Canaan and into the desert on the other side.



7. The tone of the passage reveals the author's  
(A) cynicism. (B) hostility.  
(C) desperation. (D) concern.
8. The question at the end of paragraph 5, .... 'Can anyone argue.... now be met?' is  
(A) rhetorical. (B) satirical.  
(C) disdainful. (D) paradoxical.
9. When the author says (in paragraph 8) '... no one arrives – the destination keeps shifting' he implies that  
(A) growth is a mirage.  
(B) the US caters only to the affluent.  
(C) man is greedy by nature.  
(D) the rich look for exclusivity, not material gain.
10. The author's attitude to economists and their measurement of human welfare, as seen from the first paragraph can be called  
(A) scathing. (B) sarcastic.  
(C) indignant. (D) condescending.
11. In the sentence (at the end of paragraph 9), 'sacrificing your health ....mental illness', the author is  
(A) being overly critical. (B) ridiculing the rich.  
(C) advocating rationality. (D) obsequious.
12. The author, in this passage, favours,  
(A) recession. (B) reversal of growth.  
(C) faster growth. (D) status quo.
13. In the statement (in paragraph 8), 'To ensure that .... Harrods', the author's tone is  
(A) biased. (B) tongue-in-cheek.  
(C) apathetic. (D) hypocritical.
14. The author's observation (in paragraph 2), '.. to an alien....fossil fuels; is  
(A) vicious. (B) provocative.  
(C) passionate. (D) satirical.
15. The use of the word 'deemed' in (paragraph 1) '... this is deemed an improvement in human welfare' suggests that  
(A) the author does not think so.  
(B) it can never be so.  
(C) it is meant to deceive people.  
(D) appearances are deceptive.
16. The author would agree with all of the following regarding ecology and climate change EXCEPT:  
(A) To tackle climate change, at least the rich nations should stop pursuing growth.  
(B) Economic growth is not possible without an increase in emissions.  
(C) Innovation in technology would enable us to handle climate change without giving up growth.  
(D) Climate change threatens not only the quality of life but life itself.

#### PASSAGE – IV

**M**ore and more, as I near the end of my career as a heart surgeon, my thoughts have turned to the consideration of why people should suffer. Suffering seems so cruelly prevalent in the world today. Do you know that of the 125 million children born this year, 12 million are unlikely to reach the age of one and another six million will die before the age of five? And, of the rest, many will end up as mental or physical cripples?

My gloomy thoughts probably stem from an accident I had a few years ago. One minute I was crossing the street with my wife after a lovely meal together, and the next minute a car had hit me and knocked me into my wife. She was thrown into the other line and struck by a car coming from the opposite direction.

During the next few days in the hospital I experienced not only agony and fear but also anger. I could not understand why my wife and I had to suffer. I had eleven broken ribs and a perforated lung. My wife had a badly fractured shoulder. Over and over, I asked myself, why should this happen to us? I had work to do after all there were patients waiting for me to operate on them. My wife had a young baby who needed her care.

My father, had he still been alive, would have said: "My son, it's God's will. That's the way God tests you. Suffering ennobles you – makes you a better person."

But, as a doctor, I see nothing noble in a patient's thrashing around in a sweat soaked bed, mind clouded in agony. Nor can I see any nobility in the crying of a lonely child in a ward at night.

One morning, several years ago, I witnessed what I call the Grand Prix of Cape Town's Red Cross Children's Hospital. It opened my eyes to the fact that I was missing something in all my thinking about suffering – something basic that was full of solace for me.

What happened there that morning was that a nurse had left a breakfast trolley unattended. And very soon this trolley was commandeered by an intrepid crew of two – a driver and a mechanic. The mechanic provided major power by galloping along behind the trolley with his head down. While the driver, seated on the lower deck, held on with one hand and steered by scraping his foot on the floor. The choice of roles was easy, because the mechanic was totally blind and the driver had only one arm.

They put on quite a show that day. Judging by the laughter and shouts of encouragement from the rest of the patients, it was much better entertainment than anything anyone puts on at the Indianapolis 500 car race. There was a grand finale of scattered plates and silverware before the nurse and ward sister caught up with them, scolded them and put them back to bed.

Let me tell you about these two. The mechanic was all of seven years old. One night, when his mother and father were drunk, his mother threw a lantern at his father, missed and the lantern broke over the child's head and shoulders. He suffered severe third-degree burns on the upper part of his body, and lost both his eyes. At the time of the Grand Prix, he was a walking horror, with a disfigured face and a long flap of skin hanging from the side of his neck to his body. As the wound healed around his neck, his lower jaw became gripped in a mass of fibrous tissue. The only way this little boy could open his mouth was to raise his head. When I stopped by to see him after the race, he said, "You know, we won." And he was laughing.

The trolley's driver I knew better. A few years earlier I had successfully closed a hole in his heart. He had returned to the hospital because he had a malignant tumour of the bone. A few days before the race, his shoulder and arm were amputated. There was little hope of his recovering. After the Grand Prix, he proudly informed me that the race was a success. The only problem was that the trolley's wheels were not properly oiled, but he was a good driver, and he had full confidence in the mechanic.

Suddenly, I realized that these two children had given me a profound lesson in getting on with the business of living. Because the business of living is joy in the real sense of the word, not just something for pleasure, amusement, recreation. The business of living is the celebration of being alive.

I had been looking at suffering from the wrong end. You don't become a better person because you are suffering; but you become a better person because you have experienced suffering. We can't appreciate light if we haven't known darkness. Nor can we appreciate warmth if we have never suffered cold. These children showed me that it's not what you've lost that's important. What is important is what you have left.

17. Look at the first and the last paragraph. The mood changes from  
(A) desperation to euphoria.  
(B) despondency to philosophic.  
(C) criticism to acceptance.  
(D) pessimism to optimism.
18. The author's recounting of the past history of the mechanic and the driver is  
(A) poignant. (B) pathetic.  
(C) critical. (D) detached.
19. When the author asks, 'Why should this happen to us?' he is  
(A) arrogant. (B) abusive.  
(C) dejected. (D) hopeless.
20. The author refers to the Indianapolis 500 car race to  
(A) emphasize by exaggeration.  
(B) show the importance of the event.  
(C) belittle the car race.  
(D) highlight the spirit of the dauntless children.
21. The passage may best be described as  
(A) motivating. (B) pessimistic.  
(C) despairing. (D) critical.
22. What brought solace to the doctor?  
(A) That a lot of people are suffering.  
(B) That you can enjoy life even when death is round the corner.  
(C) That children do not worry about the future.  
(D) That one should not bother about his misfortunes.

### Explanatory Notes for Practice Exercise – 8

	TONES	TYPE
1.	Unbiased – this means that the author doesn't take anyone's side	Nt
2.	Didactic – tries to teach a lesson, especially a moral one.	P
3.	Prosaic – is dull, boring and commonplace.	Ng
4.	Critical – mostly criticizes	Ng
5.	Appreciation – the author appreciates	P
6.	Objective – not influenced by personal feelings or opinions.	Nt
7.	Moralistic – being greatly moral	P
8.	Assertive – Having or showing a confident and forceful personality: "patients should be more assertive with their doctors	P
9.	Flippant – Not showing a serious or respectful attitude.	Ng
10.	Disinterested – Not influenced by considerations of personal advantage	Nt
11.	Caustic – similar to acrimonious.	Ng
12.	Demeaning – degrading, insulting	Ng
13.	Uninterested – Not interested in or concerned about something or someone	Nt
14.	Scepticism – the author mostly expresses doubts	Ng
15.	Ambivalence – has mixed or contradictory ideas	Nt
16.	Witty – is quick and inventive in verbal humour.	P
17.	Dispassionate – is rational and not influenced by emotions.	Nt
18.	Acidic – very strong and bitter in feeling.	Ng
19.	Disparaging – belittling in attitude	Ng
20.	Morose – being sullen and ill-tempered.	Ng

21.	Optimistic – Hopeful and confident about the future.	P
22.	Tongue-in-cheek: banteringly: in a bantering fashion(Not meant seriously)	P
23.	Pungent – Having a sharp and caustic quality	Ng
24.	Banter – The playful and friendly exchange of teasing remarks	P
25.	Pessimism – A tendency to see the worst aspect of things or believe that the worst will happen; a lack of hope or confidence in the future	Ng
26.	Advisory – Having or consisting in the power to make recommendations but not to take action enforcing them	P
27.	Mocking – the author makes fun of...	Ng
28.	Acerbic – is very sharp in his criticism	Ng
29.	Scathing – is severely critical.	Ng
30.	Agonising – expresses extreme suffering.	Ng
31.	Facetious – treating issues with a deliberately inappropriate humour.	Ng
32.	Euphemistic – using milder words for harsher or blunter things.	P
33.	Motivational – generally motivating	P
34.	Sophistry – The use of fallacious arguments, esp. with the intention of deceiving.	Ng
35.	Artificial – not natural; contrived and false.	Ng
36.	Spoof – Imitate (something) while exaggerating its characteristic features for comic effect	Ng
37.	Sarcastic – Marked by or given to using irony in order to mock or convey contempt	Ng
38.	Pedagogic – Of or relating to teaching	P
39.	Passionate – Showing or caused by strong feelings or a strong belief	P
40.	Interested – the author's interest is clear.	P
41.	Paradoxical – self-contradicts a lot.	Ng
42.	Condescending – acts with a patronising superiority.	Ng
43.	Superficial – has feelings only on the surface.	Ng
44.	Acrimonious – expressing extremely bitter feelings.	Ng
45.	Indignant – speaking with anger that is usually justified.	Ng
46.	Ironical – characterized by often poignant difference or incongruity between what is expected and what actually is.	Nt
47.	Exaggeration – hyperbole, extravagant exaggeration.	Ng
48.	Cynical – Believing that people are motivated by self-interest; distrustful of human sincerity or integrity.	Ng
49.	Sardonic – Grimly mocking or cynical	Ng
50.	Spiteful – Showing or caused by malice	Ng

TONES		MEANINGS	
1.	Apathetic	G	Feeling or showing a lack of interest or concern; indifferent
2.	Indignant	J	Characterized by or filled with anger aroused by something unjust, mean, or unworthy
3.	Vicious	A	Having the nature of vice; evil, immoral, or depraved.
4.	Cynical	B	Believing or showing the belief that people are motivated chiefly by base or selfish concerns; skeptical of the motives of others.
5.	Hostile	C	Feeling or showing enmity or ill will; antagonistic.
6.	Desperate	E	Having lost all hope; despairing.
7.	Provocative	D	Tending to incite to anger or resentment.
8.	Appreciative	F	Capable of or showing appreciation.
9.	Nostalgic	H	A bittersweet longing for things, persons, or situations of the past.
10.	Judgemental	K	Inclined to make quick judgments, especially moral or personal ones
11.	Poignant	L	Profoundly moving; touching; Keenly distressing to the mind or feelings.
12.	Despondent	I	Feeling or expressing depression of spirits from loss of hope, confidence, or courage; dejection.
13.	Self-righteous	M	Piously sure of one's own righteousness; moralistic.
14.	Condescending	Q	Displaying a patronizingly superior attitude.
15.	Opinionated	W	Holding stubbornly and often unreasonably to one's own opinions.
16.	Obsequious	O	Full of or exhibiting servile compliance; fawning.
17.	Hypocritical	T	Characterized by the practice of professing beliefs, feelings,

			or virtues that one does not hold or possess;
18.	Passionate	Y	Capable of, having, or dominated by powerful emotions.
19.	Rhetorical	U	Of or relating to using language effectively and persuasively
20.	Disdainful	V	Expressive of haughty contempt; scornful and contemptuous.
21.	Paradoxical	X	Something which is seemingly contradictory that may nonetheless be true OR an assertion that is essentially self-contradictory, though based on a valid deduction from acceptable premises.
22.	Abusive	R	Using or containing insulting or coarse language.
23.	Arrogant	S	Having or displaying a sense of overbearing self-worth or self-importance.
24.	Despairing	N	Characterized by or resulting from despair; hopeless.
25.	Detached	P	Marked by an absence of emotional involvement and an aloof, impersonal objectivity.
26.	Dejected	Z	Unhappy and disappointed

### Explanatory questions for 1 to 22:

1. The passage can be described as written in lighter vein, that is, not seriously. This describes the passage as a whole. The touch of patriotism is there in the reference to the tricolour but that is not true for the passage as a whole. It is not biased against the rich though he makes fun of the rich brats. The last line refers to 'she' but the passage is not written to please feminists nor does he display soft corner for the middle class though he applauds the darshinis.  
Choice (B)
2. In the reference to sharing coffee and the human coffee dispenser, the author is appreciative and humorous. He is not nostalgic or sentimental. Laughing up the sleeves would imply making fun, which is not the case, nor is he critical. Pointing a finger at somebody means being critical which is not the case.  
Choice (D)
3. In the second paragraph the author is critical of the things that lead to road rage. Words like 'flout' reflect the author's attitude. He is not self-righteous (implying he alone is right) nor is he aggressive (ready to fight, hostile) or caustic (harsh) or gloomy (sad).  
Choice (C)
4. In the last paragraph, the author's tone becomes instructional - he goes on to say what the media should do. It is not pedantic (showing off knowledge), nor vicious (very harsh). Opinionated implies flaunting his own opinion (or being biased). He is not scornful (belittling someone).  
Choice (A)
5. That nobody called the police shows that people are apathetic or indifferent. Fear is not implied nor negative attitude. 'Involvement' and 'optimism' are the opposites of what is suggested.  
Choice (D)
6. While all the options are true in the context of the passage, only choice (D) means what the sentence in quotes implies.  
Choice (D)
7. The passage shows that the author is concerned about what is happening in the world today. There is no bitterness - hence it is not cynical. The author does not express any hatred - so it cannot be called hostile. The author is not desperate nor is he stubborn or
- arrogant - so he is not dogmatic.  
Choice (D)
8. Paragraph 5 shows that even the poorest place has all the material affluence (beyond wants). So the question at the end of the paragraph is rhetorical (does not require an answer as the answer is obvious). When the author asks the question, the answer implied is that the rich nations have successfully met the basic needs of the people.  
Choice (A)
9. Paragraph 8 makes it clear that the rich buy products not for the benefit they would get from it, but as a means to set themselves apart from the crowd. This is why they are never satisfied and the destination keeps shifting.  
Choice (D)
10. In paragraph 1 the author is critical of economists as the latter believe that only material things have value whereas there are many things like nature, which are invaluable. But while he is critical his tone is not sharp. Hence he is 'sarcastic' but not scathing or indignant. Choice (D) can be ruled out as the author does not act superior nor does he distrust the economists. He is sure of his position and is critical of the economists' stand.  
Choice (B)
11. Paragraph 9, together with paragraph 8, shows the author ridiculing the rich who are ready to go to any length (however foolish) to maintain their exclusive status. Choice (A) - (To say that he is 'overly critical') would imply that there is some logic in what the rich are doing - which is not the case. Choice (C) is ruled out because the author is not 'advocating rationality' - he is pointing to the folly of their behaviour. The author is neither obsequious (fawning, excessively attentive) nor contemptuous (scornful).  
Choice (B)
12. The author does not favour recession though he feels that may be the only way to stop the meaningless pursuit of growth. He feels that we have reached 'the promised land' (the best) and so can think of other things without pursuing further growth. Hence choice (D) (status quo or the existing state) is appropriate. Choice (C) is the opposite of what the author wants.  
Choice (D)
13. Tongue-in-cheek means something said in a light-hearted manner, what is not to be taken seriously.

When the author talks of 'diamond studded saucepan' he is not serious, he does not mean that the rich actually use such utensils. Hence choice (B) 'Biased' means being prejudiced which is not the case; apathetic means indifferent which is not appropriate here. The author is not hypocritical (pretending to be what one is not) nor is he pessimistic (without hope). Choice (B)

14. The sentence 'to an alien it would appear....' is satirical because the author does not mean what he says. He only say it seems to be this – what appears to be is different from what should be, hence satirical. Choice (D)

15. The word 'deemed' means what is 'thought to be'. Hence it is not the author's opinion but someone else's. By using the word 'deemed' the author dissociates himself from the generally accepted opinion. Hence the word shows that it is not the author's opinion. Choice (A)

16. Choice (C) is negated by paragraph 3, line 5. The sentence 'while the rate ..... gross domestic product' makes it clear that higher growth involves greater energy use even if the rate of use declines. Hence choice C which implies that new technology will enable us to continue with growth without affecting climate is negated. Choice (C)

17. At the beginning of the passage, the author is sad, gloomy, despondent but not pessimistic critical or desperate (rules out A, C and D). At the end he is philosophic, optimistic and accepting but not euphoric or resigned. Choice (B)

18. The author's recounting is poignant (moving). It is

not pathetic because if we say that his recounting is pathetic it would mean that the author hasn't expressed himself well. Choices (C), and (D) are obviously incorrect. Choice (A)

19. When the author asks 'Why should this happen to us?' he is dejected or in low spirits. He is far from arrogant or abusive; he is not hopeless or helpless. Choice (C)

20. The author refers to Indianapolis 500-car race to show that these children are as intrepid as the drivers of the car race and the audience enjoyed the event as much. He is not belittling the race, nor is he exaggerating. Choice (D)

21. The passage may be described as motivating because though the author is gloomy at first, by the end he has learnt to 'celebrate life' and this motivates the readers to feel the same. Choice (A)

22. In paragraph 6 the author says that 'the Grand Prix' was 'full of solace' for him. The incident he goes on to narrate makes him realize that 'the business of living is the celebration of being alive'. He goes on to give the examples of light and darkness, warmth and cold. So he realizes that one can enjoy life even while knowing that death is round the corner. Choice (B)

## PRACTICE EXERCISE – 9

**Directions for questions 1 to 5:** Read each passage carefully and write a summary in the space provided.

### PASSAGE – I

(No. of words: 399)

Interpretive fiction presents the reader with significant and therefore durable insights into life. But these insights represent something more than mere intellectual comprehension; otherwise, the story does nothing that cannot be done as well or better by psychology, history, or philosophy. Fiction derives its unique value from its power to give 'felt insights'. Its truths take a deeper hold on our minds because they are conveyed through our feelings. Its effectiveness in awakening a sensuous and emotional apprehension of experience that enriches understanding is what distinguishes imaginative literature from other forms of discourse.

All successful stories arouse emotions in the reader. The adventure thriller causes fear, excitement, suspense, anxiety, exultation, surprise. Some stories make us laugh; some cause us to thrill with horror; some make us cry. We value all the arts precisely because they enrich and diversify our emotional life.

A truly significant story pursues emotion indirectly, not directly. Emotion accompanying and producing insight, not emotion for itself, is the aim of the interpretive story. It presents a sample of experience truthfully; the emotions it arouses flow naturally from the experience presented.

Over a century and a half ago, in a review of Hawthorne's *Tales*, Edgar Allan Poe made a famous but misleading pronouncement about the short story:

A skilful literary artist has constructed a tale. If wise, he has not fashioned his thoughts to accommodate his incidents; but having conceived with deliberate care, a certain unique or single effect to be brought out, he then invents such incidents, he then combines such events as may best aid in establishing this preconceived effect. If his very initial

sentence tends not to the out bringing of this effect, then he has failed in his first step. In the whole composition there should be no word written, of which the tendency, direct or indirect, is not to the one pre-established design.

Poe's formulation has been enormously influential, for both good and bad. Historically it is important as one of the first discussions of the short story as a unique form. Critically it is important because Poe so clearly enunciates here the basic critical principle of all art – the principle of artistic unity, requiring all details and elements of a piece to contribute harmoniously to the total design. Its influence has been deleterious because of the emphasis Poe put on a "unique" and "preconceived" effect.

**No. of words : 399 Time taken to read : \_\_\_\_ minutes Reading speed: \_\_\_\_ w.p.m**

Summarise the passage in \_\_\_\_ words: \_\_\_\_\_

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## **PASSAGE – II**

(No. of words: 483)

**VARANASI**, one of India's holiest cities, has a shrine to Bharat Mata, or Mother India. Built in 1936, its centerpiece is a huge marble map of undivided India, complete with Pakistan and Bangladesh. But it never caught on with pilgrims. That would have pleased John Strachey, a 19<sup>th</sup> century British civil servant, who told arrivals on the subcontinent that essentially "there is not and never was an India". Yet this geographically unwieldy nation–state remains stubbornly united. What binds a country of such immense ethnic, cultural and linguistic diversity? The answer is Hinduism, argues Diana Eck in her sprawling and convincing new book.

The country's landscape is crowded with holy places. There are seven sacred rivers, including the Ganges. On its banks is Varanasi, one of seven holy cities, which itself is guarded by 56 shrines to Ganesha, the popular elephant-headed god. The body of Sati, a goddess, is said to be scattered at 108 sites throughout India. And 12 places across the country claim to have one of Shiva's jyotirlings – an immeasurable column of the Hindu god's light. The numbers and combinations are endless.

Many of these pilgrimages have been around for centuries. Remarkably, says Ms Eck, the idea of India, called Bharata in Sanskrit, is just as old. "Why should people in this land ever have imagined the land of Bharata – then or now?" she asks. The reason, she writes, is because India "is more than a map, it's a three-dimensional sacred landscape, linked by its storylines."

Ms Eck has studied Hinduism, travelled in India over many decades and written several books. "India: a Sacred Geography" is a lifetime's work. She makes her argument subtly but persuasively, with numerous, exhaustive and sometimes exhausting examples. In a book that is equal parts travelogue, guidebook and history, she takes the reader across India, telling stories and explaining connections.

Ms Eck starts her spiritual journey by locating India within the cosmos. The ancients imagined it as the southern petal of a lotus island that sits in the centre of the Brahmanda, which translates rather inelegantly to "universe–egg". Encircling the island are six islands, like concentric rings, separated by oceans of milk and honey. Each island reputedly has seven rivers, and Ms Eck examines India's for their significance as crossings, both literally and metaphysically.

This book approaches the landscape from the pilgrims' point of view: as mythology rooted in geography. Ms Eck travels to the sites of Shiva's many manifestations, picks up the pieces of the dismembered goddess, and visits the temples dedicated to Vishnu. In Braj, in North India, she relates immersive reconstructions of stories from Krishna's life which pilgrims re-enact. Finally, she traces the journey made by Ram as he travelled from Ayodhya in the north to Lanka (presumed to be present-day Sri Lanka) in the south, navigating the length of the country.

**No. of words : 483 Time taken to read : \_\_\_\_ minutes**

**Reading speed: \_\_\_\_ w.p.m**

Summarise the passage in \_\_\_\_ words: \_\_\_\_\_

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### **PASSAGE – III**

(No. of words: 425)

**F**LOGGING fashion is like selling fish, as Amancio Ortega, the founder of Inditex, likes to say, Fresh fish, like a freshly cut jacket in the latest colour, sells quickly and at a high price. Yesterday's catch must be discounted and may not sell at all.

This simple insight has made Inditex one of the world's two biggest clothes makers. (The other, H&M, Hennes & Mauritz of Sweden, is about the same size.) From its base near the Spanish fishing port of Lacorna, Inditex's main brand, Zara, has conquered Europe.

The Inditex model, celebrated in many a case study, goes like this. Other fashion firms have their clothes made in China. This is cheap, but managing a long supply chain is hard. By the time a boat has sailed halfway round the world, hemlines may have risen an inch and its cargo will be as popular as geriatric haddock.

Inditex, by contrast, sources just over half of its products from Spain, Portugal and Morocco. This costs more. But because its supply chain is short, Inditex can react quickly to new trends. Instead of betting on tomorrow's hot look, Zara can wait to see what customers are actually buying – and make that. While others are stuck with unwanted stock, Inditex sells at full prices.

Sales have quadrupled to €13.8 billion (\$19.1 billion) since the firm's initial public offering in 2001. Inditex's operating profits are high and have been more stable over time than its peers'. The firm now faces two challenges. Can it go global? And will its "fast-fashion" model be copied, or bettered, by others?

Pablo Isla, who took over as chairman from Mr Ortega last summer, has big plans. "Going into China is like beginning again in Europe for us," he says. Announcing its annual results on March 21<sup>st</sup>, Inditex said it opened 179 new stores in Asia in 2011, 156 of them in China.

A global brand needs a prominent shop window. On March 15<sup>th</sup> Inditex opened a huge outlet on Fifth Avenue in Manhattan, having bought the store for \$324m last year. (Even after adjusting for inflation, that is more than the Louisiana Purchase of 1803k, in which America bought all or part of 15 states.) The aim is not merely to sell to New Yorkers, but to convince shoppers everywhere that Zara is hip.

**No. of words : 425 Time taken to read : \_\_\_\_ minutes**

**Reading speed: \_\_\_\_ w.p.m**

Summarise the passage in \_\_\_\_ words: \_\_\_\_\_

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**PASSAGE – IV**  
(No. of words: 531)

**E**xhausted after a shipwreck, the hero of “Gulliver’s Travels” wakes up on the island of Lilliput to find that he has been tied down by lots of “slender ligatures”. Gulliver is far stronger than his tiny captors; but by working together the Lilliputians subdue the giant.

The bosses who will gather in Davos on January 25<sup>th</sup> – 29<sup>th</sup> are more like Gulliver than they care to imagine. They may feel big, as they hobnob with politicians and stride from one *soiree* to another (in sensible shoes, to avoid slipping on the Swiss resorts’s icy pavements). And pundits will fret, as they always do, that Davos Men are carving up the world. But when those bosses return to work they will discover that the tiny ligatures that non-Davosites have attached to them bind ever more tightly.

Two decades ago bosses were relatively unbound. American chief executives struck heroic poses on the covers of *Forbes* and *Fortune* and appointed pliable cronies to their boards. Europeans such as Percy Barnevik, the boss of ASEA Brown Boveri, a Swedish – Swiss conglomerate, imported the American cult of the CEO to the old continent. But since then a succession of catastrophes – most notably the implosion of Enron in 2001 and the financial crisis in 2007–2008 – have empowered the critics of over-mighty bosses. In 2010 two legal academics, Marcel Kahan and Edward Rock, published a seminal article on “Embattled CEOs”. Since then they have become ever more embattled.

One sign is that bosses don’t last long these days. Among the world’s 2,500 biggest public companies, the average job tenure for departing CEOs has fallen from 8.1 years in 2000 to 6.6 years today, according to Booz & Company, a consultancy. The fall would have been steeper but for the generosity of China’s state companies. In 2010, CEO turnover worldwide was 11.6%, but in China it was half that. Booz also notes that shareholders give bosses very little time to prove themselves: Leo Apotheker lasted for seven months as the head of SAP (a software firm) and ten months as head of Hewlett–Packard (a computer giant).

Another sign that the Lilliputians are winning is that fewer chief executives now chair their own boards (the corporate equivalent of a schoolboy marking his own exam papers). In Booz’s global sample the proportion of incoming CEO who doubled as chairmen fell from 48% in 2002 to less than 12% in 2009. Even America is growing wary of imperial bosses: according to the Corporate Library, a pressure group, the proportion of CEOs of S&P 500 firms who mark their own exams fell from 78% in 2002 to 59% in 2010.

Bosses are still paid handsomely; but this is partly a reaction to rising job insecurity. And in much of the world CEO pay is rising more slowly than it did in the 1990s. In America it may even be declining. Moreover, the Lilliputians are forcing politicians to tie more strings. In 2010 America’s Congress passed a say-on-pay law that gives shareholders a right to hold a (non-binding) vote-on-pay. David Cameron, Britain’s prime minister, has suggested giving shareholders a binding vote on pay.

**No. of words : 531 Time taken to read : \_\_\_\_ minutes      Reading speed: \_\_\_\_ w.p.m**

Summarise the passage in ____ words: _____
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**PASSAGE – V**  
(No. of words: 404)

**P**oetry takes all life as its province. Its primary concern is not with beauty, not with philosophical truth, not with persuasion, but with experience. Beauty and philosophical truth are aspects of experience, and the poet is often



engaged with them. But poetry as a whole is concerned with all kinds of experience beautiful or ugly, strange or common, noble or ignoble, actual or imaginary. One of the paradoxes of human existence is that all experience—even painful experience—when transmitted through the medium of art is, for a good reader, enjoyable. In real life, death and pain and suffering are not pleasurable, but in poetry they may be. In real life getting soaked in a rainstorm is not pleasurable, but in poetry it can be. Poetry comes to us bringing life and therefore pleasure. Moreover, art focuses and so organizes experience as to give us a better understanding of it. And to understand life is partly to be master of it.

Between Poetry and other forms of literature there is no sharp distinction. You may have been taught to believe that poetry can be recognized by the arrangement of its lines on the page or by its use of rhyme and meter. Such superficial tests are almost worthless. The Book of Job in the Bible and Marville's Moby Dick are highly poetical, but a verified theorem in physics is not. The difference between poetry and other literature is one only of degree. Poetry is the most condensed and concentrated form of literature, saying most in the fewest number of words. It is language whose individual lines, either because of their own brilliance or because they focus so powerfully on what has gone before, have a higher voltage than most language has. In it language grows frequently in candescent, giving off both light and heat.

Poetry finally is a kind of multidimensional language. Ordinary language – the kind we use to communicate information – is one-dimensional. It is directed at only part of the listener, his understanding.

Its one dimension is intellectual. Poetry, which is language used to communicate experience, has at least four dimensions. If it is to communicate experience, it must be directed at the whole man, not just at his understanding. It must involve not only his intelligence but also his senses, emotions and imagination. Poetry, to the intellectual dimension, adds a sensuous dimension, an emotional dimension, and an imaginative dimension.

**No. of words : 404 Time taken to read : \_\_\_\_ minutes      Reading speed: \_\_\_\_ w.p.m**

Summarise the passage in \_\_\_\_ words: \_\_\_\_\_

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## Explanatory Notes for Practice Exercise – 9

### Explanatory Notes for questions 1 to 5:

#### PASSAGE – I

Imaginative literature does not only provide intellectual comprehension but also enriches our understanding by providing 'felt insights'.

A century ago in a review of Hawthorne's Tales, Edgar Allen Poe stated that a short story writer in order to produce a certain effect conceives of incidents which can help him produce the preconceived design.

The author is at variance with this view. He believes that Poe's views are significant as they initiated discussion on the short story as a unique form of literature and more over emphasized the principle of artistic unity. The harmful effect is his emphasis on the preconceived effect.

The author believes that like an actor, a serious writer is an intermediary between a segment of experience and the reader and not the one who is preoccupied by a preestablished design.

#### PASSAGE – II

India, a geographically unwieldy nation state, is a land of immense ethnic, cultural and linguistic diversity. The intriguing question of what holds this diversity in unity is answered by Diana Eck in her new book, India: A sacred Geography. She argues that the answer is Hinduism. Her book is part travelogue, guide book and history – all rolled into one. She believes that India is a lotus island – the centre of Brahmanda, surrounded by six other islands, each one with seven rivers. The book approaches the landscape from the pilgrim's point of view, covering travels to Shiva's shrines, Krishna's temples and Rama's sacred spots from Ayodhya to Sri Lanka.

### **PASSAGE – III**

Fashion garments sell like fresh fish – the fresh and the latest sells. Inditex Spain's clothes makers and designers have adopted this insight that enabled them to capture European market in 2011. Unlike other competitors Inditex has an advantage as its supply chain is short. It sources more than half of its products from Spain, Portugal and Morocco. Hence it can react sharply to new trends and keep its sales high and profits stable. At present Europe is stagnant and so it has to find new markets. To go global and convince shoppers that its wares are hip it has opened a huge prominent outlet in Manhattan.

### **PASSAGE – IV**

It might seem that bosses who will gather in Davos are carving up the world, but the writer says, they are like 'Gulliver' tied down by slender ligatures by non-Devostes. The scenario today, has changed. Scandals and catastrophes have reignited shareholder activism.

The powerful CEOs have been subdued, their tenure shortened – the shareholders hardly gives them time to prove themselves. With fewer executives the Lilliputians are winning. Though still highly paid they are entangled with more strings due to pressure from the Lilliputians. Today shareholders even have a right to hold a vote on pay.

### **PASSAGE – V**

Poetry is concerned with the whole experience not just with aspects of. It in real life not all experiences are enjoyable but in poetry where transformed through the medium of art even pain and sufferings become pleasurable. Rhyme and meter are just superficial features that help us recognize poetry, but it is not the essence. Poetry is a concentrated form of literature and this makes it incandescent. It has a sensuous, emotional and imaginative dimension added to the intellectual one. This is why it is multidimensional where as ordinary language is not.

## KEY FOR PRACTICE EXERCISES

### PRACTICE EXERCISE – 2

1. Yes	12. Yes	23. No	34. No	45. Yes
2. Yes	13. No	24. No	35. No	46. Yes
3. Yes	14. No	25. No	36. Yes	47. Yes
4. No	15. D	26. Yes	37. Yes	48. Yes
5. No	16. C	27. Yes	38. Yes	49. No
6. Yes	17. No	28. No	39. No	50. B
7. No	18. Yes	29. Yes	40. Yes	51. A
8. Yes	19. Yes	30. Yes	41. Yes	52. C
9. Yes	20. Yes	31. No	42. No	53. D
10. No	21. No	32. No	43. Yes	
11. Yes	22. Yes	33. No	44. Yes	

### PRACTICE EXERCISE – 3

1. D	7. C	13. C	19. A	25. C
2. D	8. A	14. A	20. A	26. A
3. D	9. B	15. C	21. C	27. D
4. C	10. C	16. D	22. A	28. C
5. A	11. C	17. D	23. D	29. D
6. A	12. C	18. C	24. D	30. B

#### Additional questions for practice

1. D	3. C	5. B
2. B	4. C	6. D

### PRACTICE EXERCISE – 4

1. A	6. B	11. A	16. D	21. C
2. D	7. D	12. B	17. B	22. A
3. B	8. B	13. D	18. C	23. B
4. B	9. D	14. C	19. A	24. A
5. A	10. B	15. B	20. B	25. D

### PRACTICE EXERCISE – 5

1. D	6. C	11. D	16. B	21. D
2. A	7. D	12. C	17. D	22. D
3. B	8. D	13. D	18. B	23. D
4. A	9. B	14. A	19. C	24. A
5. B	10. D	15. C	20. C	25. B

### PRACTICE EXERCISE – 6

1. C	6. D	11. D	16. A	21. B
2. B	7. B	12. C	17. A	22. D
3. B	8. A	13. B	18. A	23. D
4. B	9. B	14. B	19. D	24. C
5. C	10. C	15. C	20. A	25. B

### PRACTICE EXERCISE – 7

1. D	7. D	13. A	19. D
2. A	8. C	14. C	20. D
3. D	9. B	15. D	21. D
4. C	10. C	16. A	22. C
5. D	11. C	17. C	23. C
6. C	12. D	18. B	24. A

### PRACTICE EXERCISE – 8

#### Exercise - I

1. Nt	6. Nt	11. Ng	16. P	21. P	26. P	31. Ng	36. Ng	41. Ng	46. Nt
2. P	7. P	12. Ng	17. Nt	22. P	27. Ng	32. P	37. Ng	42. Ng	47. Ng
3. Ng	8. P	13. Nt	18. Ng	23. Ng	28. Ng	33. P	38. P	43. Ng	48. Ng
4. Ng	9. Ng	14. Ng	19. Ng	24. P	29. Ng	34. Ng	39. P	44. Ng	49. Ng
5. P	10. Nt	15. Nt	20. Ng	25. Ng	30. Ng	35. Ng	40. P	45. Ng	50. Ng

#### Exercise - II

1. G	5. C	9. H	13. M	17. T	21. X	25. P
2. J	6. E	10. K	14. Q	18. Y	22. R	26. Z
3. A	7. D	11. L	15. W	19. U	23. S	
4. B	8. F	12. I	16. O	20. V	24. N	

#### Exercise - III

1. B	7. D	13. B	19. C
2. D	8. A	14. D	20. D
3. C	9. D	15. A	21. A
4. A	10. B	16. C	22. B
5. D	11. B	17. B	
6. D	12. D	18. A	