

Practice Exercise – 2

Directions for questions 1 to 20: Read each passage carefully and choose the best answer for the questions that follow it.

PASSAGE – I

Whether we like it or not, the world we live in has changed a great deal in the last hundred years, and it is likely to change even more in the next hundred. Some people would like to stop these changes and go back to what they see as a purer and simpler age. But as history shows, the past was not that wonderful. It was not so bad for a privileged minority, though even they had to do without modern medicine, and childbirth was highly risky for women. But for the vast majority of the population, life was nasty, brutish, and short.

Anyway, even if one wanted to, one couldn't put the clock back to an earlier age. Knowledge and techniques can't just be forgotten. Nor can one prevent further advances in the future. Even if all government money for research were cut off, the force of competition would still bring about advances in technology. Moreover, one cannot stop enquiring minds from thinking about basic science, whether or not they are paid for it. The only way to prevent further developments would be a global totalitarian state that suppressed anything new, but human initiative and ingenuity are such that even this wouldn't succeed. All it would do is slow down the rate of change.

If we accept that we cannot prevent science and technology from changing our world, we can at least try to ensure that the changes they make are in the right directions. In a democratic society, this means that the public needs to have a basic understanding of science, so that it can make informed decisions and not leave them in the hands of experts. At the moment, the public has a rather ambivalent attitude towards science. It has come to expect the steady increase in the standard of living, that new developments in science and technology have brought, to continue, but it also distrusts science because it doesn't understand it. This distrust is evident in the cartoon figure of the mad scientist working in his laboratory to produce a Frankenstein. It is also an important element behind the support for the Green parties.

What can be done to harness this interest and give the public the scientific background it needs to make informed decisions on subjects like acid rain, the greenhouse effect, nuclear weapons and genetic engineering? Clearly, the basis must lie in what is taught in schools. But in schools, science is often presented in a dry and uninteresting manner. Children learn it by rote to pass examinations, and they don't see its relevance to the world around them. Moreover, science is often taught in terms of equations. Although equations are a concise and accurate way of describing mathematical ideas, they frighten most people. When I wrote a popular book recently, I was advised that each equation I included would halve the sales. I included one equation, Einstein's famous equation, $E = mc^2$. Maybe I would have sold twice as many copies without it.

Scientists and engineers tend to express their ideas in the form of equations because they need to know the precise values of quantities. But for the rest of us, a qualitative grasp of scientific concepts is sufficient, and this for many concepts, can be conveyed by words and diagrams, without the use of equations.

The science that people learn in school can provide the basic framework. But the rate of scientific progress is now so rapid that there are always new developments that have occurred since one was at school or university. I never learned about molecular biology or transistors at school, but genetic engineering and computers are two of the developments most likely to change the way we live in the future. Popular books and magazine articles about science can help to put across new developments, but even the most successful popular book is read by only a small proportion of the population. Only television can reach a truly mass audience. Producers of television science programmes should realize that they have a responsibility to educate the public, not just entertain it.

1. Which of the following, according to the author, would be successful in preventing further development in human endeavours?
 - (A) The ceasing of all government support for research and development.
 - (B) A global totalitarian state that suppresses anything new.
 - (C) Public scrutiny of all science-related issues.
 - (D) None of the above
2. Which of the following is likely to have contributed to the 'distrust' that people harbour about science?
 - (A) The rapid changes in science which constantly result in technological obsolescence.
 - (B) Television programmes that present science as magic.
 - (C) The non-availability of popular science books without mathematical equations.
 - (D) The common perception that science has made things worse rather than better.
3. Which of the following is true, according to the passage?
 - I. The inclusion of the equation $E = mc^2$ affected the sales of the author's recent book.
 - II. All scientific concepts can be best explained with words and diagrams alone.
 - III. The public have an unequivocal attitude to science.

- IV. All scientific decisions should be made based on public opinion and not expert opinion.
 (A) I and IV (B) III only
 (C) I only (D) None of these
4. Which of the following can be inferred as a likely consequence of educating the public about science?
 (A) The support for Green parties is likely to decline.
 (B) People will not be reluctant to purchase science books that contain mathematical equations.
 (C) The use of equations and diagrams to explain science can be obviated.
 (D) Those who reminisce about the 'pure and simple age' will cease to do so.
5. The author's reference to his not learning about molecular biology or transistors in school is to highlight
 (A) the pace of scientific progress.
 (B) the importance of genetic engineering and computers.
 (C) the need for including these topics in schools.
 (D) the fact that these are the subjects of the future.

PASSAGE – II

And though the first sweet sting of love be past,
 The sweet that almost venom is; though youth,
 With tender and extravagant delight,
 The first and secret kiss by twilight hedge,
 The insane farewell repeated o'er and o'er,
 Pass off; there shall succeed a faithful peace;
 Beautiful friendship tried by sun and wind,
 Durable from the daily dust of life.
 And though with sadder, still with kinder eyes,
 We shall behold all frailties, we shall haste
 To pardon, and with mellowing minds to bless.
 Then though we must grow old, we shall grow old
 Together, and he shall not greatly miss
 My bloom faded, and waning light of eyes,
 Too deeply gazed in ever to seem dim;
 Nor shall we murmur at, nor much regret
 The years that gently bend us to the ground,
 And gradually incline our face; that we
 Leisurely stooping, and with each slow step,
 May curiously inspect our lasting home.
 But we shall sit with luminous holy smiles,
 Endeared by many griefs, by many a jest,
 And custom sweet of living side by side;
 And full of memories not unkindly glance
 Upon each other. Last, we shall descend
 Into the natural ground – not without tears –
 One must go first, ah God! One must go first;
 After so long one blow for both were good;
 Still, like old friends, glad to have met, and leave
 Behind a wholesome memory on the earth.

6. The poet feels sad that
 (A) they are old.
 (B) they must die.
 (C) the joys of youth are past.
 (D) they will not die together.
7. A feature of old age not mentioned in the poem is
 (A) the weakening of eyesight.
 (B) failing memory.
 (C) the body becoming bent.
 (D) the absence of physical radiance.
8. The poet thinks that the love we experience in our youth
 (A) is the best thing in life.
 (B) makes for lasting a relationship.
 (C) though sweet, is almost a poison.
 (D) is madness.
9. The consolation the poet finds is
 (A) the memory of shared experiences.
 (B) dying together.
 (C) having lived a full life.
 (D) the experience of love.
10. Which of the following is not a blessing of old age mentioned in the poem?
 (A) The readiness to forgive
 (B) The willingness to be more tolerant of other's weaknesses
 (C) A friendship that has withstood the trials of time
 (D) The ability to love and the state of being loved unconditionally

PASSAGE – III

Totemism is a system of belief in which man is believed to have kinship with a totem or a mystical relationship is said to exist between a group or an individual and a totem. A totem is an object, such as an animal or plant that serves as the emblem or symbol of a kinship group or a person. The term totemism has been used to characterize a cluster of traits in the religion and in the social organization of many primitive people.

Totemism is manifested in various forms and types in different contexts, especially among populations with a mixed economy (farming and hunting) and among hunting communities (especially in Australia); it is also found among tribes who breed cattle. Totemism can in no way be viewed as a general stage in man's cultural development; but totemism has certainly had an effect on the psychological behaviour of ethnic groups, on the manner of their socialization, and on the formation of the human personality.

The term totem is derived from 'ototeman' from the language of the Algonkian tribe of the Ojibwa (in the area of the Great Lakes in eastern North America); it originally meant "his brother-sister kin" The grammatical root, ote, signifies a blood relationship between brothers and sisters who have the same mother and who may not marry each other. In English, the word totem was introduced in 1791 by a British merchant and translator who gave it a false meaning in the belief that it designated the guardian spirit of an individual, who appeared in the form of an animal, an idea which the Ojibwa clans do indeed portray by their wearing of animal skins. It was reported at the end of the 18th century that the Ojibwa name their clans after those animals that live in the area in which they live and appear to be either friendly or fearful. The first accurate report about totemism in North America was written by a Methodist missionary, Peter Jones, himself an Ojibwa chief, who died in 1856 and whose report was published posthumously. According to Jones, the Great Spirit had given 'toodaims' (totems) to their clans; and because of this act, it should never be forgotten that members of the group are related to one another and on this account may not marry among themselves.

Generally speaking, totemistic forms are based on the psychomental habits of the so-called primitives, on a distinctive "thought style" which is characterized, above all by an "anthropopsychic" apprehension of nature and natural beings, for instance, ascribing to them a soul like man's. Beasts and the things of nature are again and again thought of as "persons," but mostly as persons with superhuman qualities.

It is advisable to define totemism as broadly as possible but concretely enough so that some justice can be done to its many forms. Totemism is, then, a complex of varied ideas and ways of behaviour based on a world view drawn from nature. There are ideological, mystical, emotional, reverential, and genealogical relationships of social groups or specific persons with animals or natural objects, the so-called totems. It is necessary to differentiate between group and individual totemism. These forms exhibit common basic characteristics, which occur with different emphases and not always in a complete form. The general characteristics are essentially the following: (A) viewing the totem as a companion, relative, protector, progenitor, or helper superhuman powers and abilities are ascribed to totems and totems are not only offered respect or occasional veneration but also can become objects of awe and fear; (B) use of special names and emblems to refer to the totem; (C) partial identification with the totem or symbolic assimilation to it; (D) prohibition against killing, eating, or touching the totem, even as a rule to shun it; and (E) totemistic rituals.

Though it is generally agreed that totemism is not a religion, in certain cases it can contain religious elements in varying degrees, just as totemism can appear conjoined with magic. Totemism is frequently mixed with different kinds of other beliefs – the cult of ancestors, ideas of the soul, beliefs in powers and the spirits. Such mixtures make the understanding of particular totemistic forms difficult. The cultic veneration of definite animals and natural things and powers by all those who belong to an ethnic unit do not belong to totemism itself.

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| <p>11. The tone of this passage is</p> <ul style="list-style-type: none">(A) analytical.(B) descriptive.(C) argumentative.(D) critical. <p>12. According to the author, totemism should be viewed as</p> <ul style="list-style-type: none">(A) a general stage in man's cultural development.(B) a dominant religion during the early seventeenth century.(C) a system that certainly had an effect on the psychological behaviour of ethnic groups, on the formation of the human personality and on the manner of their socialization.(D) a system of beliefs which attaches no special significance to mystical relationship between group/individual and a totem. | <p>13. As per the passage totemistic forms are based on</p> <ul style="list-style-type: none">(A) brother-sister kinship prevailing among the so-called primitives.(B) vague belief based on a striking incident in their vicinity.(C) physical habits of the so-called primitives and their distinctive thought style.(D) a distinctive thought style characterized by anthropopsychic apprehension of nature and natural beings. <p>14. Members of Ojibwa clans used to wear animal skins because</p> <ul style="list-style-type: none">(A) animals were around in large numbers hence their skins were easily available.(B) they had no other type of clothing.(C) they believed that the guardian spirit appeared in the form of an animal.(D) they firmly believed that wearing animals skins enhanced their status among the lesser members of their clans. |
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15. Which of the following is not the general characteristic of a totem according to the author?
- (A) Viewing the totem as a protector, progenitor, companion or helper.
 - (B) Totemistic rituals involving sacrifice of the totem.
 - (C) Ascribe superhuman powers and abilities to totems.
 - (D) Viewing them with respect or occasional veneration and hence hold them in awe and fear.

PASSAGE – IV

Progress is more plausibly judged by the reduction of deprivation than by the further enrichment of the opulent. We cannot really have an adequate understanding of the future without some view about how well the lives of the poor can be expected to go. Is there then hope for the poor? To answer this question, we need an understanding of who should count as poor. Some types of poverty are easy enough to identify. There is no way of escaping immediate diagnosis when faced with what King Lear called "loop'd and window'd raggedness". But as Lear also well knew, deprivation can take many different forms. Economic poverty is not the only kind of poverty that impoverishes human lives. In identifying the poor, we must take note, for example, of the deprivation of citizens of authoritarian regimes, from Sudan to North Korea, who are denied political liberty and civil rights. And we must try to understand the predicament of subjugated homemakers in male-dominated societies, common in Asia and Africa, who lead a life of unquestioning docility; of the illiterate children who are offered no opportunity of schooling; of minority groups that have to keep their voices muffled for fear of the tyranny of the majority; and of dissidents who are imprisoned and sometimes tortured by the guardians of 'law and order'.

Those who like to keep issues straight and narrow, tend to resist broadening the definition of poverty. Why not just look at incomes and ask a question like, "How many people live on less than, say, \$1 or \$2 a day?" This narrow analysis then takes the uncomplicated form of predicting trends and counting the poor. It is a cheap way of telling 'the future of the poor'. Nor can we ignore the linkages between economic, political and social deprivations. Advocates of authoritarianism ask a misleading question, "Is political freedom conducive to development?" overlooking the fact that political freedom itself is part of development. In answer to the wrongly asked question, they respond with a wrongly given answer: "Growth rates of GDP are higher in non-democratic countries than in democratic ones." Sure, South Korea might have grown fast enough before the re-establishment of democracy, but not so the less democratic North Korea.

Furthermore, the growth of GDP is not the only economic issue of importance. Reducing political deprivation can indeed help diminish economic vulnerability. There is, for example, considerable evidence that democracy as well as political and civil rights can help generate economic security by giving voice to the deprived and the vulnerable. The fact that famines occur only under authoritarian rule and military dominance, and that no major famine has ever occurred in an open, democratic country (even when the country is very poor), merely illustrates the most elementary aspect of the protective power of political liberty. Though Indian democracy has many imperfections, the political incentives generated by it have nevertheless been adequate to eliminate major famines right from the time of Independence in 1947.

In contrast, China, which did much better than India in several respects, such as the spread of basic education and healthcare, had the largest famine in recorded history in 1959-62, with a death toll that has been estimated at 30 million. Right now, the three countries with continuing famines are also in the grip of authoritarian and military rule: North Korea, Ethiopia and Sudan. In fact, the protective power of democracy in providing security is much more extensive than famine prevention. The poor in booming South Korea or Indonesia may not have given much thought to democracy when the economic fortunes of all seemed to go up and up together. But when the economic crises came, political and civil rights were desperately missed by those whose economic means and lives were unusually battered. Democracy has become a central issue in these countries now.

Democracy, which is valuable in its own right, may not be especially effective economically all the time, but it comes into its own when a crisis threatens and the economically dispossessed need the voice that democracy gives them. Political deprivation can reinforce economic destitution.

The removal of social deprivation can be very influential in stimulating economic growth and sharing the fruits of growth more evenly. If India went wrong, the fault lay not only in the suppression of market opportunities but also in the lack of attention to social poverty. India has reaped as it has sown by cultivating higher education, but the country has paid dearly for leaving nearly half its people illiterate. Social poverty has helped perpetuate economic poverty as well. If I am hopeful about the future, it is because I see the increasingly vocal demand for democracy in the world and the growing understanding of the need for social justice. We must, however, take a sufficiently broad view of poverty to make sure the poor have reason for hope.

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| <p>16. According to the passage, we need an understanding of who should count as poor before we</p> <ul style="list-style-type: none"> (A) undertake any plans for their future. (B) venture to alter their future. (C) decide whether there is hope for them. (D) suggest measures to eradicate poverty. <p>17. Asking the question "Is political freedom conducive to development?" is wrong because</p> <ul style="list-style-type: none"> (A) freedom encourages people to thwart development. (B) political freedom is part and parcel of development. | <ul style="list-style-type: none"> (C) the question has been raised by authoritarian regimes. (D) the question generates wrong answers. <p>18. Which of the statements is NOT true according to the passage?</p> <ul style="list-style-type: none"> (A) Economic deprivation is not the only kind of deprivation. (B) China holds the worst famine record. (C) Political deprivation can reinforce economic destitution. (D) Social deprivation results in high economic growth. |
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19. When the author makes a reference to what King Lear called "loop'd and window'd raggedness", he is talking of
 (A) social deprivation.
 (B) political deprivation.
 (C) economic deprivation.
 (D) All of the above

20. Which of the following seems to be the author's objective in this passage?
 I. Call for a broader definition of poverty.
 II. Advocate democracy as the fool proof way to stimulate an economy.
 III. Criticise India's faulty economic policies.
 IV. Ridicule authoritarian, military and communist regimes.
 (A) II, III and IV
 (B) I and II
 (C) Only II
 (D) Only I

Directions for questions 21 to 25: In each of the following questions, the word at the top is used in four different ways, (A) to (D). Choose the option in which the usage of the word is INCORRECT or INAPPROPRIATE.

21. ISSUE

- (A) The management announced that it will issue uniforms and helmets to the workers.
 (B) The problem at hand is underlined in the latest issue of Outlook.
 (C) The point on issue in the medical circle is the proper use of tranquilisers.
 (D) The manager took issue with me on my proposal for a new employee motivation scheme.

22. PHASE

- (A) Computers will phase out the jobs of many in the long run.
 (B) The government plans to phase in the proposed changes in infrastructure over the next two years.
 (C) The operation set the machine in phase.
 (D) The lives of millions were going through a critical phase during the meltdown.

23. RECOVER

- (A) The stock market index plummeted several points before it started to recover
 (B) It will take considerable time for the industry to recover the effects of the global downturn.
 (C) The football team, Arsenal, hopes to recover from the goal deficit in the second half.
 (D) These goods need to be exported to recover the cost of production.

24. SHOT

- (A) The discussion was shot with mud-slinging and frayed tempers.
 (B) The tequila was served in a shot glass.
 (C) The terrorists fired a volley of shots.
 (D) The medicos subjected the patients to a series of immunizing shots.

25. SWITCH

- (A) A switch from fossil fuels to renewable ones is the need of the hour.
 (B) During elections, miscreants capture booths and switch over ballot boxes.
 (C) The senator openly criticised the ruling party's policy switch.
 (D) India's switch to an open-market economy was most desirable.

Directions for questions 26 to 30: Each of the given sentences is divided into four parts. One of them has a grammatical error. Mark the letter corresponding with the wrong part as your answer.

26. The new teacher / told the principal that / the
 (A) (B)
 behaviour of the class / were highly objectionable.
 (C) (D)
27. The advertisement declares / that the course is
 (A) (B)
 open / to anyone who is interested / to learn
 (C)
 about computers.
 (D)
28. The members of the committee / felt that they
 (A) (B)
 needed / another information before / they could
 (C)
 arrive at a decision.
 (D)
29. However much you may / try to dress it with /
 (A) (B)
 perks and incentives / office work is not glamorous.
 (C) (D)
30. While in Madrid / I took the subway / although
 (A) (B)
 I have been told / that it was dangerous.
 (C) (D)

Directions for questions 31 and 32: The sentences given in each of the following questions, when properly sequenced, form a coherent paragraph. Each sentence is indicated with a number. Choose the most logical order of sentences that constructs a coherent paragraph and indicate the correct sequence of numbers in the box provided below each question.

31. (1) Some countries wanted to use the International Telecommunication Union (ITU) to gain intergovernmental control of the World Wide Web.
 (2) The World Conference on International Telecommunication (WCIT) that concluded on December 14 saw much heated debate.
 (3) Others insisted that the Internet must be left alone.
 (4) Some saw it as an opportunity to democratise the Internet, by replacing U.S. and corporate domination of Internet policy, with a more intergovernmental process.
 (5) The result was that after many days' deliberations, there was no consensus.

32. (1) An important part of their brain – the frontal lobe – that governs their capacity to make rational judgements, seems to shut down.
- (2) The ironical thing is that the research study on which this story is based was first published in September 2000, by Andreas Bartels and Semir Zeki.
- (3) A recent story in The Daily Mail explained how, when in the presence of or shown a picture of someone they were passionately in love with, most people have a fairly characteristic response.
- (4) Obviously, it was not considered hot enough then to be reported, but with the increasing interest on the part of the general public in the findings of scientific research concerning love, and relationships, it's evidently more saleable now.
- (5) Since its publication, the story has been echoed by a large number of news sources all over the world, both online and in print.

Directions for questions 33 and 34: Select the correct alternative from the given choices.

33. Why, you ask, do we bother to vote when the probability of a single vote deciding an election is close to zero? Well, just as we have instincts to breathe, eat and procreate, we have an instinct to be sociable. The cost of voting is a small price to pay to scratch the sociable itch. Falling turnouts are probably an indicator of decreasing social coherence. -----.
- (A) Perhaps if we all exercised our franchise, we would renew the bonds within society.
- (B) People are losing faith in the democratic process.
- (C) Those who do not vote do not feel connected enough to their community to pay that small price.
- (D) No one has the patience, these days, to wait in line to cast their vote.

34. A pilotless plane must be able to act autonomously in an emergency. In the event of engine failure, for instance, it could use its navigational map to locate a suitable area to put down. But what if this was an open field that happened to be in use for, say, a fair? A forward-looking video camera might show a ground pilot that. But if communications were lost the aircraft would rely on image-recognition software and an infra-red camera. -----.
- (A) This system would provide the plane with the 'eyes' it needs.
- (B) This system would enable it to detect the heat given off by people and machines and so decide to land elsewhere.
- (C) This system would provide the ground pilot with the means of staying in control of the plane.
- (D) This system would enable it to send out mayday signals before contact is lost.

Directions for question 35: The following question presents 4 statements of which 3, when placed in appropriate order would form a contextually complete paragraph. Pick the statement that is not part of that context and indicate the number corresponding with it in the box provided below the question.

35. (1) Those who plan to go on to university have been told for years to expect a rough time: with so many students applying, winning admission to their college of choice will be a challenge.
- (2) More than 3m students are getting their high school diplomas in late spring.
- (3) But those who clear that hurdle will find that their problems are just beginning.
- (4) College life is an enviable set-up given the job market at the moment.