

Reading Comprehension

CHAPTER 18

INTRODUCTION

As the name implies, this is all about reading and comprehending textual passages. Textual passages of varying lengths are normally presented to the test-taker and questions about the passage are put up at the end. The length and difficulty level of the passage depends on the examination. For example, exams that test the reading speed have longer passages than the exams that test the comprehension or understanding.

Reading Comprehension (RC) tests can focus on the following skills:

- (a) **Intellectual Capacity:** It is the ability of a person to gauge the meaning of the sentences, the paragraphs and the passage as a whole. More often than not, this is the skill that is most tested in examinations.
- (b) **Reading Speed:** The speed with which one reads a given text is considered to be the reading speed and is measured in Words Per Minute (WPM). The higher this is for someone, the better it is, but not at the expense of comprehension.
- (c) **Vocabulary:** It was once said that “The extent of a man’s vocabulary is the range of his understanding.” Although one is not expected to be a know-all and be the living counterpart of a dictionary, still it helps to have an extensive vocabulary. There are certain examinations that have provided a list of words to master before even trying to take these tests.

TERMINOLOGY

- (i) **WPM (Words Per Minute):** This is how the reading speed is measured for a person. There are studies to show what is a good WPM count for a specific age and type of reading. But reading speed is dependent on the use for the text. This means that if the text is to be used for comprehension, it might require about 200-400 WPM reading speed, whereas if the text is about a dispersed set of information and routine writing, suited for skimming, it might require a higher WPM count of the order: 400 to 800 WPM.
- (ii) **Skimming:** Read superficially or examine hastily; this style of reading is best used with long winded passages that contain repetitive information or redundant paragraphs that can be analyzed with a hurried eye.
- (iii) **Jargons:** Specialized technical terminology characteristic of a particular subject, or a characteristic language of a particular group. Jargons increase the difficulty level of a passage, especially if the context of the passage is new for the reader, e.g. a medical passage containing medical terminology would be difficult to read, much less understand, for an accountant.

COMMON MISTAKES

- (i) **Skimming:** Normally, skimming is an activity that we do not indulge in a lot when we live our normal lives. We study books, newspapers, pamphlets, advertisements, website articles, etc. All of this is active reading and it is required that we understand the meaning of what is written. But at work, there is a lot of paper work that requires fast reading: white papers, research articles, long memorandum, company issuances, etc. These are routinely written and hence have a lot of information that is not absolutely necessary. It is mentioned only to cover all aspects of the item in question. To read a lot of these and still take time out to work is essential and therefore skimming becomes an important weapon in the arsenal of a business executive. Skimming might be important examinations, lately, the focus has been on comprehension. Most often, students tend to skim an article and after reading the questions realize that they cannot answer because they have not really understood the important parts of the passage. We would warn students against skimming. The articles that appear on the exams are moderately sized and the questions are detailed. It is best to not read fast, but to take time and comprehend.
- (ii) **Time Allocation:** Mostly, students fall in the trap of not allocating a time limit for the reading comprehension questions. Maybe the passage is just too much to their liking and they forget that they actually have to answer questions after reading it, or maybe the passage is created for skimming and the students are aiming for comprehension. There are many other examples in which students do not manage time, but the RC questions are the most repeated ones. Remember, in other test is a time bound exercise. You cannot waste an inordinate amount of time on one type of question, otherwise you wouldn’t have sufficient time to solve other types of questions. In order that one does not commit this mistake, it’s best that a mental time limit be maintained for the group of questions.

- (iii) **Faulty Comprehension:** Sometimes, we think that we understand what is written only to be shown later that we don't. On a test, this could mean lost marks. This can happen because of a lot of reasons like loss of focus, unfamiliarity with the subject matter, or simply lack of sleep. One technique that is normally used to overcome this problem is "Thinking like the writer". When you think like the writer, you try to understand why she/he wrote that particular line, or paragraph or passage, what was the intention behind using that particular adjective/adverb, why was this tone of voice utilized, etc. Having that kind of a mindset could be the best thing you carry to a test center.

TYPES OF READING COMPREHENSION QUESTIONS

The major types of reading comprehension questions include:

- (i) **Inferential Questions:** These are some of the most frequently asked questions. Here the examiners ask you to make inferences from what you have just read in the passage. These could be tough, if you haven't properly understood the text.
- (ii) **Tone of the author:** These questions test you on your ability of picking up the author's style, whether he/she is approving/disapproving, supportive/unsupportive of the idea in question. The options can confuse you, so it's best to do two things: First, step in the author's shoes, and try and understand why she/he is writing like this, thereby you can understand her/his reasons. Second, look up the following words in the dictionary and hope that the questions that come in the exam use only these:

Acclamatory	Disdainful	Optimistic
Acerbic	Disparaging	Partisan
Adulatory	Dogmatic	Patronising
Aggressive	Emotional	Peremptory
Angry	Encouraging	Pessimistic
Apathetic	Evocative	Positive
Apologetic	Gloomy	Prejudiced
Bellicose	Harsh	Provocative
Belligerent	Humanistic	Ridiculous
Biased	Humorous	Romantic
Biting	Hypocritical	Sanguine
Buoyant	Incendiary	Sarcastic
Chauvinistic	Inciting	Sardonic
Cheerful	Indifferent	Satirical
Colored	Indignant	Scathing
Commiserating	Inspiring	Scornful
Complimentary	Introspective	Searing
Condescending	Laudatory	Speculative
Contemplative	Mocking	Supercilious
Contemptuous	Motivating	Sympathetic
Critical	Narrative	Technical
Cutting	Negative	Trenchant
Derisive	Neutral	Vicious
Descriptive	Obsequious	Vitriolic
Didactic	Opinionated	Vituperative

These are all different adjectives used to describe the tones of the author of the passage. These tones can be divided into positive, negative and neutral types. We leave it up to you to do some hard work and classify them accordingly.

- (iii) **Title of the passage:** The questions that ask you to identify a proper title for the passage are somewhat tricky as they might refer to the overarching theme or they might take a zingy turn and be a twist on the author's style, thereby making the real title look different from the passage. To take a gander at this kind of a question, it is best that the reader let go of presumptions, if any, related to the text. The writing, if followed judiciously, would definitely lead you to an appropriate title. Take it easy, and do not negate any option just because it seems too small or too long winded to be of your average title size.
- (iv) **Summary of the passage:** When you are faced with this question on a test, remember that a summary is a quick recap of the major points in the passage. This means that it would contain all the important ideas and not have any redundant/unimportant ones. Also, the summary cannot be simply pointing to one part of the passage, instead it should cover the whole article.

- (v) **Theme of the passage:** This is the underlying idea of the passage. In any article/passage, there is a running theme that is prevalent throughout the passage. If the reader has understood the author's point of view, she/he should have no trouble identifying the theme. An important mistake to avoid here is that like the summary, the theme also cannot be referring to only part of the passage.
- (vi) **Finding out the importance of a line or word in the passage:** On almost all tests, there are questions that ask you to identify some or the other lines/words that may have a bearing on the passage. Here, you must first find that instance where that line/word has been used in the passage, and then gauge its meaning from the reading. This type of questions is relatively easier, because if someone has really read the passage well, he/she would know where the line/word has been used, and what its meaning is.

HOW TO SOLVE

In this section, where we highlight the RC solving strategies, we want to make clear that we do not endorse any one strategy and the student is free to change them as he/she deems fit. Mostly, every student creates his/her own style. Choosing a strategy is essential because a habit helps in saving time on the test. Even then, it is up to the student, how he/she wants to take this up: The Pencil: One of the most successful strategies of understanding reading comprehension is the one where you use the pencil to underline/highlight/circle the important pieces of text. A lot of us would have got this advice from our guardians/teachers about using the pencil while reading. It helps in highlighting the important parts as well as in mentally reiterating the text. The Read Once: In this style of solving the passages, the student reads the passage only once and then moves on to reading and consequently solving the questions.

The passage is not read more than once. This is done to keep oneself attentive. When you form a habit that you are not going to read anything again, then you are forced to be extremely tenacious at understanding and remembering the passage. In fact, this kind of a habit can even help you gain a 'tenacious memory'. A tenacious memory is one that is good at remembering. Thus, this kind of a disciplined working strategy could be beneficial for your life too. Questions Before Passage: In this strategy, the test taker reads the questions first before reading the passage. This way, he/she knows the questions, can keep them in mind while perusing the passage and hence be more focused at reading and remembering only the important stuff. This is a great way to solve passages, but then again is dependent on the type of the passage. If the passage is lengthy and the questions are more of a referential type (find the meaning of the word/line, etc.) then this is an ideal way. Otherwise, if the passage is more of an abstruse type and/or the questions are inferential, then using this style could backfire because then you would not be able to understand the whole passage in its entirety and probably be unable to answer even one question correctly. This strategy can be modified to form another popular one, which is the Questions Between Passage strategy. As you can possibly figure out from the name, in this style of solving RC questions, the test taker reads the passage and tries to answer the questions in a linear fashion, i.e. as and when the answer occurs in the passage. This is a very risky strategy as more often than not, the questions on a passage do not occur linearly. There are a lot of other question solving styles. We leave it to the students to discuss among themselves and pick up the better parts of each one.

SKILLS REQUIRED IN RC

Most important skills required in RC include:

(a) Focus

To understand the importance of focus while reading, take a look at what Samuel Taylor Coleridge had to say:

Readers may be divided into four classes:

- (1) Sponges, who absorb all that they read and return it in nearly the same state, only a little dirtied.
- (2) Sand-glasses-who retain nothing and are content to get through a book for the sake of getting through the time.
- (3) Strain-bags-who retain merely the dregs of what they read.
- (4) Mogul diamonds-equally rare and valuable, who profit by what they read, and enable others to profit by it also.

It is always beneficial to be someone who understands the written word. Also, it is better to read one passage and solve all its questions correctly, than reading all passages and marking the incorrect answers.

(b) Sound thought process

"You will get little or nothing from the printed page if you bring it nothing but your eye." — Walter B. Pitkin

When someone mentions reading, it is a given that understanding the text would go hand in hand. But for some lost souls, this is not true. It is only by a force of will that some people can understand what they are reading. They can go on reading for a long time without grasping anything. For people like these, the problem lies in the fact that either they have no focus, or they cannot process in their minds what is being fed to them. If you want to make the most out of your aptitude tests, you would better do this: solve a lot of logical reasoning questions, or read/analyze a lot of logical thoughts. Here is one way to do this: Sit with a small quotation and try and understand it in depth. Good quotations from renowned authors/speakers are pithy and very poignant. If you can start making sense of these quotations, then you might start understanding a lot of logical constructs.

(c) Reading Speed

A great reading speed would be about 700-800 WPM. Even higher speeds are possible, and everyone is welcome to challenge himself/herself. But for the sake of the aptitude tests, even a speed of around 400-500 WPM for the tough passages would be brilliant. Whether to go with speed or with precision, the choice will always remain yours. But this must be said, neither is to be sacrificed completely for the sake of the other. The aptitude tests are a measure of ability of all types and hence you must look a balanced personality. Woody Allen had something great to say about all the speed reading courses: "I took a speed reading course and read "War and Peace" in twenty minutes. It involves Russia."

(d) Vocabulary Mastery

"A man with a scant vocabulary will almost certainly be a weak thinker. The richer and more copious one's vocabulary and the greater one's awareness of fine distinctions and subtle nuances of meaning, the more fertile and precise is likely to be one's thinking. Knowledge of things and knowledge of the words for them grow together. If you do not know the words, you can hardly know the thing." — Henry Hazlitt

These words by Hazlitt say everything that we need to say about the importance of a balanced vocabulary for solving reading comprehension questions. A good vocabulary is your shining torch that helps you to wade your way through the difficult passages.

(e) Diverse Reading

All the passages on a test are normally from different sources/genres. If you have a familiarity with them, it would always benefit you. Whenever one starts reading a passage, there is a lag time that is required to get to the original speed. This lag is because of the change between the two question types and also because of the unfamiliarity with the text. This time is required for the mind to acclimatize to the new reading. Reduce this time and you might gain a few minutes on the test.

Practice Exercise

LEVEL-I

DIRECTIONS (Qs. 1-230): Read the following passages and answer the questions that follow.

Passage-1

Now India's children have a right-to receive at least eight years of education, the gnawing question is whether it will remain on paper or become a reality. One hardly needs a reminder that this right is different from the others enshrined in the Constitution, that the beneficiary – a six year old child cannot demand it, nor can she or he fight a legal battle when the right is denied or violated. In all cases, it is the adult society which must act on behalf of the child. In another peculiarity, where a child's right to education is denied, no compensation offered later can be adequate or relevant. This is so because childhood does not last. If a legal battle fought on behalf of a child is eventually won, it may be of little use to the boy or girl because the opportunity missed at school during childhood cannot serve the same purpose later in life. This may be painfully true for girls because our society permits them only a short childhood, if at all. The Right to Education (RTE) has become law at a point in India's history when the ghastly practice of female infanticide has resurfaced in the form of foeticide. This is "symptomatic of a deeper turmoil" in society which is compounding the traditional obstacles to the education of girls. Tenacious prejudice against the intellectual potential of girls runs across our cultural diversity and the system of education has not been able to address it.

1. With reference to the passage, consider the following statements :

1. When children are denied education, adult society does not act on behalf of them.
2. Right to Education as a law cannot be enforced in the country.

Which of the statements given above is/are correct?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

2. According to the passage, what could be the traditional obstacles to the education of girls ?

1. Inability of parents to fight a legal battle when the Right to Education is denied to their children.
2. The traditional way of thinking about girls' role in society.
3. The prejudice against the intellectual potential of girls.
4. Improper system of education.

Select the correct answer from the codes given below :

- (a) 1 and 2 only (b) 2, 3 and 4 only
(c) 1, 3 and 4 only (d) 1, 2, 3 and 4

3. On the basis of the passage, consider the following statements :

1. Right to Education is a legal right and not a fundamental right.

2. For realising the goal of universal education, the education system in the country must be made identical to that of developed countries.

Which of the statements given above is/are correct ?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

4. Which one of the following statements conveys the key message of the passage ?

- (a) India has declared that education is compulsory for its children.
- (b) Adult society is not keen on implementing the Right to Education.
- (c) The Right to Education, particularly of a girl child, needs to be safeguarded.
- (d) The system of education should address the issue of Right to Education.

5. Which one of the following statements conveys the inference of the passage ?

- (a) The society has a tenacious prejudice against the intellectual potential of girls.
- (b) Adults cannot be relied upon to fight on behalf of children for their Right to Education.
- (c) The legal fight to get education for children is often protracted and prohibitive.
- (d) There is no sufficient substitute for education received in childhood.

Passage-2

For achieving inclusive growth there is a critical need to rethink the role of the State. The early debate among economists about the size of the Government can be misleading. The need of the hour is to have an enabling Government. India is too large and complex a nation for the State to be able to deliver all that is needed. Asking the Government to produce all the essential goods, create all the necessary jobs, and keep a curb on the prices of all goods is to lead to a large cumbersome bureaucracy and widespread corruption.

The aim must be to stay with the objective of inclusive growth that was laid down by the founding fathers of the nation and also to take a more modern view of what the State can realistically deliver.

This is what leads to the idea of an enabling State, that is, a Government that does not try to directly deliver to the citizens everything that they need. Instead, it (1) creates an enabling ethos for the market so that individual enterprise can flourish and citizens can, for the most part, provide for the needs of one another, and (2) steps in to help those who do not manage to do well for themselves, for there will always be individuals, no matter what the system, who need support and help. Hence we need a Government that, when it comes to the market, sets effective,

incentive-compatible rules and remains on the sidelines with minimal interference, and at the same time, plays an important role in directly helping the poor by ensuring that they get basic education and health services and receive adequate nutrition and food.

6. According to the passage :

1. The objective of inclusive growth was laid down by the founding fathers of the nation.
2. Need of the hour is to have an enabling Government.
3. The Government should engage in maximum interference in market processes.
4. There is a need to change the size of the Government.

Which of the statements given above are correct ?

- (a) 1 and 2 only (b) 2 and 3 only
(c) 1 and 4 only (d) 1, 2, 3 and 4

7. According to the passage, the strategy of inclusive growth can be effected by focusing on

- (a) Meeting all the needs of every citizen in the country.
- (b) Increasing the regulations over the manufacturing sector.
- (c) Controlling the distribution of manufactured goods.
- (d) Delivery of the basic services to the deprived sections of the society.

8. What constitutes an enabling Government?

1. A large bureaucracy.
2. Implementation of welfare programmes through representatives.
3. Creating an ethos that helps individual enterprise.
4. Providing resources to those who are underprivileged.
5. Offering direct help to the poor regarding basic services.

Select the correct answer from the codes given below :

- (a) 1, 2 and 3 only (b) 4 and 5 only
(c) 3, 4 and 5 only (d) 1, 2, 3, 4 and 5

9. Why is the State unable to deliver "all that is needed"?

1. It does not have sufficient bureaucracy.
2. It does not promote inclusive growth.

Select the correct answer from the codes given below :

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

10. What is the essential message being conveyed by the author of the passage?

- (a) The objectives of inclusive growth laid down by the founding fathers of the nation should be remembered.
- (b) The Government needs to make available more schools and health services.
- (c) The Government needs to establish markets and industries to meet the needs of the poor strata of the society.
- (d) There is a need to rethink the role of the State in achieving inclusive growth.

Passage - 3

The concept of 'creative society' refers to a phase of development of a society in which a large number of potential contradictions become articulate and active. This is most evident when

oppressed social groups get politically mobilised and demand their rights. The upsurge of the peasants and tribals, the movements for regional autonomy and self-determination, the environmental movements, and the women's movements in the developing countries are signs of emergence of creative society in contemporary times. The forms of social movements and their intensity may vary from country to country and place to place within a country. But the very presence of movements for social transformation in various spheres of a society indicates the emergence of a creative society in a country.

11. What does the author imply by "creative society" ?

1. A society where diverse art forms and literary writings seek incentive.
2. A society where social inequalities are accepted as the norm.
3. A society where a large number of contradictions are recognised.
4. A society where the exploited and the oppressed groups grow conscious of their human rights and upliftment.

Select the correct answer using the codes given below :

- (a) 1, 2 and 3 (b) 4 only
(c) 3 and 4 (d) 2 and 4

12. What according to the passage are the manifestations of social movements ?

1. Aggressiveness and being incendiary.
2. Instigation by external forces.
3. Quest for social equality and individual freedom.
4. Urge for granting privileges and self-respect to disparaged sections of the society.

Select the correct answer using the codes given below :

- (a) 1 and 3 only (b) 2 and 4 only
(c) 3 and 4 only (d) 1, 2, 3 and 4

13. With reference to the passage, consider the following statements :

1. To be a creative society, it is essential to have a variety of social movements.
2. To be a creative society, it is imperative to have potential contradictions and conflicts.

Which of the statements given above is/are correct ?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

14. With reference to the passage, consider the following statements:

1. The need of the hour is to have an enabling government.
2. The need of the hour is to have a changing government.

Which of the statements given above is/are correct ?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

Passage - 4

A country under foreign domination seeks escape from the present in dreams of a vanished age, and finds consolation in visions of past greatness. That is a foolish and dangerous pastime in which many of us indulge. An equally questionable practice for

Passage- 6

Ecosystems provide people with a variety of goods and services; food, clean water, clean air, flood control, soil stabilization, pollination, climate regulation, spiritual fulfilment and aesthetic enjoyment, to name just a few. Most of these benefits either are irreplaceable or the technology necessary to replace them is prohibitively expensive. For example, potable fresh water can be provided by desalinating sea-water, but only at great cost.

The rapidly expanding human population has greatly modified the Earth's ecosystems to meet their increased requirements of some of the goods and services, particularly food, fresh water, timber, fibre and fuel. These modifications have contributed substantially to human well being and economic development. The benefits have not been equally distributed. Some people have actually been harmed by these changes. Moreover, short-term increases in some ecosystem goods and services have come at the cost of the long-term degradation of others. For example, efforts to increase the production of food and fibre have decreased the ability of some ecosystems to provide clean water, regulate flooding and support biodiversity.

23. With reference to the passage, consider the following statements.

Expanding human population has an adverse effect on :

1. Spiritual fulfilment
2. Aesthetic enjoyment
3. Potable fresh water
4. Production of food and fibre
5. Biodiversity

Which of the statements given above are correct ?

- (a) 1, 2 and 3 only (b) 2, 4 and 5 only
(c) 3 and 5 only (d) 1, 2, 3, 4 and 5

24. The passage mentions that "some people have actually been harmed by these changes". What does it imply ?

1. The rapid expansion of population has adversely affected some people:
2. Sufficient efforts have not been made to increase the production of food and fibre.
3. In the short term some people may be harmed, but in the long term everyone will benefit from modifications in the Earth's ecosystems.

Which of the statements given above is/are correct?

- (a) 1 only
(b) 2
(c) 1 and 3
(d) None of the statements given above

25. With reference to the passage, consider the following statements:

1. It is imperative to modify the Earth's ecosystems for the well being of mankind.
2. Technology can never replace all the goods and services provided by ecosystems.

Which of the statements given above is/are correct?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

Passage- 7

A moral act must be our own act; must spring from our own will. If we act mechanically, there is no moral content in our act. Such action would be moral, if we think it proper to act like a machine and do so. For, in doing so, we use our discrimination. We should bear in mind the distinction between acting mechanically and acting intentionally. It may be moral of a king to pardon a culprit. But the messenger carrying out the order of pardon plays only a mechanical part in the king's moral act. But if the messenger were to carry out the king's order considering it to be his duty, his action would be a moral one. How can a man understand morality who does not use his own intelligence and power of thought, but lets himself be swept along like a log of wood by a current ? Sometimes a man defies convention and acts on his own with a view to absolute good.

26. Which of the following statements best describe/describes the thought of the writer ?

1. A moral act calls for using our discretion.
2. Man should react to a situation immediately
3. Man must do his duty.
4. Man should be able to defy convention in order to be moral.

Select the correct answer from the codes given below :

- (a) 1 only (b) 1 and 3
(c) 2 and 3 (d) 1 and 4

27. Which of the following statements is the nearest definition of moral action, according to the writer ?

- (a) It is a mechanical action based on official orders from superiors.
(b) It is an action based on our sense of discretion.
(c) It is a clever action based on the clarity of purpose.
(d) It is a religious action based on understanding.

28. The passage contains a statement "lets himself be swept along like a log of wood by a current." Among the following statements, which is/are nearest in meaning to this ?

1. A person does not use his own reason.
2. He is susceptible to influence/pressure.
3. He cannot withstand difficulties/ challenges.
4. He is like a log of wood.

Select the correct answer using the codes given below :

- (a) 1 only (b) 1 and 2
(c) 2 and 3 (d) 1 and 4

Passage- 8

Education, without a doubt, has an important functional, instrumental and utilitarian dimension. This is revealed when one asks questions such as 'what is the purpose of education?'. The answers, too often, are 'to acquire qualifications for employment/upward mobility', 'wider/higher (in terms of income) opportunities', and 'to meet the needs for trained human power in diverse fields for national development'. But in its deepest sense education is not instrumentalist. That is to say, it is not to be justified outside of itself because it leads to the acquisition of formal skills or of certain desired psychological – social attributes. It must be respected in itself. Education is thus not a commodity to be acquired or possessed and then used, but

a process of inestimable importance to individuals and society, although it can and does have enormous use value. Education then, is a process of expansion and conversion, not in the sense of converting or turning students into doctors or engineers, but the widening and turning out of the mind—the creation, sustenance and development of self-critical awareness and independence of thought. It is an inner process of moral-intellectual development.

29. What do you understand by the 'instrumentalist' view of education?
- Education is functional and utilitarian in its purposes.
 - Education is meant to fulfil human needs.
 - The purpose of education is to train the human intellect.
 - Education is meant to achieve moral development.
30. According to the passage, education must be respected in itself because
- it helps to acquire qualifications for employment
 - it helps in upward mobility and acquiring social status
 - it is an inner process of moral and intellectual development
 - All the (a), (b) and (c) given above are correct in this context.
31. Education is a process in which
- students are converted into trained professionals.
 - opportunities for higher income are generated.
 - individuals develop self-critical awareness and independence of thought.
 - qualifications for upward mobility are acquired.

Passage- 9

An example of scientist who could measure without instruments is Enrico Fermi (1901-1954), a physicist who won the Nobel Prize in physics in 1938. He had a Well-developed knack for intuitive, even casual-sounding measurements. One renowned example of his measurement skills was demonstrated at the first detonation of the atom bomb, the Trinity Test site, on July 16, 1945, where he was one of the atomic scientists observing from base camp. While final adjustments were being made to instruments used to measure the yield of the blast, Fermi was making confetti out of a page of notebook paper. As the wind from the initial blast wave began to blow through the camp, he slowly dribbled the confetti into the air, observing how far back it was scattered by the blast (taking the farthest scattered pieces as being the peak of the pressure wave), Fermi concluded that the yield must be greater than 10 kilotons. This would have been news, since other initial observers of the blast did not know that lower limit. After much analysis of the instrument readings, the final yield estimate was determined to be 18.6 kilotons. Like Eratosthenes⁷ Fermi was aware of a rule relating one simple observation-the scattering of confetti in the Wind-to a quantity he wanted to measure.

The value of quick estimates was something Fermi was familiar with throughout his career. He was famous for teaching his students skills at approximation of fanciful-sounding quantities that, at first glance, they might presume they knew nothing about. The best-known example of such a "Fermi question" was Fermi asking his students to estimate the number of piano tuners in Chicago, when no one knows the answer. His students-science

and engineering majors-would begin by saying that they could not possibly know anything about such a quantity. Of course, some solutions would be to simply do a count of every piano tuner perhaps by looking up advertisements, checking with a licensing agency of some sort, and so on. But Fermi was trying to teach his students how to solve problems where the ability to confirm the results would not be so easy. He wanted them to figure out that they knew something about the quantity in question.

32. Suppose you apply the same logic as Fermi applied to confetti, which of the following statements would be the most appropriate?

- You can calculate the minimum pressure inside the cooker by calculating the maximum distance travelled by any of its parts after it explodes.
 - You can calculate the average potency of a fire cracker by calculating the distance covered by one of its bigger fragments.
 - You can easily find out the average policy of an earthquake by measuring the length of a crack it makes on the surface of the earth.
 - You can calculate the exact volume of water stored in a tank by measuring the distance covered by the stream of water coming out of the tap fixed on the lower corner of the tank.
 - All the above conclusions can be drawn.
33. Quick estimate, as per Fermi, is most useful in:
- In finding an approximate that is more useful than existing values.
 - In finding out the exact minimum value of an estimate.
 - In finding out the exact maximum value of an estimate.
 - In finding out the range of values of an estimate.
 - In finding out the average value of an estimate.
34. Given below are some statements that attempt to capture the central idea of the passage:
- It is useful to estimate; even when the exact answer is known.
 - It is possible to estimate any physical quantity.
 - It is possible to estimate the number of units of a newly launched car that can be sold in a city
 - Fermi was a genius.
- Which of the following statements (s) best captures the central idea?
- 1, 2 and 4
 - 2, 3 and 4
 - 2 and 3
 - 2 only
 - 1, 2 and 3
35. Read the statements given below:
- Atomic bomb detonation was a result of Fermi's Nobel Prize contribution
 - Fermi's students respected him as a scientist
 - Yield of atomic bomb can only be measured in Kilotons
- Which of the following statement(s) can be inferred from the passage?
- 1,2
 - 2, 3
 - 1, 3
 - 2 only
 - None of the three statements is correct

Passage- 10

Unseasonableness is a tendency to do socially permissible things at the wrong time. The unseasonable man is the sort of person who comes to confide in you when you are busy. He serenades his beloved when she is ill. He asks a man who has just lost money by paying a bill for a friend to pay a bill for him. He invites a friend to go for a ride just after the friend has finished a long car trip. He is eager to offer services which are not wanted but which cannot be politely refused. If he is present at an arbitration, he stirs up dissension between the two parties, who were really anxious to agree. Such is the unseasonable man.

36. He tends to
- (a) entertain women.
 - (b) be a successful arbitrator when dissenting parties are anxious to agree.
 - (c) be helpful when solicited.
 - (d) tell a long story to people who have heard it many times before.
37. The unseasonable man tends to
- (a) bring a higher bidder to a salesman who has just closed a deal.
 - (b) disclose confidential information to others.
 - (c) sing the praises of the bride when he goes to a wedding.
 - (d) sleep late and rise early.

Passage- 11

If translated into English, most of the ways economists talk among themselves would sound plausible enough to poets, journalists, businesspeople, and other thoughtful though noneconomical folk. Like serious talk anywhere-among boat designers and baseball fans, say -the talk is hard to follow when one has not made a habit of listening to it for a while. The culture of the conversation makes the words arcane. But the people in the unfamiliar conversation are not Martians. Underneath it all (the economist's favorite phrase) conversational habits are similar. Economics uses mathematical models and statistical tests and market arguments, all of which look alien to the literary eye. But looked at closely they are not so alien. They may be seen as figures of speech-metaphors, analogies, and appeals to authority.

Figures of speech are not mere frills. They think for us. Someone who thinks of a market as an “invisible hand” and the organization of work as a “production function” and his coefficients as being “significant,” as an economist does, is giving the language a lot of responsibility. It seems a good idea to look hard at his language.

If the economic conversation were found to depend a lot on its verbal forms, this would not mean that economics would be not a science, or just a matter of opinion, or some sort of confidence game. Good poets, though not scientists, are serious thinkers about symbols; good historians, though not scientists, are serious thinkers about data. Good scientists also use language. What is more (though it remains to be shown) they use the cunning of language, without particularly meaning to. The language used is a social object, and using language is a social act. It requires cunning (or, if you prefer, consideration), attention to the other minds present when one speaks.

The paying of attention to one's audience is called "rhetoric," a word that I later exercise hard. One uses rhetoric, of course, to warn of a fire in a theatre or to arouse the xenophobia of the electorate. This sort of yelling is the vulgar meaning of the word, like the president's "heated rhetoric" in a press conference or the "mere rhetoric" to which our enemies stoop. Since the Greek flame was lit, though, the word has been used also in a broader and more amiable sense, to mean the study of all the ways of accomplishing things with language inciting a mob to lynch the accused, to be sure, but also persuading readers of a novel that its characters breathe, or bringing scholars to accept the better argument and reject the worse.

The question is whether the scholar—who usually fancies himself an announcer of “results” or a stater of “conclusions” free of rhetoric—speaks rhetorically. Does he try to persuade? It would seem so. Language, I just said, is not a solitary accomplishment. The scholar doesn’t speak into the void, or to himself. He speaks to a community of voices. He desires to be heeded, praised, published, imitated, honored, en-nobled. These are the desires. The devices of language are the means.

Rhetoric is the proportioning of means to desires in speech. Rhetoric is an economics of language, the study of how scarce means are allocated to the insatiable desires of people to be heard. It seems on the face of it, a reasonable hypothesis that economists are like other people in being talkers, who desire listeners that they go to the library or the laboratory as much as when they go to the office on the polls. The purpose here is to see if this is true, and to see if it is useful to study the rhetoric of economic scholarship.

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

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

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

39. In the light of the definition of rhetoric given in the passage, which of the following will have the least element of rhetoric?
- An election speech.
 - An advertisement jingle.
 - Dialogues of a play.
 - Commands given by army officers.
40. As used in the passage, which of the following is the closest meaning to the statement "The culture of the conversation makes the words arcane"?
- Economists belong to a different culture.
 - Only mathematicians can understand economists.
 - Economists tend to use terms unfamiliar to the lay person, but depend on familiar linguistic forms.
 - Economists use similes and adjectives in their analysis.
41. As used in the passage, which of the following is the closest alternative to the word "arcane"?
- Mysterious
 - Secret
 - Covert
 - Perfidious
42. Based on your understanding of the passage, which of the following conclusions would you agree with?
- The geocentric and the heliocentric views of the solar system are equally tenable.
 - The heliocentric view is superior because of better rhetoric.
 - Both views use rhetoric to persuade.
 - Scientists should not use rhetoric.

Passage- 12

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

Philosophy, as I shall understand the word, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge—so I should contend—belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a 'No man's Land', exposed to attack from both sides; this 'No Man's Land' is philosophy. Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of power? Is

man what he seems to the astronomer, a tiny lump of carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is noble, in what does it consist, and how shall we achieve it? Must the good be eternal in order to deserve to be valued, or is it worth seeking even if the universe is inexorably moving towards death? Is there such a thing as wisdom, or is what seems such merely the ultimate refinement of folly? To such questions no answer can be found in the laboratory.

Theologies have professed to give answers, all to definite; but their definiteness causes "modern minds to view them with suspicion.

The studying of these questions, if not the answering of them, is the business of philosophy. Why, then, you may ask, waste time on such insoluble problems? To this one may answer as a historian, or as an individual facing the terror of cosmic loneliness.

The answer of the historian, in so far as I am capable of giving it, will appear in the course of this work. Ever since men became capable of free speculation, their actions in innumerable important respects, have depended upon their theories as to the world and human life, as to what is good and what is evil. This is as true in the present day as at any former time. To understand an age or a nation, we must understand its philosophy, and to understand its philosophy we must ourselves be in some degree philosophers.

There is here a reciprocal causation: the circumstances of men's lives do much to determine their philosophy, but, conversely, their philosophy does much to determine their circumstances.

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

43. The purpose of philosophy is to
- reduce uncertainty and chaos.
 - help us to cope with uncertainty and ambiguity.
 - help us to find explanations for uncertainty.
 - reduce the terror of cosmic loneliness.
44. Based on this passage what can be concluded about the relation between philosophy and science?
- The two are antagonistic.
 - The two are complementary.
 - There is no relation between the two
 - Philosophy derives from science.

45. From reading the passage, what can be concluded about the profession of the author? He is most likely not to be a
 (a) historian (b) philosopher
 (c) scientist (d) theologian
46. According to the author, which of the following statements about the nature of the universe must be definitely true?
 (a) The universe has unity.
 (b) The universe has a purpose.
 (c) The universe is evolving towards a goal.
 (d) None of the above.

Passage- 13

WHEN I WAS 21, I was trying to decide whether to become a doctor or a philosophy professor. My older brother, whose advice I usually followed, asked me why I wanted to study philosophy. I was evasive. Finally I admitted that a lot of the books I loved had been written by philosophers and philosophy professors. Plus, one of my favorite books at the time, a book I'd read and reread since I was a teenager, was Hermann Hesse's *Magister Ludi: The Glass Bead Game*, which unabashedly romanticized the life of the professor.

"Be practical. Books are dangerous things," my brother warned me. "Just because it's on paper, you think it's true. Moneylove was one of the most damaging books I ever read. Not to mention *How to Win Friends & Influence People*." (I should probably mention that my brother is a very successful luxury jeweler, who continues to love money and, as Dale Carnegie instructs, to "make the other person feel important—and do it sincerely.") This wasn't what I wanted to hear, so I called my dad, at that time a broke New Age guru and sex therapist living in Jupiter, Florida—not exactly the oracle of Delphi, and not someone whose advice I usually followed. "Every doctor I know is miserable, son," he told me. "They work all the time and complain about insurance companies." (Not much has changed since 1988.) "Be a professor. You'll never be rich, but you'll be doing what you love: reading and writing. You get summers off. It's a good life."

Note that my father didn't say the good life, which is how a philosophically minded adviser might have put it to me—except that philosophy in America in the 1980s and '90s seemed to be losing its way in dry, scholastic debates about the most lifeless of topics (what is the meaning of and?). But he told me what I wanted to hear, and a quarter century later, philosophy is making the kind of comeback that leaves a Hermann Hesse groupie glad to have headed for graduate school and ended up with tenure. Amid hand-wringing about the decline of the humanities, the philosopher (and novelist) Rebecca Newberger Goldstein can write a book like *Plato at the Googleplex: Why Philosophy Won't Go Away*, confident that she'll find readers eager to turn to philosophers for help in thinking about the meaning of life and how best to live it.

47. The writer of the passage is a philosopher because:
 (a) He loved writing.
 (b) He liked philosophy.
 (c) His father advised him.
 (d) He couldn't get into medical school.
 (e) His brother guided him.

48. The difference between "the good life" and "a good life" is:
 (a) The life that one would like to live and the life which is of a high standard.
 (b) The life of the rich and the life which is for the rich.
 (c) A life of opportunity and a life of opulence.
 (d) A life which is fulfilling and a life which is enriching.
 (e) The life of the aristocracy and the life of the plebeians.
49. In the passage, Hermann Hesse symbolizes:
 (a) The classical philosopher.
 (b) The happy teacher.
 (c) The quintessential drifter.
 (d) The new age philosopher.
 (e) The atypical philosopher.

Passage- 14

A TED talk (the acronym stands for Technology, Entertainment, and Design) is one of the routes to academic stardom that didn't exist a decade ago. (The 30th-anniversary celebration aside, curators only began posting fame-making free online videos in 2006.) Although TED plays an inordinate role in setting the tone for how ideas are conveyed—not only because of the reach of its videos but also through spinoffs like regional "TEDx" events and the TED Radio Hour, one of the few places nonpolicy intellectuals get substantial on-air time—it's just one of a number of platforms that are changing the ecology of academic celebrity. These include similar ideas-in-nuggets conclaves, such as the Aspen Ideas Festival and PopTech, along with huge online courses and—yes, still—blogs. These new, or at least newish, forms are upending traditional hierarchies of academic visibility and helping to change which ideas gain purchase in the public discourse.

In a famous essay, "The Unbearable Ugliness of Volvos," first published in the early 90s, the literary scholar Stanley Fish wrote that "the flourishing of the lecture circuit has brought with it new sources of extra income ... [and] an ever-growing list of stages on which to showcase one's talents, and geometric increase in the availability of the commodities for which academics yearn, attention, applause, fame, and ultimately, adulation of a kind usually reserved for the icons of popular culture." Fish was Exhibit A among professors taking advantage of such trends, and his trailblazing as a lit-crit celebrity inspired the dapper, globe-trotting lit-theory operator Morris Zapp, a character in David Lodge's academic satire *Small World*. But the world Fish was describing, where no one could live-tweet the lectures, let alone post the talks for worldwide distribution, now seems sepia-toned.

"If David Lodge's Morris Zapp were alive and kicking today," observes John Holbo, an associate professor of philosophy at the National University of Singapore, and blogger at *Crooked Timber* and *the Valve*, "he'd be giving a TED talk, not an MLA talk. Which is to say: He wouldn't be doing Theory. He probably wouldn't be in an English department."

50. The passage is mainly about:
 (a) Technology, Entertainment, and Design
 (b) Turning over the conventional.
 (c) Gaining popular adulation.
 (d) Changing presentations.

- (e) Worldwide metamorphosis.
51. The phrase “sepia-toned” implies:
- (a) The end of an era.
 - (b) The way things were.
 - (c) The brown pigment.
 - (d) The time bound nature of things.
 - (e) The decadence of ideas.
52. Which of the following cannot be inferred from the passage?
- (a) TED is the future.
 - (b) Theory can no longer be counted on.
 - (c) Philosophy is best understood through demos.
 - (d) TED is irreplaceable.
 - (e) Teachers are interested in experimenting with new techniques.

Passage- 15

When selfie was crowned the Word of 2013 by the Oxford Dictionaries, the media reaction ranged from apocalyptic to cautiously optimistic. For the Calgary Herald’s Andrew Cohen, “selfie culture” represents the “critical mass” of selfish entitlement; for Navneet Alang in the Globe and Mail, selfies are inextricable from the need for self-expression, a “reminder of what it means to be human.” For the Guardian’s Jonathan Freedland, the selfie is both: at once “the ultimate emblem of the age of narcissism” and a function of the “timeless human need to connect.”

With a few exceptions, commentators tended to converge on one point: the selfie, and the unencumbered act of self-creation it represents, is unmistakably of our time, shorthand for a whole host of cultural tropes wedded to the era of the smartphone. As Jennifer O’Connell, writing for the Irish Times, puts it: “It’s hard to think of a more appropriate—or more depressing—symbol of the kind of society we have become. We are living in an age of narcissism, an age in which only our best, most attractive, most carefully constructed selves are presented to the world.”

But our obsession with the power of self-creation—and its symbiotic relationship with the technology that makes it possible—is hardly new. Even the “selfie artist” is hardly a creation of 2013. Its genesis isn’t in the iPhone, but in the painted portrait: not among the Twitterati, but among the silk-waist coated dandies of nineteenth-century Paris.

It may seem like a stretch to mention selfie artists like Kim Kardashian or James Franco in the same breath as, for example, the French writer Jules-Amédée Barbey d’Aureville, but today’s self-creators owe more to d’Aureville’s view of the power of public image than you might think. For d’Aureville and his ilk—recently celebrated in coffee-table book *I Am Dandy*, which profiles “modern-day” dandies from across the globe, dandyism was about more than mere sartorial elegance. It was a way of consciously existing in the world.

And d’Aureville existed more consciously than most. His clothing was as legendary as his writing. He famously kept a collection of bejeweled walking sticks in his front parlor and informed journalists that his favorite was to be referred to as “ma femme.” His 1844 hagiography of Beau Brummel, a dandy of another age, doubles as a manifesto: in his eyes, the true dandy

evokes surprise, emotion, and passion in others, but remains entirely insensible himself, producing an effect to which he alone remains immune. D’Aureville’s celebration of the dandy at times borders on idolatry: for d’Aureville, dandies are “those miniature Gods, who always try to create surprise by remaining impassive.”

53. The word “dandyism” includes all except which one of the following?
- (a) Victuals
 - (b) Walking sticks
 - (c) Nicknames
 - (d) Clothes
 - (d) Passion
54. As far as the modern day ‘selfies’ go, the author is mainly concerned with:
- (a) The obsession with one’s self.
 - (b) The inclusion in the dictionary.
 - (c) The fixation with the novelty.
 - (d) The narcissistic overtones.
 - (e) The entire thought process.
55. The usage of the word “apocalyptic” in the passage can be best substituted by which of the following?
- (a) Revelatory
 - (b) Prophetic
 - (c) Indifferent
 - (d) Critical
 - (e) Inauspicious
56. Which of these is the best description of the author’s tone in the passage?
- (a) Matter of fact.
 - (b) Derisive.
 - (c) Casual.
 - (d) Offensive.
 - (e) Humorous.

Passage- 16

It was for the children’s own good, he was told - but he suspected the English preferred having other people’s children in the household because they could feed them less and work them harder.

His remarks shine a light on a system of child-rearing that operated across northern Europe in the medieval and early modern period. Many parents of all classes sent their children away from home to work as servants or apprentices - only a small minority went into the church or to university. They were not quite so young as the Venetian author suggests, though. According to Barbara Hanawalt at Ohio State University, the aristocracy did occasionally dispatch their offspring at the age of seven, but most parents waved goodbye to them at about 14.

Model letters and diaries in medieval schoolbooks indicate that leaving home was traumatic. “For all that was to me a pleasure when I was a child, from three years old to 10... while I was under my father and mother’s keeping, be turned now to torments and pain,” complains one boy in a letter given to pupils to translate into Latin. Illiterate servants had no means of communicating with their parents, and the difficulties of travel meant that even if children were only sent 20 miles (32 km) away they could feel completely isolated.

So why did this seemingly cruel system evolve? For the poor, there was an obvious financial incentive to rid the household of a mouth to feed. But parents did believe they were helping their children by sending them away, and the better off would save up to buy an apprenticeship. These typically lasted seven

years, but they could go on for a decade. The longer the term, the cheaper it was - a sign that the Venetian visitor was correct to conclude that adolescents were a useful source of cheap labour for their masters. In 1350, the Black Death had reduced Europe's population by roughly half, so hired labour was expensive. The drop in the population, on the other hand, meant that food was cheap - so live-in labour made sense.

"There was a sense that your parents can teach you certain things, but you can learn other things and different things and more things if you get experience of being trained by someone else," says Jeremy Goldberg from the University of York.

57. The passage conveys a sense of:
- (a) Trauma (b) Unease
 - (c) Nostalgia (d) Heartache
 - (e) Dismay
58. According to the passage, live-in labour was preferred because:
- (a) It was easy to control them.
 - (b) It was helpful in providing the basic amenities,
 - (c) Part time labour was unreliable.
 - (d) It saved cost of labour.
 - (e) It made distribution of labour easier.
59. The passage is a commentary on which of the following processes?
- (a) Teaching (b) Parenting
 - (c) Socializing (d) Policing
 - (e) Refoming

Passage- 17

Back in 1996, Alan Sokal wrote a paper called *Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity* and submitted it to an academic cultural studies journal called *Social Text*, which promptly published the article. As the title suggested, the paper was dense with impenetrable theory. Among other things, it disparaged the scientific method and western intellectual hegemony and claimed that quantum gravity could only be understood through its political context.

The paper, as Sokal quickly admitted, was a hoax, a deliberate pastiche of the sorts of nonsensical postmodern appropriations of maths and physics at which French critical theorists particularly excelled - among them Jacques Derrida, Jacques Lacan, Gilles Deleuze and Julia Kristeva. A major intellectual controversy ensued in which postmodernists stood accused of pseudo-science, absurd cultural relativism and the concealing of ignorance and innumeracy behind obscurantist prose. In response Sokal was derided as a pedant, a literalist and a cultural imperialist.

Despite the counterattacks, Sokal gained a reputation as a formidable enemy of bad science. As such he was regularly approached by people who believed they had uncovered an intellectual imposture, be it in architecture, history or musicology.

"I don't think I'm a crank," Brown had said in his email to Sokal. "I am just this grad student with no qualifications or credentials, starting out in the field. I don't know how to express this kind of idea especially coherently in academic written form, and I

suspect that even if I did, it would be unlikely to be published."

But like many such requests, it began to disappear beneath a pile of other emails. It was only several weeks later that Sokal came across it again and realised that on this occasion he could help because it was in a field he knew something about: mathematics and physics.

Losada had derived his mathematical model from a system of differential equations known as the Lorenz equations, after Edward Lorenz, a pioneer of chaos theory.

"The Lorenz equation Losada used was from fluid dynamics," says Sokal, "which is not the field that I'm specialised in, but it's elementary enough that any mathematician or physicist knows enough. In 10 seconds I could see it was total bullshit. Nick had written a very long critique and basically it was absolutely right. There were some points where he didn't quite get the math right but essentially Nick had seen everything that was wrong with the Losada and Fredrickson paper."

60. What was the underlying motive behind Sokal's actions?
- (a) Sokal wanted to establish himself.
 - (b) Sokal wanted to ridicule the theorists.
 - (c) Sokal wanted to propagate mathematical models.
 - (d) Sokal wanted to expose the established critical theorists.
 - (e) Sokal wanted to develop his theory on quantum gravity.
61. The word 'pastiche' in the passage, can be best replaced by:
- (a) Lampoon (b) Satire
 - (c) Melodrama (d) Style
 - (e) Burlesque
62. Which of the following is the most appropriate title for the passage?
- (a) Bad science vs. good science.
 - (b) The old theorists are dead.
 - (c) The battle of wits.
 - (d) The man who loved mathematics.
 - (e) The man who debunked mathematics.

Passage- 18

A few years ago a 17-year-old Australian boy was diagnosed with "climate change delusion" after he tried to stop drinking water and was found compulsively checking for leaking taps. He had learned about the climate-change-amplified droughts afflicting his country and thought that his water consumption would deplete supplies and lead to millions of deaths. Anxiety about the problem also stimulated a major depressive disorder. Not all psychological consequences of climate change and environmental ruin are so immediately identifiable. We're entering an era in which widespread knowledge of environmental catastrophe and even possible societal collapse is replacing the specter of nuclear Armageddon and increasingly becoming part of everyday experience. That knowledge of a degraded, jeopardized world is playing out in our psyches in ways that we're only beginning to come to grips with—and in ways that our mental health systems are not prepared to cope with.

The psychologists Thomas J. Doherty and Susan Clayton outlined the various psychological impacts of climate change in a paper published in *American Psychologist*. They identified several categories of affliction: direct impacts of stress and loss

that people experience from extreme weather events such as the flooding of New Orleans or New York City; indirect impacts—“threats to emotional well-being based on observation of impacts and concern or uncertainty about future risks”; and psychosocial impacts—chronic effects on people and communities from excessive heat, drought, migrations, and climate-related conflicts.

Climate change hits us on multiple fronts. Just last month scientists of the Intergovernmental Panel on Climate Change reported that unpredictable rainfall patterns were beginning to curtail world food supplies by reducing yields of wheat and maize (corn in the United States); such reports probably will only get worse over time, stimulating even more anxiety among the public.

Because of the scale of the problems, the US mental health system is unprepared to handle the burgeoning widespread psychological stresses of climate change, elaborates another report, sponsored by the National Wildlife Federation. Our mental health systems are not ready to treat chronic problems related to climate change; nor are our systems of first-responders, who must work in the contexts of more frequent and increasingly severe climate-change-intensified disasters such as Hurricane Sandy. And the stakes are high.

63. The primary purpose of the author is to:
 - (a) Highlight the young boy's mental state.
 - (b) Find solutions to climate related events.
 - (c) Impress the myriad effects of climate change.
 - (d) The risks of climate change.
 - (e) Mental health breakdowns.
64. Which of the following is true according to the passage?
 - (a) The author believes that the public is doomed due to lack of knowledge.
 - (b) The author believes that climate change is the biggest threat in our lives.
 - (c) The author believes that serious psychological distress is looming on us.
 - (d) The author believes that hurricane occurrence is going to intensify.
 - (e) The author believes that societal collapse is going to be a major challenge.
65. From the passage, which of the following cannot be inferred?
 - (a) That the phenomenon of climate change is here to stay.
 - (b) That we need to work seriously on the repercussions of climate change.
 - (c) That mental health of all individuals is bound to get affected by climate change.
 - (d) That global warming is a serious threat for all of us.
 - (e) That children under eighteen are more susceptible to the effects of climate change.

Passage- 19

India's organised industrial sector, especially its manufacturing segment, seems mired in a recession. The provisional indices of industrial production (IIP) for February 2014 recently released by the CSO suggest that over the first 11 months (April-February) of financial year 2013-14, the overall IIP fell by 0.1 per cent and that for manufacturing by 0.7 per cent, relative to the corresponding

period of the previous financial year. Moreover, the increase in the monthly indices of manufacturing production relative to the corresponding month of the previous year was negative in 7 of the first 11 months of financial 2013-14 and nil in one.

Not surprisingly, the quarterly figures indicate that manufacturing growth has been negative in the first and third quarters of 2013-14. One definition of a recession adopted by many analysts requires the rate of growth to be negative for two or more consecutive quarters. Others adopt a broader definition and use the term to refer to a decline in industrial sales and production over many months. That does seem to be the case in India in recent times.

But the real cause for worry is the medium term trend in industrial production. The quarter-on-quarter growth rates of the IIP, which were ruling high before 2008-09 collapsed that year, influenced clearly by the spill-over effects of the financial crisis and recession in the developed countries. There are two ways in which the global crisis could have affected Indian industry.

First, through the direct effect on exports of the global contraction. And second, through the reduction in credit-financed domestic demand, because of the liquidity squeeze precipitated by the exodus of foreign investors needing to take their capital back to meet commitments at home. Given the overwhelming influence of domestic demand on industrial growth in India, the second was likely to have been more important than the first.

However, Indian industry experienced a smart recovery in 2009-10, winning the country accolades from domestic and external analysts for its 'resilience'.

66. Which of the following is the main highlight of the passage?
 - (a) The status of foreign investment.
 - (b) India's organized sector.
 - (c) The extraordinary recession.
 - (d) India's economic resilience.
 - (e) The collapse of industrial production.
67. The global crisis had a critical effect due to which of the following reasons?
 - (a) The free fall of the rupee.
 - (b) The growth rates of the IIP.
 - (c) The international financial crisis.
 - (d) The high domestic growth.
 - (e) The remittance by the foreign investors.
68. According to the passage the drop in the industrial manufacturing sector's growth can be ascertained by which of the following facts?
 - (a) Increase in the indices.
 - (b) Increase in the number of industries.
 - (c) Decrease in the indices.
 - (d) Decrease in the number of industries.
 - (e) Increase in foreign investment.

Passage- 20

At the end of the 19th century, Mohandas Gandhi was a young lawyer living in Durban, South Africa. He left his house in Beach Grove every morning for an office on Mercury Lane, where he spent much of the day helping his fellow Indian immigrants navigate the onerous colonial bureaucracy. He kept meticulous

records, including a logbook of correspondence — from an English missionary and local planters, and a series of letters exchanged with the Protector of Indian Immigrants about the treatment of indentured laborers. In January of 1897, and again a few months later, he heard from another lawyer who was, like him, a Gujarati who had studied in England and then struggled to establish a practice in Bombay. The contents of these letters are unknown. In a remarkable new biography, “Gandhi Before India,” Ramachandra Guha gingerly speculates about what they might have been. Expressions of support for Gandhi’s nascent activism? Or perhaps “explorations of interest in a possible career in South Africa”? Guha wisely stops there. What is not in doubt is the name in Gandhi’s logbook — “M. A. Jinnah,” Muhammad Ali Jinnah, who would become the founder of Pakistan. “All we now know is that, a full 50 years before partition and the independence of India and Pakistan, the respective ‘Fathers’ of those nations were in correspondence.”

Guha’s description of this encounter is evidence of his strength as a historian. He mines primary sources — in this case, records of Gandhi’s law practice from the archives in Pietermaritzburg, the capital of Natal, and the logbook dug out of a filing cupboard in the Sabarmati ashram in Ahmedabad, India — to establish that Gandhi and Jinnah were in contact a decade earlier than previously documented. And he writes vividly enough to compete with that *bête noire* of all Gandhi biographies, Richard Attenborough’s 1982 film “Gandhi.” (In the movie, they meet at a garden party in India, where a skeptical Jinnah adjusts his monocle while the turbaned Mahatma smiles beatifically.) Guha reminds us of everything these two legendary opposites had in common — language, education and the desperate striving of the ambitious immigrant. “Gandhi Before India” is full of such revelations, each one a delight for the reader.

Early on, Guha spells out how his technique differs from those of previous biographers: He uses the records of contemporaries to complement and sometimes challenge Gandhi’s own account. Gandhi was prolific — the first 12 volumes of his collected works run to 5,000 pages — but, Guha explains, “This reliance on Gandhi’s words can often narrow the historical landscape against which his life and work were enacted.”

69. The book seeks to mainly explore:
- The Indian struggle.
 - The British struggle.
 - The founding of Pakistan.
 - The founding of India.
 - The India that might have been.
70. The passage is:
- A passage from a book.
 - A page from a memoir.
 - An excerpt from a book review.
 - An ode to Gandhi.
 - A commentary on Indo-Pak relations.
71. According to the passage, Guha feels his technique scores over other because
- He uses contemporary data for validation.
 - He challenges Gandhi’s account.
 - He discards old data.
 - He makes use of historical data.
 - He has studied the pre-Gandhi era documents in detail.

Passage- 21

The folks at IDC have confirmed the worst kept secret in the technology industry: Not many folks are looking to buy new personal computers. PC sales for 2013 will fall to 314 million units. That 10% decline below 2012 levels is the worst ever. And before anyone blames the economy, keep in mind the post-recession third quarter of 2011 was the best ever for PC shipments, with 96 million. With apologies to Taylor Swift, we will never, ever, ever get back to that level again. None of this is good news for Microsoft, HP, or Dell, of course. But IDC does believe that PC sales will “remain just above 300 million” through 2017, which offers a lot of selling opportunities. Of course, those are predicated on the forecasts being right. And given that IDC has been wildly optimistic about the prospects of the PC for a decade, is there any reason to believe these forecasts won’t also overshoot the mark? Sadly, no.

Ever since the global economy turned bad in 2008, there have been concerns the unabated growth of spending on personal computers would be affected. “As the economic crisis continues to evolve – constraining GDP, consumer and commercial confidence, capital and credit availability, and creating other challenges – demand for personal computers is expected to slow quickly,” reported Xbit Laboratories in December of that year, citing IDC’s forecasts. Still, as the accompanying chart shows, IDC continued to believe any downturn would be temporary. As the data shows, the firm forecast shipments of PCs would rise from the low 300 million range at the onset of the recession to 444 million by 2012. Each year after it would lower the forecast. But even by August of 2012, it would still remain too optimistic about PC shipments.

Not content to make the mistake once, that same prediction last summer would call for about 77 million more PCs shipped in 2013 than will actually materialize. This despite the fact that IDC keeps slashing its own long-range guesstimates. As you can see, every year the predictions come down, with IDC now believing demand for PCs will more or less stabilize over the coming 5 years. The problem with taking all that seriously is that IDC was forecasting up to 180 million units higher just about a year ago. It’s pretty reasonable to argue the global economy is in better shape than it was then, with Europe slowly stabilizing. U.S. unemployment slowly falling, and Japan pointed northward under Abenomics. So if the economy isn’t killing the PC, what is? The simple answer is that people are finding tablets perfectly reasonable alternatives for many tasks and if we look back at “peak PC” in 2011, the rise of the iPad and its competitors will rightly get a lot of the credit for ending the rise of the computer.

72. All except which one of the following is not a reason for the PC’s decline?
- The tablet is not a good alternative.
 - The economy is in recession.
 - The iPad is doing a lot of business.
 - The unemployment rate is static.
 - There are no viable alternatives.

73. According to the passage IDC cannot be taken seriously because:
- (a) The IDC is very subjective.
 - (b) The IDC is not serious.
 - (c) The IDC is pro-PCs.
 - (d) The IDC is pro- Japanese.
 - (e) The IDC is unpredictable.
74. The phrase “pointed northward under Abenomics,” means which of the following?
- (a) Abenomics is functional in north Japan.
 - (b) Abenomics is a regional phenomenon.
 - (c) Abenomics has been marked by success.
 - (d) Abenomics is good for PCs.
 - (e) Abenomics is a futile effort.

Passage- 22

Many idiomatic expressions, in their original use were not figurative but had literal meaning.

For instance: ‘spill the beans,’ meaning to let out a secret probably originates in a physical spilling of beans which are either being eaten or measured out. The point is that the spiller certainly does not want to lose any beans. Let the cat out of the bag : has a meaning similar to the former, but the secret revealed in this case will likely cause some problems. A cat was sometimes put in bags to keep it under control or to pretend that it was a more saleable animal, such as a pig or a rabbit. So, to let the cat out of the bag suggests either that the ruse is revealed or that the situation is out of control. Break a leg: meaning good luck in a performance/presentation etc. This common idiom comes from superstition. It was thought that there were gremlins or sprites, little fairy-like creatures, backstage in theaters who would do exactly the opposite of whatever they were told. To say break a leg was to ensure the sprites would not in fact do the performers any damage.

In linguistics, idioms are usually presumed to be figures of speech contradicting the principle of compositionality. This principle states that the meaning of a whole should be constructed from the meanings of the parts that make up the whole. In other words, one should be in a position to understand the whole if one understands the meanings of each of the parts that make up the whole. The following example is widely employed to illustrate the point: Fred kicked the bucket.

Understood compositionally, Fred has literally kicked an actual, physical bucket. The much more likely idiomatic reading, however, is non-compositional: Fred is understood to have died. Arriving at the idiomatic reading from the literal reading is unlikely for most speakers. What this means is that the idiomatic reading is, rather, stored as a single lexical item that is now largely independent of the literal reading.

In phraseology, idioms are defined as a sub-type of phraeme, the meaning of which is not the regular sum of the meanings of its component parts. John Saeed defines an idiom as collocated words that became affixed to each other until metamorphosing into a fossilised term. This collocation of words redefines each component word in the word-group and becomes an idiomatic expression. Idioms usually do not translate well; in some cases, when an idiom is translated directly word-for-word into another

language, either its meaning is changed or it is meaningless.

75. What is the main idea of the passage?
- (a) To differentiate between traditional and modern idioms.
 - (b) To trace the history of idioms.
 - (c) Discuss the background of various idioms.
 - (d) To provide the meanings of various idioms.
 - (e) Discuss the various layers of idioms.
76. According to the passage, what does the term “fossilized” convey apropos idioms?
- (a) It means an ancient expression.
 - (b) It means a colloquial expression.
 - (c) It conveys a ring of nostalgia.
 - (d) It conveys a sense of passage of rituals.
 - (e) It makes an effort to ring in the past.
77. An appropriate title for the passage would be:
- (a) The evolution of idioms.
 - (b) Idioms as we know them.
 - (c) The value of idioms.
 - (d) The way we learn idioms.
 - (e) Fun with idioms.

Passage- 23

The experience of reading (and re-reading) Class is akin to wiping goggles one didn't know were fogged. Fussell's methodology settles into the brain like a virus; one soon cannot stop nanocategorizing one's world. A quarter century later, most of Fussell's categories live on—if with some fiscal damage. Fussell's topmost denizens were “out of sight” in hilltop manses at the end of long, curving driveways. The billionaires in Michael Tolkin's hilariously mordant *The Return of the Player* are even farther out, prow-jousting at sea in their satellite-technology-equipped yachts. Indeed, this novel is such a teeth-gnashingly precise class almanac, that Tolkin should surely replace Tom Wolfe as our modern-day high-society-anxiety chronicler (at least of the West Coast variety). Tolkin is particularly hard on his people, wealthy Los Angeles Jews, a variation on the American upper class with their conspicuously consuming Hebraism. At a bar mitzvah at a Reform synagogue that shares a driveway with Milken High (named deftly not for Michael but for the brother): Torahs dressed in embroidered covers and silver breastplates stood on the branches of a sculpted tree behind a sheer curtain, like expensive boots in a winter window display.

In attendance is a “fiesta” of rich Jews: the trim skeptical men and their two categories of wives, all of them brilliantly educated, some of them successful professionals themselves, others still drifting on the messy alibi supplied by their genuinely screwed-up relationship with their genuinely screwed-up mothers, but all of them, pediatric endocrinologists, failed Tibetan wool importers, soccer moms and private school committee volunteers, recognizing each other's clan by a signal from within an unfakable right for their chaotic anxieties and complaints to take up space around them.

This isn't to say that Hollywood Jews' counterparts, Upper-Class Gentiles, are dead. Their ethos (or at least the ethos of those

who aspire to Upper-Class Gentilehood) is lovingly enshrined, for instance, in *Vanity Fair*, with its wide-eyed revelations from the dusty alcoves of Kennedy history and obsessive detailing of the summerings, winterings, and fallings of obscure Eurotrash. (Though how I devour like stale-but-still-tasty Mon Cheri candies Dominick Dunne's dispatches about, oh, "Arch Viscount Fernando of Capri's 80th birthday party—he's a Scorpio!" featuring murky snaps out from which inevitably loom, like death and taxes, Barry Diller and the shiny gorgon head of Diane von Furstenberg.

78. the phrase "prow-jousting" refers to:
 (a) A technology war (b) Low sea fares
 (c) Yacht fighting. (d) Gadget war
 (e) A friendly bout.
79. Which of the following cannot be inferred from the passage?
 (a) America has a British-style class system.
 (b) The book is a precise class almanac.
 (c) The book is a modern-day high-society-anxiety chronicler.
 (d) Americans are deeply class conscious.
 (e) The Jews in America are most wealthy.
80. All except which one of the following is a characteristic of the rich Jews as mentioned in the passage?
 (a) The men are smart and cynical.
 (b) The men and women lack taste.
 (c) The wives are brilliantly well-read.
 (d) Some wives are professionals themselves.
 (e) Some are Tibetan wool importers.
81. The author means which of the following when he says, "Tolkin is particularly hard on his people"?
 (a) Tolkin depicts them in a bad light.
 (b) Tolkin projects them as greedy people.
 (c) Tolkin sees them as hollow people.
 (d) Tolkin finds them typical and unbearable.
 (e) Tolkin wants them to rise above the rot.

Passage- 24

A handful of scientists think that ultra-marathoners use their bodies just as our hominid forbears once did for distance running, a theory known as the endurance running hypothesis (ER). ER proponents believe that being able to run for extended lengths of time is an adapted trait, most likely for obtaining food, and was the catalyst that forced *Homo erectus* to evolve from its apelike ancestors. Our toes, for instance, are shorter and stubbier than those of nearly all other primates, including chimpanzees, a trait that has long been attributed to our committed bipedalism. But a study published in the March 1 issue of the *Journal of Experimental Biology*, by anthropologists Daniel Lieberman and Campbell Rolian, provides evidence that short toes make human feet exquisitely suited to substantial amounts of running. In tests where 15 subjects ran and walked on pressure-sensitive treadmills, Lieberman and Rolian found that toe length had no effect on walking. Yet when the subjects were running, an increase in toe length of just 20 percent doubled the amount of mechanical work, meaning that the longer-toed subjects required more metabolic energy, and each footfall produced more shock.

"If you have very long toes, the moment of force acting on

the foot's metatarsal phalangeal joint becomes problematic when running," explains Lieberman. Our hominid ancestors, *Australopithecus*, of which Lucy is the most famous specimen, had significantly longer toes than humans. "Lucy could have walked just fine with her long toes," says Lieberman. "But if she wanted to run a marathon, or even a half-marathon, she'd have had trouble."

The March study is the first attempt to assess the ER hypothesis using an experimental approach, but the idea that humans have a marathoning past first surfaced more than two decades ago, when David Carrier, a runner and grad student in the lab of evolutionary biologist Dennis Bramble, convinced his mentor that running ability might explain a number of unique human features. Over the years, Bramble's team at the University of Utah and Lieberman's team at Harvard have amassed a small ream of physiological and morphological evidence that they believe points to a distance-running legacy. In 2004 the groups co-published a list of 26 such markers on the human body, including short toes, a hefty gluteus maximus and Achilles tendon, springy tendon-loaded legs, and the little-known nuchal ligament that stabilizes the head when it's in rapid motion.

The paper earned the cover of *Nature* and generated quite a stir within bio/anthro circles. But it did nothing to answer a fundamental question: What good would endurance running have been to primitive man? On an evolutionary battleground — where the struggle is to eat or be eaten — speed, and not endurance, should be the prized trait. If a tiger in high gear could outpace *Homo erectus* within 10 seconds and a deer in 20, being able to run at a modest pace for hours at a time does not seem like an evolutionary advantage.

82. Which is the thematic highlight of this passage?
 (a) The importance of toes in the evolution of mankind.
 (b) Evolution and inheritance of endurance running.
 (c) Mankind's race to fitness.
 (d) The link between toes and evolution.
 (e) The missing link in the evolution process.
83. Which of the following would have not been true if the toe length in humans had remained long?
 (a) We would have not been able to run for long distances.
 (b) We would have remained ape-like.
 (c) We would have not been able to stand on our two feet.
 (d) We would have been speed runners.
 (e) We would have evolved much faster.
84. It has been claimed in the passage that "Lucy could have walked fine with her long toes but ...she'd have trouble". According to the passage, which of the following seem(s) appropriate reason(s) for such a claim?
 A. Long toes act on joints.
 B. It creates a force on the foot.
 C. It generates a stress on the mind.
 (a) A only (b) B only
 (c) C only (d) A & B
 (e) B & C

Passage - 25

The most prominent opposition with which Derrida's earlier work is concerned is that between speech and writing. According to Derrida, thinkers as different as Plato, Rousseau, Saussure, and Levi-Strauss, have all denigrated the written word and valorised speech, by contrast, as some type of pure conduit of meaning. Their argument is that while spoken words are the symbols of mental experience, written words are the symbols of that already existing symbol. As representations of speech, they are doubly derivative and doubly far from a unity we attempts to illustrate that the structure of writing and grammatology are more important and even 'older' than the supposedly pure structure of presence-to-self that is characterised as typical of speech.

For example, in an entire chapter of his *Course in General Linguistics*, Ferdinand de Saussure tries to restrict the science of linguistics to the phonetic and audible word only. In the course of his inquiry, Saussure goes as far as to argue that "language and writing are two distinct systems of signs: the second exists for the sole purpose of representing the first". Language, Saussure insists, has an oral tradition that is independent of writing, and it is this independence that makes a pure science of speech possible. Derrida vehemently disagrees with this hierarchy and instead argues that all that can be claimed of writing - e.g. that it is derivative and merely refers to other signs - is equally true of speech. But as well as criticising such a position for certain unjustifiable presuppositions, including the idea that we are self-identical with ourselves in 'hearing' ourselves think, Derrida also makes explicit the manner in which such a hierarchy is rendered untenable from within Saussure's own text.

Most famously, Saussure is the proponent of the thesis that is commonly referred to as "the arbitrariness of the sign", and this asserts, to simplify matters considerably, that the signifier bears no necessary relationship to that which is signified. Saussure derives numerous consequences from this position, but as Derrida points out, this notion of arbitrariness and of "unmotivated institutions" of signs, would seem to deny the possibility of any natural attachment. After all, if the sign is arbitrary and eschews any foundational reference to reality, it would seem that a certain type of sign (i.e. the spoken) could not be more natural than another (i.e. the written). However, it is precisely this idea of a natural attachment that Saussure relies upon to argue for our "natural bond" with sound, and his suggestion that sounds are more intimately related to our thoughts than the written word hence runs counter to his fundamental principle regarding the arbitrariness of the sign.

85. According to the passage, which of the following does not follow Derrida's thoughts on the written word?
- The presence-to-self structure is not more important than speech.
 - The structure of writing is older than speech.
 - Grammatology is more important than language.
 - The deprecation of the written word.
 - The denunciation of grammatology.
86. In the passage Saussure defines language as:
- A pure science.
 - A derivative of writing.
 - Being independent of writing.
 - Dependent on writing.
 - A restricted science.

87. Which of the following best summarizes the passage?
- Language is innate in human beings.
 - Language is based on pure science.
 - Language is better than speech.
 - Language is neither better nor worse.
 - Language exists to represent speech.
88. Which of these is the best description of the author's tone in the passage?
- aggravated
 - analytical
 - supercilious
 - diagnostic
 - precise

Passage- 26

A spectre is haunting the world, just as Karl Marx and Friedrich Engels wrote in the *Communist Manifesto* of 1848. This time, however, it is not the spectre of communism but that of neoliberalism. Just as Marx and Engels reported of 'a holy alliance to exorcise this spectre,' there is once again an alliance, whether holy or unholy, that has formed to chase the ghost of neoliberalism from the world stage. In any case, it is a curious alliance that has committed to fighting neoliberalism: Religious leaders and artists, environmental activists and globalisation critics, politicians of the left and the right as well as trade unionists, commentators and academics. They all share a passion to unmask neoliberalism as an inhuman, anti-social, and potentially misanthropic ideology or as a cynical exercise by strangely anonymous forces that wish to exploit the world to their own advantage.

The members of this colourful alliance against neoliberalism are as united in their opposition to neoliberalism as they are diverse. This suggests that neoliberalism cannot be too clearly defined as a concept. Rather, it is a broad umbrella under which very different groups with various points of view can meet. In the church of anti-neoliberalism, there is a place for anyone who believes that neoliberalism stands in the way of reaching his or her political goals. This may also explain the lack of any clear and coherent definition of neoliberalism among its dissenters.

Yet the most curious characteristic of neoliberalism is the fact that these days hardly anyone self-identifies as a neoliberal. In former times, ideological debates were fought between, say, conservatives and socialists, collectivists and individualists. While there may not have been any other agreement between these opposing groups, at least they would have agreed about their respective identities. A socialist would not have felt offended by a conservative calling him a socialist and vice versa.

In present-day debates around neoliberalism, on the other hand, most accused of holding 'neoliberal' views would not accept being called 'neoliberal.' Either they would insist on being something else (whether it is 'liberal,' 'classical liberal,' or 'libertarian'), or they would simply claim to be misunderstood by their opponents. In any case, scarcely anybody wants to be a 'neoliberal' any more. For example, in an online survey of the readers of Andrew Norton's blog, out of more than 1,200 participants not a single person self-identified with the term, while 'classical liberal,' 'conservative,' and 'libertarian' were strong responses. These are strange debates indeed when the enemy you are fighting claims he does not exist.

89. According to the passage, the spectre, is being chased by all except which one of the following:
- (a) Religious leaders and artists.
 - (b) Environmental activists and globalisation critics.
 - (c) Communists and socialists.
 - (d) Politicians and trade unionists.
 - (e) Commentators and academics.
90. Why, according to the passage, is there an association against the phenomenon of neoliberalism?
- (a) Because they cannot face it alone.
 - (b) Because it is easy to collaborate against it.
 - (c) Because they resent its spread.
 - (d) Because they fear the misuse of the world.
 - (e) Because they are apprehensive of the unknown forces.
91. The author implies:
- (a) That neoliberalism defies conceptualization.
 - (b) That neoliberalism is vague.
 - (c) That neoliberalism has not been accepted.
 - (d) That neoliberalism has not been understood by people.
 - (e) That neoliberalism lacks ideologies.
92. The word 'libertarian' used in the passage can be best substituted with –
- (a) neoliberal
 - (b) libertine- immoral
 - (c) conservative
 - (d) avant-garde
 - (e) liberal- favouring individual liberty

Passage- 27

Hardcover or paperback? Until recently those were our reading options. As with everything else, whether it's ice cream or television, things are much more complicated now. We are way beyond vanilla and chocolate, way beyond the corner bookstore and neighborhood library and into a multiplicity of forms and platforms and technologies and interfaces that could be dispiriting if you are inclined to worry about the death of the book.

Do I love books or do I love reading? When my book group picked *Little Dorrit*, I found myself asking that question. Good old paid-by-the-word Dickens: I figured that it would take me months to finish nearly 1,000 pages. My reading would take place on the New York City subway, in cars and planes, on business trips and vacation, and (my all-time favorite) in bed at the end of the day.

I went automatically to my old Penguin paperback, standing ready on the shelf. Never mind its familiar and friendly orange spine — I hesitated. Maybe it would make sense to read the book on the Kindle that my husband bought me last year. Then again, for my daily Manhattan life, I love audiobooks, the best choice for crowded public transportation and a wonderful companion for walking. And now that I use an iPhone, I have been surprised by the ease of reading its crisp, bright screen.

I decided to read *Little Dorrit* four ways: paperback, audiobook, Kindle, and iPhone.

It was often maddening to keep finding and losing my place as I switched from format to format. But as an experiment, it taught

me a great deal about my reading habits, and about how a text reveals itself differently as the reading context changes. Along the way, I also began to make some predictions about winners and losers in the evolution of books.

Little Dorrit was an accidental choice, but I could hardly have done better. Its length, multiple story lines, 19th-century allusions, and teeming cast of characters helped me to test the functionality of different formats. Beyond the artifice of my reading experiment, though, please don't think that technology compromised my ability to appreciate this beloved novel, written in 1857 at the height of Dickens's power and popularity. Just the opposite.

I started with the paperback, reading in bed. "Thirty years ago, Marseilles lay burning in the sun. ..." As soon as I opened the book, there I was, encountering my name and my own marginal notations — "Sunshine that illuminates or blinds?" — from decades ago. That and the \$2.45 price marked on the back made me more than a little nostalgic about my graduate-school days, when I first fell in love with the Victorian novel. In a book about how the present is haunted by the past, I was confronting my old self through the medium of the physical book, still in great condition, still fitting perfectly in my hands. How dare we think that anything could replace it?

I've been dreading this, but let me get my prediction out now: The iPhone is a Kindle killer. Regardless of format, *Little Dorrit* seized me no less forcefully today in its indictment of society's ability to destroy through greed and crushing self-interest.

93. What is the main idea of the passage?
- (a) That reading aids help sell books.
 - (b) New formats are conducive to reading.
 - (c) Formats do not induce reading.
 - (d) New formats are convenience driven.
 - (e) Books conquer formats.
94. It can be inferred that the speaker puts the onus of good reading onto:
- (a) the writer
 - (b) the reader
 - (c) the listener
 - (d) the context
 - (e) the reading aid
95. The author's tone in the passage is:
- (a) light-hearted
 - (b) sentimental
 - (c) pragmatic
 - (d) tentative
 - (e) inquisitive.

Passage- 28

The public has become all too aware of the term "bubble" to describe an asset that is irrationally and artificially overvalued and cannot be sustained. The dot-com bubble burst by 2000. More recently the overextended housing market collapsed, helping to trigger a credit meltdown. The stock market has declined more than 30 percent in the past year, as companies once considered flagship investments have withered in value.

Is it possible that higher education might be the next bubble to burst? Some early warnings suggest that it could be.

With tuitions, fees, and room and board at dozens of colleges now reaching \$50,000 a year, the ability to sustain private higher education for all but the very well-heeled is questionable.

According to the National Center for Public Policy and Higher Education, over the past 25 years, average college tuition and fees have risen by 440 percent — more than four times the rate of inflation and almost twice the rate of medical care. Patrick M. Callan, the center's president, has warned that low-income students will find college unaffordable.

Meanwhile, the middle class, which has paid for higher education in the past mainly by taking out loans, may now be precluded from doing so as the private student-loan market has all but dried up. In addition, endowment cushions that allowed colleges to engage in steep tuition discounting are gone. Declines in housing valuations are making it difficult for families to rely on home-equity loans for college financing. Even when the equity is there, parents are reluctant to further leverage themselves into a future where job security is uncertain.

Consumers who have questioned whether it is worth spending \$1,000 a square foot for a home are now asking whether it is worth spending \$1,000 a week to send their kids to college. There is a growing sense among the public that higher education might be overpriced and under-delivering.

In such a climate, it is not surprising that applications to some community colleges and other public institutions have risen by as much as 40 percent. Those institutions, particularly community colleges, will become a more-attractive option for a larger swath of the college bound. Taking the first two years of college while living at home has been an attractive option since the 1920s, but it is now poised to grow significantly.

With a drift toward higher enrollments in public institutions, all but the most competitive highly endowed private colleges are beginning to wonder if their enrollments may start to evaporate. Could it get worse for colleges in the coming years? The numbers of college-aged students in the "baby-boom echo," which crested with this year's high-school senior class, will decline over the next decade. Certain Great Plains and Northeastern states may lose 10 percent of the 12th-graders eligible for college. Vermont is expected to lose 20 percent by 2020.

96. It can be inferred that the author mentions incidents regarding the term "bubble" in order to:
- (a) describe an asset that is irrationally and artificially overvalued and cannot be sustained.
 - (b) depict the public awareness about overrated and untenable qualities of a product.
 - (c) expose the decline in the stock markets.
 - (d) caution us about the extraordinary trends in higher education.
 - (e) portray that higher education is going out of reach of the common man.
97. Which of the following title best fits the passage?
- (a) Higher Education common man's angst.
 - (b) Higher Education the Next Bubble to Burst.
 - (c) Higher Education going out of reach.
 - (d) Higher Education- a need for reform.
 - (e) Higher Education in doldrums.

98. Which of the following cannot be inferred from the passage?
- (a) Average college tuition and fees have risen astronomically.
 - (b) The public is of the opinion that higher education might be overpriced and under-delivering.
 - (c) Applications to public institutions have risen drastically.
 - (d) The number of enrolments in higher education will decline.
 - (e) In an effort to secure students some institutions are reviewing their tuition fees.
99. This passage is most likely an extract from which of the following?
- (a) An article in a journal on economics.
 - (b) A book on Higher Education.
 - (c) A dissertation on the theory of Education.
 - (d) An essay on the current state of Higher Education.
 - (e) A newspaper article on the state of higher education.

Passage- 29

The monster Caliban, according to his master, Prospero, was "a devil, a pure devil, on whose nature nurture can never stick". Yet only a few decades before Shakespeare wrote *The Tempest*, St Ignatius Loyola had founded the Jesuit order, with its famous maxim: "Give me the child until he is 7, and I will show you the man."

This ancient debate over the relative contributions of inheritance and experience to the human condition has never been more charged than in the genetic age. On one side stood those who sought and saw genetic explanations for human psychology; on the other, those who believed it to be moulded by culture. There was little common ground. Sarah Blaffer Hrdy, an evolutionary psychologist, has even joked that perhaps we are genetically programmed to set nature against nurture.

Since the middle of the last century the nurture camp has been dominant. Just as molecular biology began to unravel the secrets of DNA, genetics and evolution were relegated to psychological bit-players by a new orthodoxy, which held that biology has forged a human mind of almost limitless malleability. It was the doctrine of the blank slate.

The idea, usually traced to the 17th-century philosopher John Locke, grew popular in the Enlightenment, fitting the mood of challenge to the supposedly innate authority of monarchy and aristocracy. It was a statement of individual freedom, which became strongly associated with the political Left. Though many early socialists were enthusiasts for eugenics, later generations grew suspicious of genetics, particularly after it was abused to justify oppression of disadvantaged racial and social groups, most brutally in Nazi Germany. Liberal opinion turned against the concept of a biological human nature, which was increasingly seen as a tool with which male and bourgeois elites could rationalise hegemony. The movement was driven by the social sciences. From psychology came Sigmund Freud's notion that attitudes and mental health are explained by childhood experience. The behaviourism of B.F. Skinner added the claim that human beings could be conditioned by training, much as Ivan Pavlov's celebrated dogs salivated at the sound of a bell. From

anthropology came the research of Franz Boas and Margaret Mead, whose comparative studies of different societies suggested that traditions could steer human behaviour in a multitude of directions. Mead's purported discovery of free love among Samoan women was influential because - though founded on poor data - it challenged prevailing sexual mores. Karl Marx's political and economic theories saw human nature as something to be reshaped and directed to facilitate revolution. And postmodernism contributed the mantra that even knowledge and truth are socially constructed and relative.

100. It can be inferred that Prospero's comment on Caliban "a devil, a pure devil, on whose nature nurture can never stick" meant:
- (a) That Caliban was naturally evil.
 - (b) That Caliban was evil and nurturing had no effect on him.
 - (c) That devils are cruel people and nurture is beyond them.
 - (d) That nurture is effective on a certain type of people.
 - (e) That nature works through nature.
101. According to the passage, what is meant by the sentence "genetically programmed to set nature against nurture?"
- (a) That in humans, genetics overrides nurture.
 - (b) That genetic features are difficult to change, but environmental features are easy to change.
 - (c) That humans are what they become.
 - (d) That nurture is temporary and nature is permanent.
 - (e) That the mind is susceptible to nurture.
102. It can be inferred that socialists turned away from heredity because:
- (a) It was used as a tool of oppression.
 - (b) It was associated with the Leftists.
 - (c) It helped to secure authority.
 - (d) It aided oppression.
 - (e) It justified human nature.
103. The expression "blank slate" alludes to which of the following?
- (a) That the mind was free from all influences.
 - (b) That the mind held all the answers.
 - (c) That the mind was extremely flexible.
 - (d) That the mind was restless.
 - (e) That the mind was extremely intractable.

Passage- 30

Garden design is the first step in having a productive fall garden. One design that works well is to mark off a ten by sixteen-foot rectangle. Divide the rectangle into no more than five or six plots. The plots should be small enough so gardeners can reach to the middle for easy weeding and picking. A trench should be dug about three inches deep and wide around each plot to make sure rain will not drown the plants. One tip to make gardening more pleasant is to use lawn timbers (eight feet in length) to form a border around the outside of the lot. Using lawn timbers is an excellent idea because they help control weeds and are very inexpensive; seconds sell for about a dollar each.

Soil preparation is also an important step to having an abundant harvest. If the garden space was used in the summer,

it must be cleaned out to eliminate all the old plants, including all the roots. A tiller will soften and aerate the soil; it will help loosen any roots missed. After the first tilling, add fertilizer, top soil, mulch and vermiculite and then till the garden plot again to mix everything. It is just like mixing a cake; it must be mixed thoroughly. When tilling is complete, gardeners should take a rake and smooth the top of the soil.

Selecting and planting the seeds is the next step in the gardening process. It is imperative to make sure seeds are selected for the area of the country where the garden is located. Seeds that grow well in the mountains may not grow as well near the ocean. One piece of advice is to subscribe to a gardening magazine or purchase a good gardening book. The information obtained from either source will help prevent the disappointment of no harvest. Most seeds only need to be planted one fourth inch deep. The seeds should be sprinkled on your garden and raked to get them below the soil. After planting the seeds, the entire garden needs a thorough watering; water every day for a week to speed up seed germination.

104. Which of the following inferences can you make about the garden plot being tilled at least two times?
- (a) Old plant roots can make your harvest more plentiful.
 - (b) Plant roots can go downward deeper into the earth.
 - (c) Loose, soft soil absorbs water less than tight, hard soil.
 - (d) Seeds are self resilient and can seek new ways of nurture.
 - (e) Tilling to remove old debris will not strengthen your plants.
105. What is the main purpose of using lawn timbers when you plant a fall garden?
- (a) They help control weeds
 - (b) They make the garden more beautiful.
 - (c) They help ventilate the soil.
 - (d) They work as manure.
 - (e) They increase the usage.
106. The passage does not concern itself with which of the following?
- (a) How to prepare a fall garden
 - (b) Selecting and planting the seed
 - (c) Comparing gardening to baking a cake
 - (d) Drawbacks of fall gardens
 - (e) Fall gardens and their timelessness

Passage- 31

The reason why Taoism and Zen present, at first sight, such a puzzle to the Western mind is that we have taken a restricted view of human knowledge. For Westerners, almost all knowledge is what a Taoist would call conventional knowledge, because we do not feel that we really know anything unless we can represent it to ourselves in words, or in some other system of conventional signs such as the notations of mathematics or music. Such knowledge is called conventional because it is a matter of social agreement as to the codes of communication.

When we turn to ancient Chinese society, we find two "philosophical" traditions playing complementary parts--Confucianism and Taoism. Generally speaking, the former concerns itself with the linguistic, ethical, legal, and ritual conventions which provide the society with its system of

communication. Confucianism, in other words, preoccupies itself with conventional knowledge, and under its auspices children are brought up so that their originally wayward and whimsical natures are made to fit the Procrustean bed of the social order. The individual defines himself and his place in society in terms of the Confucian formulae.

Taoism on the other hand, is generally a pursuit of older men, and especially of men who are retiring from active life in the community. Their retirement from society is a kind of outward symbol of an inward liberation from the bounds of conventional patterns of thought and conduct. For Taoism concerns itself with unconventional knowledge, with the understanding of life directly, instead of in the abstract, linear terms of representational thinking.

Confucianism presides, then over the socially necessary task of forcing the original spontaneity of life into the rigid rules of convention—a task which involves not only conflict and pain, but also the loss of that peculiar naturalness and un-self-consciousness for which little children are so much loved, and which is sometimes regained by saints and sages. The function of Taoism is to undo the inevitable damage of this discipline, and not only to restore but also to develop the original spontaneity, which is termed tzu-jan or "self-so-ness." For the spontaneity of a child is still childish, like everything else about him. His education fosters his rigidity but not his spontaneity. In certain natures, the conflict between social convention and repressed spontaneity is so violent that it manifests itself in crime, insanity, and neurosis, which are the prices we pay for the otherwise undoubted benefits of order.

107. The author of the passage is not likely to agree with which of the following inferences about Taoism?

- (a) Taoism tries to bring into play the mind's innate and spontaneous intelligence by using it without forcing it.
- (b) Taoism will remain incomprehensible as long as the conscious intellect is tries to clutch the world in its net of abstractions and insists that life be fitted to its rigid categories.
- (c) Taoism works by holistically reducing the mind to a state of receptive vacuity, so that it can 'unlearn' conventional learning.
- (d) The formal categories of modern Western thought are incapable of containing and articulating the teachings of Taoist thought.
- (e) Child education fosters rigidity and not spontaneity.

108. Which of the following statements is validated by the passage?

- (a) The loss of spontaneity which happens through Confucianism can be somewhat restored by reverting to Taoism
- (b) Western musicians rely much more on fixed tonal and rhythmic intervals than do Oriental musicians
- (c) Westerners do not go into the depth of concepts that require much more than a dependence on 'peripheral vision'.
- (d) In Chinese thought, insanity and crime are a result of the imagination and naturalness being repressed by institutional structures.
- (e) The Chinese are poles apart from the Westerners.

109. A study of the given passage suggests which of the following?

- (a) Taoism is not a formal religion or philosophy, nor is it a type of coherent science; it is rather a "way of liberation", similar to Yoga
- (b) The problem of understanding Taoism is simply one of mastering ideas different from our own, say, as the theories of Kant differ from those of Descartes
- (c) In Eastern philosophy, Taoism is primarily a literary tradition, which is characterizes as being "rational" and "structured"
- (d) All of the above
- (e) None of the above

Passage- 32

Religious behaviour has been investigated by a wide range of disciplines: Anthropologists deal with the comparative study of primitive religions, examining prayer, ritual, the rites of passage, etc. Sociologists have investigated the institutional aspects of religious behaviour, such as the role of the priestly class in society. Ever since William James, psychologists of religion have studied the varieties of religious experience, such as mysticism, ecstasy, talking in tongues, exorcism, etc. Similarly, biologists have postulated a role for religious beliefs and practices in the evolutionary process and their possible adaptive/survival value. They have asked, does religiosity have a genetic or environmental basis? Others have focused on the neurological correlates of religious piety, and still others have attempted to test the efficacy of prayer.

One can deal with religion in contemporary or historical contexts. A great deal of attention has been devoted to the historical analysis of religious claims, especially since the great classical religions are based on ancient documents (the Old and New Testaments and the Koran), as are some of the newer religions (such as the nineteenth-century Book of Mormon). These texts allege that certain miraculous and revelatory events have occurred in the past and these warrant religious belief today; and it is often claimed that belief in them is based upon faith.

Paranormal claims are similar to religious claims—both purport to be exceptions to natural laws. Skeptics have asked: Did D.D. Home float out of a window and levitate over a street in London in the late nineteenth century? Did the Fox sisters and Eusapia Palladino possess the ability to communicate with the dead? And they have sought to provide naturalistic interpretations for reports of bizarre events. No doubt it is easier to examine contemporaneous claims where the record is still available rather than ancient ones where the record may be fragmentary. Yet in principle at least, the religious investigator is similar to the paranormal investigator, attempting to ascertain the accuracy of the historical record. We use similar methods of inquiry to examine prosaic historical questions, such as: Did Washington cross the Delaware, or Thomas Jefferson sire the children of Sally Heming? The same goes for religious claims: Did the Red Sea part before the fleeing Hebrews, was there a Great Flood and a Noah's Ark? I don't see how or why we should declare that these historical religious claims are immune to scientific investigation.

'Some have argued that religious phenomena-matters of faith-are entirely beyond the ken of science; but this surely is false because the scientific investigation of religion has already made great strides and there is a vast literature now available.'

Religious belief systems are deeply ingrained in human history, culture, and social institutions that predate science, and thus it is often difficult, if not impossible, to insist upon using the standards of objective skeptical inquiry retrospectively. This is especially the case since to believe in a religion is more than a question of cognitive assent, for religion has its roots in ethnic or national identity; and to question the empirical or rational grounds for religious belief is to shake at the very foundations of the social order.

110. The passage deals mainly with:

- (a) Refuting the claims of religion by recourse to scientific theories
- (b) Proving that every phenomenon in nature can be explained by scientific theories
- (c) Establishing that the claims of religion can be examined through scientific objectivity
- (d) Establishing that there are naturalistic explanations for the so-called bizarre events
- (e) Systems and their effects on humans.

111. It can be inferred that-

- (a) The science should be construed in such a way that it only applies to experimental laboratory work.
- (b) Scepticism should be committed only to "methodological naturalism" and not scientific naturalism while examining religion.
- (c) Science should bring in the tools of logical analysis, historical research, and rational investigation while examining religion.
- (d) We lack the resources and expertise to focus on the entire range of scientific questions about religion.
- (e) Science is the best way out of the religious conundrum.

112. A possible proposition of the last paragraph is:

- (a) The sacredness of religion has firmly put it beyond the sphere of the scientific and the rational.
- (b) It is unfeasible for people to let go of long-ingrained religious beliefs.
- (c) In order to protect social order, it is essential that scientific enquiry give way to religious beliefs.
- (d) To question the tenets of orthodox religion is likely to raise the public charge of blasphemy and heresy.
- (e) Science and religion must coexist or perish.

Passage- 33

HERE is a paradox. India churns out lots of brain boxes, including clever economists who thrive at home and abroad. Almost anywhere in the world you can drop into a bookshop, an international development institution, a university or a prospering company and likely as not be confronted by bright Indians offering sharp analyses of how best to fight poverty, create wealth and promote innovation. Yet the performance of the Indian economy itself, over the decades, fell well behind (most of) the rest of Asia. Despite even the rapid expansion of

the past 20 years, India still endures high rates of poverty that Asia, by and large, has long left behind. Surprisingly few Indian politicians, officials, or press folk show much interest in getting to grips with economic questions. Even now, with growth sliding to a worrying 5% or so, public debate on economic matters is limited to a narrow field.

Lots of possible explanations exist. Discussing economic ideas is quite different from applying them. India's stifling bureaucracy, or its demanding politics, or perhaps its troubled universities, have driven bright economists abroad. And perhaps the country's brightest economists are simply rubbish at communicating sharp ideas to the policymakers, activists, media types, business leaders and members of the public who could make use of them.

Too often economists are preoccupied with the intellectual skill of setting out and solving problems, scribbling equations and debating the finer points of theory. But actually doing something useful then requires describing and explaining it in a way that others can understand. Basing their work in empirical data might also help politicians—for example—see directly how economic insights can be useful when governing. So the launch of a new Indian economics blog, called *Ideas for India*, looks welcome. Unveiled last week in Delhi by Abhijit Banerjee, a famous economics professor at the Massachusetts Institute of Technology (who called himself a "cheerleader" for the project), along with Jairam Ramesh, an Indian cabinet minister, the blog gives economists (and other academics) in India and beyond a chance to write for non-expert readers. Its first articles give a sense of what is on offer: an analysis of corruption within India's rural job-creation scheme; an economic explanation for why caste identity persists; an essay on the allocation of land within India. For the general reader on India this could become a treasure trove: each day a clutch of experts tell you, in around 1,000 words, the essence of their current research, without footnotes or squiggly equations but with suggestions for further reading at the end.

Similar sites exist in other parts of the world, most notably Vox in Europe (where you'll notice more than a few Indian economists as contributors). Credit for the new Indian goes, in part, to the International Growth Centre, based at the London School of Economics in partnership with Oxford University. The contributors, by and large, are Indians, or people of Indian origin based in America and elsewhere. Their challenge is to engage their countrymen. If they succeed, the rewards could be magnificent.

113. 'Here is a paradox'. Which of the following is the most likely paradox that the author is referring to?

- (a) India has a very high rate of poverty even after economic expansion.
- (b) Despite India producing brilliant economists, its economy is far behind some Asian economies.
- (c) In spite of very good universities in India, good economics students go abroad.
- (d) Good economists are good only in theory but not in practice.

114. Consider the following assumptions:

- 1. Economists should explain their theories in a way that others can comprehend.

2. Brilliant economists go abroad as living standards are much better there.
3. Indian economists are best at discussing economic issues abroad.

With reference to the passage which of the above is/ are NOT valid?

- (a) 1 and 2 only (b) 1 and 3 only
 - (c) 2 only (d) 1, 2 and 3
115. The bright Indian economists are unable to help in solving its economic problems because
- (a) They have no interest in solving the problem.
 - (b) The Government does not take suggestions from them in this matter.
 - (c) Most of them live abroad.
 - (d) They are not able to communicate their views to the Government and other agencies.
116. According to the passage, which of the following suggests a possible reason for politicians being unable to govern and solve problems in India?
- (a) Politicians do not base their governing decisions on available economic data
 - (b) Politicians do not communicate with economists.
 - (c) Politicians are not students of economics.
 - (d) None of the above

Passage - 34

Gödel took a somewhat distanced baseline view of Kant: “a general feature of Kant’s assertions that if literally understood, are false, but in a broader sense contain deeper truths.” Faced with the views of some authors that Gödel’s views were “unstable,” “unsettled,” “vacillating” and even incoherent, Feuerman, nonetheless, argues for a level of coherence ultimately to be found in Gödel’s views. Gödel recognized that for Kant, time is “not ‘something existing in itself’ (i.e., a separate entity besides the objects in it) nor ‘a characteristic or ordering inherent in the objects’ but only a characteristic inherent in the relation of the objects to something else.” With reference to relativity theory, the idea that time “as its most essential characteristic...consists [in the traditional view] of a one-dimensional system of points, isomorphic with a straight line, in which every happening in the world has a definite place.” Instead, for Kant, time as “a one-dimensional temporal ordering of the events” is the case, and is “relative to the perceiving subject or more precisely its ‘sensitivity’.” And again: for Kant, “that temporal properties represent certain relations of the things to the perceiving subject appears from many passages in his writings.”

Gödel addresses how finiteness, associated for example with inductive proof, is intuitive: “finite mathematics is defined as the mathematics in which evidence rests on what is intuitive.” And (emphasis in original): we cannot acquire knowledge intuitively by passing stepwise from smaller to larger ordinals; we can only gain knowledge abstractly by means of notions of higher type.

Gödel continues: This, as far as the objects are concerned, means that they must be finite space-time configurations of elements whose nature is irrelevant except for equality or difference. (In contrast to this, the objects in intuitionist Logic are meaningful propositions and proofs.) Gödel refers to finitary

mathematics—the “finitary attitude” as he characterizes this—as either constructive or intuitive. The latter is... the specifically finitistic element [that] requires in addition that the objects and facts considered should be given in concrete mathematical intuition.”

So Gödel noted how we can go beyond the intuitive property. He retained the constructive property though. He even retained an infinitary property. Functions on a denumerable set were mobilized. Finite, per se, is of some use only for us. We require countability and not just finiteness. For Gödel there is “plausibility that all things conceivable by us are denumerable.”

117. Which of the following Kant theories was Gödel to a certain extent in agreement with?
- (a) Time exists in itself.
 - (b) Time is an individual characteristic.
 - (c) Time can be understood only in relation to something else.
 - (d) Every happening is pre destined.
118. Which of the following statements is NOT supported in the passage?
- (a) Kant’s theories were not altogether false.
 - (b) Feuerman disagreed with author’s who regarded Gödel’s theories as incoherent.
 - (c) Mathematics in which evidence depends on intuition is finite.
 - (d) Kant supported the theory of Relativity.
119. The passage is mainly about :
- (a) Gödel’s assertions on mathematics and time.
 - (b) Kant’s assertions on theory of Relativity.
 - (c) Differences in assertions made by Gödel and Kant.
 - (d) The theory of Relativity.
120. Which of the following theories was supported by Kant?
- (a) Time is a multidimensional temporal ordering of the events.
 - (b) Time is relative to the perceiving subject or its ‘sensitivity’.
 - (c) In finite mathematics evidence rests on what is intuitive.
 - (d) Time consists of a one-dimensional system of points, in which every happening in the world has a definite place.

Passage - 35

We have inherited the tradition of secrecy about the budget from Britain where also the system has been strongly attacked by eminent economists and political scientists including Peter Jay. Sir Richard Clarke, who was the originating genius of nearly every **important** development in the British budgeting techniques during the last two decades, has spoken out about the abuse of budget secrecy: “The problems of long-term tax policy should surely be **debated** openly with the facts on the table. In my opinion, all governments should have just the same **duty** to publish their expenditure policy. Indeed, this obligation to publish taxation policy is really essential for the control of public expenditure in order to get realistic taxation implications.” Realising that democracy **flourishes** best on the principles of open government, more and more democracies are having an open public debate on budget proposals before introducing the appropriate Bill in the legislature. In the United States the budget is conveyed in a message by the President to the Congress, which

comes well in advance of the — date when the Bill is introduced in the Congress. In Finland the Parliament and the people are already discussing in June the tentative budget proposals which are to be introduced in the Finnish Parliament in September. Every budget contains a cartload of figures in black and white - but the dark figures represent the **myriad** lights and shades of India's life, the contrasting tones of poverty and wealth, and of bread so dear and flesh and blood so cheap, the deep tints of adventure and enterprise and man's ageless struggle for a brighter morning. The Union budget should not be an annual **scourge** but a part of presentation of annual accounts of a partnership between the Government and the people. That partnership would work much better when the nonsensical secrecy is replaced by openness and public consultations, resulting in fair laws and the people's acceptance of their moral duty to pay.

121. How do the British economists and political scientists react to budget secrecy? They are
- in favour of having a mix of secrecy and openness.
 - indifferent to the budgeting techniques and taxation policies.
 - very critical about maintenance of budget secrecy.
 - advocates of not disclosing in advance the budget contents.
 - None of these
122. The author thinks that openness in budget is essential as it leads to
- prevention of tax implications
 - people's reluctance to accept their moral duties
 - exaggerated revelation of the strengths and weaknesses of economy
 - making our country on par with Finland
 - None of these
123. The author seems to be in favour of
- maintaining secrecy of budget
 - judicious blend of secrecy and openness
 - transparency in budget proposals
 - replacement of public constitution by secrecy
 - None of these
124. The secrecy of the budget is maintained by all of the following countries **except**
- Finland
 - India
 - United States
- Only A
 - Only B
 - Only C
 - A and C
 - B and C
125. Which of the following statements is definitely TRUE in the context of the passage?
- The British Government has been religiously maintaining budget secrecy.
 - Budget secrecy is likely to lead to corrupt practices.
 - Consulting unjustifiable taxes with public helps make them accept those taxes.
 - There should be no control on public expenditure in democratic condition.
 - None of these
126. Sir Richard Clarke seems to deserve the credit for
- transformation in the British budgetary techniques.
 - maintenance of secrecy of the British budget.
 - detection of abuse of transparency in budget.
 - bringing down the tax load on British people.
 - None of these
127. From the contents of the passage, it can be inferred that the author is
- authoritarian in his approach.
 - a democratic person.
 - unaware of India's recent economic developments.
 - a conservative person.
 - None of these
128. Which of the following statement(s) is/are definitely False in the context of the passage?
- Transparency helps unscrupulous elements to resort to corrupt practices.
 - Open approach of Government is a sign of healthy democracy.
 - People's acceptance of their moral duties can best be achieved through openness and public consultations.
- Only A
 - Only B
 - Only C
 - A and B
 - B and C
129. For making the budget realistic, the Government should
- refrain from making public the proposed provisions before finalisation.
 - discuss it secretly within themselves.
 - encourage the public to send in their suggestions.
 - consult the public, defend their own plans and accept public suggestions.
 - None of these
- DIRECTIONS (Qs. 130-132) :** Choose the word which is most nearly the **SAME** in meaning to the word printed in bold as used in the passage.
130. **SCOURGE**
- ritual
 - presentation
 - whip
 - compromise
 - remedy
131. **MYRIAD**
- adequate
 - functional
 - incompatible
 - abundant
 - excellent
132. **DUTY**
- obligation
 - imposition
 - tax-liability
 - function
 - job
- DIRECTIONS (Qs. 133-135) :** Choose the word/phrase which is most **OPPOSITE** in meaning to the word printed in bold as used in the passage.
133. **FLOURISHES**
- disappears
 - degenerates
 - vanishes
 - blooms
 - opens

134. **DEBATED**

- (a) questioned severely
- (b) opposed strongly
- (c) accepted unconditionally
- (d) discussed frankly
- (e) implemented forcibly

135. **IMPORTANT**

- (a) major (b) uncountable
- (c) significant (d) unscheduled
- (e) trivial

Passage - 36

In the second week of August 1998, just a few days after the incidents of bombing the US embassies in Nairobi and Dar-es-Salaam, a high-powered, brain-storming session was held near Washington D.C., to discuss various aspects of terrorism. The meeting was attended by ten of America's leading experts in various fields such as germ and chemical warfare, public health, disease control and also by the doctors and the law-enforcing officers. Being asked to describe the horror of possible bio-attack, one of the experts narrated the following **gloomy** scenario.

A culprit in a crowded business centre or in a busy shopping mall of a town empties a test tube containing some fluid, which in turn creates an unseen cloud of germ of a dreaded disease like anthrax capable of inflicting a horrible death within 5 days on any one who inhales it. At first 500, or so victims feel that they have mild influenza which may recede after a day or two. Then the symptoms return again and their lungs start filling with fluid. They rush to local hospitals for treatment, but the panic-stricken people may find that the medicare services run quickly out of drugs due to excessive demand. But no one would be able to realise that a terrorist attack has occurred. One cannot deny the possibility that the germ involved would be of contagious variety capable of causing an epidemic. The meeting concluded that **such attacks**, apart from causing immediate human tragedy, would have dire long-term effects on the political and social fabric of a country by way of ending people's trust on the competence of the government. The experts also said that the bombs used in Kenya and Tanzania were of the old-fashioned variety and involved quantities of high explosives, but new terrorism will prove to be more deadly and probably more **elusive** than hijacking an aeroplane or a gelignite of previous decades. According to Bruce Hoffman, an American specialist on political violence, old terrorism generally had a specific manifesto - to overthrow a colonial power or the capitalist system and so on. These terrorists were not shy about planting a bomb or hijacking an aircraft and they set some limit to their brutality. Killing so many innocent people might turn their natural supporters off. Political terrorists want a lot of people watching but not a lot of people dead. "Old terrorism sought to change the world while the new sort is often practised by those who believe that the world has gone beyond redemption", he added.

Hoffman says, "New terrorism has no long-term agenda but is ruthless in its short-term intentions. It is often just a **cacophonous** cry of protest or an outburst of religious **intolerance** or a protest against the West in general and the US in particular. Its **perpetrators** may be religious fanatics or diehard opponents of a government and see no reason to show restraint. They are simply

intent on **inflicting** the maximum amount of pain on the victim."

136. In the context of the passage, the culprit's act of emptying a test tube containing some fluid can be classified as
- (a) a terrorist attack
 - (b) an epidemic of a dreaded disease
 - (c) a natural calamity
 - (d) panic created by an imaginary event
 - (e) None of these
137. In what way would the new terrorism be different from that of the earlier years?
- A More dangerous and less baffling
 - B More hazardous for victims
 - C Less complicated for terrorists
 - (a) A and C only
 - (b) B and C only
 - (c) A and B only
 - (d) All the three
 - (e) None of these
138. What was the immediate provocation for the meeting held in August 1998?
- (a) The insistence of America's leaders
 - (b) The horrors of possible bio-attacks
 - (c) A culprit's heinous act of spreading germs
 - (d) People's lack of trust in the government
 - (e) None of these
139. What could be the probable consequences of bio-attacks, as mentioned in the passage?
- A Several deaths
 - B Political turmoil
 - C Social unrest
 - (a) A only (b) B only
 - (c) C only (d) A and B only
 - (e) All the three
140. The author's purpose of writing the above passage seems to explain
- (a) the methods of containing terrorism
 - (b) the socio-political turmoil in African countries
 - (c) the deadly strategies adopted by modern terrorists
 - (d) reasons for killing innocent people
 - (e) the salient features of terrorism of yester years
141. According to the author of the passage, the root cause of terrorism is
- A Religious fanaticism
 - B Socio-political changes in countries
 - C The enormous population growth
 - (a) A only (b) B only
 - (c) C only (d) A and B only
 - (e) All the three
142. The phrase "**such attacks**", as mentioned in the last sentence of the second paragraph, refers to
- (a) the onslaught of an epidemic as a natural calamity
 - (b) bio-attack on political people in the government
 - (c) attack aimed at damaging the reputation of the government
 - (d) bio-attack manoeuvred by unscrupulous elements
 - (e) None of these

143. The sole objective of the old terrorism, according to Hoffman, was to
- plant bombs to kill innocent people
 - remove colonial power or capitalist system
 - make people realise the incompetence of the government
 - give a setback to socio-political order
 - None of these
144. Which of the following statements is **true** about new terrorism?
- Its immediate objectives are quite tragic.
 - It has farsighted goals to achieve.
 - It can differentiate between the innocent people and the guilty.
 - It is free from any political ideology.
 - It advocates people in changing the socio-political order

DIRECTIONS (Qs. 145-147): Choose the word which is most **OPPOSITE** in meaning of the word printed in bold as used in the passage

145. **gloomy**
- discouraging
 - disgusting
 - bright
 - tragic
 - versatile
146. **cacophonous**
- loud
 - melodious
 - sonorous
 - harsh
 - distant
147. **intolerance**
- forbearance
 - permissiveness
 - adaptability
 - acceptance
 - faithfulness

DIRECTIONS (Qs. 148-150): Choose the word which is most nearly the **SAME** in meaning of the word printed in bold as used in the passage.

148. **perpetrators**
- opponents
 - followers
 - sympathisers
 - leaders
 - manoeuvrers
149. **elusive**
- harmful
 - fatal
 - destructive
 - bafling
 - obstructing
150. **inflicting**
- elevating
 - imposing
 - alleviating
 - reflecting
 - soothing

Passage - 37

Lumbini is a beautiful place in the southern part of Nepal. About 2,500 years ago, a baby boy was born to the king and queen. The baby was named Siddharth. His mother died when he was five days old. The baby boy grew into a **handsome** prince. His father tried to keep him happy. The little prince had everything he needed — fine clothes, the best food and good toys. But he was not interested in them. He wanted to be alone and was always found in deep

thought. Later, he was married to a beautiful princess. She was called Yashodhara. They had a son and named him Rahul. The king hoped that Siddharth would become a great ruler.

One day Siddharth was driving through the street in his chariot. He saw an old man and then a sick man. The old man could **hardly** walk. The sick man groaned in pain. Then he saw some people carrying a dead body, others were wailing and weeping at the loss of a dear one. Siddharth was very upset to see so much suffering and unhappiness. He was shocked. Then he saw an entirely different sight. A man in yellow robes was walking along the street. There was no trace of sadness on his **radiant** face, instead it shone with peace. He was a monk who had given up the world to escape the misery of life.

Siddharth wanted to find out why there was so much suffering in the world. He wanted to find out how men could be free of misery. He could find neither peace nor happiness in the life he was leading at the palace. One night Siddharth left his home, his wife and his little son. He went into the forest. He wanted to search for a way out of suffering and sorrow for all mankind. He meditated and got enlightenment. He became Lord Buddha, the enlightened one. Truth was **revealed to** him and he learnt all the secrets of life and the world.

He found out that the world was full of sorrow and unhappiness. The reason for it was greed and selfishness. To be free from suffering, we must be free from greed and desire. Desire is the **root** cause of all human suffering. He advocated the Middle Path and asked his followers to avoid the two extremes.

[IBPS Clerk 2012]

151. Which of the following sentences is **true** according to the passage?
- Lord Buddha was born in Lumbini.
 - The little boy was very happy with fine clothes, good food and toys.
 - Siddharth divorced his first wife.
 - Siddharth and Yashodhara had no children and so they were very unhappy.
 - None of these
152. What was Siddharth interested in as a child ?
- He was interested in making new friends as he did not have any siblings.
 - His interests were largely in studying and reading books.
 - He was interested in the best of clothes and good toys.
 - In spending time alone in deep thought.
 - In spending time with nature.
153. Which of the following can be inferred about Siddharth ?
- Siddharth was different from other princes his age.
 - Siddharth was a spoilt child.
 - Siddharth was lonely because he did not have a mother.
- Only (A)
 - Only (B)
 - Only (C)
 - Only (B) and (C)
 - All (A), (B) and (C)
154. What did the King wish for his son, Siddharth ?
- He wanted Siddharth to become a great ruler.
 - He wished that Siddharth would not marry Yashodhara.

- (c) He wished that Siddharth's son would take over his kingdom.
 (d) He wished that Siddharth would behave like the other princes.
 (e) He wished that Siddharth would find the answer to all the suffering in the world.
155. What incident changed Siddharth's life forever ?
 (a) His mother's death.
 (b) The incident where he saw a monk free from the misery of life.
 (c) The birth of his son
 (d) His marriage to Yashodhara.
 (e) The time he met Lord Buddha.
156. Why did Siddharth leave his home?
 (l) He wanted to run away from his wife and son
 (b) He did not want to become heir to his father's throne
 (c) He was in search of a bigger kingdom
 (d) He wanted to see the world
 (e) He wanted to search for a way out of suffering and spend time in meditation.
157. According to Siddharth what was the reason for suffering and unhappiness in the world?
 (a) The increased number of deaths
 (b) The advocacy of the Middle Path
 (c) Human greed and selfishness
 (d) People were unaware of the benefits of meditation.
 (e) None of these
158. What according to passage is the root cause for all human suffering?
 (A) Desire (B) Happiness
 (C) Meditation
 (a) Only (A) (b) Only (B) and (C)
 (c) Only (B) (d) Only (C)
 (e) All (A), (B) and (C)
159. Why was Siddharth called the enlightened one ?
 (a) He was smarter than all the princes of his age.
 (b) He was the King's son.
 (c) Truth was revealed to him through meditation.
 (d) He had a great ability to resist temptation
 (e) He always wanted to be left alone
160. Why did Lord Buddha advocate the Middle Path ?
 (a) He believed that it was the only way to eliminate poverty.
 (b) He believed that it was the only way of obtaining true happiness.
 (c) He was a staunch believer of living an extreme life.
 (d) He did not have a happy life being a prince.
 (e) He was not a risk-taker.

DIRECTIONS (161 -163) : Choose the word which is most nearly the SAME in meaning as the word printed in bold as used in the passage.

161. **Root**
 (a) Secondary (b) Common
 (c) Burning (d) True
 (e) Main

162. **Hardly**
 (a) Easily (b) Barely
 (c) Suddenly (d) Carefully
 (e) Readily
163. **Radiant**
 (l) Full (b) Happy
 (c) Burning (d) Sober
 (e) Sickly

DIRECTIONS (164 - 165) : Choose the word which is most OPPOSITE in meaning to the word printed in bold as used in the passage.

164. **Revealed to**
 (a) Hidden from (b) Exposed to
 (c) Presented to (d) Manifested from
 (e) Obtained from
165. **Handsome**
 (a) Dear (b) Ugly
 (c) Precious (d) Spoilt
 (e) Attractive

Passage - 38

A majority of Indians prefer to use the internet for accessing banking and other financial services than shopping online, shows a new survey.

Almost 57% of Indian respondents using the internet prefer to bank online and use other financial services due to **hassle-free** access and time saving feature of online banking according to the survey.

Checking information on products and services online comes a close second at 53% while 50% shop for products online. The fourth on the list-around 42% of respondents in India surfed online to look for jobs, the survey said.

Online banking has made things much easier for the people and it saves a lot of time.

It has **eliminated** the problems associated with traditional way of banking where one had to stand in a queue and fill up several forms. Most of the banks in India have introduced customer-friendly online banking facility with advanced security features to protect customers against cybercrime.

The easy registration process for net banking has improved customers' access to several banking products increased customer loyalty, facilitated money transfer to any bank across India and has helped banks-attract new customers. The Indian results closely track the global trends as well conducted among 19216 people from 24 countries, the survey showed that banking and keeping track of finances and searching for jobs are the main tasks of internet users around the globe.

Overall, 60% of people surveyed used the web to check their bank account and other financial assets in the past 90 days, making it the most popular use of the internet globally, shopping was not too far behind at 48%, the survey showed and 41% went online in search of a job in terms of country preferences, almost 90% of respondents in Sweden use e-banking.

Online banking has also caught on in a big way in nations like France, Canada, Australia, Poland, South Africa and Belgium, the survey showed. The Germans and British come on top for

using online shopping with 74% of respondents in both countries having bought something online in the past three months. They are followed by 68% of respondents in Sweden, 65% in US and 62% in South Korea. [IBPS Clerk 2013]

166. If the given sentences were to be arranged in their order of their popularity (from most popular to least popular), which one of the following would represent the correct sequences as given in the passage?

- A. Use internet to gain information about products and services.
- B. Use internet to search for jobs.
- C. Use internet for online banking.
- (a) B, A, C (b) C, B, A
- (c) C, A, B (d) A, B, C
- (e) A, C, B

167. Which of the following is not true in the context of the passage?

- (a) Internet users across the globe are mainly interested in looking for jobs and keeping track of finances
- (b) Germany and Great Britain are the top countries where online shopping is quite popular
- (c) Many people in Sweden use e-banking to maintain their finances
- (d) A majority of Indians prefer shopping online as compared to other online activities
- (e) All the given statements are true

168. According to the passage, banks are successful in attracting more customers due to

- A. better training to sales staff
- B. opening more branches at various locations
- C. easy registration process for net banking
- (a) Only B (b) B and C
- (c) A and B (d) A and C
- (e) Only C

169. How many of the Indians using the internet shop online?

- (a) Between 40% and 50% (b) One-fourth of them
- (c) One-third of them (d) Half of them
- (e) All of them

170. Which of the following is most nearly the same in meaning as the word **hassle-free** used in the passage?

- (a) unskilled (b) Not annoying
- (c) Subtle (d) Unsaddle
- (e) Notable

171. Based on the passage, what can be said about the internet in a nutshell?

- (a) It has increased the number of cybercrimes
- (b) It is useful only for the rich
- (c) It has been hyped for no reason
- (d) It is more popular for online shopping than anything else
- (e) It has made lives easier than before

172. Which of the following can be appropriate title for the passage?

- (a) The growing utility of the internet
- (b) Internet and its drawbacks
- (c) The traditional versus modern ways of shopping
- (d) Use of the internet in different countries
- (e) Internet-The Curse

173. Which of the following is/are true in the context of the passage?

- A. More than 50% Indians using internet prefer online banking.
- B. Many banks in India have introduced facilities to suit the needs of customers (customer-friendly)
- C. More people shop online in South Korea as compared to those in Sweden.
- (a) Only B (b) B and C both
- (c) A and B both (d) A and C both
- (e) Only C

174. Which of the following is most nearly the same in meaning as the word 'eliminated' as used in the passage?

- (a) taken (b) introduced
- (c) begun (d) removed
- (e) cancelled

175. According to the passage, globally, the most popular use of internet is

- (a) looking for a job
- (b) checking bank accounts and maintaining financial assets
- (c) finding out information about various products
- (d) shopping online
- (e) blogging and tweeting every update in one's personal life

Passage - 39

Freedom has assuredly given us a new status and new opportunities. But it also implies that we should discard selfishness, laziness and all narrowness of outlook. Our freedom suggests toil and creation of new values for old ones. We should so discipline ourselves as to be able to discharge our new responsibilities satisfactorily. If there is any one thing that needs to be stressed more, than any other in the new set-up, it is that we should put into action our full, capacity, each one of us in productive effort - each one of us in his own sphere, however humble. Work, unceasing work, should now be our watch-word. Work is wealth, and service is happiness. Nothing else is. The greatest crime in India today is idleness. If we root out idleness, all our difficulties, including even conflicts, will gradually disappear. [SSC CHSL, 2013]

176. Anyone can free himself from the clutches of difficulties, if he

- (a) eliminates narrow outlook
- (b) fulfils his responsibilities
- (c) discards idleness
- (d) discharges his obligations

177. What has freedom undeniably offered to the citizens of India ?

- (a) New opportunities
- (b) New outlook
- (c) New responsibilities
- (d) New values

178. One thing needs to be stressed more than anything else in this new set-up. It is that people should

- (a) discard narrowness of outlook
- (b) discipline themselves suitably
- (c) work to their full capacity
- (d) substitute old values with new ones

179. work should be the motto of our citizens.
 (a) Resourceful (b) Incessant
 (c) Productive (d) Ingenious
180. Nothing else can give us joy except
 (a) service (b) idleness
 (c) wealth (d) freedom

Passage - 40

It is not luck but labour that makes good luck, says an American author, is ever waiting for something to turn up; labour with keen eyes and strong will power turns up something. Luck lies in bed and wishes the postman would bring him news of a legacy, labour turns out at six and with busy pen and ringing hammer lays the foundation of competence. Luck whines, labour watches, luck relies upon chance, labour upon character. Luck slips downwards to self-indulgence; labour strides upwards and aspires to independence. The conviction, therefore, is extending that diligence is the mother of good luck. In other words, a man's success in life will be proportionate to his efforts, to his industry, to his attention to small things. *[SSC Sub Insp. 2013]*

181. Which one of the following words in the passage indicates that the writer does not ultimately reject the element of luck?
 (a) 'Luck whines'
 (b) 'Diligence is the mother of good luck'
 (c) Luck wishes the postman would bring him news.'
 (d) Luck is ever waiting.'
182. Which pair of words means the same thing?
 (a) Labour and industry
 (b) Industry and legacy
 (c) Diligence and legacy
 (d) Legacy and labour
183. Which one of the following statements sums up the meaning of the passage?
 (a) Luck waits and complains without working while labour achieves success although it complains.
 (b) Luck is self indulgent, but labour is selfless.
 (c) Luck often ends in defeat but labour produces luck.
 (d) Luck waits without exertion, but labour exerts without waiting.
184. _____ Labour turns out at six and with busy pen and ringing hammer lays the foundation of competence. What does this statement mean?
 (a) Labour lays the foundation of the building.
 (b) The writer and the labourer are the true eyes of the society.
 (c) There is no worker who works so hard as the labourer who begins his day at six in the morning.
 (d) Hardwork of all kinds makes people different.
185. Which one of the statements is true about the passage?
 (a) Success depends only on hardluck.
 (b) Expectation of good luck always meets with disappointment.
 (c) Success is exactly proportionate to hard work.
 (d) Luck is neccessary for success.

Passage - 41

Violence has played a great part in the world's history. It is today playing an equally important part and probable it will continue to do so for a considerable time. It is impossible to ignore the importance of violence in the past and present. To do so is to ignore life. Yet violence is undoubtedly bad and brings an unending trail of evil consequences with it. And worse even than violence are the motives of hatred, cruelty, revenge and punishment which very often accompany violence. Indeed, violence is bad, not intrinsically, but because of these motives that go with it. There can be violence without these motives; there can be violence for a good object as well as for an evil object. But it is extremely difficult to separate violence from these motives, and therefore, it is desirable to avoid as far as possible.

In avoiding it, however someone can not accept a negative attitude of submitting to bad and far greater evils. Submission to violence or the acceptance of an unjust regime based on violence is against the spirit of non-violence. The non-violent method, in order to justify itself, must be dynamic and capable of changing such a regime of social order. *[SSC Sub Insp. 2013]*

186. The word 'dynamic' in the concluding line of the passage means:
 (a) active
 (b) energetic
 (c) capable of change and progress
 (d) all of the above
187. Which of the following statements is incorrect?
 (a) Only violence can be used against violence.
 (b) Violence is not inherently ill
 (c) Violence is a historically accepted fact.
 (d) Violence can not be ignored.
188. 'Violence without these motives' is possible only in :
 (a) practice (b) reality
 (c) dream (d) theory
189. 'Indeed, violence is bad, not intrinsically, but because of these motives that go with it.'
 This suggests:
 (a) Violence is basically good.
 (b) Violence is bad only when it is associated with certain motives.
 (c) Violence is bad because the people who exercise it are bad.
 (d) Violence is basically bad.
190. Non-violence, according to the writer, means:
 (a) violence without the evil motives.
 (b) giving in to the tyranny of the powerful
 (c) accepting violence as a fact of life.
 (d) none of the above.

Passage - 42

Street theatre in India is a well established ancient art form. Despite the proliferation of modern means of entertainment and communication, street theatre continues to flourish in India.

Street theatre as a channel of communication has for centuries been propagating reforms by highlighting social, economic and political issues present in the society. Unlike in the olden days, its performance is no longer restricted to villages or small localities of the city. Today small groups of performers including students, would stage performances to mobilize public opinion or to help create or raise awareness over a particular issue of public importance. Themes on substance abuse, AIDS awareness, and domestic violence are some of the areas highlighted by contemporary street theatre troupe. Unlike in regular drama street drama employ very little props and images. The human body becomes the main tool in which choreography, mime, dialogues, songs and slogans are extensively used.

Street theatre is one of the most intimate media. Its appeal is to the emotions leading to quick psychological impact on audiences. By being local and live they also are able to establish not only direct contact with the audience but by being cost-effective and flexible they are popular among all age groups.

[SSC Sub Insp. 2014]

191. Modern means of entertainment and communication _____ street theatre.
(a) does affect (b) does not affect
(c) helps popularis (d) helps establish
192. In the olden days street theatre _____ to villages or small localities of the city.
(a) was restricted (b) was not restricted
(c) was opened (d) was entertained
193. Street theatre usually _____ with issues of public importance.
(a) is distanced (b) is performed
(c) deals (d) does not deal
194. Street theatre is _____ to stage.
(a) nothing (b) costly
(c) reasonable (d) affordable
195. Street theatre creates an/a _____ impact on audiences.
(a) intimate (b) emotional
(c) mystical (d) physical

Passage - 43

Self directed learning, in its broadest meaning, describes a process in which individuals take the initiative with or without the help of others, in diagnosing their learning needs formulating learning goals, identifying resources for learning, choosing and implementing learning strategies and evaluating learning outcomes. Thus it is important to attain new knowledge easily and skillfully for the rest of his or her life.

What is the need for self directed learning? One reason is that there is convincing evidence that people, who take the initiative in learning, learn more things and learn better than people who sit at the feet of teachers passively waiting to be taught. The second reason is that self-directed learning is more in tune with our natural processes of psychological development; an essential

aspect of maturing is developing the ability to take increasing responsibility of our own lives to become increasingly self-directed. The third reason is that many of the new developments in education put a heavy responsibility on the learners to take a good deal of initiative in their own learning. To meet the challenges in today's instructive environment, self-directed learning is most essential.

[SSC Sub Insp. 2014]

196. In self-directed learning, an individual
(a) Takes initiative with or without the help of others
(b) Is passive and waits for directions
(c) Is helpless and dependent
(d) Takes initiative, without an objective
197. There is need for self-directed learning because
(a) it is less challenging
(b) it helps people to learn more things and learn better
(c) it is a more cost-effective method
(d) it is a modern method of learning
198. Which word best describes self-directed learning ?
(a) Active learning (b) Passive learning
(c) Compulsory learning (d) Repulsive learning
199. The modern environment according to the author is
(a) Restrictive (b) Instructive
(c) Less developed (d) Impracticable
200. The synonym of the word "diagnosing" is
(a) Searching (b) Examining
(c) Identifying (d) Complying

Passage - 44

Long ago in Mongolia there lived an emperor who feared growing old. One day, he saw an old man in the street. Upset at being reminded that someday, he too, would age, he ordered all the old people to leave his land.

One day, a violent storm swept the kingdom. Nothing was safe from its fury. It roared into the palace and blew away the emperor's belongings, including his priceless golden pitcher. When the storm ended, the emperor ordered that the pitcher be found and brought back to him.

People went in search of the pitcher. They saw it in a lake nearby. But no matter who tried, no one could get a grip on the pitcher. All they got was a handful of water. Yet it could be plainly seen, glittering and just below the water's surface.

[SSC Multi tasking 2013]

201. The people saw the golden pitcher
(a) in a river nearby
(b) in a lake nearby
(c) in a pit nearby
(d) inside the palace
202. The emperor's orders were that all the
(a) children should leave his land
(b) old men should leave his land
(c) old men should live in his land
(d) young men should stay in his land
203. What did the people who went to bring the pitcher get?
(a) Nothing at all
(c) A handful of water
(c) A handful of air
(d) The pitcher's handle

204. The emperor feared
 (a) getting old (b) getting young
 (c) getting weak (d) getting ill
205. The emperor was upset to see the old man because
 (a) it reminded him of his grandfather
 (b) it reminded him that he might fall ill
 (c) it reminded him that he would grow old too.
 (d) it reminded him that he had to colour his hair.

Passage - 45

Sheela and Jairam were a **poor** old couple. Their only **possession** was one cow. Once, Jairam fell very sick. Soon all their money was used up in buying medicines and they realised that they would have to sell their cow in order to bear the rest of the expenses. Sheela decided to go to the market and sell the cow. She set off, leading the cow by a rope. One the way, she met four young men. They were the local bullies who enjoyed teasing and tormenting old people. When they saw old Sheela with her cow, they decided to play a trick. One of them sneaked up behind her, untied the cow and tied a goat in its place. Sheela had been walking immersed in thought, worried about Jairam. Suddenly she heard a goat bleat behind her. She turned around and was surprised to see that her cow had **vanished**. She was leading a goat to the market. The four bullies came up to her and said, "There is magic in the air these days. See, it turned your cow into a goat. "Poor Sheela walked on with the goat. After a little while, the boys untied the goat and tied a rooster in its place. The rooster crowed and Sheela was surprised again. The goat had turned into a rooster in its place. The rooster crowed and Sheela was surprised again. The goat had turned into a rooster! The four bullies shouted, "Magic in the air, Grandma." She resumed walking with the rooster in tow. After a few minutes the boys crept up again, untied the rooster and tied a log of wood in its place. A few moments later Sheela realised that she was dragging a log of wood with a rope. Again, the bullies shouted, "Magic in the air, Grandma." After a few minutes, the boys untied the log of wood too and ran away with it. When Sheela finally reached the market, she found that she had nothing but a rope in her hand. She came back home **dejected** as she had lost the cow. She told Jairam the whole story. He immediately understood what had happened. "Make chapatti, vegetable and kheer for lunch tomorrow," he said. "Cook for atleast four people. I will come home with some guests. As soon as they come you must say, 'I cooked what the rabbit told me. Come, eat your lunch.' Leave everything else to me," Jairam reassured her. The next morning Jairam went and borrowed two identical rabbits from a friend. He left one at home, tied the other one with a string and started walking towards the market with it. On the way he too met the four bullies. 'Hey Grandfather !' they yelled, "your wife's cow vanished yesterday. Where are you taking this rabbit now ?" Jairam sighed sadly and said, "This rabbit is like my son. It obeys everything I say. But now I am sick and we need money, so I am going to sell it in the market." The four bullies were surprised when they heard this. "Does it really understand what you say, Grandfather ?" they asked. Jairam replied, "Of course it does. Here, watch me." Jairam turned towards the rabbit and said, "Hop home and tell Sheela to make chapattis, vegetable and kheer for four people." Then he untied the string and let the rabbit hop away. He turned towards the four boys and said, "Come home and have lunch with me." When they reached his house his wife welcomed them and said, "I cooked what the rabbit asked me to

cook. Come, eat your lunch." She served the chapattis, vegetable and kheer to all of them. The four bullies were stunned when they saw the rabbit sitting in the corner. They told Jairam, "We will buy your rabbit." Jairam pretended to think and said, "It is very precious to me." The four bullies immediately offered him a higher price. Jairam showed some reluctance. The moment he **agreed** to sell the rabbit they paid him the money and left with the rabbit immediately. The four bullies decided to test the rabbit's abilities. They had been blackmailing a landlord for money. So they told the rabbit, "Go and tell the landlord to bring us the money within ten minutes." The rabbit hopped off. They waited for an hour but the landlord did not come with the money. They marched to his house and yelled, "Give us the money and our rabbit." The landlord had been waiting for a chance to teach these bullies a lesson. He ordered his strongest bodyguard to give them a good **thrashing**. Bleeding and bruised they went back to Jairam's house and said, "You fooled us. Return our money at once." Jairam simply smiled and said, "The money has disappeared! There is magic in the air."

[SBI Clerk 2012]

206. Why did Sheela and Jairam decide to sell the cow ?
 (a) They had spent all their money on Jairam's sickness and needed more money
 (b) Sheela wanted to buy a rooster and they needed money for that
 (c) They were fed up of the four bullies and wanted to teach them a lesson
 (d) They wanted to invite the four bullies for lunch and needed money for buying the ingredients
 (e) They owed money to the landlord
207. Why was Jairam reluctant to sell the rabbit?
 (a) He only pretended to be reluctant in order to fool the bullies
 (b) He was fond of the little rabbit and did not want to sell it to the bullies
 (c) He wanted to gift the rabbits to the landlord
 (d) He knew that the bullies would not take good care of the rabbit
 (e) He wanted to sell the rabbit in the market and get a better price for it
208. Which of the following may be an appropriate title to the passage?
 (a) Magic in the air (b) Never steal a cow
 (c) The strongest bodyguard (d) The smart bullies
 (e) The obedient rabbit
209. What did Sheela do after reaching the market empty handed?
 (a) Determined to earn money, she managed to sell the rope that she was left with
 (b) She returned home dejected and narrated the whole incident to her husband
 (c) She bought two rabbits and devised a plan to get back at the bullies
 (d) She went to the landlord and complained about the bullies
 (e) She went home and cooked lunch for her husband and herself

210. What did the four bullies tie to Sheela's rope immediately after untying the cow?
- A log of wood
 - A rooster
 - A rabbit
 - A goat
 - Not mentioned in the passage
211. Why were the four bullies surprised when they were talking to Jairam?
- They knew that Jairam was sick and had not expected to see him
 - They had not expected Jairam to invite them for lunch
 - They could not believe that the rabbit could understand and obey Jairam
 - They knew that Jairam did not own a rabbit and were surprised to see him with one
 - They could not believe that Jairam knew the rabbit's language
212. What did the four bullies see when they reached Jairam's house?
- They saw that two rabbits were sitting in the corner
 - They saw that Sheela had not prepared any lunch
 - They saw the cow they had stolen from Sheela on the previous day
 - They saw the log of wood they had tied to Sheela's rope
 - They saw that the same rabbit was sitting in the corner
213. Arrange the following incidents in a chronological order as they occurred in the passage.
- Jairam and Sheela needed money
 - The four bullies sent the rabbit to the landlord
 - Sheela cooked chapattis, vegetable and kheer
 - The four bullies tied a log of wood to the rope
- ADBC
 - ACDB
 - ADCB
 - DABC
 - DACB
214. Which of the following is true according to the passage?
- The four boys liked to help old people
 - Jairam asked Sheela to cook lunch for atleast four people
 - The rabbit could understand Jairam
 - Jairam could not trick the four boys
 - None is true
215. What did the landlord do when the four bullies went to his house and yelled?
- He got scared and immediately gave them the money
 - He ran away and hid in the market
 - He complained to Jairam about this
 - He ordered his strongest bodyguard to thrash them
 - He offered them lunch in order to calm them down

DIRECTIONS (Qs. 216-218) : Choose the word/group of words which is **most similar** in the meaning to the word/group of words printed in **bold** as used in the passage.

216. **Thrashing :**

- Garbage
- Beating
- Shouting
- Warning
- Rejection

217. **Possession :**

- Control
- Power
- Custody
- Keeping
- Belonging

218. **Vanished :**

- Gone missing
- Was found
- Was killed
- Was left behind
- Had exchanged

DIRECTIONS (Qs. 219-220) : Choose the word which is **most opposite** in meaning to the word printed in **bold** as used in the passage. [SBI Clerk 2012]

219. **AGREED :**

- Decided
- Arranged
- Accepted
- Declined
- Fixed

220. **DEJECTED :**

- Happy
- Hurried
- Crestfallen
- Slowly
- Angrily

Passage - 46

Long ago, a Brahmin called Haridatta lived in a little village. He was a farmer but the piece of land he cultivated provided him with so little to survive on that he was very poor.

One day, unable to stand the heat of the summer sun, he went to rest for a while under a big tree on his land. Before he could **stretch out** on the ground, he saw a huge black cobra slithering out of an anthill nearby. The snake then spread his hood and swayed gracefully from side to side. Haridatta was **astonished** to see this and he thought, "This cobra must really be the god of this land. I have never seen or worshipped him before, which is probably why I am not able to get anything from the land. From this day onwards, I will worship him". He hurried back to his home at once and returned with a glass full of milk. He poured it into a bowl and turning to the anthill said, "O ruler of the land. I did not know you were living in this anthill. That is why I have not paid my tribute to you. Please accept my apologies for this omission and accept this **humble** offering." He then placed the bowl of milk at the entrance of the anthill and left the place.

The next day when the Brahmin arrived to work on his land before the sun rose, he found a gold coin in the bowl he had left at the anthill. He was very happy indeed and from that day on, he made it a practice to offer the cobra milk in a bowl each day. The next morning he would collect a gold coin and leave.

One day Haridatta had to go to a neighbouring village on business. He asked his son to go to the anthill as usual and leave a bowl of milk for the cobra. The son did as he was told, but when he went to the same spot the next day and collected the gold coin he thought, "This anthill must be full of gold. If I kill the cobra. I can collect all the gold

in an instant, instead of having to waste my time coming here every day.” He then struck the cobra with a big stick. The cobra **defly** dodged the blow but bit Haridatta’s son with his poisonous fangs. The boy soon died. When Haridatta returned to his village the next day, he heard how his son had met his death. He realised at once that his son’s greed would probably have caused him to attack the cobra.

The Brahmin went to the anthill the day after his son’s cremation and offered milk to the cobra as usual. This time, the cobra did not even come out of his hole. Instead, he called out to Haridatta. “You have come here for gold, forgetting that you have just lost a precious son and that you are in mourning. The reason for this is pure greed. From today, there is no meaning to our relationship. I am going to give you a diamond as a final gift. But please don’t ever come back again.” He slithered away as the Brahmin watched.

[SBI Clerk 2012]

221. Which of the following is TRUE according to the story?
- Haridatta had asked his son to give milk to the cobra because he himself was tired of doing it.
 - The cobra gave Haridatta a diamond every day.
 - Haridatta’s son was greedy
 - Haridatta had no idea as to why the cobra had killed his son.
 - All are true
222. What was the cobra’s final gift to the Brahmin?
- Venom
 - A diamond
 - A bite
 - A gold coin
 - None of these
223. What did Haridatta think on seeing the cobra for the first time?
- The cobra was divine and he would get gold coins from it if worshipped.
 - The cobra was the god of his land and had to be worshipped.
 - He was fearful of the cobra and run away from the spot
 - The cobra was responsible for his poverty.
 - None of these
224. Which of the following is possibly the most appropriate title for the story?
- The Cobra and the Brahmin
 - The Foolish Brahmin
 - The Brave Cobra

(d) Haridatta And His Son

(e) The Mourning Father

225. Why did Haridatta’s son try to kill the cobra?

- The cobra had angered him through his behaviour.
- The cobra was known to be poisonous and had killed several men in the village by biting them.
- He believed that the anthill in which the cobra lived contained all the gold coins.
- He thought the cobra would bite him if he went near it.
- He did not like the fact that his father was wasting his time by feeding the cobra milk every day.

DIRECTIONS (Qs. 226-228): Choose the word / group of words which is **most similar** in meaning to the word / group of words printed in **bold** as used in the passage.

226. **HUMBLE**

- rich
- waste
- meek
- modest
- low

227. **ASTONISHED**

- petrified
- upset
- dazed
- fearful
- surprised

228. **STRETCH OUT**

- lie down
- exercise
- fall
- elongate
- extend out

DIRECTIONS (Qs. 229-230): Choose the word / group of words which is **most opposite** in meaning to the word / group of words printed in **bold** as used in the passage.

229. **DEFTLY**

- nimbly
- artistically
- skilfully
- shallowly
- sluggishly

230. **IN AN INSTANT**

- in lieu of
- quickly
- at once
- one each day
- speedily

LEVEL-II

DIRECTIONS (Qs. 1-337): Read the following passages and answer the questions that follow.

Passage- 1

Chemical pesticides lose their role in sustainable agriculture if the pests evolve resistance. The evolution of pesticide resistance is simply natural selection in action. It is almost certain to occur when vast numbers of a genetically variable population are killed. One or a few individuals may be unusually resistant (perhaps because they possess an enzyme that can detoxify the pesticide). If the pesticide is applied repeatedly, each successive generation of the pest will contain a larger proportion of resistant individuals. Pests typically have a high intrinsic rate of reproduction, and so a few individuals in one generation may give rise to hundreds or thousands in the next, and resistance spreads very rapidly in a population.

This problem was often ignored in the past, even though the first case of DDT (dichlorodiphenyltrichloroethane) resistance was reported early as 1946. There is exponential increase in the numbers of invertebrates that have evolved resistance and in the number of pesticides against which resistance has evolved. Resistance has been recorded in every family of arthropod pests (including dipterans such as mosquitoes and house flies, as well as beetles, moths, wasps, fleas, lice and mites) as well as in weeds and plant pathogens. Take the Alabama leaf-worm, a moth pest of cotton, as an example. It has developed resistance in one or more regions of the world to aldrin, DDT, dieldrin, endrin, lindane and toxaphene.

If chemical pesticides brought nothing but, problems, — if their use was intrinsically and acutely unsustainable — then they would already have fallen out of widespread use. This has not happened. Instead, their rate of production has increased rapidly. The ratio of cost to benefit for the individual agricultural producer has remained in favour of pesticide use. In the USA, insecticides have been estimated to benefit the agricultural products to the tune of around \$5 for every \$1 spent.

Moreover, in many poorer countries, the prospect of imminent mass starvation, or of an epidemic disease, are so frightening that the social and health costs of using pesticides have to be ignored. In general the use of pesticides is justified by objective measures such as 'lives saved', 'economic efficiency of food production' and 'total food produced'. In these very fundamental senses, their use may be described as sustainable. In practice, sustainability depends on continually developing new pesticides that keep at least one step ahead of the pests – pesticides that are less persistent, biodegradable and more accurately targeted all the pests.

1. "The evolution of pesticide resistance is natural selection in action." What does it actually imply?
 - (a) It is very natural for many organisms to have pesticide resistance.
 - (b) Pesticide resistance among organisms is a universal phenomenon.

- (c) Some individuals in any given population show resistance after the application of pesticides.
 - (d) None of the statements (a), (b) and (c) given above is correct.
2. With reference to the passage, consider the following statements:
 1. Use of chemical pesticides has become imperative in all the poor countries of the world.
 2. Chemical pesticides should not have any role in sustainable agriculture.
 3. One pest can develop resistance to many pesticides.
 Which of the statements given above is/are correct?
 - (a) 1 and 2 only
 - (b) 3 only
 - (c) 1 and 3 only
 - (d) 1, 2 and 3
 3. Though the problems associated with the use of chemical pesticides is known for a long time, their widespread use has not waned. Why?
 - (a) Alternatives to chemical pesticides do not exist at all.
 - (b) New pesticides are not invented at all.
 - (c) Pesticides are biodegradable.
 - (d) None of the statements (a), (b) and (c) given above is correct.
 4. How do pesticides act as agents for the selection of resistant individuals in any pest population?
 1. It is possible that in a pest population the individuals will behave differently due to their genetic makeup.
 2. Pests do possess the ability to detoxify the pesticides.
 3. Evolution of pesticide resistance is equally distributed in pest population.
 Which of the statements given above is/are correct?
 - (a) 1 only
 - (b) 1 and 2 only
 - (c) 3 only
 - (d) 1, 2 and 3
 5. Why is the use of chemical pesticides generally justified by giving the examples of poor and developing countries?
 1. Development countries can afford to do away with use of pesticides by adapting to organic farming, but it is imperative for poor and developing countries to use chemical pesticides.
 2. In poor and developing countries, the pesticide addresses the problem of epidemic diseases of crops and eases the food problem.
 3. The social and health costs of pesticide use are generally ignored in poor and developing countries.
 Which of the statements given above is/are correct?
 - (a) 1 only
 - (b) 1 and 2 only
 - (c) 2 only
 - (d) 1, 2 and 3
 6. What does the passage imply?
 - (a) Alternative options to chemical pesticides should be promoted.
 - (b) Too much use of chemicals is not good for the ecosystem.
 - (c) There is no scope for the improvement of pesticides and making their use sustainable.
 - (d) Both the statements (a) and (b) above are correct.

Passage- 2

Today's developing economies use much less energy per capita than developed countries such as the United States did at similar incomes, showing the potential for lower-carbon growth.

Adaptation and mitigation need to be integrated into a climate-smart development strategy that increases resilience, reduces the threat of further global warming, and improves development outcomes. Adaptation and mitigation measures can advance development, and prosperity can raise incomes and foster better institutions. A healthier population living in better-built houses and with access to bank loans and social security is better equipped to deal with a changing climate and its consequences. Advancing robust, resilient development policies that promote adaptation is needed today because changes in the climate, already begun, will increase even in the short term.

The spread of economic prosperity has always been intertwined with adaptation to changing ecological conditions. But as growth has altered the environment and as environmental change has accelerated, sustaining growth and adaptability demands greater capacity to understand our environment, generate new adaptive technologies and practices, and diffuse them widely. As economic historians have explained, much of humankind's creative potential has been directed at adapting to the changing world. But adaptation cannot cope with all the impacts related to climate change, especially as larger changes unfold in the long term.

Countries cannot grow out of harm's way fast enough to match the changing climate. And some growth strategies, whether driven by the government or the market, can also add to vulnerability — particularly if they overexploit natural resources. Under the Soviet development plan, irrigated cotton cultivation expanded in water-stressed Central Asia and led to the near disappearance of the Aral Sea, threatening the livelihoods of fishermen, herders and farmers. And clearing mangroves — the natural coastal buffers against storm surges — to make way for intensive farming or housing development, increases the physical vulnerability of coastal settlements, whether in Guinea or in Louisiana.

7. Which of the following conditions of growth can add to vulnerability?
1. When the growth occurs due to excessive exploitation of mineral resources and forests.
 2. When the growth brings about a change in humankind's creative potential.
 3. When the growth is envisaged only for providing houses and social security to the people.
 4. When the growth occurs due to emphasis on farming only.

Select the correct answer using the codes given below:

- (a) 1 only (b) 2, 3 and 4 only
(c) 1 and 4 only (d) 1, 2, 3 and 4

8. What does low-carbon growth imply in the present context?
1. More emphasis on the use of renewable sources of energy.
 2. Less emphasis on manufacturing sector and more emphasis on agriculture sector.
 3. Switching over from monoculture practices to mixed farming.
 4. Less demand for goods and services.

Select the correct answer using the codes given below:

- (a) 1 only
(b) 2, 3 and 4 only
(c) 1 and 4 only
(d) None of the above implies low-carbon growth

9. Which of the following conditions is/are necessary for sustainable economic growth?

1. Spreading of economic prosperity more.
2. Popularising/spreading of adaptive technologies widely.
3. Investing on research in adaptation and mitigation technologies.

Select the correct answer using the codes given below:

- (a) 1 only (b) 2 and 3 only
(c) 1 and 3 only (d) 1, 2 and 3

10. Which of the following inferences can be made from the passage?

1. Rainfed crops should not be cultivated in irrigated areas.
2. Farming under water-deficient areas should not be a part of development strategy.

Select the correct answer using the codes given below:

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

11. Consider the following assumptions :

1. Sustainable economic growth demands the use of creative potential of man.
2. Intensive agriculture can lead to ecological backlash.
3. Spread of economic prosperity can adversely affect the ecology and environment.

With reference to the passage, which of the above assumptions is/are valid?

- (a) 1 only (b) 2 and 3 only
(c) 1 and 3 only (d) 1, 2 and 3

12. Which one of the following statements constitutes the central theme of this passage?

- (a) Countries with greater economic prosperity are better equipped to deal with the consequences of climate change.
- (b) Adaptation and mitigation should be integrated with development strategies.
- (c) Rapid economic growth should not be pursued by both developed and developing economies.
- (d) Some countries resort to overexploitation of natural resources for the sake of rapid development.

Passage- 3

Invasions of exotic species into new geographic areas sometimes occur naturally and without human agency. However, human actions have increased this trickle to a flood. Human-caused introductions may occur either accidentally as a consequence of human transport, or intentionally but illegally to serve some private purpose or legitimately to procure some hoped-for public benefit by bringing a pest under control, producing new agricultural products or providing novel recreational opportunities. Many introduced species are assimilated into communities without much obvious effect. However, some have been responsible for dramatic changes to native species and natural communities. For example, the accidental introduction of the brown tree snake *Boiga irregularis* into Guam, an island in the Pacific, has through nest predation reduced 10 endemic forest bird species to the point of extinction.

One of the major reasons for the world's great biodiversity is the occurrence of centers of endemism so that similar habitats in different parts of the world are occupied by different groups

of species that happen to have evolved there. If every species naturally had access to everywhere on the globe, we might expect a relatively small number of successful species to become dominant in each biome. The extent to which this homogenization can happen naturally is restricted by the limited powers of dispersal of most species in the face of the physical barriers that exist to dispersal. By virtue of the transport opportunities offered by humans, these barriers have been breached by an ever-increasing number of exotic species. The effects of introductions have been to convert a hugely diverse range of local community compositions into something much more homogeneous.

It would be wrong, however, to conclude that introducing species to a region will inevitably cause a decline in species richness there. For example, there are numerous species of plants, invertebrates and vertebrates found in continental Europe but absent from the British Isles (many because they have so far failed to recolonize after the last glaciations). Their introduction would be likely to augment British biodiversity. The significant detrimental effect noted above arises where aggressive species provide a novel challenge to endemic biotas ill-equipped to deal with them.

13. With reference to the passage, which of the following statements is correct?

- (a) Introduction of exotic species into new geographical areas always leads to reduced biodiversity.
- (b) Exotic species introduced by man into new areas have always greatly altered the native ecosystems.
- (c) Man is the only reason to convert a hugely diverse range of local community compositions into more homogeneous ones.
- (d) None of the statements (a), (b) and (c) is correct in this context.

14. Why does man introduce exotic species into new geographical areas?

- 1. To breed exotic species with local varieties.
- 2. To increase agricultural productivity.
- 3. For beautification and landscaping.

Which of the above statements is/are correct?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

15. How is homogenization prevented under natural conditions?

- (a) Evolution of groups of species specific to local habitats.
- (b) Presence of oceans and mountain ranges.
- (c) Strong adaptation of groups of species to local physical and climatic conditions.
- (d) All the statements (a), (b) and (c) given above are correct in this context.

16. How have the human beings influenced the biodiversity?

- 1. By smuggling live organisms.
- 2. By building highways.
- 3. By making ecosystems sensitive so that new species are not allowed.
- 4. By ensuring that new species do not have major impact on local species.

Which of the statements given above are correct?

- (a) 1 and 2
- (b) 2 and 3
- (c) 1 and 3
- (d) 2 and 4

17. What can be the impact of invasion of exotic species on an ecosystem?

- 1. Erosion of endemic species.
- 2. Change in the species composition of the community of the ecosystem.

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Passage- 4

Most champions of democracy have been rather reticent in suggesting that democracy would itself promote development and enhancement of social welfare—they have tended to see them as good but distinctly separate and largely independent goals. The detractors of democracy, on the other hand, seemed to have been quite willing to express their diagnosis of what they see as serious tensions between democracy and development. The theorists of the practical split — “Make up your mind : do you want democracy, or instead, do you want development ?” — often came, at least to start with, from East Asian countries, and their voice grew in influence as several of these countries were immensely successful — through the 1970s and 1980s and even later — in promoting economic growth without pursuing democracy.

To deal with these issues we have to pay particular attention to both the content of what can be called development and to the interpretation of democracy (in particular to the respective roles of voting and of public reasoning). The assessment of development cannot be divorced from the lives that people can lead and the real freedom that they enjoy. Development can scarcely be seen merely in terms of enhancement of inanimate objects of convenience, such as a rise in the GNP (or in personal incomes), or industrialization – important as they may be as means to the real ends. Their value must depend on what they do to the lives and freedom of the people involved, which must be central to the idea of development.

If development is understood in a broader way, with a focus on human lives, then it becomes immediately clear that the relation between development and democracy has to be seen partly in terms of their constitutive connection, rather than only through their external links. Even though the question has often been asked whether political freedom is “conducive to development”, we must not miss the crucial recognition that political liberties and democratic rights are among the “constituent components” of development. Their relevance for development does not have to be established indirectly through their contribution to be growth of GNP.

18. According to the passage, why is a serious tension perceived between democracy and development by the detractors of democracy?

- (a) Democracy and development are distinct and separate goals.
- (b) Economic growth can be promoted successfully without pursuing a democratic system of governance.
- (c) Non-democratic regimes deliver economic growth faster and far more successfully than democratic ones.
- (d) All the statements (a), (b) and (c) given above are correct in this context.

19. According to the passage, what should be the ultimate assessment/aim/view of development?
- Rise in the per capita income and industrial growth rates.
 - Improvement in the Human Development Index and GNP.
 - Rise in the savings and consumption trends.
 - Extent of real freedom that citizens enjoy.
20. What does a “constitutive” connection between democracy and development imply?
- The relation between them has to be seen through external links.
 - Political and civil rights only can lead to economic development.
 - Political liberties and democratic rights are essential elements of development.
 - None of the statements (a), (b) and (c) given above is correct in this context.

Passage- 5

The need for Competition Law becomes more evident when foreign direct investment (FDI) is liberalized. The impact of FDI is not always pro-competitive. Very often FDI takes the form of a foreign corporation acquiring a domestic enterprise or establishing a joint venture with one. By making such an acquisition the foreign investor may substantially lessen competition and gain a dominant position in the relevant market, thus charging higher prices. Another scenario is where the affiliates of two separate multinational companies (MNCs) have been established in competition with one another in a particular developing economy, following the liberalization of FDI. Subsequently, the parent companies overseas merge. With the affiliates no longer remaining independent, competition in the host country may be virtually eliminated and the prices of the products may be artificially inflated. Most of these adverse consequences of mergers and acquisitions by MNCs can be avoided if an effective competition law is in place. Also, an economy that has implemented an effective competition law is in a better position to attract FDI than one that has not. This is not just because most MNCs are expected to be accustomed to the operation of such a law in their home countries and know how to deal with such concerns but also that MNCs expect competition authorities to ensure a level playing field between domestic and foreign firms.

21. With reference to the passage, consider the following statements:
- It is desirable that the impact of Foreign Direct Investment should be pro-competitive.
 - The entry of foreign investors invariably leads to the inflated prices in domestic markets.
- Which of the statements given above is/are correct?
- 1 only
 - 2 only
 - Both 1 and 2
 - Neither 1 nor 2

22. According to the passage, how does a foreign investor dominate the relevant domestic market?
- Multinational companies get accustomed to domestic laws.

- Foreign companies establish joint ventures with domestic companies.
- Affiliates in a particular market/sector lose their independence as their parent companies overseas merge.
- Foreign companies lower the cost of their products as compared to that of products of domestic companies.

Which of the statements given above are correct?

- 1 and 2 only
 - 2 and 3 only
 - 1, 2 and 3 only
 - 1, 2, 3 and 4
23. What is the inference from this passage?
- Foreign investors and multinational companies always dominate the domestic market.
 - It is not in the best interests of the domestic economy to allow mergers of companies.
 - With competition law, it is easy to ensure a level playing field between domestic and foreign firms.
 - For countries with open economy, Foreign Direct Investment is essential for growth.

Passage- 6

The poor especially in market economies, need the strength that collectivities offer for creating more economic, social and political space for themselves, for enhancing their socio-economic well-being and voice, and as a protection against free market individualism. It has been argued that a group approach to farming, especially in the form of bottom up agricultural production collectivities, offers substantial scope for poverty alleviation and empowering the poor as well as enhancing agricultural productivity. To realize this potential, however, the groups would need to be voluntary in nature, small in size, participative in decision making and equitable in work sharing and benefit distribution. There are many notable examples of such collectivities to be found in varied contexts, such as in the transition economies. All of them bear witness to the possibility of successful cooperation under given conditions. And although the gender impact of the family cooperatives in the transition economies are uncertain, the Indian examples of women-only groups farming offer considerable potential for benefiting women.

24. Agricultural collectivities such as group based farming can provide the rural poor
- empowerment.
 - increased agricultural productivity.
 - safeguard against exploitative markets.
 - surplus production of agricultural commodities.

Select the correct answer using the codes given below:

- 1, 2, 3 and 4
 - 1, 2 and 3 only
 - 2 and 4 only
 - 1, 3 and 4 only
25. What does the author imply by “gender impact”?
- Women are doubtful participants in cooperatives.
 - Family cooperatives may not include women.
 - Women benefiting from group farming.
 - Women’s role in transition economies is highly restrictive.

26. Consider the following assumptions:

1. It is imperative for transition economies to have agricultural collectivities.
2. Agricultural productivity can be increased by group approach to farming.

With reference to the above passage, which of these assumptions is/are valid?

- (a) 1 only (b) 2 only
(c) Both 1 and 2 (d) Neither 1 nor 2

Passage- 7

In a typical Western liberal context, deepening of democracy invariably leads to consolidation of 'liberal values'. In the Indian context, democratization is translated into greater involvement of people not as 'individuals' which is a staple to liberal discourse, but as communities or groups. Individuals are getting involved in the public sphere not as 'atomized' individuals but as members of primordial communities drawn on religious or caste identity. Community-identity seems to be the governing force. It is not therefore surprising that the so-called peripheral groups continue to maintain their identities with reference to the social groups (caste, religion or sect) to which they belong while getting involved in the political processes despite the fact that their political goals remain more or less identical. By helping to articulate the political voice of the marginalized, democracy in India has led to 'a loosening of social strictures' and empowered the peripherals to be confident of their ability to improve the socio-economic conditions in which they are placed. This is a significant political process that had led to a silent revolution through a meaningful transfer of power from the upper caste elites to various subaltern groups within the democratic framework of public governance.

27. According to the passage, what does "deepening of democracy" mean in the Western context?

- (a) Consolidation of group and class identities.
(b) Democratization translated as greater involvement of people.
(c) Democratization as greater involvement of 'atomized' individuals in the public sphere.
(d) None of the statements (a), (b) and (c) given above is correct in this context.

28. Greater democratization in India has not necessarily led to

- (a) the dilution of caste and communal identities in the public sphere.
(b) irrelevance of community identity as a governing force in Indian politics.
(c) marginalization of elite groups in society.
(d) relative unimportance of hereditary identities over class identities.

29. What is the "silent revolution" that has occurred in the Indian democratic process?

- (a) Irrelevance of caste and class hierarchies in political processes.
(b) Loosening of social strictures in voting behaviour and patterns.

- (c) Social change through transfer of power from upper caste elites to subaltern groups.
(d) All the statements (a), (b) and (c) given above are correct in this context.

Passage- 8

Asked what a business is, the typical businessman is likely to answer, "An organisation to make a profit." The typical economist is likely to give the same answer. This answer is not only false, it is irrelevant.

The prevailing economic theory of the mission of business enterprise and behaviour, the maximization of profit which is simply a complicated way of phrasing the old saw of buying cheap and selling dear — may adequately explain how Richard Sears operated. But it cannot explain how Sears, Roebuck or any other business enterprise operates, or how it should operate. The concept of profit maximization is, in fact, meaningless. The danger in the concept of profit maximization is that it makes profitability appear a myth.

Profit and profitability are, however, crucial for society even more than for the individual business. Yet profitability is not the purpose of, but a limiting factor on business enterprise and business activity. Profit is not the explanation, cause, or rationale of business behaviour and business decisions, but rather the test of their validity. If archangels instead of businessmen sat in directors' chairs, they would still have to be concerned with profitability, despite their total lack of personal interest in making profits.

The root of the confusion is the mistaken belief that the motive of a person — the so called profit motive of the businessman is an explanation of his behaviour or his guide to right action. Whether there is such a thing as a profit motive at all is highly doubtful. The idea was invented by the classical economists to explain the economic reality that their theory of static equilibrium could not explain. There has never been any evidence for the existence of the profit motive, and we have é long since found the true explanation of the phenomena of economic change and fig growth which the profit motive was first put forth to explain.

It is irrelevant for an understanding of business behaviour, profit, and profitability, whether there is a profit motive or not. That Jim Smith is in business to make a profit concerns only him and the Recording Angel. It does not tell us what Jim 5 Smith does and how he performs. We do not learn anything about the work of a prospector hunting for uranium in the Nevada desert by being told that he is trying to make his fortune. We do not learn anything about the work of a heart specialist by being told that he is trying to make a livelihood, or even that he is trying to benefit humanity. The profit motive and its offspring maximisation of profits are just as irrelevant to the function of a business, the purpose of a business, and the job of managing a business.

In fact, the concept is worse than irrelevant: it does harm. It is a major cause of the misunderstanding of the nature of profit in our society and of the deep – seated hostility to profit, which are among the most dangerous diseases of an industrial society. It is largely responsible for the worst mistakes of public policy — in this country as well as in Western Europe — which are squarely based on the failure to understand the nature, function, and purpose of business enterprise. And it is in large part responsible for the

prevailing belief that there is an inherent contradiction between profit and a company's ability to make a social contribution. Actually, a company can make a social contribution only if it is highly profitable.

To know what a business is, we have to start with its purpose. Its purpose must lie outside of the business itself. In fact, it must lie in society since business enterprise is an organ of society. There is only one valid definition of business purpose: to create a customer.

Markets are not created by God, nature, or economic forces but by businesspeople. The want a business satisfies may have been felt by the customer before he or she was offered the means of satisfying it. Like food in a famine, it may have dominated the customer's life and filled all his waking moments, but it remained a potential want until the action of business people converted it into effective demand. Only then is there a customer and a market. The want may have been unfelt by the potential customer; no one knew that he wanted a Xerox machine or a computer until these became available. There may have been no want at all until business action created it — by innovation, by credit, by advertising, or by salesmanship. In every case, it is business action that creates the customer.

30. The author of this passage is of the opinion that profits and profitability are:
 - (a) The purpose of setting up a business
 - (b) The sole goal and responsibility of a businessman
 - (c) The test of validity of business existence
 - (d) The guiding factor for a businessman's actions and decisions
31. This passage highlights that the theory of profit maximisation and profit motive
 - (a) Is largely responsible for the worst mistakes in public policy
 - (b) Is a synchronised goal with a company's ability to make a social contribution
 - (c) Is the main purpose and job of managing a business
 - (d) Was an idea not invented by classical economists
32. As stated in this passage, the purpose of a business is to
 - (a) Make profits
 - (b) Increase wants
 - (c) Create customers
 - (d) Manage demand
33. According to the author of this passage, what comes first?
 - (a) Want
 - (b) Market
 - (c) Demand
 - (d) Customer

Passage- 9

The first thing I learned at school was that some people are idiots; the second thing I learned was that some are even worse. I was still too young to grasp that people of breeding were meant to affect innocence of this fundamental distinction. and that the same courtesy applied to any disparity that might rise out of religious, racial, sexual class, financial and (latterly) cultural difference. So in my innocence I would raise my hand every time the teacher asked a question, just to make it clear I knew the answer.

After some months of this, the teacher and my classmates must have been vaguely aware I was a good student, but still I felt the compulsion to raise my hand. By now the teacher seldom called on me, preferring to give other children a chance to speak, too. Still my hand shot up without my even willing it, whether or

not I knew the answer. If I was putting on airs, like someone who even in ordinary clothes, adds a gaudy piece of jewellery, it's also true that I admired my teacher and was desperate to cooperate.

Another thing I was happy to discover at school was the teacher's 'authority'. At home, in the crowded and disordered Pamuk Apartments, things were never so clear; at our crowded table, everyone talked at the same time. Our domestic routines, our love for one another, our conversations, meals and radio hours; these 'were never debated — they just happened. My father held little obvious authority at home, and he was often absent. He never scolded my brother or me, never even raised his eyebrows in disapproval. In later years, he would introduce us to his friends as 'my two younger brothers', and we felt he had earned the right to say so. My mother was the only authority I recognised at home. But she was hardly a distant or alien tyrant: her power came from my desire to be loved by her. And so — I was fascinated by the power my teacher wielded over her twenty-five pupils.

Perhaps I identified my teacher with my mother, for I had an insatiable desire for her approval. 'Join your arms together like this and sit down quietly,' she would say, and I would press my arms against my chest and sit patiently all through the lesson. But gradually the novelty wore off; soon it was no longer exciting to have every answer or solve an arithmetic problem ahead of everyone else or earn the highest mark; time began to flow with painful slowness, or stop flowing altogether.

Turning away from the fat, half-witted girl who was writing on the blackboard, who gave everyone — teachers, school caretakers and her classmates — the same vapid, trusting smile, my eyes would float to the window, to the upper branches of the chestnut tree that I could just see rising up between the apartment buildings. A crow would land on a branch. Because I was viewing it from below, I could see the little cloud floating behind it — as it moved, it kept changing shape: first a fox's nose, then a head, then a dog. I didn't want it to stop looking like a dog, but as it continued its journey it changed into one of the four-legged silver sugar bowls from my grandmother's always-locked display case, and I'd long to be at home. Once I'd conjured up the reassuring silence of the shadows of home, my father would step out from them, as if from a dream, and off we'd go on a family outing to the Bosphorus. Just then, a window in the apartment building opposite would open, a maid would shake her duster and gaze absentmindedly at the street that I could not see from where I was sitting. What was going down there? I'd wonder. I'd hear a horse cart rolling over the cobblestones, and a rasping voice would cry out 'Eskiciiii! The maid would watch the junk dealer make his way down the street before pulling her head back inside and shutting the window behind her, but then, right next to that window, moving as fast as the first cloud but going in the opposite direction, I'd see a second cloud. But now my attention was called back to the classroom, and seeing all the other raised hands, I would eagerly raise my hand too: long before I worked out from my classmates' responses what the teacher had asked us, I was foggily confident I had the answer.

It was exciting, though sometimes painful, to get to know my classmates as individuals, and to find out how different they were from me. There was that sad boy who, whenever he was asked to read out loud in Turkish class, would skip every other line; the

poor boy's mistake was as involuntary as the laughter it would elicit from the class. In first grade, there was a girl who kept her red hair in a ponytail, who sat next to me for a time. Although her bag was a slovenly jumble of half-eaten apples, simits, sesame seeds, pencils and hair bands, it always smelled of dried lavender around her, and that attracted me; I was also drawn to her for speaking so openly about the little taboos of daily life, and if I didn't see her at the weekend, I missed her, though there was another girl so tiny and delicate that I was utterly entranced by her as well. Why did that boy keep on telling lies even knowing no one was going to believe him? How could that girl be so indiscreet about the goings-on in her house? And could this other girl be shedding real tears as she read that poem about Atatiirk? Just as I was in the habit of looking at the fronts of cars and seeing noses, so too did I like to scrutinise my classmates, looking for the creatures they resembled. The boy with the pointed nose was a fox and the big one next to him was, as everyone said, a bear, and the one with the thick hair was a hedgehog... I remember a Jewish girl called Mari telling us all about Passover — there were days when no one in her grandmother's house was allowed to touch the light switches. Another girl reported that one evening, when she was in her room, she turned around so fast she glimpsed the shadow of an angel — a fearsome story that stayed with me. There was a girl with very long legs who wore very long socks and always looked as if she was about to cry; her father was a government minister and when he died in a plane crash from which Prime Minister Menekir emerged without a scratch, I was sure she'd been crying because she had known in advance what was going to happen. Lots of children had problems with their teeth; a few wore braces. On the top floor of the building that housed the lycée dormitory and the sports hall, just next to the infirmary, there was rumoured to be a dentist, and when teachers got angry they would often threaten to send naughty children there. For lesser infractions pupils were made to stand in the corner between the blackboard and the door with their backs to the class, sometimes one leg, but because we were all so curious to see how long someone could stand on one leg, the lessons suffered, so this particular punishment was rare.

34. The synonym for the term 'vapid' is
 (a) Lively (b) Original
 (c) Lacklustre (d) Spicy
35. Who is the least talked about character in this passage?
 (a) Mother (b) Classmates
 (c) Grandmother (d) Teacher
36. Which among the following cannot be concluded from this passage?
 (a) The author was a good student but sometimes felt bored in class
 (b) The author got along fairly well with his classmates
 (c) The author came from a very authoritarian home environment
 (d) The author had an imaginative mind
37. What did the teachers do when they get angry?
 (a) Sent the students to the infirmary
 (b) Denied them a chance to answer questions
 (c) Made them join their hands together and sit quietly
 (d) Threatened to send them to the dentist.

Passage- 10

Not many people saw it coming. It had seemed that the time for Kaun Banega Crorepati had come and gone. This column argued as much a few years ago, when Shah Rukh Khan took over the reigns of the show. He did well enough, but it still seemed that the time for the genteel game of knowledge had passed. There was too much blood in reality television, and KBC simply did not have enough platelets for it. It had no backbiting intrigue, it lacked a cast of almost-losers and missed the low-life loquaciousness of other reality shows, and nothing ever needed to be beeped out on it, a sure touch that it was out of touch with the times.

And yet, not only is KBC back, but it is back in a very real sense not just as a TV show that gets good ratings, but as an idea that connects with something deep and real in our lives. What makes this particularly interesting is that not very much has changed in the show. Its focus has shifted to smaller towns and an 'aadmī' more 'aam', and the prize money has gone up over the years, but these are minor adjustments, not major departures. The format is pretty much the same and the return of Amitabh Bachchan restores to the show both the gravitas and the empathy that has been its hallmark.

Perhaps KBC works because it reconciles many competing ideas for us. For a show that bestows undreamt of wealth on people who win, and does so with reasonable regularity, KBC manages somehow to rise above the money it throws around. By locating money squarely in the context of small dreams, family and community, KBC shows us a face of money that is ennobling. The money of KBC is treated not as a jackpot but as a 'vardaan', a gift from divinity that comes for one's persistent effort, a prize for the penance called ordinary life. The images that surround the winners are not big cars and fancy brands but houses made 'pukka' and IAS dreams pursued. The winners have been remarkable ambassadors for the show, focusing not what the money buys them but what it enables them to work at in the future. Money speaks in the language of responsibility, not indulgence and steepens a larger collective in its pleasing warmth.

The format of the show ensures that we see people as they are, rather than the usual sight of raw innocents losing their transparent naïveté in a haze of hair dye and exfoliation. On other reality shows, fame and money are insistent in transforming those that they favour and what they tell us is that success must put distance between destination and sources, between who we are and what we must become. On it is the innocence that is spoken to and as an audience it is this quality we respond to. When a Sushil Kumar describes himself and attributes his success to his wife, who in turn is quick to shyly shrug off the credit, we see, for once, something that smacks of the real on a reality show.

As the reality show evolved, it found reality too boring and vapid. It was so much for fun to manufacture it by making people act in unpleasant ways, and say unsavoury things to each other. Now, no reality show can really bring us reality; any act of representation and framing creates its own version of reality in many different ways by aestheticizing it, emotionalising moments, dramatising revelations, withholding information selectively, or by imbuing some moments with significance, while ignoring others and even KBC uses these techniques. The difference is that it uses these to drive us towards the central

premise of the show rather than see those as individual ‘masala’ elements. In a world where television is racked by anxiety about itself, and where every new season is an exercise in renewed desperation, KBC stands apart by continuing to tell a human story about dreams and their fulfilment and doing so without trying too hard.

There is no question that KBC rests on the persona of Amitabh Bachchan for he reconciles for us the idea of fame and humility, of achievement and empathy in the way he treats the participants. He has a special ability to look into the ordinary and find something special and the humility to be awed by it. He is simultaneously. The Amitabh Bachchan, the wax God who we touch and squeal when we find out that it is real and a fellow sympathizer and co-traveller on the journey called life. As a carrier of life-altering destiny, he underplays his role to perfection, acknowledging the enormity of that winning means for the participant while revealing the wisdom that knows that it is only money. Under his steerage money is no longer cold acquisitive urgency but warm with unfolding possibility.

KBC shows us, close-up and in slow motion, the act of a miracle colliding with a dream. In doing so, it tells us that money can change things for the better, when it finds the right home. By applying good fortune to good intention. It keeps the miracle alive, well after the movement of impact. As the winners no doubt find out, one can never have enough money, and that relative scale makes everyone a relative pauper. In the final analysis, Kaun Banega Crorepati reveals both the nobility and the eventual poverty of money, no matter if it comes in eight figures.

38. According to the author’s opinion a few years before writing this article, which of the following appeared to be in store for KBC?
- The show’s time was over
 - The show was too refined to compete with other reality shows
 - Shah Rukh Khan as the show host would take it to new heights
 - The show’s viciousness was leading it, to its end
- (a) i only (b) i and ii only
(c) ii and iii (d) i and iv
39. Unlike most reality shows, KBC has gained viewership on television by
- Using glamorous participants on the show
 - Getting participants to say unpleasant things about the truth of life
 - Making major adjustments to its format time and again
 - Connecting with the depth and reality of lives of people
40. According to the author, KBC presents the prize money as
- A means for indulgence
 - A jackpot
 - A reward for relentless work
 - A reason for changing the real person
41. In what context does the author use the phrase “a relative pauper”?
- No one can ever have enough money
 - Money can change who we are
 - Money is cold and has materialistic importance
 - Money can change things for better only if it finds the right home

Passage- 11

Babur’s head was throbbing with the persistent ache that dogged him during the monsoon. The warm rain had been falling for three days now but the still, heavy air held no promise of relief. The rains would go on for weeks, even months. Lying back against silken bolsters in his bedchamber in the Agra fort, he tried to imagine the chill, thin rains of Ferghana blowing in over the jagged summit of Mount Beshtor and failed. The punkah above his head hardly disturbed the air. It was hard even to remember what it was like not to feel hot. There was little pleasure just now even in visiting his garden the sodden flowers, soggy ground and overflowing water channels only depressed him.

Babur got up and tried to concentrate on writing an entry in his diary but the words wouldn’t come and he pushed his jewel-studded inkwell impatiently aside. Maybe he would go to the women’s apartments. Hewould ask Maha_m to sing. Sonhetimes she aocompanied herself on the round-bellied, slender-necked lute that had once belonged to Esan Dawlat. Maham lacked her grandmother’s but the lute still made a sweet sound in her hands.

Or he might play a game of ehess with Humayun. His son had a shrewd, subtle mind — but so, he prided himself, did he and he could usually beat him. It amused him to see Humayun’s startled look as he claimed victory with the traditidnal cry shah mat — ‘check-mate’, ‘the king is at a loss’. Later, they would discuss Babur’s plans to launch a campaign when the rains eased against the rulers of Bengal. In their steamy jungles in the Ganges delta, they thought they could defy Moghul authority and deny Babur’s overlordship.

‘Send for my son Humayun and fetch my chessmen,’ Babur ordered a servant. Trying to shake off his lethargy he got up and went to a casement projecting over the riverbank to watch the swollen, muddy waters of the Jumna rushing by. A farmer was leading his bony bullocks along the oozing bank.

Hearing footsteps Babur turned, expecting to see his son, but it was only the white-tunicked servant. ‘Majesty, your son begs your forgiveness but he is unwell and cannot leave his chamber.’

What is the matter with him?’

‘I do not know, Majesty.’

Humayun was never ill. Perhaps he, too, was suffering from the torpor that came with the monsoon, sapping the energy and spirit of even the most vigorous.

‘I will go to him.’ Babur wrapped a yellow silk robe around himself and thrust his feet into pointed kidskin slippers. Then he hurried from his apartments to Humayun’s on the opposite side of a galleried courtyard, where water was not shooting as it should, in sparkling arcs from the lotus-shaped marble basins of the fountains but pouring over the inundated rims.

Humayun was lying on his bed, arms thrown back, eyes closed, forehead beaded with sweat, shivering. When he heard his father’s voice he opened his eyes but they were bloodshot, the pupils dilated. Babur could hear his heavy wheezing breathing. Every scratchy intake of air seemed an effort which hurt him.

‘When did this illness begin?’

Early this morning, Father.’

‘Why wasn’t I told?’ Babur looked angrily at his son’s attendants. ‘Send for my hakim immediately!’ Then he dipped his

own silk handkerchief into some water and wiped Humayun's brow. The sweat returned at once — in fact, it was almost running down his face and he seemed to be shivering even more violently now and his teeth had begun to chatter.

'Majesty, the hakim is here.'

Abdul-Malik went immediately to Humayun's bedside, laid a hand on his forehead, pulled back his eyelids and felt his pulse. Then, with increasing concern, he pulled open Humayun's robe and, bending, turned his neatly turbaned head to listen to Humayun's heart.

'What is wrong with him?'

Abdul-Malik paused. 'It is hard to say, Majesty. I need to examine him further.'

Whatever you require you only have to say..'

'I will send for my assistants. If I may be frank, it would be best if you were to leave the chamber, Majesty. I will report to you when I have examined the prince thoroughly — but it looks serious, perhaps even grave. His pulse and heartbeat are weak and rapid.' Without waiting for Babur's reply, Abdul-Malik turned back to his patient. Babur hesitated and, after a glance at his son's waxen trembling face, the room. As attendants closed the doors behind him he found that he, too, was trembling.

A chill closed round his heart. So many times he had feared for Humayun. At Panipat he could have fallen beneath the feet of one of Sultan Ibrahim's war elephants. At Khanua he might have been felled by the slash of a Rajput sword. But he had never thought that Humayun — so healthy and strong — might succumb to sickness. How could he face life without his beloved eldest son? Hindustan and all its riches would be worthless if Humayun died. He would never have come to this sweltering, festering land with its endless hot rains and whining, bloodsucking mosquitoes if he had known this would be the price.

42. Babur was feeling depressed because
 - (a) The rulers of Bengal were defying Moghul authority
 - (b) He could not usually beat Humayun at chess
 - (c) He did not like the warm rains and the heaviness of monsoon air
 - (d) Maham could not play the lute as well as her grandmother.
43. Which among the following things did Babur not consider doing to relieve himself of depression?
 - (a) Go to the women's apartments
 - (b) Visit his garden
 - (c) Play a game of chess with Humayun
 - (d) Listen to Maham sing
44. What was it that Babur currently feared for Humayun?
 - (a) Humayun could fall beneath the feet of war elephants
 - (b) Humayun could be felled by the slash of a sword
 - (c) Humayun may not be treated properly by the Hakim
 - (d) Humayun might succumb to sickness
45. According to this passage, which of the following has not been used to describe Humayun?
 - (a) Shrewd and subtle minded
 - (b) Healthy and strong bodied
 - (c) Neatly turbaned head
 - (d) Father's beloved

Passage- 12

"All raw sugar comes to us this way. You see, it is about the color of maple or brown sugar, but it is not nearly so pure, for it has a great deal of dirt mixed with it when we first get it."

"Where does it come from?" inquired Bob.

"Largely from the plantations of Cuba and Porto Rico. Toward the end of the year we also get raw sugar from Java, and by the time this is refined and ready for the market the new crop from the West Indies comes along. In addition to this we get consignments from the Philippine Islands, the Hawaiian Islands, South America, Formosa, and Egypt. I suppose it is quite unnecessary to tell you young men anything of how the cane is grown; of course you know all that."

"I don't believe we do, except in a general way," Bob admitted honestly. "I am ashamed to be so green about a thing at which Dad has been working for years. I don't know why I never asked about it before. I guess I never was interested. I simply took it for granted."

"That's the way with most of us," was the superintendent's kindly answer. "We accept many things in the world without actually knowing much about them, and it is not until something brings our ignorance before us that we take the pains to focus our attention and learn about them. So do not be ashamed that you do not know about sugar raising; I didn't when I was your age. Suppose, then, I give you a little idea of what happens before this raw sugar can come to us."

"I wish you would," exclaimed both boys in a breath.

"Probably in your school geographies you have seen pictures of sugar-cane and know that it is a tall perennial not unlike our Indian corn in appearance; it has broad, flat leaves that sometimes measure as many as three feet in length, and often the stalk itself is twenty feet high. This stalk is jointed like a bamboo pole, the joints being about three inches apart near the roots and increasing in distance the higher one gets from the ground."

"How do they plant it?" Bob asked.

"It can be planted from seed, but this method takes much time and patience; the usual way is to plant it from cuttings, or slips. The first growth from these cuttings is called plant cane; after these are taken off the roots send out ratoons or shoots from which the crop of one or two years, and sometimes longer, is taken. If the soil is not rich and moist replanting is more frequently necessary and in places like Louisiana, where there is annual frost, planting must be done each year. When the cane is ripe it is cut and brought from the field to a central sugar mill, where heavy iron rollers crush from it all the juice. This liquid drips through into troughs from which it is carried to evaporators where the water portion of the sap is eliminated and the juice left; you would be surprised if you were to see this liquid. It looks like nothing so much as the soapy, bluish-gray dish-water that is left in the pan after the dishes have been washed."

"A tempting picture!" Van exclaimed.

"I know it. Sugar isn't very attractive during its process of preparation," agreed Mr. Hennessey. "The sweet liquid left after the water has been extracted is then poured into vacuum pans to be boiled until the crystals form in it, after which it is put into whirling machines, called centrifugal machines that separate the dry sugar from the syrup with which it is mixed. This syrup is

later boiled into molasses. The sugar is then dried and packed in these burlap sacks such as you see here, or in hogsheads, and shipped to refineries to be cleansed and whitened.”

“Isn’t any of the sugar refined in the places where it grows?” queried Bob.

“Practically none. Large refining plants are too expensive to be erected everywhere; it therefore seems better that they should be built in our large cities, where the shipping facilities are good not only for receiving sugar in its raw state but for distributing it after it has been refined and is ready for sale. Here, too, machinery can more easily be bought and the business handled with less difficulty.”

46. Which one of the following is not an essential condition for setting up sugar refining plants?
- Facilities for transportation of machinery
 - Facilities for import of raw material
 - Facilities for transportation of finished products
 - Proximity to the raw material sources
47. Which of the following is the correct sequence of sugar preparation process?
- Cutting * Crushing * Evaporation * Boiling * Whirling.
 - Boiling * Crushing * Evaporation * Whirling * Cutting.
 - Cutting * Boiling * Evaporation * Crushing * Whirling.
 - Whirling * Crushing * Boiling * Evaporation * Cutting.
48. Which of the following statements, as per the paragraph, is incorrect?
- Sugar in its raw form is brownish in colour due to the presence of dirt
 - After evaporation, cane juice looks bluish-gray in colour
 - Molasses is obtained as a by-product from the process of sugar production
 - Cane plantation and sugar production process is widely and equally spread across the countries.

Passage- 13

“Whatever actions are done by an individual in different embodiments, [s]he reaps the fruit of those actions in those very bodies or embodiments (in future existences)”.

A belief in karma entails, among other things, a focus on long run consequences, i.e., a long term orientation. Such an orientation implies that people who believe in karma may be more honest with themselves in general and in setting expectations in particular—a hypothesis we examine here. This research is based on three simple premises. First, because lower expectations often lead to greater satisfaction, individuals in general, and especially those who are sensitive to the gap between performance and expectations, have the incentive to and actually do “strategically” lower their expectations. Second, individuals with a long term orientation are likely to be less inclined to lower expectations in the hope of temporarily feeling better. Third, long term orientation and the tendency to lower expectations are at least partially driven by cultural factors. In India, belief in karma, with its emphasis on a longer term orientation, will therefore to some extent counter-act the tendency to lower expectations. The empirical results support our logic; those who believe more strongly in karma are less influenced by disconfirmation sensitivity and therefore have higher expectations. Consumers

make choices based on expectations of how alternative options will perform (i.e., expected utility). Expectations about the quality of a product also play a central role in subsequent satisfaction. These expectations may be based on a number of factors including the quality of a typical brand in a category, advertised quality, and disconfirmation sensitivity. Recent evidence suggests that consumers, who are more disconfirmation sensitive (i.e., consumers who are more satisfied when products perform better than expected or more dissatisfied when products perform worse than expected) have lower expectations. However, there is little research concerning the role of culture-specific variables in expectation formation, particularly how they relate to the impact of disconfirmation Sensitivity on consumer

49. “Future existences” in the paragraph can refer to:

- Human life, 5 years afterwards
- Next birth in human form
- Next birth in any embodiment

Which of the following statement(s) is correct?

- 1,2
- 2, 3
- 1, 3
- 2 only
- None of the three

50. Consider the following assertion and conclusion: Assertion: The meaning of karma in the above passage (refer to first two lines of the paragraph in italics.)

Conclusion: Belief that long term consequences are important.

Now read the following statements carefully.

- The conclusion will always follow the assertion.
- The conclusion may follow the assertion.
- The conclusion may follow the assertion only if an individual lives long enough.
- The conclusion cannot follow the assertion.

Which of the following statement(s) is correct?

- 1 only
- 1 and 2 only
- 2 only
- 3 only
- 4 only

51. Which of the following statements, if true, would contradict the first of the three premises mentioned in the first paragraph?

- Higher satisfaction leads to lower expectation.
- Lower expectation leads to long term consequences
- Satisfaction depends on achievement and not on expectation
- Karma affects our immediate feelings
- Lower expectation would lead to lower efforts

52. Read the following statements carefully:

- Temporary feelings and law of karma are independent
- As per theory of karma, temporary feelings would not lower the expectation.
- Temporary feelings and law of karma are contradictory.

Which of the following combination of statements is consistent with the second premise?

- 1 only
- 1 and 2 only
- 1 and 3 only
- 3 only
- 1, 2 and 3 only

53. A manager went out to have dinner in a restaurant and found the food to be good. When asked to provide feedback on the quality of food, the manager rated the quality as “excellent”. Which of the following can be concluded from this?
- (a) The manager does not believe in karma
 - (b) The manager definitely has disconfirmation sensitivity.
 - (c) It is not possible to comment on the disconfirmation sensitivity of the manager.
 - (d) The manager does not have disconfirmation sensitivity.
 - (e) None of the above.

Passage- 14

Popper claimed, scientific beliefs are universal in character, and have to be so if they are to serve us in explanation and prediction. For the universality of a scientific belief implies that, no matter how many instances we have found positive, there will always be an indefinite number of unexamined instances which may or may not also be positive. We have no good reason for supposing that any of these unexamined instances will be positive, or will be negative, so we must refrain from drawing any conclusions. On the other hand, a single negative instance is sufficient to prove that the belief is false, for such an instance is logically incompatible with the universal truth of the belief. Provided, therefore, that the instance is accepted as negative we must conclude that the scientific belief is false. In short, we can sometimes deduce that a universal scientific belief is false but we can never induce that a universal scientific belief is true.

It is sometimes argued that this ‘asymmetry’ between verification and falsification is not nearly as pronounced as Popper declared it to be. Thus, there is no inconsistency in holding that a universal scientific belief is false despite any number of positive instances; and there is no inconsistency either in holding that a universal scientific belief is true despite the evidence of a negative instance. For the belief that an instance is negative is itself a scientific belief and may be falsified by experimental evidence which we accept and which is inconsistent with it. When, for example, we draw a right-angled triangle on the surface of a sphere using parts of three great circles for its sides, and discover that for this triangle Pythagoras’ Theorem does not hold, we may decide that this apparently negative instance is not really negative because it is not a genuine instance at all. Triangles drawn on the surfaces of spheres are not the sort of triangles which fall within the scope of Pythagoras’ Theorem. Falsification, that is to say, is no more capable of yielding conclusive rejections of scientific belief than verification is of yielding conclusive acceptances of scientific beliefs. The asymmetry between falsification and verification, therefore, has less logical significance than Popper supposed.

We should, though, resist this reasoning. Falsifications may not be conclusive, for the acceptances on which rejections are based are always provisional acceptances. But, nevertheless, it remains the case that, in falsification, if we accept falsifying claims then, to remain consistent, we must reject falsified claims. On the other hand, although verifications are also not conclusive, our acceptance or rejection of verifying instances has no

implications concerning the acceptance or rejection of verified claims. Falsifying claims sometimes give us a good reason for rejecting a scientific belief, namely when the claims are accepted. But verifying claims, even when accepted, give us no good and appropriate reason for accepting any scientific belief, because any such reason would have to be inductive to be appropriate and there are no good inductive reasons.

54. According to Popper, the statement “Scientific beliefs are universal in character” implies that
- (a) Positive instances of scientific belief imply that it is universal in character.
 - (b) There are equal numbers of negative and positive instances of a universal scientific belief.
 - (c) If there are negative and positive instances of a scientific belief then it cannot be universal.
 - (d) We can only deduce that a scientific belief is false but cannot induce that it is true.
 - (e) We can only induce that a scientific belief is false but cannot induce that it is true.
55. The statement, “this ‘asymmetry’ between verification and falsification is not nearly as pronounced as Popper declared it to be”, implies that
- (a) Falsification is better than verification in universal acceptance beliefs.
 - (b) Verification is better than falsification in universal acceptance of scientific beliefs.
 - (c) Both falsification and verification together can result in universal acceptance of scientific beliefs.
 - (d) Capability of falsification in accepting of scientific beliefs is not better than that of verification in rejection of scientific beliefs.
 - (e) Capability of falsification in rejection of scientific beliefs is not always better than that of verification in acceptance of scientific beliefs.
56. With which of the following statements, would the author agree most?
- (a) Verification is better than falsification in establishing the claims.
 - (b) Falsification and verification are equally good in establishing the claims.
 - (c) Verification and falsification are equally bad in establishing the claims. A
 - (d) Falsification is better than verification in disproving the claims.
 - (e) Verification is better than falsification in disproving the claims.
57. Which of the following would be the most appropriate conclusion?
- (a) Falsification gives us an appropriate reason for rejecting a scientific belief.
 - (b) Falsification gives us all the reasons for accepting a claim.
 - (c) Verification gives us a reason for rejecting a claim.
 - (d) Verification gives us an appropriate reason for accepting a scientific belief.
 - (e) Verification gives us an appropriate reason for rejecting a scientific belief.

Passage- 15

Soros, we must note, has never been a champion of free market capitalism. He has followed for nearly all his public life the political ideas of the late Sir Karl Popper who laid out a rather jumbled case for what he dubbed “the open society” in his *The Open Society and Its Enemies* (1953). Such a society is what we ordinarily call the pragmatic system in which politicians get involved in people’s lives but without any heavy theoretical machinery to guide them, simply as the ad hoc parental authorities who are believed to be needed to keep us all on the straight and narrow. Popper was at one time a Marxist socialist but became disillusioned with that idea because he came to believe that systematic ideas do not work in any area of human concern. The Popperian open society Soros promotes is characterized by a very general policy of having no firm principles, not even those needed for it to have some constancy and integrity. This makes the open society a rather wobbly idea, since even what Popper himself regarded as central to all human thinking, critical rationalism, may be undermined by the openness of the open society since its main target is negative: avoid dogmatic thinking, and avoid anything that even comes close to a set of unbreachable principles. No, the open society is open to anything at all, at least for experimental purposes. No holds are barred, which, if you think about it, undermines even that very idea and becomes unworkable.

Accordingly, in a society Soros regards suited to human community living, the state can manipulate many aspects of human life, including, of course, the economic behavior of individuals and firms. It can control the money supply, impose wage and price controls, dabble in demand or supply-side economics, and do nearly everything a central planning board might - provided it does not settle into any one policy firmly, unbendingly. That is the gist of Soros’s Popperian politics.

Soros’ distrusts capitalism in particular, because of the alleged inadequacy of neoclassical economics, the technical economic underpinnings of capitalist thinking offered up in many university economics departments. He, like many others outside and even inside the economics discipline, finds the arid reductionism of this social science false to the facts, and rightly so. But the defense of capitalist free markets does not rest on this position.

Neo-classical thinking depends in large part on the 18th- and 19th-century belief that human society operates according to laws, not unlike those that govern the physical universe. Most of social science embraced that faith, so economics isn’t unusual in its loyalty to classical mechanics. Nor do all economists take the deterministic lawfulness of economic science literally - some understand that the laws begin to operate only once people embark upon economic pursuits. Outside their commercial ventures, people can follow different principles and priorities, even if it is undeniable that most of their endeavors have economic features. Yet, it would be foolish to construe religion or romance or even scientific inquiry as solely explicable by reference to the laws of economics.

In his criticism of neo-classical economic science, then, George Soros has a point: the discipline is too dependent on Newtonian physics as the model of science. As a result, the predictions of

economists who look at markets as if they were machines need to be taken with a grain of salt. Some - for example the school of Austrian economists - have made exactly that point against the neo-classical.

Soros draws a mistaken inference: if one defense of the market is flawed, the market lacks defense. This is wrong. If it is true that from A we can infer B, it does not prove that B can only be inferred from A; C or Z, too, might be a reason for B.

58. As per the paragraph, author believes that
 - (a) Free market capitalism can be explained using neo-classical economics.
 - (b) Neo-classical economics does not address the idea of free-market system.
 - (c) Free market capitalism and open society are not different from each other.
 - (d) Free market capitalism and laissez-faire are not different from each other.
 - (e) Technical underpinning of neo-classical economics can address the idea of laissez-faire.
59. As per the paragraph, which of the following is true?
 - (a) Economic benefits of open society and laissez-faire are same.
 - (b) Soros’ open society means no interference from the government.
 - (c) Free market capitalism means no interference from the government.
 - (d) Laws of economics are not capable of explaining the human nature completely.
 - (e) Laws of economics capture the human nature completely as most of the human endeavors are economic in nature.
60. According to the author,
 - (a) George Soros believes in regulated economies.
 - (b) George Soros does not believe in government intervention in state policies.
 - (c) George Soros believes in state intervention provided it does not remain static.
 - (d) George Soros believes that laissez-faire economics perform better than free-market economies.
 - (e) George Soros believes that free-market economies perform better than controlled economies.
61. According to the author which of the following statement could be true about critical rationalism.
 - (a) Ideas of critical rationalism underpin the foundation of neo-classical economics.
 - (b) Ideas of critical rationalism underpin the foundation of laissez-faire.
 - (c) Ideas of critical rationalism underpin the foundation of open society.
 - (d) Ideas of critical rationalism underpin the foundation of Newtonian physics.
 - (e) None of the above.
62. The word deterministic (used in forth line of fifth paragraph), in the above passage refers to:
 - (a) An effect can only be caused by a single event.
 - (b) An effect may be produced by many causes.
 - (c) An effect cannot be produced by a cause.
 - (d) Cause(s) of an effect can always be known.
 - (e) Economics does not follow cause and effect relationship.

Passage- 16

Of the several features of the Toyota Production System that have been widely studied, most important is the mode of governance of the shop-floor at Toyota. Work and inter-relations between workers are highly scripted in extremely detailed 'operating procedures' that have to be followed rigidly, without any deviation at Toyota. Despite such rule-bound rigidity, however, Toyota does not become a 'command-control system'. It is able to retain the character of a learning organization.

In fact, many observers characterize it as a community of scientists carrying out several small experiments simultaneously. The design of the operating procedure is the key. Every principle must find an expression in the operating procedure—that is how it has an effect in the domain of action. Workers on the shop-floor, often in teams, design the 'operating procedure' jointly with the supervisor through a series of hypothesis that are proposed and validated or refuted through experiments in action. The rigid and detailed 'operating procedure' specification throws up problems of the very minute kind: while its resolution leads to a reframing of the procedure and specifications. This inter-temporal change (or flexibility) of the specification (or operating procedure) is done at the lowest level of the organization; i.e., closest to the site of action.

One implication of this arrangement is that system design can no longer be rationally optimal and standardized across the organization. It is quite common to find different work norms in contiguous assembly lines, because each might have faced a different set of problems and devised different counter-measures to tackle it. Design of the coordinating process that essentially imposes the discipline that is required in large scale complex manufacturing systems is therefore, customized to variations in man-machine context of the site of action. It evolves through numerous points of negotiation throughout the organization. It implies then that the higher levels of the hierarchy do not exercise the power of the fiat in setting work rules, for such work rules are no longer a standard set across the whole organization.

It might be interesting to go through the basic Toyota philosophy that underlies its system designing practices. The notion of the ideal production system in Toyota embraces the following – 'the ability to deliver just-in-time (or on demand) a customer order in the exact specification demanded in a batch size of one (and hence, an infinite proliferation of variants, models and specifications), defect-free, without wastage of material, labour, energy or motion in a safe and (physically and emotionally) fulfilling production environment'. It did not embrace the concept of a standardized product that can be cheap by giving up variations. Preserving consumption variety was seen, in fact, as one mode of serving society. It is interesting to note that the articulation of the Toyota philosophy was made around roughly the same time that the Fordist system was establishing itself in the US automotive industry.

63. What can be best defended as the asset which Toyota model of production leverages to give the vast range of models in a defect-free fashion?
- Large scale complex manufacturing systems.
 - Intellectual capital of the company's management.
 - Loans taken by the company from banks and financial institutions.
 - Ability of workers to evolve solutions to problems.
 - Skill and charisma of the top leadership.
64. Which of the following can be best defended as a pre-condition for the Toyota type of production system to work?
- Existence of workers' union to protect worker's rights.
 - Existence of powerful management to create unique strategies.
 - Cordial worker-management relations to have industrial peace.
 - High management involvement towards problems identified by workers.
 - Management's faith in workers' abilities to solve problems in a rigorous manner.
65. Based on the above passage, which of the following statements is best justified?
- Workers have significant control rights over the design of work rules that allow worker skills and ingenuity to continuously search for novel micro-solutions using information that often sticks to the local micro-context of the work.
 - Managers have significant control rights over the design of work rules that allow worker skills and ingenuity to continuously search for novel micro-solutions around micro-information that often sticks to the local micro-context of the work.
 - Work rules enable the workers to report problems faced at the shop-floor to specialised personnel who set up experiments to replicate the conditions. This allows the specialists to come up with solutions that are rigorously tested in experimental conditions.
 - Toyota as an organization has extensive networks with different specialists who are subject matter experts in different fields. These networks allow problems to be resolved in the most advanced manner, enabling Toyota to beat the competition.
 - Toyota's products are extensively tested by customers in simulated conditions before they are released to the market. This extensive testing is done by workers who double up as a community of scientists experimenting to develop the most advanced product.
66. What could be the best defence of the "different work norms in contiguous assembly lines"?
- Without such variations allowed, rights of manager to design work-rules would have made very little sense making the company similar to Ford.
 - Proscribing standardised work norms would prevent Toyota from benefiting from workers' problem solving ability in resolving different kinds of problems that emerge, thus making it difficult to attain the Toyota philosophy.
 - If similarities were imposed, rights of workers to experiment with work-rules would have made very little sense.

- (d) Standardisation of work-rules is only justified when the investments in plants are huge and experimenting with the work-rules would be detrimental to the efficiency of the plants. Since, Toyota's plants typically involved low investments, it could tolerate non-standards work-rules.
- (e) With standardisation of processes, right of the workers in design of work-rules made sense. Since, Toyota's manufacturing processes were non-standardised, the different work norms did not make sense.

Passage- 17

One key element of Kantian ethics is the idea that the moral worth of any action relies entirely on the motivation of the agent: human behaviour cannot be said good or bad in light of the consequences it generates, but only with regards to what moved the agent to act in that particular way. Kant introduces the key concept of duty to clarify the rational underpinning of his moral theory, by analysing different types of motivation. First of all individuals commit actions that are really undertaken for the sake of duty itself, which is, done because the agent thinks they are the right thing to do. No consideration of purpose of the action matters, but only whether the action respects a universal moral law. Another form of action (motivation) originates from immediate inclination: Everyone has some inclinations, such as to preserve one's life, or to preserve honour. These are also duties that have worth in their own sake. But acting according to the maxim that these inclinations might suggest - such as taking care of one's own health - lacks for Kant true moral worth. For example, a charitable person who donates some goods to poor people might do it following her inclination to help the others - that is, because she enjoys helping the others. Kant does not consider it as moral motivation, even if the action is in conformity with duty. The person acting from duty would in fact donate to the other because she recognizes that helping the others is her moral obligation. Final type of motivation suggested by Kant include actions that can be done in conformity with duty, yet are not done from duty, but rather as a means to some further end. In order to illustrate this type of motivation, Kant provides the following example. A shopkeeper who does not overcharge the inexperienced customer and treats all customers in the same way certainly is doing the right thing - that is, acts in conformity with duty - but we cannot say for sure that he is acting in this way because he is moved by the basic principles of honesty: "it is his advantage that requires it". Moreover, we cannot say that he is moved by an immediate inclination toward his customers, since he gives no preference to one with respect to another. Therefore, concludes Kant, "his action was done neither from duty nor from immediate inclination but merely of purposes of self-interest"

67. Consider the following examples:

- (i) Red Cross volunteer who donates blood every year to thank an anonymous donor who saved the life of his mother some time back
- (ii) A voluntary organization which conducts regular blood donation camps to improve its legitimacy. As per the passage, correct statement(s) related to the above examples would be:

- I. The source of motivation for both examples is same
 - II. Individuals may commit actions for reasons beyond duty
 - III. Both examples illustrate the concept of moral worth
- (a) Option I only (b) Option II only
(c) Option I & II (d) Option III only
(e) Option II & III
68. Which of the following inferences would be against the ideas in the passage?
- I. Kantian ethics considers the moral worth of an inclination on the basis of its consequence.
 - II. Actions motivated by the inclination of an individual lacks moral worth.
 - III. Elements of moral obligation reduces the moral of a duty, which has some worth in itself.
- (a) Option I only (b) Option I & II
(c) Option II only (d) Option III only
(e) Option II & III

Passage- 18

The driving force of evolution, according to the emerging new theory, is not to be found in the chance events of random mutations but in life's inherent tendency to create novelty, in the spontaneous emergence of increasing complexity and order. Once this fundamental new insight has been understood, we can then ask: What are the avenues in which evolution's creativity expresses itself?

The answer to this question comes not only from molecular biology but also, and even more importantly, from microbiology, from the study of the planetary web of the myriads of micro-organisms that were the only forms of life during the first two billion years of evolution. During those two billion years, bacteria continually transformed the Earth's surface and atmosphere and, in so doing, invented all of life's essential biotechnologies, including fermentation, photosynthesis, nitrogen fixation, respiration, and rotary devices for rapid motion.

During the past three decades, extensive research in microbiology has revealed three major avenues of evolution. The first, but least important, is the random mutation of genes, the centrepiece of neo-Darwinian theory. Gene mutation is caused by a chance error in the self-replication of DNA, when the two chains of the DNA's double helix separate and each of them serves as a template for the construction of a new complementary chain.

It has been estimated that those chance errors occur at a rate of about one per several hundred million cells in each generation. This frequency does not seem to be sufficient to explain the evolution of the great diversity of life forms, given the well-known fact that most mutations are harmful, and only very few result in useful variations.

In the case of bacteria the situation is different, because bacterium divides so rapidly. Fast bacteria can divide about every twenty minutes, so that in principle several billion individual bacteria can be generated from a single cell in less than a day. Because of this enormous rate of reproduction, a single successful bacterial mutant can spread rapidly through its environment, and mutation is indeed an important evolutionary avenue for bacteria.

However, bacteria have developed a second avenue of evolutionary creativity that is vastly more effective than random

mutation. They freely pass hereditary traits from one to another in a global exchange network of incredible power and efficiency. Here is how Lynn Margulis and Dorion Sagan describe it:

Over the past fifty years or so, scientists have observed that [bacteria] routinely and rapidly transfer different bits of genetic material to other individuals. Each bacterium at any given time has the use of accessory genes, visiting from sometimes very different strains, which perform functions that its own DNA may not cover. Some of the genetic bits are recombined with the cell's native genes; others are passed on again. As a result of this ability, all the world's bacteria essentially have access to a single gene pool and hence to the adaptive mechanisms of the entire bacterial kingdom.

This global trading of genes, technically known as DNA recombination, must rank as one of the most astonishing discoveries of modern biology. 'If the genetic properties of the microcosm were applied to larger creatures, we would have a science-fiction world,' write Margulis and Sagan, 'in which green plants could share genes for photosynthesis with nearby mushrooms, or where people could exude perfumes; or grow ivory by picking up genes from a rose or a walrus.'

The speed with which drug resistance spreads among bacterial communities is dramatic proof that the efficiency of their communications network is vastly superior to that of adaptation through mutations. Bacteria are able to adapt to environmental changes in a few years where larger organisms would need thousands of years of evolutionary adaptation. Thus microbiology teaches us the sobering lesson that technologies like genetic engineering and a global communications network, which we consider to be advanced achievements of our modern civilization, have been used by the planetary web of bacteria for billions of years to regulate life on Earth.

The constant trading of genes among bacteria results in an amazing variety of genetic structures besides their main strand of DNA. These include the formation of viruses, which are not full autopoietic systems but consist merely of a stretch of DNA or RNA in a protein coating. In fact, Canadian bacteriologist Sorin Sonea has argued that bacteria, strictly speaking, should not be classified into species, since all of their strains can potentially share hereditary traits and, typically, change up to fifteen percent of their genetic material on a daily basis. 'A bacterium is not a unicellular organism,' writes Sonea, 'it is an incomplete cell belonging to different chimeras according to circumstances. In other words, all bacteria are part of a single microcosmic web of life.'

69. If all human beings started behaving like bacteria, which of the following would be the most desired outcome by all humanity:
- Creativity and innovation will increase
 - Greater unity in diversity
 - Population increase
 - We shall become identical to each other and be free of conflict

70. Which three processes are responsible for evolution:
- Random mutation; Rapid division of genes in bacteria; Genes exchange in bacteria
 - Random exchange of genes in bacteria; Speedy multiplication of bacteria; Creative mutation
 - DNA self replication; Autopoiesis; Gene pool theory
 - Chance separation of double helix; Autopoiesis; Random selection
71. Regarding diseases caused by bacteria and virus and their eradication by medical science which conclusion is valid ?
- Medical science generally remains ahead of bacteria and virus
 - Bacteria and virus are generally ahead of medical science
 - Bacteria and virus are not only ahead, but manage to undo somethings that medical science have achieved
 - Bacteria and virus, and medical science are equal
72. Which statement is true regarding the work that bacteria do for the cause of humanity:
- Bacteria invented many essential biotechnologies that sustain life
 - Bacteria challenge human beings to innovate
 - Bacteria can give important lessons to human beings about sharing and communicating
 - All of the above work are important for the cause of humanity
73. Which philosophical paradigm does the model of creativity in evolution as described in the passage derives from:
- Holistic world view
 - Descartes, Darwin, Newton
 - Ecological framework
 - Deep Ecology
74. What are the reasons given in the passage against the theory of "random mutation", with respect to explaining evolution ?
- Random mutation is a slow process
 - Most of the times random mutation is harmful for the organism
 - Random mutation is not possible in smaller organisms
 - (a) and (b) are correct
75. Which principle described in the passage can become the basis of science fiction:
- DNA recombination
 - DNA recombination among large organism
 - DNA recombination among very small organism
 - Autopoietic system

Passage - 19

One of the criteria by which we judge the vitality of a style of painting is its ability to renew itself-its responsiveness to the changing nature and quality of experience, the degree of conceptual and formal innovation that it exhibits. By this criterion, it would appear that the practice of abstractionism has failed to engage creatively with the radical change in human experience in recent decades.

It has, seemingly, been unwilling to re-invent itself in relation to the systems of artistic expression and viewers' expectations that have developed under the impact of the mass media.

The judgment that abstractionism has slipped into 'inertia gear' is gaining endorsement, not only among discerning viewers and practitioners of other art forms, but also among abstract painters themselves. Like their companions elsewhere in the world, abstractionists in India are asking themselves an overwhelming question today: Does abstractionism have a future? The major crisis that abstractionist face is that of revitalising their picture surface; few have improvised any solutions beyond the ones that were exhausted by the 1970s. Like all revolutions, whether in politics or in art, abstractionism must now confront its moment of truth: having begun life as a new and radical pictorial approach to experience, it has become an entrenched orthodoxy itself. Indeed, when viewed against a historical situation in which a variety of subversive, interactive and richly hybrid forms are available to the art practitioner, abstractionism assumes the remote and defiant air of an aristocracy that has outlived its age: trammelled by formulaic conventions yet buttressed by a rhetoric of sacred mystery, it seems condemned to being the last citadel of the self-regarding 'fine art' tradition, the last hurrah of painting for painting's sake.

The situation is further complicated in India by the circumstances in which an indigenous abstractionism came into prominence here during the 1960s. From the beginning it was propelled by the dialectic between two motives, one revolutionary and the other conservative—it was inaugurated as an act of emancipation from the dogmas of the nascent Indian nation state, when art was officially viewed as an indulgence at worst, and at best, as an instrument for the celebration of the republic's hopes and aspirations.

Having rejected these dogmas, the pioneering abstractionists also went on to reject the various figurative styles associated with the Shantiniketan circle and others. In such a situation, abstractionism was a revolutionary move. It led art towards the exploration of the subconscious mind, the spiritual quest and the possible expansion of consciousness. Indian painting entered into a phase of selfinquiry, a meditative inner space where cosmic symbols and non-representational images ruled. Often, the transition from figurative idioms to abstractionist ones took place within the same artist.

At the same time, Indian abstractionists have rarely committed themselves wholeheartedly to a non-representational idiom. They have been preoccupied with the fundamentally metaphysical project of aspiring to the mystical-holy without altogether renouncing the symbolic. This has been sustained by a hereditary reluctance to give up the murti, the inviolable iconic form, which explains why abstractionism is marked by the conservative tendency to operate with images from the sacred repertoire of the past. Abstractionism thus entered India as a double-edged device in a complex cultural transaction. Ideologically, it served as an internationalist legitimisation of the emerging revolutionary local trends. However, on entry, it was conscripted to serve local artistic preoccupations. A survey of indigenous abstractionism will show that its most obvious points of affinity with European and American abstract art were with the more mystically oriented of the major sources of abstractionist philosophy and practice, for instance the Kandinsky-Klee school. There have been no takers for Malevich's Suprematism, which militantly rejected both the artistic forms of the past and the world of appearances,

privileging the new-minted geometric symbol as an autonomous sign of the desire for infinity.

Against this backdrop, we can identify three major abstractionist idioms in Indian art. The first develops from a love of the earth, and assumes the form of a celebration of the self's dissolution in the cosmic panorama; the landscape is no longer a realistic transcription of the scene, but is transformed into a visionary occasion for contemplating the cycles of decay and regeneration. The second idiom phrases its departures from symbolic and archetypal devices as invitations to heightened planes of awareness. Abstractionism begins with the establishment or dissolution of the motif, which can be drawn from diverse sources, including the hieroglyphic tablet, the Sufi meditation dance or the Tantric diagram. The third idiom is based on the lyric play of forms guided by gesture or allied with formal improvisations like the assemblage. Here, sometimes, the line dividing abstract image from patterned design or quasi-random expressive marking may blur. The flux of forms can also be regimented through the poetics of pure colour arrangements, vectordiagrammatic spaces and gestural design.

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

Such symbolism falls into a dual trap: it succumbs to the pompous vacuity of pure metaphysics when the burden of intention is passed off as justification; or then it is desiccated by the arid formalism of pure painterliness, with delight in the measure of chance or pattern guiding the execution of a painting. The ensuing conflict of purpose stalls the progress of abstractionism in an impasse. The remarkable Indian abstractionists are precisely those who have overcome this and addressed themselves to the basic elements of their art with a decisive sense of independence from prior models. In their recent work, we see the logic of Indian abstractionism pushed almost to the furthest it can be taken. Beyond such artists stands a lost generation of abstractionists whose work invokes a wistful, delicate beauty but stops there.

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

world around it. But will they abandon their favourite conceptual habits and formal conventions, if this becomes necessary?

76. Which one of the following is not stated by the author as a reason for abstractionism losing its vitality?

- (a) Abstractionism has failed to reorient itself in the context of changing human experience.
- (b) Abstractionism has not considered the developments in artistic expression that have taken place in recent times.
- (c) Abstractionism has not followed the path taken by all revolutions, whether in politics or art.
- (d) The impact of mass media on viewers' expectations has not been assessed, and responded to, by abstractionism.

77. Which one of the following, according to the author, is the role that abstractionism plays in a society?

- (a) It provides an idiom that can be understood by most members in a society.
- (b) It highlights the absence of a shared language of meaningful symbols which can be recreated through greater awareness.
- (c) It highlights the contradictory artistic trends of revolution and conservatism that any society needs to move forward.
- (d) It helps abstractionists invoke the wistful, delicate beauty that may exist in society.

78. According to the author, which one of the following characterises the crisis faced by abstractionism?

- (a) Abstractionists appear to be unable to transcend the solutions tried out earlier.
- (b) Abstractionism has allowed itself to be confined by set forms and practices.
- (c) Abstractionists have been unable to use the multiplicity of forms now becoming available to an artist.
- (d) All of the above.

79. According to the author, the introduction of abstractionism was revolutionary because it

- (a) celebrated the hopes and aspirations of a newly independent nation.
- (b) provided a new direction to Indian art, towards self-inquiry and non-representational images.
- (c) managed to obtain internationalist support for the abstractionist agenda.
- (d) was emancipation from the dogmas of the nascent nation state.

80. Which one of the following is not part of the author's characterisation of the conservative trend in Indian abstractionism?

- (a) An exploration of the subconscious mind.
- (b) A lack of full commitment to non-representational symbols.
- (c) An adherence to the symbolic while aspiring to the mystical.
- (d) Usage of the images of gods or similar symbols.

81. Given the author's delineation to the three abstractionist idioms in Indian art, the third idiom can be best distinguished from the other two idioms through its

- (a) depiction of nature's cyclical renewal.
- (b) use of non-representational images.
- (c) emphasis on arrangement of forms.
- (d) limited reliance on original models.

82. According to the author, the attraction of the Kandinsky-Klee school for Indian abstractionist can be explained by which one of the following?

- (a) The conservative tendency to aspire to the mystical without a complete renunciation of the symbolic.
- (b) The discomfort of Indian abstractionists with Malevich's Suprematism.
- (c) The easy identification of obvious points of affinity with European and American abstract art, of which the Kandinsky-Klee school is an example.
- (d) The double-edged nature of abstractionism which enabled identification with mystically-oriented schools.

83. Which one of the following, according to the author, is the most important reason for the stalling of abstractionism's progress in an impasse?

- (a) Some artists have followed their abstractionist logic to the point of extinction.
- (b) Some artists have allowed chance or pattern to dominate the execution of their paintings.
- (c) Many artists have avoided the trap of a near-generic and an open symbolism.
- (d) Many artists have found it difficult to fuse the twin principles of the metaphysical and the painterly.

Passage- 20

At the heart of the enormous boom in wine consumption that has taken place in the English-speaking world over the last two decades or so is a fascinating, happy paradox. In the days when wine was exclusively the preserve of a narrow cultural elite, bought either at auctions or from gentleman wine merchants in wing collars and bow-ties, to be stored in rambling cellars and decanted to order by one's butler, the ordinary drinker didn't get a look-in. Wine was considered a highly technical subject, in which anybody without the necessary ability could only fall flat on his or her face in embarrassment. It wasn't just that you needed a refined aesthetic sensibility for the stuff if it wasn't to be hopelessly wasted on you. It required an intimate knowledge of what came from where, and what it was supposed to taste like. Those were times, however, when wine appreciation essentially meant a familiarity with the great French classics, with perhaps a smattering of other wines-like sherry and port. That was what the wine trade dealt in. These days, wine is bought daily in supermarkets and high-street chains to be consumed that evening, hardly anybody has a cellar to store it in and most don't even possess a decanter. Above all, the wines of literally dozens of countries are available on our market. When a supermarket offers its customers a couple of fruity little numbers from Brazil, we scarcely raise an eyebrow.

It seems, in other words, that the commercial jungle that wine has now become has not in the slightest deterred people from plunging adventurously into the thickets in order to taste and see. Consumers are no longer intimidated by the thought of needing to know their Pouilly-Fumé from their Pouilly-Fuissé, just at the very moment when there is more to know than ever before.

The reason for this new mood of confidence is not hard to find. It is on every wine label from Australia, New Zealand, South Africa and the United States : the name of the grape from which the wine is made. At one time that might have sounded like a fairly technical approach in itself. Why should native English-speakers

know what Cabernet Sauvignon or Chardonnay were? The answer lies in the popularity that wines made from those grape varieties now enjoy. Consumers effectively recognize them as brand names, and have acquired a basic lexicon of wine that can serve them even when confronted with those Brazilian upstarts. In the wine heartlands of France, they are scared to death of that trend—not because they think their wine isn't as good as the best from California or South Australia (what French winemaker will ever admit that?) but because they don't traditionally call their wines Cabernet Sauvignon or Chardonnay. They call them Château Ducru-Beaucaillou or Corton-Charlemagne, and they aren't about to change. Some areas, in the middle of southern France, have now produced a generation of growers using the varietal names on their labels and are tempting consumers back to French wine. It will be an uphill struggle, but there is probably no other way if France is to avoid simply becoming a specialty source of old-fashioned wines for old-fashioned connoisseurs. Wine consumption was also given a significant boost in the early 1990s by the work of Dr. Serge Renaud, who has spent many years investigating the reasons for the uncannily low incidence of coronary heart disease in the south of France. One of his major findings is that the fat-derived cholesterol that builds up in the arteries and can eventually lead to heart trouble, can be dispersed by the tannins in wine. Tannin is derived from the skins of grapes, and is therefore present in higher levels in red wines, because they have to be infused with their skins to attain the red colour. That news caused a huge upsurge in red wine consumption in the United States.

It has not been accorded the prominence it deserves in the UK, largely because the medical profession still sees all alcohol as a menace to health, and is constantly calling for it to be made prohibitively expensive. Certainly, the manufacturers of anticoagulant drugs might have something to lose if we all got the message that we would do just as well by our hearts by taking half a bottle of red wine every day!

84. The tone that the author uses while asking "What French winemaker will ever admit that?" is best described as
 (a) caustic. (b) satirical.
 (c) critical. (d) hypocritical.
85. What according to the author should the French do to avoid becoming a producer of merely old-fashioned wines?
 (a) Follow the labelling strategy of the English-speaking countries.
 (b) Give their wines English names.
 (c) Introduce fruity wines as Brazil has done.
 (d) Produce the wines that have become popular in the English-speaking world.
86. The development which has created fear among winemakers in the wine heartlands of France is the
 (a) tendency not to name wines after the grape varieties that are used in the wines.
 (b) 'education' that consumers have derived from wine labels from English-speaking countries.
 (c) new generation of local winegrowers who use labels that show names of grape varieties.
 (d) ability of consumers to understand a wine's qualities when confronted with "Brazilian upstarts".
87. Which one of the following, if true, would provide most

support for Dr. Renaud's findings about the effect of tannins?

- (a) A survey showed that film celebrities based in France have a low incidence of coronary heart disease.
 (b) Measurements carried out in southern France showed red wine drinkers had significantly higher levels of coronary heart incidence than white wine drinkers did.
 (c) Data showed a positive association between sales of red wine and incidence of coronary heart disease.
 (d) Long-term surveys in southern France showed that the incidence of coronary heart disease was significantly lower in red wine drinkers than in those who did not drink red wine.
88. Which one of the following CANNOT be reasonably attributed to the labelling strategy followed by wine producers in English-speaking countries?
 (a) Consumers buy wines on the basis of their familiarity with a grape variety's name.
 (b) Even ordinary customers now have more access to technical knowledge about wine.
 (c) Consumers are able to appreciate better quality wines.
 (d) Some non-English speaking countries like Brazil indicate grape variety names on their labels.

Passage- 21

The controversy over genetically-modified food continues unabated in the West. Genetic modification (GM) is the science by which the genetic material of a plant is altered, perhaps to make it more resistant to pests or killer weeds, or to enhance its nutritional value. Many food biotechnologists claim that GM will be a major contribution of science to mankind in the 21st century. On the other hand, large numbers of opponents, mainly in Europe, claim that the benefits of GM are a myth propagated by multinational corporations to increase their profits, that they pose a health hazard, and have therefore called for governments to ban the sale of genetically modified food.

The anti-GM campaign has been quite effective in Europe, with several European Union member countries imposing a virtual ban for five years over genetically-modified food imports. Since the genetically-modified food industry is particularly strong in the United States of America, the controversy also constitutes another chapter in the US-Europe skirmishes which have become particularly acerbic after the US invasion of Iraq. To a large extent, the GM controversy has been ignored in the Indian media, although Indian biotechnologists have been quite active in GM research. Several groups of Indian biotechnologists have been working on various issues connected with crops grown in India.

One concrete achievement which has recently figured in the news is that of a team led by the former vice-chancellor of Jawaharlal Nehru University, Asis Datta—it has successfully added an extra gene to potatoes to enhance the protein content of the tuber by at least 30 percent. Not surprisingly, the new potato has been called the protato. The protato is now in its third year of field trials. It is quite likely that the GM controversy will soon hit the headlines in India since a spokesperson of the Indian Central government has recently announced that the government may use the protato in its midday meal programme for schools as early as next year. Why should "scientific progress", with huge potential benefits to the poor and malnourished, be so controversial? The anti-

GM lobby contends that pernicious propaganda has vastly exaggerated the benefits of GM and completely evaded the costs which will have to be incurred if the genetically modified food industry is allowed to grow unchecked. In particular, they allude to different types of costs.

This group contends that the most important potential cost is that the widespread distribution and growth of genetically-modified food will enable the corporate world (alias the multinational corporations-MNCs) to completely capture the food chain. A "small" group of biotech companies will patent the transferred genes as well as the technology associated with them. They will then buy up the competing seed merchants and seed breeding centres, thereby controlling the production of food at every possible level. Independent farmers, big and small, will be completely wiped out of the food industry. At best, they will be reduced to the status of being subcontractors.

This line of argument goes on to claim that the control of the food chain will be disastrous for the poor since the MNCs, guided by the profit motive, will only focus on the high-value food items demanded by the affluent. Thus, in the long run, the production of basic staples which constitute the food basket of the poor will taper off. However, this vastly overestimates the power of the MNCs. Even if the research promoted by them does focus on the high-value food items, much of biotechnology research is also funded by governments in both developing and developed countries. Indeed, the potato is a by-product of this type of research. If the potato passes the field trials, there is no reason to believe that it cannot be marketed in the global potato market. And this type of success story can be repeated with other basic food items.

The second type of cost associated with the genetically modified food industry is environmental damage. The most common type of "genetic engineering" involves gene modification in plants designed to make them resistant to applications of weed-killers. This then enables farmers to use massive dosages of weed-killers so as to destroy or wipe out all competing varieties of plants in their fields.

However, some weeds through genetically modified pollen contamination may acquire resistance to a variety of weed-killers. The only way to destroy these weeds is through the use of ever-stronger herbicides, which are poisonous and linger on in the environment.

89. The author doubts the anti-GM lobby's contention that MNC control of the food chain will be disastrous for the poor because
- MNCs will focus on high-value food items.
 - MNCs are driven by the motive of profit maximization.
 - MNCs are not the only group of actors in genetically modified food research.
 - economic development will help the poor buy MNC-produced food.
90. Using the clues in the passage, which of the following countries would you expect to be in the forefront of the anti-GM campaign?
- USA and Spain.
 - India and Iraq.

- Germany and France
- Australia and New Zealand.

91. Genetic modification makes plants more resistant to killer weeds. However, this can lead to environmental damage by
- wiping out competing varieties of plants which now fall prey to killer weeds.
 - forcing application of stronger herbicides to kill weeds which have become resistant to weak herbicides.
 - forcing application of stronger herbicides to keep the competing plants weed-free.
 - not allowing growth of any weeds, thus reducing soil fertility.
138. According to the passage, biotechnology research
92. According to the passage, biotechnology research
- is of utility only for high value food items.
 - is funded only by multinational corporations.
 - allows multinational corporations to control the food basket of the poor.
 - addresses the concerns of rich and poor countries.
93. Which of the following about the Indian media's coverage of scientific research does the passage seem to suggest?
- Indian media generally covers a subject of scientific importance when its mass application is likely.
 - Indian media's coverage of scientific research is generally dependent on MNCs interests.
 - Indian media, in partnership with the government, is actively involved in publicizing the results of scientific research.
 - Indian media only highlights scientific research which is funded by the government.

Passage- 22

Social life is an outflow and meeting of personality, which means that its end is the meeting of character, temperament and sensibility in which our thoughts and feelings and sense perceptions are brought into play at their lightest and yet keenest. This aspect, to my thinking, is realized as much in large parties composed of casual acquaintances or even strangers, as in intimate meetings of old friends. I am not one of those superior persons who hold cocktail parties in contempt, looking upon them as barren or at best as very tryingly kaleidoscopic places for gathering, because of the strangers one has to meet in them, which is no argument, for even our most intimate friends must at one time have been strangers to us. These large gatherings will be only what we make of them if not anything better; they can be as good places to collect new friends from as the slave-markets of Istanbul were for beautiful slaves or New Market for race horses. But they do offer more immediate enjoyment. For one thing, in them one can see the external expression of social life in appearance and behaviour at its widest and most varied where one can admire beauty of body or air, hear voices remarkable either for sweetness or refinement, look on elegance of clothes or deportment. What is more, these parties are schools for training in sociability, for in them we have to treat strangers as friends. So, in them we see social sympathy in widest commonalty spread, or at least should. We show an atrophy of the natural human

instinct of getting pleasure and happiness out of other human beings if we cannot treat strangers as friends for the moment. And I would go further and paraphrase Pater to say that not to be able to discriminate every moment some passionate attitude in those about us, even when we meet them casually, is on this short day of frost and sun which our life is, to sleep before evening. So, it will be seen that my conception of social life is modest, for it makes no demands on what we have, though it does make some on what we are. Interest, wonder, sympathy and love, the first two leading to the last two, are the psychological prerequisites for social life; and the need for the first two must not be underrated. We cannot make the most even of our intimate social life unless we are able to make strangers of our oldest friends everyday by discovering unknown areas in their personality, and transform them into new friends. In sum, social life is a function of vitality. It is tragic, however, to observe that it is these very natural springs of social life which are drying up among us. It is becoming more and more difficult to come across fellow feeling for human beings as such in our society-and in all its strata. In the poor middle class, in the course of all my life, I have hardly seen any social life properly so-called. Not only has the grinding routine of making a living killed all desire for it in them, it has also generated a standing mood of peevish hostility to other human beings. Increasing economic distress in recent years has infinitely worsened this state of affairs, and has also brought a sinister addition-class hatred. This has become the greatest collective emotional enjoyment of the poor middle class, and indeed they feel most social when they form a pack, and snarl or howl at people who are better off than they.

Their most innocent exhibition of sociability is seen when they spill out from their intolerable homes into the streets and bazaars. I was astonished to see the milling crowds in the poor suburbs of Calcutta. But even there a group of flippant young loafers would put on a conspiratorial look if they saw a man in good clothes passing by them either on foot or in a car. I had borrowed a car from a relative to visit a friend in one of these suburbs, and he became very anxious when I had not returned before dusk. Acid and bombs, he said, were thrown at cars almost every evening in that area. I was amazed. But I also know as a fact that my brother was blackmailed to pay five rupees on a trumped up charge when passing in a car through one such locality.

The situation is differently inhuman, but not a whit more human, among the well-to-do. Kindliness for fellow-human beings has been smothered in them, taken as a class, by the arrogance of worldly position, which among the Bengalis who show this snobbery is often only a third-class position.

94. The word 'they' in the first sentence of the third paragraph refers to
- Large parties consisting of casual acquaintances and strangers.
 - Intimate meetings of old friends.
 - New friends.
 - Both (a) & (b).

95. In this passage the author is essentially
- showing how shallow our social life is.
 - poking fun at the lower middle class people who howl at better off people.
 - lamenting the drying up of our real social life.
 - criticizing the upper class for lavish showy parties.
96. The author's conception of 'social life' requires that
- people attend large gatherings.
 - people possess qualities like wonder and interest.
 - people do not spend too much time in the company of intimate friends.
 - large parties consist of casual acquaintances and intimate friends.
97. The word 'discriminate' in the last sentence of the third paragraph means
- recognise.
 - count.
 - distinguish.
 - analyse.
98. What is the author trying to show through the two incidents in the paragraph beginning, "Their most innocent exhibition of sociability ..."?
- The crowds in poor Calcutta suburbs can turn violent without any provocation.
 - Although poor, the people of poor Calcutta suburbs have a rich social life.
 - It is risky for rich people to move around in poor suburbs.
 - Achieving a high degree of sociability does not stop the poor from hating the rich.

Passage- 23

Modern science, exclusive of geometry, is a comparatively recent creation and can be said to have originated with Galileo and Newton. Galileo was the first scientist to recognize clearly that the only way to further our understanding of the physical world was to resort to experiment. However obvious Galileo's contention may appear in the light of our present knowledge, it remains a fact that the Greeks, in spite of their proficiency in geometry, never seem to have realized the importance of experiment. To a certain extent this may be attributed to the crudeness of their instruments of measurement. Still, an excuse of this sort can scarcely be put forward when the elementary nature of Galileo's experiments and observations is recalled. Watching a lamp oscillate in the cathedral of Pisa, dropping bodies from the leaning tower of Pisa, rolling balls down inclined planes, noticing the magnifying effect of water in a spherical glass vase, such was the nature of Galileo's experiments and observations. As can be seen, they might just as well have been performed by the Greeks. At any rate, it was thanks to such experiments that Galileo discovered the fundamental law of dynamics, according to which the acceleration imparted to a body is proportional to the force acting upon it.

The next advance was due to Newton, the greatest scientist of all time if account be taken of his joint contributions to mathematics and physics. As a physicist, he was of course an ardent adherent of the empirical method, but his greatest title to fame lies in another direction. Prior to Newton, mathematics, chiefly in the form of geometry, had been studied as a fine art without any

view to its physical applications other than in very trivial cases. But with Newton all the resources of mathematics were turned to advantage in the solution of physical problems. Henceforth mathematics appeared as an instrument of discovery, the most powerful one known to man, multiplying the power of thought just as in the mechanical domain the lever multiplied our physical action. It is this application of mathematics to the solution of physical problems, this combination of two separate fields of investigation, which constitutes the essential characteristic of the Newtonian method. Thus problems of physics were metamorphosed into problems of mathematics.

But in Newton's day the mathematical instrument was still in a very backward state of development. In this field again Newton showed the mark of genius by inventing the integral calculus. As a result of this remarkable discovery, problems, which would have baffled Archimedes, were solved with ease. We know that in Newton's hands this new departure in scientific method led to the discovery of the law of gravitation. But here again the real significance of Newton's achievement lay not so much in the exact quantitative formulation of the law of attraction, as in his having established the presence of law and order at least in one important realm of nature, namely, in the motions of heavenly bodies. Nature thus exhibited rationality and was not mere blind chaos and uncertainty. To be sure, Newton's investigations had been concerned with but a small group of natural phenomena, but it appeared unlikely that this mathematical law and order should turn out to be restricted to certain special phenomena, and the feeling was general that all the physical processes of nature would prove to be unfolding themselves according to rigorous mathematical laws.

When Einstein, in 1905, published his celebrated paper on the electrodynamics of moving bodies, he remarked that the difficulties, which surrounded the equations of electrodynamics, together with the negative experiments of Michelson and others, would be obviated if we extended the validity of the Newtonian principle of the relativity of Galilean motion, which applied solely to mechanical phenomena, so as to include all manner of phenomena: electrodynamics, optical etc. When extended in this way the Newtonian principle of relativity became Einstein's special principle of relativity. Its significance lay in its assertion that absolute Galilean motion or absolute velocity must ever escape all experimental detection. Henceforth absolute velocity should be conceived of as physically meaningless, not only in the particular realm of mechanics, as in Newton's day, but in the entire realm of physical phenomena.

Einstein's special principle, by adding increased emphasis to this relativity of velocity, making absolute velocity metaphysically meaningless, created a still more profound distinction between velocity and accelerated or rotational motion. This latter type of motion remained absolute and real as before. It is most important to understand this point and to realize that Einstein's special principle is merely an extension of the validity of the classical Newtonian principle to all classes of phenomena. (CAT 2003 C)

99. According to the author, why did the Greeks NOT conduct experiments to understand the physical world?
 - (a) Apparently they did not think it necessary to experiment.
 - (b) They focused exclusively on geometry.
 - (c) Their instruments of measurement were very crude.
 - (d) The Greeks considered the application of geometry to the physical world more important.
100. The statement "Nature thus exhibited rationality and was not mere blind chaos and uncertainty" suggests that
 - (a) problems that had baffled scientists like Archimedes were not really problems.
 - (b) only a small group of natural phenomena was chaotic.
 - (c) physical phenomena conformed to mathematical laws.
 - (d) natural phenomena were evolving towards a less chaotic future.
101. Newton may be considered one of the greatest scientists of all time because he
 - (a) discovered the law of gravitation.
 - (b) married physics with mathematics.
 - (c) invented integral calculus.
 - (d) started the use of the empirical method in science.
102. Which of the following statements about modern science best captures the theme of the passage?
 - (a) Modern science rests firmly on the platform built by the Greeks.
 - (b) We need to go back to the method of enquiry used by the Greeks to better understand the laws of dynamics.
 - (c) Disciplines like Mathematics and Physics function best when integrated into one.
 - (d) New knowledge about natural phenomena builds on existing knowledge.
103. The significant implication of Einstein's special principle of relativity is that
 - (a) absolute velocity was meaningless in the realm of mechanics.
 - (b) Newton's principle of relativity needs to be modified.
 - (c) there are limits to which experimentation can be used to understand some physical phenomena.
 - (d) it is meaningless to try to understand the distinction between velocity and accelerated or rotational motion.

Passage- 24

As you set out for Ithaka hope the journey is a long one, full of adventure, full of discovery.

Laistrygonians and Cyclops, angry Poseidon – don't be afraid of them: you'll never find things like that on your way as long as you keep your thoughts raised high, as long as a rare excitement stirs your spirit and your body.

Laistrygonians and Cyclops, wild Poseidon – you won't encounter them unless you bring them along inside your soul, unless your soul sets them up in front of you.

Hope the voyage is a long one, may there be many a summer morning when, with what pleasure, what joy, you come into harbours seen for the first time: may you stop at Phoenician trading stations to buy fine things, mother of pearl and coral, amber and ebony, sensual perfume of every kind – as many

sensual perfumes as you can; and may you visit many Egyptian cities to gather stores of knowledge from their scholars.

Keep Ithaka always in your mind.

Arriving there is what you are destined for.

But do not hurry the journey at all.

Better if it lasts for years, so you are old by the time you reach the island, wealthy with all you have gained on the way, not expecting Ithaka to make you rich. Ithaka gave you the marvellous journey, without her you would not have set out. She has nothing left to give you now.

And if you find her poor, Ithaka won't have fooled you.

Wise as you will have become, so full of experience, you will have understood by then what these Ithakas mean.

104. Which of the following best reflects the central theme of this poem?

- (a) If you don't have high expectations, you will not be disappointed.
- (b) Don't rush to your goal; the journey is what enriches you.
- (c) The longer the journey the greater the experiences you gather.
- (d) You cannot reach Ithaka without visiting Egyptian ports.

105. The poet recommends a long journey. Which of the following is the most comprehensive reason for it?

- (a) You can gain knowledge as well as sensual experience.
- (b) You can visit new cities and harbours.
- (c) You can experience the full range of sensuality.
- (d) You can buy a variety of fine things.

106. In the poem, Ithaka is a symbol of

- (a) the divine mother. (b) your inner self.
- (c) the path to wisdom. (d) life's distant goal.

107. What does the poet mean by 'Laistrygonians' and 'Cyclops'?

- (a) Creatures which, along with Poseidon, one finds during a journey.
- (b) Mythological characters that one should not be afraid of.
- (c) Intra-personal obstacles that hinder one's journey.
- (d) Problems that one has to face to derive the most from one's journey.

108. Which of the following best reflects the tone of the poem?

- (a) Prescribing. (b) Exhorting.
- (c) Pleading. (d) Consoling.

Passage- 25

While I was in class at Columbia, struggling with the esoterica du jour, my father was on a bricklayer's scaffold not far up the street, working on a campus building. Once we met up on the subway going home – he was with his tools, I with my books. My father wasn't interested in Thucydides, and I wasn't up on arches. My dad has built lots of places in New York City he can't get into : colleges, condos, office towers. He made his living on the outside. Once the walls were up, a place took on a different feel for him, as though he wasn't welcome anymore. Related by blood, we're separated by class, my father and I. Being the white-collar child of a blue-collar parent means being the hinge on the door between two ways of life. With one foot in the working-class, the

other in the middle class, people like me are Straddlers, at home in neither world, living a limbo life.

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

When they pick careers (not jobs), it's often a kind of work their parents never heard of or can't understand. But for the white-collar kids of blue-collar parents, the office is not necessarily a sanctuary. In Corporate America, where the rules are based on notions foreign to working-class people, a Straddler can get lost. Social class counts at the office, even though nobody likes to admit it. Ultimately, corporate norms are based on middle-class values, business types say. From an early age, middle-class people learn how to get along, using diplomacy, nuance, and politics to grab what they need. It is as though they are following a set of rules laid out in a manual that blue-collar families never have the chance to read.

People born into the middle class to parents with college degrees have lived lives filled with what French sociologist Pierre Bourdieu calls 'cultural capital'. Growing up in an educated environment, they learn about Picasso and Mozart, stock portfolios and crème brulee. In a home with cultural capital, there are networks: someone always has an aunt or golfing buddy with the inside track for an internship or some entry-level job. Dinner-table talk could involve what happened that day to mom and dad at the law firm, the doctor's office, or the executive suite. Middle-class kids can grow up with a sense of entitlement that will carry them through their lives. This 'belongingness' is not just related to having material means, it also has to do with learning and possessing confidence in your place in the world. Such early access and direct exposure to culture in the home is the more, organic, 'legitimate' means of appropriating cultural capital, Bourdieu tells us. Those of us possessing 'ill-gotten Culture' can learn it, but never as well. Something is always a little off about us, like an engine with imprecise timing. There's a greater match between middle-class lives and the institutions in which the middle class works and operates—universities or corporations. Children of the middle and upper classes have been speaking the language of the bosses and supervisors forever. Blue-collar kids are taught by their parents and communities to work hard to achieve, and that merit is rewarded. But no blue-collar parent knows whether such things are true in the middle-class world. Many professionals born to the working-class report feeling

out of place and outmanoeuvred in the office. Soon enough, Straddlers learn that straight talk won't always cut. Resolving conflicts head-on and speaking your mind doesn't always work, no matter how educated the Straddler is.

In the working-class, people perform jobs in which they are closely supervised and are required to follow orders and instructions.

That, in turn, affects how they socialise their children. Children of the working-class are brought up in a home in which conformity, obedience and intolerance for back talk are the norm—the same characteristics that make a good factory worker.

109. When Straddlers enter white collar jobs, they get lost because

- (a) they are thrown into an alien value system.
- (b) their families have not read the rules in corporate manuals.
- (c) they have no one to guide them through the corporate maze.
- (d) they miss the 'mom and pop orthodoxy'.

110. What does the author's statement, "My father wasn't interested in Thucydides, and I wasn't up on arches", illustrate?

- (a) Organic cultural capital.
- (b) Professional arrogance and social distance.
- (c) Evolving social transformation.
- (d) Breakdown of family relationships.

111. Which of the following statements about Straddlers does the passage NOT support explicitly?

- (a) Their food preferences may not match those of their parents.
- (b) They may not keep up some central religious practices of their parents.
- (c) They are at home neither in the middle class nor in the working-class.
- (d) Their political ideologies may differ from those of their parents.

112. According to the passage, which of the following statements about 'cultural capital' is NOT true?

- (a) It socializes children early into the norms of middle class institutions.
- (b) It helps them learn the language of universities and corporations.
- (c) It creates a sense of enlightenment in middle-class children.
- (d) It develops bright kids into Straddlers.

113. According to the passage, the patterns of socialization of working-class children make them most suited for jobs that require

- (a) diplomacy
- (b) compliance with orders.
- (c) enterprise and initiative.
- (d) high risk taking.

Passage- 26

The invention of the gas turbine by Frank Whittle in England and Hans von Ohain in Germany in 1939 signalled the beginning of jet transport.

Although the French engineer Lorin had visualized the concept of jet propulsion more than 25 years earlier, it took improved

materials and the genius of Whittle and von Ohain to recognize the advantages that a gas turbine offered over a piston engine, including speeds in excess of 350 miles per hour. The progress from the first flights of liquid propellant rocket and jetpropelled aircraft in 1939 to the first faster-than-sound (supersonic) manned airplane (the Bell X-1) in 1947 happened in less than a decade. This then led very rapidly to a series of supersonic fighters and bombers, the first of which became operational in the 1950s. World War II technology foundations and emerging Cold War imperatives then led us into space with the launch of Sputnik in 1957 and the placing of the first man on the moon only 12 years later—a mere 24 years after the end of World War II.

Now, a hypersonic flight can take you anywhere in the planet in less than four hours. British Royal Air Force and Royal Navy, and the air forces of several other countries are going to use a single-engine cousin to the F/A-22 called the F-35 Joint Strike Fighter. These planes exhibit stealthy angles and coatings that make it difficult for radar to detect them, among aviation's most cutting-edge advances in design. The V-22, known as tilt-rotor, part helicopter, part airplane, takes off vertically, then tilts its engine forward for winged flight. It provides speed, three times the payload, five times the range of the helicopters it's meant to replace. The new fighter, F/A-22 Raptor, with more than a million parts, shows a perfect amalgamation of stealth, speed, avionics and agility.

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

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

Barring the early phase, civil aviation has always lagged behind the military technologies (of jet engines, lightweight composite materials etc.). There are two fundamental factors behind the decline in commercial aeronautics in comparison to military aeronautics.

There is no collective vision of our future such as the one that drove us in the past. There is also a need for a more aggressive pool of airplane design talents to maintain an industry that continues

to find a multibillion dollar-a-year market for its product.

Can the history of aviation technology tell us something about the future of aeronautics? Have we reached a final state in our evolution to a mature technology in aeronautics? Are the challenges of coming out with the 'better, cheaper, faster' designs somehow inferior to those that are suited for 'faster, higher, further'? Safety should improve greatly as a result of the forthcoming improvements in airframes, engines, and avionics. Sixty years from now, aircraft will recover on their own if the pilot loses control. Satellites are the key not only to GPS (global positioning system) navigation but also to in-flight communications, uplinked weather, and even in-flight e-mail. Although there is some debate about what type of engines will power future airplanes—lightweight turbines, turbocharged diesels, or both—there is little debate about how these power plants will be controlled. Pilots of the future can look forward to more and better on-board safety equipment.

114. According to the first paragraph of the passage, which of the following statements is NOT false?
- (a) Frank Whittle and Hans von Ohain were the first to conceive of jet propulsion.
 - (b) Supersonic fighter planes were first used in the Second World War.
 - (c) No man had traveled faster than sound until the 1950s.
 - (d) The exploitation of jet propulsion for supersonic aviation has been remarkably fast.
115. What is the fourth paragraph of the passage, starting, "How much bigger... ", about?
- (a) Stealth, speed, avionics, and agility of new aircraft.
 - (b) The way aircraft size has been growing.
 - (c) Use of computer automation in aircraft.
 - (d) Super-jumbo jets that can take more than 500 passengers.
116. What is the most noteworthy difference between V-22 and a standard airplane?
- (a) It can take off vertically.
 - (b) It has winged flight.
 - (c) It has excellent payload.
 - (d) Its range is very high.
117. Why might radars not be used a decade from now?
- (a) Stealth technology will advance so much that it is pointless to use radar to detect aircraft.
 - (b) UAVs can remain over hostile territory without any danger of being detected.
 - (c) Computers on board may enable aircraft to manage safe navigation on their own.
 - (d) It is not feasible to increase the range of radars.
118. According to the author, commercial aeronautics, in contrast to military aeronautics, has declined because, among other things,
- (a) speed and technology barriers are more easily overcome in military aeronautics.
 - (b) the collective vision of the past continues to drive civil and commercial aeronautics.
 - (c) though the industry has a huge market, it has not attracted the right kind of aircraft designers.
 - (d) there is a shortage of materials, like light weight composites, used in commercial aeronautics.

Passage- 27

Fifty feet away three male lions lay by the road. They didn't appear to have a hair on their heads. Noting the color of their noses (leonine noses darken as they age, from pink to black), Craig estimated that they were six years old—young adults. "This is wonderful!" he said, after staring at them for several moments. "This is what we came to see. They really are maneless." Craig, a professor at the University of Minnesota, is arguably the leading expert on the majestic Serengeti lion, whose head is mantled in long, thick hair. He and Peyton West, a doctoral student who has been working with him in Tanzania, had never seen the Tsavo lions that live some 200 miles east of the Serengeti. The scientists had partly suspected that the maneless males were adolescents mistaken for adults by amateur observers. Now they knew better. The Tsavo research expedition was mostly Peyton's show. She had spent several years in Tanzania, compiling the data she needed to answer a question that ought to have been answered long ago: Why do lions have manes? It's the only cat, wild or domestic, that displays such ornamentation. In Tsavo she was attacking the riddle from the opposite angle. Why do its lions not have manes? (Some "maneless" lions in Tsavo East do have partial manes, but they rarely attain the regal glory of the Serengeti lions'.) Does environmental adaptation account for the trait? Are the lions of Tsavo, as some people believe, a distinct subspecies of their Serengeti cousins?

The Serengeti lions have been under continuous observation for more than 35 years, beginning with George Schaller's pioneering work in the 1960s. But the lions in Tsavo, Kenya's oldest and largest protected ecosystem, have hardly been studied. Consequently, legends have grown up around them. Not only do they look different, according to the myths, they behave differently, displaying greater cunning and aggressiveness. "Remember too," Kenya: The Rough Guide warns, "Tsavo's lions have a reputation of ferocity."

Their fearsome image became well-known in 1898, when two males stalled construction of what is now Kenya Railways by allegedly killing and eating 135 Indian and African laborers. A British Army officer in charge of building a railroad bridge over the Tsavo River, Lt. Col. J. H. Patterson, spent nine months pursuing the pair before he brought them to bay and killed them. Stuffed and mounted, they now glare at visitors to the Field Museum in Chicago. Patterson's account of the leonine reign of terror, *The Man-Eaters of Tsavo*, was an international best-seller when published in 1907. Still in print, the book has made Tsavo's lions notorious. That annoys some scientists. "People don't want to give up on mythology," Dennis King told me one day. The zoologist has been working in Tsavo off and on for four years. "I am so sick of this man-eater business. Patterson made a helluva lot of money off that story, but Tsavo's lions are no more likely to turn man-eater than lions from elsewhere."

But tales of their savagery and wiliness don't all come from sensationalist authors looking to make a buck. Tsavo lions are generally larger than lions elsewhere, enabling them to take down the predominant prey animal in Tsavo, the Cape buffalo, one of the strongest, most aggressive animals of Earth. The buffalo don't give up easily: They often kill or severely injure an attacking lion, and a wounded lion might be more likely to turn to cattle and humans for food.

And other prey is less abundant in Tsavo than in other traditional lion haunts. A hungry lion is more likely to attack humans. Safari guides and Kenya Wildlife Service rangers tell of lions attacking Land Rovers, raiding camps, stalking tourists. Tsavo is a tough neighborhood, they say, and it breeds tougher lions.

But are they really tougher? And if so, is there any connection between their manelessness and their ferocity? An intriguing hypothesis was advanced two years ago by Gnoske and Peterhans: Tsavo lions may be similar to the unmanned cave lions of the Pleistocene. The Serengeti variety is among the most evolved of the species—the latest model, so to speak—while certain morphological differences in Tsavo lions (bigger bodies, smaller skulls, and maybe even lack of a mane) suggest that they are closer to the primitive ancestor of all lions. Craig and Peyton had serious doubts about this idea, but admitted that Tsavo lions pose a mystery to science.

119. The book *Man-Eaters of Tsavo* annoys some scientists because
- (a) it revealed that Tsavo lions are ferocious.
 - (b) Patterson made a helluva lot of money from the book by sensationalism.
 - (c) it perpetuated the bad name Tsavo lions had.
 - (d) it narrated how two male Tsavo lions were killed.
120. According to the passage, which of the following has NOT contributed to the popular image of Tsavo lions as savage creatures?
- (a) Tsavo lions have been observed to bring down one of the strongest and most aggressive animals—the Cape buffalo.
 - (b) In contrast to the situation in traditional lion haunts, scarcity of non-buffalo prey in the Tsavo makes the Tsavo lions more aggressive.
 - (c) The Tsavo lion is considered to be less evolved than the Serengeti variety.
 - (d) Tsavo lions have been observed to attack vehicles as well as humans.
121. The sentence which concludes the first paragraph, “Now they knew better”, implies that:
- (a) The two scientists were struck by wonder on seeing maneless lions for the first time.
 - (b) Though Craig was an expert on the Serengeti lion, now he also knew about the Tsavo lions.
 - (c) Earlier, Craig and West thought that amateur observers had been mistaken.
 - (d) Craig was now able to confirm that darkening of the noses as lions aged applied to Tsavo lions as well.
122. Which of the following, if true, would weaken the hypothesis advanced by Gnoske and Peterhans most?
- (a) Craig and Peyton develop even more serious doubts about the idea that Tsavo lions are primitive.
 - (b) The maneless Tsavo East lions are shown to be closer to the cave lions.
 - (c) Pleistocene cave lions are shown to be far less violent than believed.
 - (d) The morphological variations in body and skull size between the cave and Tsavo lions are found to be insignificant.

Passage- 28

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

Psychologically, most interesting situations arise when the interests of the players are partly coincident and partly opposed, because then one can postulate not only a conflict among the players but also inner conflicts within the players. Each is torn between a tendency to cooperate, so as to promote the common interests, and a tendency to compete, so as to enhance his own individual interests.

Internal conflicts are always psychologically interesting. What we vaguely call “interesting” psychology is in very great measure the psychology of inner conflict. Inner conflict is also held to be an important component of serious literature as distinguished from less serious genres. The classical tragedy, as well as the serious novel, reveals the inner conflict of central figures. The superficial adventure story, on the other hand, depicts only external conflict; that is, the threats to the person with whom the reader (or viewer) identifies stem in these stories exclusively from external obstacles and from the adversaries who create them. On the most primitive level this sort of external conflict is psychologically empty. In the fisticuffs between the protagonists of good and evil, no psychological problems are involved or, at any rate, none are depicted in juvenile representations of conflict. The detective story, the “adult” analogue of a juvenile adventure tale, has at times been described as a glorification of intellectualized conflict. However, a great deal of the interest in the plots of these stories is sustained by withholding the unraveling of a solution to a problem. The effort of solving the problem is in itself not a conflict if the adversary (the unknown criminal) remains passive, like Nature, whose secrets the scientist supposedly unravels by deduction. If the adversary actively puts obstacles in the detective’s path toward the solution, there is genuine conflict. But the conflict is psychologically interesting only to the extent that it contains irrational components such as a tactical error on the criminal’s part or the detective’s insight into some psychological quirk of the criminal or something of this sort. Conflict conducted in a perfectly rational manner is psychologically no more interesting than a standard Western. For example, Tic-tac-toe, played perfectly by both players, is completely devoid of psychological interest.

Chess may be psychologically interesting but only to the extent that it is played not quite rationally. Played completely rationally, chess would not be different from Tic-tac-toe.

In short, a pure conflict of interest (what is called a zero-sum game) although it offers a wealth of interesting conceptual problems, is not interesting psychologically, except to the extent that its conduct departs from rational norms. (CAT 2005)

123. According to the passage, internal conflicts are psychologically more interesting than external conflicts because

- (a) internal conflicts, rather than external conflicts, form an important component of serious literature as distinguished from less serious genres.
 - (b) only juveniles or very few “adults” actually experience external conflict, while internal conflict is more widely prevalent in society.
 - (c) in situations of internal conflict, individuals experience a dilemma in resolving their own preferences for different outcomes.
 - (d) there are no threats to the reader (or viewer) in case of external conflicts.
124. Which, according to the author, would qualify as interesting psychology?
- (a) A statistician’s dilemma over choosing the best method to solve an optimisation problem.
 - (b) A chess player’s predicament over adopting a defensive strategy against an aggressive opponent.
 - (c) A mountaineer’s choice of the best path to Mt. Everest from the base camp.
 - (d) A finance manager’s quandary over the best way of raising money from the market.
125. According to the passage, which of the following options about the application of game theory to a conflict-of-interest situation is true?
- (a) Assuming that the rank order of preferences for options is different for different players.
 - (b) Accepting that the interests of different players are often in conflict.
 - (c) Not assuming that the interests are in complete disagreement.
 - (d) All of the above.
126. The problem solving process of a scientist is different from that of a detective because
- (a) scientists study inanimate objects, while detectives deal with living criminals or law offenders.
 - (b) scientists study known objects, while detectives have to deal with unknown criminals or law offenders.
 - (c) scientists study phenomena that are not actively altered, while detectives deal with phenomena that have been deliberately influenced to mislead.
 - (d) scientists study psychologically interesting phenomena, while detectives deal with “adult” analogues of juvenile adventure tales.

Passage- 29

Crinoline and croquet are out. As yet, no political activists have thrown themselves in front of the royal horse on Derby Day. Even so, some historians can spot the parallels. It is a time of rapid technological change. It is a period when the dominance of the world’s superpower is coming under threat. It is an epoch when prosperity masks underlying economic strain. And, crucially, it is a time when policy-makers are confident that all is for the best in the best of all possible worlds. Welcome to the Edwardian Summer of the second age of globalisation.

Spare a moment to take stock of what’s been happening in the past few months. Let’s start with the oil price, which has

rocketed to more than \$65 a barrel, more than double its level 18 months ago. The accepted wisdom is that we shouldn’t worry our little heads about that, because the incentives are there for business to build new production and refining capacity, which will effortlessly bring demand and supply back into balance and bring crude prices back to \$25 a barrel. As Tommy Cooper used to say, ‘just like that’.

Then there is the result of the French referendum on the European Constitution, seen as thick-headed luddites railing vainly against the modern world. What the French needed to realise, the argument went, was that there was no alternative to the reforms that would make the country more flexible, more competitive, more dynamic. Just the sort of reforms that allowed Gate Gourmet to sack hundreds of its staff at Heathrow after the sort of ultimatum that used to be handed out by Victorian mill owners. An alternative way of looking at the French non” is that our neighbours translate “flexibility” as “you’re fired”.

Finally, take a squint at the United States. Just like Britain a century ago, a period of unquestioned superiority is drawing to a close.

China is still a long way from matching America’s wealth, but it is growing at a stupendous rate and economic strength brings geopolitical clout. Already, there is evidence of a new scramble for Africa as Washington and Beijing compete for oil stocks. Moreover, beneath the surface of the US economy, all is not well. Growth looks healthy enough, but the competition from China and elsewhere has meant the world’s biggest economy now imports far more than it exports. The US is living beyond its means, but in this time of studied complacency a current account deficit worth 6 percent of gross domestic product is seen as a sign of strength, not weakness.

In this new Edwardian summer, comfort is taken from the fact that dearer oil has not had the savage inflationary consequences of 1973-74, when a fourfold increase in the cost of crude brought an abrupt end to a postwar boom that had gone on uninterrupted for a quarter of a century. True, the cost of living has been affected by higher transport costs, but we are talking of inflation at 2.3 per cent and not 27 per cent. Yet the idea that higher oil prices are of little consequence is fanciful. If people are paying more to fill up their cars it leaves them with less to spend on everything else, but there is a reluctance to consume less. In the 1970s unions were strong and able to negotiate large, compensatory pay deals that served to intensify inflationary pressure. In 2005, that avenue is pretty much closed off, but the abolition of all the controls on credit that existed in the 1970s means that households are invited to borrow more rather than consume less. The knock-on effects of higher oil prices are thus felt in different ways -through high levels of indebtedness, in inflated asset prices, and in balance of payments deficits.

There are those who point out, rightly, that modern industrial capitalism has proved mightily resilient these past 250 years, and that a sign of the enduring strength of the system has been the way it apparently shrugged off everything -a stock market crash, 9/11, rising oil prices -that have been thrown at it in the half decade since the millennium. Even so, there are at least three reasons for concern. First, we have been here before. In terms

of political economy, the first era of globalisation mirrored our own. There was a belief in unfettered capital flows, in free trade, and in the power of the market. It was a time of massive income inequality and unprecedented migration. Eventually, though, there was a backlash, manifested in a struggle between free traders and protectionists, and in rising labour militancy.

Second, the world is traditionally at its most fragile at times when the global balance of power is in flux. By the end of the nineteenth century, Britain's role as the hegemonic power was being challenged by the rise of the United States, Germany, and Japan while the Ottoman and Hapsburg empires were clearly in rapid decline. Looking ahead from 2005, it is clear that over the next two or three decades, both China and India -which together account for half the world's population -will flex their muscles.

Finally, there is the question of what rising oil prices tell us. The emergence of China and India means global demand for crude is likely to remain high at a time when experts say production is about to top out. If supply constraints start to bite, any declines in the price are likely to be short-term cyclical affairs punctuating a long upward trend.

127. By the expression 'Edwardian Summer', the author refers to a period in which there is

- (a) unparalleled luxury and opulence.
- (b) a sense of complacency among people because of all-round prosperity.
- (c) a culmination of all-round economic prosperity.
- (d) an imminent danger lurking behind economic prosperity.

128. What, according to the author, has resulted in a widespread belief in the resilience of modern capitalism?

- (a) Growth in the economies of Western countries despite shocks in the form of increase in levels of indebtedness and inflated asset prices.
- (b) Increase in the prosperity of Western countries and China despite rising oil prices.
- (c) Continued growth of Western economies despite a rise in terrorism, an increase in oil prices and other similar shocks.
- (d) The success of continued reforms aimed at making Western economies more dynamic, competitive and efficient.

129. Which of the following best represents the key argument made by the author?

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

130. What can be inferred about the author's view when he states, 'As Tommy Cooper used to say "just like that"'?

- (a) Industry has incentive to build new production and refining capacity and therefore oil prices would reduce.
- (b) There would be a correction in the price levels of oil once new production capacity is added.
- (c) The decline in oil prices is likely to be short-term in nature.
- (d) It is not necessary that oil prices would go down to earlier levels.

Passage- 30

While complex in the extreme, Derrida's work has proven to be a particularly influential approach to the analysis of the ways in which language structures our understanding of ourselves and the world we inhabit, an approach he termed deconstruction. In its simplest formulation, deconstruction can be taken to refer to a methodological strategy which seeks to uncover layers of hidden meaning in a text that have been denied or suppressed. The term 'text', in this respect, does not refer simply to a written form of communication, however. Rather, texts are something we all produce and reproduce constantly in our everyday social relations, be they spoken, written or embedded in the construction of material artifacts. At the heart of Derrida's deconstructive approach is his critique of what he perceives to be the totalitarian impulse of the Enlightenment pursuit to bring all that exists in the world under the domain of a representative language, a pursuit he refers to as logocentrism. Logocentrism is the search for a rational language that is able to know and represent the world and all its aspects perfectly and accurately. Its totalitarian dimension, for Derrida at least, lies primarily in its tendency to marginalize or dismiss all that does not neatly comply with its particular linguistic representations, a tendency that, throughout history, has all too frequently been manifested in the form of authoritarian institutions. Thus logocentrism has, in its search for the truth of absolute representation, subsumed difference and oppressed that which it designates as its alien 'other'. For Derrida, western civilization has been built upon such a systematic assault on alien cultures and ways of life, typically in the name of reason and progress.

In response to logocentrism, deconstruction posits the idea that the mechanism by which this process of marginalization and the ordering of truth occurs is through establishing systems of binary opposition. Oppositional linguistic dualisms, such as rational/irrational, culture/nature and good/bad are not, however, construed as equal partners as they are in, say, the semiological structuralism of Saussure. Rather, they exist, for Derrida, in a series of hierarchical relationships with the first term normally occupying a superior position. Derrida defines the relationship between such oppositional terms using the neologism *différance*. This refers to the realization that in any statement, oppositional terms differ from each other (for instance, the difference between rationality and irrationality is constructed through oppositional usage), and at the same time, a hierarchical relationship is maintained by the deference of one term to the other (in the positing of rationality over irrationality, for instance). It is this latter point which is perhaps the key to understanding Derrida's approach to deconstruction. For the fact that at any given time

one term must defer to its oppositional 'other', means that the two terms are constantly in a state of interdependence. The presence of one is dependent upon the absence or 'absent-presence' of the 'other', such as in the case of good and evil, whereby to understand the nature of one, we must constantly relate it to the absent term in order to grasp its meaning. That is, to do good, we must understand that our act is not evil for without that comparison the term becomes meaningless.

Put simply, deconstruction represents an attempt to demonstrate the absent-presence of this oppositional 'other', to show that what we say or write is in itself not expressive simply of what is present, but also of what is absent. Thus, deconstruction seeks to reveal the interdependence of apparently dichotomous terms and their meanings relative to their textual context; that is, within the linguistic power relations which structure dichotomous terms hierarchically. In Derrida's own words, a deconstructive reading "must always aim at a certain relationship, unperceived by the writer, between what he commands and what he does not command of the patterns of a language that he uses. . . [It] attempts to make the not-seen accessible to sight."

Meaning, then, is never fixed or stable, whatever the intention of the author of a text. For Derrida, language is a system of relations that are dynamic, in that all meanings we ascribe to the world are dependent not only on what we believe to be present but also on what is absent. Thus, any act of interpretation must refer not only to what the author of a text intends, but also to what is absent from his or her intention. This insight leads, once again, to Derrida's further rejection of the idea of the definitive authority of the intentional agent or subject. The subject is decentred; it is conceived as the outcome of relations of difference. As author of its own biography, the subject thus becomes the ideological fiction of modernity and its logocentric philosophy, one that depends upon the formation of hierarchical dualisms, which repress and deny the presence of the absent 'other'. No meaning can, therefore, ever be definitive, but is merely an outcome of a particular interpretation.

131. According to the passage, Derrida believes that

- (a) Reality can be construed only through the use of rational analysis.
- (b) Language limits our construction of reality.
- (c) A universal language will facilitate a common understanding of reality.
- (d) We need to uncover the hidden meaning in a system of relations expressed by language.

132. To Derrida, 'logocentrism' does not imply

- (a) A totalitarian impulse.
- (b) A domain of representative language.
- (c) Interdependence of the meanings of dichotomous terms.
- (d) A strategy that seeks to suppress hidden meanings in a text.

133. According to the passage, Derrida believes that the system of binary opposition

- (a) represents a prioritization or hierarchy.
- (b) reconciles contradictions and dualities.
- (c) weakens the process of marginalization and ordering of truth.
- (d) deconstructs reality.

134. Derrida rejects the idea of 'definitive authority of the subject' because

- (a) interpretation of the text may not make the unseen visible
- (b) the meaning of the text is based on binary opposites.
- (c) the implicit power relationship is often ignored.
- (d) any act of interpretation must refer to what the author intends.

Passage- 31

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

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

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

criticism of myths; neither with the collection of observations, nor with the invention of experiments, but with the critical discussion of myths, and of magical techniques and practices. The scientific tradition is distinguished from the pre-scientific tradition in having two layers.

Like the latter, it passes on its theories; but it also passes on a critical attitude towards them. The theories are passed on, not as dogmas, but rather with the challenge to discuss them and improve upon them.

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

135. In the context of science, according to the passage, the interaction of dogmatic beliefs and critical attitude can be best described as:

- (a) A duel between two warriors in which one has to die.
- (b) The effect of a chisel on a marble stone while making a sculpture.
- (c) The feedshare (natural gas) in fertilizer industry being transformed into fertilizers.
- (d) A predator killing its prey.
- (e) The effect of fertilizers on a sapling.

136. According to the passage, the role of a dogmatic attitude or dogmatic behaviour in the development of science is

- (a) critical and important, as, without it, initial hypotheses or conjectures can never be made.
- (b) positive, as conjectures arising out of our dogmatic attitude become science.
- (c) negative, as it leads to pseudo-science.
- (d) neutral, as the development of science is essentially because of our critical attitude.
- (e) inferior to critical attitude, as a critical attitude leads to the attitude of reasonableness and rationality.

137. Dogmatic behaviour, in this passage, has been associated with primitives and children. Which of the following best describes the reason why the author compares primitives with children?

- (a) Primitives are people who are not educated, and hence can be compared with children, who have not yet been through school.
- (b) Primitives are people who, though not modern, are as innocent as children.
- (c) Primitives are people without a critical attitude, just as children are.
- (d) Primitives are people in the early stages of human evolution; similarly, children are in the early stages of their lives.
- (e) Primitives are people who are not civilized enough, just as children are not.

138. Which of the following statements best supports the argument in the passage that a critical attitude leads to a weaker belief than a dogmatic attitude does?

- (a) A critical attitude implies endless questioning, and, therefore, it cannot lead to strong beliefs.
- (b) A critical attitude, by definition, is centred on an analysis of anomalies and “noise”.
- (c) A critical attitude leads to questioning everything, and in the process generates “noise” without any conviction.
- (d) A critical attitude is antithetical to conviction, which is required for strong beliefs.
- (e) A critical attitude leads to questioning and to tentative hypotheses.

139. According to the passage, which of the following statements best describes the difference between science and pseudo-science?

- (a) Scientific theories or hypothesis are tentatively true whereas pseudo-sciences are always true.
- (b) Scientific laws and theories are permanent and immutable whereas pseudo-sciences are contingent on the prevalent mode of thinking in a society.
- (c) Science always allows the possibility of rejecting a theory or hypothesis, whereas pseudo-sciences seek to validate their ideas or theories.
- (d) Science focuses on anomalies and exceptions so that fundamental truths can be uncovered, whereas pseudo-sciences focus mainly on general truths.
- (e) Science progresses by collection of observations or by experimentation, whereas pseudo-sciences do not worry about observations and experiments.

Passage- 32

My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract. In order to do this we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice, I shall call justice as fairness. Thus, we are to imagine that those who engage in social cooperation choose together, in one joint act, the principles which are to assign basic rights and duties and to determine the division of social benefits. Just as each person must decide by rational reflection what constitutes his good, that is, the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty determines the principles of justice.

In ‘justice as fairness’, the original position is not an actual historical state of affairs. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice. Among the essential features of this situation is that no one knows his place in society, his class position or social status,

nor anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain. Justice as fairness begins with one of the most general of all choices which persons might make together, namely, with the choice of the first principles of a conception of justice which is to regulate all subsequent criticism and reform of institutions. Then, having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact laws, and so on, all in accordance with the principles of justice initially agreed upon. Our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. Moreover, assuming that the original position does determine a set of principles, it will then be true that whenever social institutions satisfy these principles, those engaged in them can say to one another that they are cooperating on terms to which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principles.

The general recognition of this fact would provide the basis for a public acceptance of the corresponding principles of justice. No society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense; each person finds himself placed at birth in some particular position in some particular society, and the nature of this position materially affects his life prospects. Yet a society satisfying the principles of justice as fairness comes as close as a society can to being a voluntary scheme, for it meets the principles which free and equal persons would assent to under circumstances that are fair.

140. A just society, as conceptualized in the passage, can be best described as
- (a) A Utopia in which everyone is equal and no one enjoys any privilege based on their existing positions and powers.
 - (b) A hypothetical society in which people agree upon principles of justice which are fair.
 - (c) A society in which principles of justice are not based on the existing positions and powers of the individuals.*
 - (d) A society in which principles of justice are fair to all.
 - (e) A hypothetical society in which principles of justice are not based on the existing positions and powers of the individuals.
141. The original agreement or original position in the passage has been used by the author as
- (a) A hypothetical situation conceived to derive principles of justice which are not influenced by position, status and condition of individuals in the society.*

- (b) A hypothetical situation in which every individual is equal and no individual enjoys any privilege based on the existing positions and powers.
- (c) A hypothetical situation to ensure fairness of agreements among individuals in society.
- (d) An imagined situation in which principles of justice would have to be fair.
- (e) An imagined situation in which fairness is the objective of the principles of justice to ensure that no individual enjoys any privilege based on the existing positions and powers.

142. Which of the following best illustrates the situation that is equivalent to choosing 'the principles of justice' behind a 'veil of ignorance'?

- (a) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck, but have some possibility of returning.
- (b) The principles of justice are chosen by a group of school children whose capabilities are yet to develop.
- (c) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck and have no possibility of returning.
- (d) The principles of justice are chosen assuming that such principles will govern the lives of the rule makers only in their next birth if the rule makers agree that they will be born again.
- (e) The principles of justice are chosen by potential immigrants who are unaware of the resources necessary to succeed in a foreign country.

143. Why, according to the passage, do principles of justice need to be based on an original agreement?

- (a) Social institutions and laws can be considered fair only if they conform to principles of justice.
- (b) Social institutions and laws can be fair only if they are consistent with the principles of justice as initially agreed upon.
- (c) Social institutions and laws need to be fair in order to be just.
- (d) Social institutions and laws evolve fairly only if they are consistent with the principles of justice as initially agreed upon.
- (e) Social institutions and laws conform to the principles of justice as initially agreed upon.

144. Which of the following situations best represents the idea of justice as fairness, as argued in the passage?

- (a) All individuals are paid equally for the work they do.
- (b) Everyone is assigned some work for his or her livelihood.
- (c) All acts of theft are penalized equally.
- (d) All children are provided free education in similar schools.
- (e) All individuals are provided a fixed sum of money to take care of their health.

Passage- 33

Human Biology does nothing to structure human society. Age may enfeeble us all, but cultures vary considerably in the prestige and power they accord to the elderly. Giving birth is a necessary

condition for being a mother, but it is not sufficient. We expect mothers to behave in maternal ways and to display appropriately maternal sentiments. We prescribe a clutch of norms or rules that govern the role of a mother. That the social role is independent of the biological base can be demonstrated by going back three sentences. Giving birth is certainly not sufficient to be a mother but, as adoption and fostering show, it is not even necessary! The fine detail of what is expected of a mother or a father or a dutiful son differs from culture to culture, but everywhere behaviour is coordinated by the reciprocal nature of roles. Husbands and wives, parents and children, employers and employees, waiters and customers, teachers and pupils, warlords and followers; each makes sense only in its relation to the other. The term 'role' is an appropriate one, because the metaphor of an actor in a play neatly expresses the rule-governed nature or scripted nature of much of social life and the sense that society is a joint production. Social life occurs only because people play their parts (and that is as true for war and conflicts as for peace and love) and those parts make sense only in the context of the overall show. The drama metaphor also reminds us of the artistic licence available to the players. We can play a part straight or, as the following from J.P. Sartre conveys, we can ham it up.

Let us consider this waiter in the cafe. His movement is quick and forward, a little too precise, a little too rapid. He comes towards the patrons with a step a little too quick. He bends forward a little too eagerly; his voice, his eyes express an interest a little too solicitous for the order of the customer. Finally there he returns, trying to imitate in his walk the inflexible stiffness of some kind of automaton while carrying his tray with the recklessness of a tightrope-walker....All his behaviour seems to us a game....But what is he playing? We need not watch long before we can explain it: he is playing at being a waiter in a cafe. The American sociologist Erving Goffman built an influential body of social analysis on elaborations of the metaphor of social life as drama. Perhaps his most telling point was that it is only through acting out a part that we express character. It is not enough to be evil or virtuous; we have to be seen to be evil or virtuous. There is distinction between the roles we play and some underlying self. Here we might note that some roles are more absorbing than others. We would not be surprised by the waitress who plays the part in such a way as to signal to us that she is much more than her occupation. We would be surprised and offended by the father who played his part 'tongue in cheek'. Some roles are broader and more far-reaching than others. Describing someone as a clergyman or faith healer would say far more about that person than describing someone as a bus driver.

145. What is the thematic highlight of this passage?

- In the absence of strong biological linkages, reciprocal roles provide the mechanism for coordinating human behaviour.
- In the absence of reciprocal roles, biological linkages provide the mechanism for coordinating human behaviour.
- Human behaviour is independent of biological linkages and reciprocal roles.
- Human behaviour depends on biological linkages and reciprocal roles.

- (e) Reciprocal roles determine normative human behavior in society.
146. Which of the following would have been true if biological linkages structured human society?
- (a) The role of mother would have been defined through her reciprocal relationship with her children.
 - (b) We would not have been offended by the father playing his role ‘tongue in cheek’.
 - (c) Women would have adopted and fostered children rather than giving birth to them.
 - (d) Even if warlords were physically weaker than their followers, they would still dominate them.
 - (e) Waiters would have stronger motivation to serve their customers.
147. It has been claimed in the passage that “some roles are more absorbing than others”. According to passage, which of the following seem(s) appropriate reason(s) for such a claim?
- A. Some roles carry great expectations from the society preventing manifestation of the true self.
 - B. Society ascribes so much importance to some roles that the conception of self may get aligned with the roles being performed.
 - C. Some roles require development of skill and expertise leaving little time for manifestation of self.
- (a) A only
 - (b) B only
 - (c) C only
 - (d) A & B
 - (e) B & C

Passage- 34

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

The periods of art which are most vigorous in creative passion seem to occur when the established pattern of experience loosens its rigidity without as yet losing its force. Such a period was the Renaissance, and Shakespeare its poetic consummation. Then it was as though the discipline of the old order gave depth to the excitement of the breaking away, the depth of job and tragedy, of incomparable conquests and irredeemable losses.

Adventurers of experience set out as though in lifeboats to rescue and bring back to the shore treasures of knowing and feeling which the old order had left floating on the high seas. The works of the early Renaissance and the poetry of Shakespeare vibrate with the compassion for live experience in danger of dying from exposure and neglect. In this compassion was the creative genius of the age. Yet, it was a genius of courage, not of desperate audacity. For, however elusively, it still knew of harbours and anchors, of homes to which to return, and of barns in which to

store the harvest. The exploring spirit of art was in the depths of its consciousness still aware of a scheme of things into which to fit its exploits and creations. But the more this scheme of things loses its stability, the more boundless and uncharted appears the ocean of potential exploration. In the blank confusion of infinite potentialities flotsam of significance gets attached to jetsam of experience; for everything is sea, everything is at sea -.... The sea is all about us; The sea is the land's edge also, the granite Into which it reaches, the beaches where it tosses Its hints of earlier and other creation ... -and Rilke tells a story in which, as in T.S. Eliot's poem, it is again the sea and the distance of 'other creation' that becomes the image of the poet's reality.

A rowing boat sets out on a difficult passage. The oarsmen labour in exact rhythm. There is no sign yet of the destination. Suddenly a man, seemingly idle, breaks out into song. And if the labour of the oarsmen meaninglessly defeats the real resistance of the real waves, it is the idle single who magically conquers the despair of apparent aimlessness.

While the people next to him try to come to grips with the element that is next to them, his voice seems to bind the boat to the farthest distance so that the farthest distance draws it towards itself. 'I don't know why and how,' is Rilke's conclusion, 'but suddenly I understood the situation of the poet, his place and function in this age. It does not matter if one denies him every place -except this one. There one must tolerate him.'

148. In the passage, the expression "like a madonna from a madonna" alludes to

- (a) The difference arising as a consequence of artistic license.
- (b) The difference between two artistic interpretations.
- (c) The difference between 'life' and 'interpretation of life'.
- (d) The difference between 'width' and 'depth' of creative power.
- (e) The difference between the legendary character and the modern day singer.

149. The sea and 'other creation' leads Rilke to

- (a) Define the place of the poet in his culture.
- (b) Reflect on the role of the oarsman and the singer.
- (c) Muse on artistic labour and its aim lessens.
- (d) Understand the elements that one has to deal with.
- (e) Delve into natural experience and real waves.

150. According to the passage, the term "adventurers of experience" refers to

- (a) Poets and artists who are driven by courage.
- (b) Poets and artists who create their own genre.
- (c) Poets and artists of the Renaissance.
- (d) Poets and artists who revitalize and enrich the past for us.
- (e) Poets and artists who delve in flotsam and jetsam in sea.

Passage- 35

To discover the relation between rules, paradigms, and normal science, consider first how the historian isolates the particular loci of commitment that have been described as accepted rules. Close historical investigation of a given specialty at a given time discloses a set of recurrent and quasi-standard illustrations of various theories in their conceptual, observational, and

instrumental applications. These are the community's paradigms, revealed in its textbooks, lectures, and laboratory exercises. By studying them and by practicing with them, the members of the corresponding community learn their trade. The historian, of course, will discover in addition a penumbral area occupied by achievements whose status is still in doubt, but the core of solved problems and techniques will usually be clear. Despite occasional ambiguities, the paradigms of a mature scientific community can be determined with relative ease.

That demands a second step and one of a somewhat different kind. When undertaking it, the historian must compare the community's paradigms with each other and with its current research reports. In doing so, his object is to discover what isolable elements, explicit or implicit, the members of that community may have abstracted from their more global paradigms and deploy it as rules in their research. Anyone who has attempted to describe or analyze the evolution of a particular scientific tradition will necessarily have sought accepted principles and rules of this sort. Almost certainly, he will have met with at least partial success. But, if his experience has been at all like my own, he will have found the search for rules both more difficult and less satisfying than the search for paradigms. Some of the generalizations he employs to describe the community's shared beliefs will present more problems. Others, however, will seem a shade too strong. Phrased in just that way, or in any other way he can imagine, they would almost certainly have been rejected by some members of the group he studies. Nevertheless, if the coherence of the research tradition is to be understood in terms of rules, some specification of common ground in the corresponding area is needed. As a result, the search for a body of rules competent to constitute a given normal research tradition becomes a source of continual and deep frustration. Recognizing that frustration, however, makes it possible to diagnose its source. Scientists can agree that a Newton, Lavoisier, Maxwell, or Einstein has produced an apparently permanent solution to a group of outstanding problems and still disagree, sometimes without being aware of it, about the particular abstract characteristics that make those solutions permanent. They can, that is, agree in their identification of a paradigm without agreeing on, or even attempting to produce, a full interpretation or rationalization of it.

Lack of a standard interpretation or of an agreed reduction to rules will not prevent a paradigm from guiding research. Normal science can be determined in part by the direct inspection of paradigms, a process that is often aided by but does not depend upon the formulation of rules and assumption. Indeed, the existence of a paradigm need not even imply that any full set of rules exists.

151. What is the author attempting to illustrate through this passage?

- (a) Relationships between rules, paradigms, and normal science
- (b) How a historian would isolate a particular 'loci of commitment'
- (c) How a set of shared beliefs evolve in to a paradigm.
- (d) Ways of understanding a scientific tradition
- (e) The frustrations of attempting to define a paradigm of a tradition

152. The term ‘loci of commitment’ as used in the passage would most likely correspond with which of the following?
- (a) Loyalty between a group of scientists in a research laboratory
 - (b) Loyalty between groups of scientists across research laboratories
 - (c) Loyalty to a certain paradigm of scientific inquiry
 - (d) Loyalty to global patterns of scientific inquiry
 - (e) Loyalty to evolving trends of scientific inquiry
153. The author of this passage is likely to agree with which of the following?
- (a) Paradigms almost entirely define a scientific tradition.
 - (b) A group of scientists investigating a phenomenon would benefit by defining a set of rules.
 - (c) Acceptance by the giants of a tradition is a *sine qua non* for a paradigm to emerge.
 - (d) Choice of isolation mechanism determines the types of paradigm that may emerge from a tradition.
 - (e) Paradigms are a general representation of rules and beliefs of a scientific tradition.

Passage- 36

At any time between 1750 and 1930, if you had asked an educated person to describe the goal of poetry, art, or music, “beauty” would have been the answer. And if you had asked what the point of that was, you would have learned that beauty is a value, as important in its way as truth and goodness, and indeed hardly distinguishable from them. Philosophers of the Enlightenment saw beauty as a way in which lasting moral and spiritual values acquire sensuous form. And no Romantic painter, musician, or writer would have denied that beauty was the final purpose of his art.

At some time during the aftermath of modernism, beauty ceased to receive those tributes. Art increasingly aimed to disturb, subvert, or transgress moral certainties, and it was not beauty but originality—however achieved and at whatever moral cost—that won the prizes. Indeed, there arose a widespread suspicion of beauty as next in line to kitsch—something too sweet and inoffensive for the serious modern artist to pursue. In a seminal essay—“Avant-Garde and Kitsch,” published in *Partisan Review* in 1939—critic Clement Greenberg starkly contrasted the avant-garde of his day with the figurative painting that competed with it, dismissing the latter (not just Norman Rockwell, but greats like Edward Hopper) as derivative and without lasting significance. The avant-garde, for Greenberg, promoted the disturbing and the provocative over the soothing and the decorative, and that was why we should admire it.

The value of abstract art, Greenberg claimed, lay not in beauty but in expression. This emphasis on expression was a legacy of the Romantic movement; but now it was joined by the conviction that the artist is outside bourgeois society, defined in opposition to it, so that artistic self-expression is at the same time a transgression of ordinary moral norms. We find this posture overtly adopted in the art of Austria and Germany between the wars—for example, in the paintings and drawings of Georg Grosz, in Alban Berg’s opera *Lulu* (a loving portrait of a woman whose only discernible goal is moral chaos), and in the seedy novels of Heinrich Mann. And the cult of transgression is a leading theme of the postwar

literature of France—from the writings of Georges Bataille, Jean Genet, and Jean-Paul Sartre to the bleak emptiness of the *nouveau roman*.

Of course, there were great artists who tried to rescue beauty from the perceived disruption of modern society—as T. S. Eliot tried to recompose, in *Four Quartets*, the fragments he had grieved over in *The Waste Land*. And there were others, particularly in America, who refused to see the sordid and the transgressive as the truth of the modern world. For artists like Hopper, Samuel Barber, and Wallace Stevens, ostentatious transgression was mere sentimentality, a cheap way to stimulate an audience, and a betrayal of the sacred task of art, which is to magnify life as it is and to reveal its beauty—as Stevens reveals the beauty of “An Ordinary Evening in New Haven” and Barber that of Knoxville: Summer of 1915. But somehow those great life-affirmers lost their position at the forefront of modern culture. So far as the critics and the wider culture were concerned, the pursuit of beauty was at the margins of the artistic enterprise. Qualities like disruptiveness and immorality, which previously signified aesthetic failure, became marks of success; while the pursuit of beauty became a retreat from the real task of artistic creation. This process has been so normalized as to become a critical orthodoxy, prompting the philosopher Arthur Danto to argue recently that beauty is both deceptive as a goal and in some way antipathetic to the mission of modern art. Art has acquired another status and another social role.

154. Which one of the following is the main idea of the passage?
- (a) Beauty’s rescue from modernity.
 - (b) The subversion of art.
 - (c) The post modernist’s view of art.
 - (d) The violation of beauty.
 - (e) The social role of art.
155. According to the information in the passage, each of the following is an accurate statement about the old theory of beauty EXCEPT:
- (a) The goal of poetry art and music was beauty.
 - (b) Beauty was equated with value.
 - (c) Beauty was equivalent to truth and goodness.
 - (d) Art relied on shocks administered to our failing faith in human nature.
 - (e) Beauty was the final purpose of art.
156. The author’s attitude as it is revealed in the language used is:
- (a) Dejection.
 - (b) Reasoning.
 - (c) Approval.
 - (d) Condemnation
 - (e) Investigative.
157. A suitable title for the above passage is
- (a) In exploration of beauty.
 - (b) The ruin of pure art.
 - (c) The desecration of beauty.
 - (d) The role of pure beauty.
 - (e) The debacle of beauty.

Passage- 37

The return of capitalism is haunting the world. Over the past six months, politicians, businessmen and pundits have been convinced that we are in the midst of a crisis of capitalism that will require a massive transformation and years of pain to fix. Nothing will ever be the same again. “Another ideological god

has failed,” the dean of financial commentators, Martin Wolf, wrote in the *Financial Times*. Companies will “fundamentally reset” the way they work, said the CEO of General Electric, Jeffrey Immelt. “Capitalism will be different,” said Treasury Secretary Timothy Geithner.

No economic system ever remains unchanged, of course, and certainly not after a deep financial collapse and a broad global recession. But over the past few months, even though we’ve had an imperfect stimulus package, nationalized no banks and undergone no grand reinvention of capitalism, the sense of panic seems to be easing. Perhaps this is a mirage—or perhaps the measures taken by states around the world, chiefly the U.S. government, have restored normalcy. Every expert has a critique of specific policies, but over time we might see that faced with the decision to underreact or overreact, most governments chose the latter. That choice might produce new problems in due course—a topic for another essay—but it appears to have averted a systemic breakdown.

There is still a long road ahead. There will be many more bankruptcies. Banks will have to slowly earn their way out of their problems or die. Consumers will save more before they start spending again. Mountains of debt will have to be reduced. American capitalism is being rebalanced, reregulated and thus restored. In doing so it will have to face up to long-neglected problems, if this is to lead to a true recovery, not just a brief reprieve.

Many experts are convinced that the situation cannot improve yet because their own sweeping solutions to the problem have not been implemented. Most of us want to see more punishment inflicted, particularly on America’s bankers. Deep down we all have a Puritan belief that unless they suffer a good dose of pain, they will not truly repent. In fact, there has been much pain, especially in the financial industry, where tens of thousands of jobs, at all levels, have been lost. But fundamentally, markets are not about morality. They are large, complex systems, and if things get stable enough, they move on.

Consider our track record over the past 20 years, starting with the stock-market crash of 1987, when on Oct. 19 the Dow Jones lost 23 percent, the largest one-day loss in its history. The legendary economist John Kenneth Galbraith wrote that he just hoped that the coming recession wouldn’t prove as painful as the Great Depression. It turned out to be a blip on the way to an even bigger, longer boom. Then there was the 1997 East Asian crisis, during the depths of which Paul Krugman wrote in a *Fortune* cover essay, “Never in the course of economic events—not even in the early years of the Depression—has so large a part of the world economy experienced so devastating a fall from grace.” He went on to argue that if Asian countries did not adopt his radical strategy—currency controls—“we could be looking at????the kind of slump that 60 years ago devastated societies, destabilized governments, and eventually led to war.” Only one Asian country instituted currency controls, and partial ones at that. All rebounded within two years.

158. The author mentions the details about the current crisis in order to:

- (a) detail his acute sense of observation.
- (b) describe the reason for the crisis.

- (c) talk about the failure of ideology.
- (d) showcase the failure of capitalism.
- (e) discuss the possibilities of containing the damage.

159. It can be inferred that the economic system:

- (a) Is back on its feet.
- (b) Has received a great boost.
- (c) Has stabilized to a great extent.
- (d) Has been controlled because of measures taken by the various states.
- (e) Has seen large scale changes.

160. It can be inferred that this passage is an extract from

- (a) an article in a magazine on capitalism
- (b) a speech by an economist on the role played by capitalism across history
- (c) a review of a book which deals with economics
- (d) a book on the recession.
- (e) an article in a magazine on economics

161. Why, according to the author, will it be difficult to punish the erring American bankers?

- (a) Because stability will bring in forgiveness.
- (b) Because pain cannot bring change.
- (c) Because solutions are more important.
- (d) Because financial systems are complex.
- (e) Because markets do not believe in morality.

Passage- 38

Over the last several days, two pieces attacking the realist approach to Russia were published in prominent media outlets in the United States and Russia. One, co-authored by Lev Gudkov of the Levada Center, Igor Klyamkin, vice president of the Liberal Mission Foundation, Georgy Satarov, president of the Russian NGO the Indem Foundation and Lilia Shevtsova, a senior associate at the Carnegie Moscow Center was featured on the editorial page of the *Washington Post*. The other, by Andrei Piontkovsky, a visiting fellow at the Hudson Institute, was released in the *Moscow Times*.

I read these pieces concerning the moves to improve relations between America and Russia with a profound feeling of depression. This is not just because there is something bizarre and twisted about pro-Western Russian liberals attacking the recommendations of the Hart-Hagel Commission or statesmen such as Henry Kissinger and James Baker. It is also because their criticism serves as a mouthpiece for the agendas of the most bitterly anti-Russian and geopolitically aggressive liberal interventionists and neocons who help maintain tensions between Russia and the West—and actually between the United States and the rest of the world.

And these tensions are extremely damaging to any hopes of the long-term liberalization and Westernization of Russia which these liberals want to further. Do Piontkovsky, Shevtsova and the others seriously think that the U.S.-Russian rivalry in the Caucasus, and the war over South Ossetia which resulted, helped the cause of liberalism in Russia? Do they ever actually talk to any ordinary Russians, one wonders? Or do their duties briefing Americans simply leave them no time for this?

My depression is also because Russia does in fact desperately need a strong liberal movement which can influence the state in a positive direction. Thus figures like Igor Yurgens, a

leading businessman and adviser to President Medvedev, are playing an extremely valuable role in resisting moves to further authoritarianism, centralization and nationalization in response to the economic crisis. They could do much better if they had bigger support within the population at large.

Tragically however, many Russian liberals in the 1990s—through the policies they supported and the arrogant contempt they showed towards the mass of their fellow Russians—made liberals unelectable for a generation or more across most of Russia; and to judge by these and other writings of liberals like the ones under discussion, they have learnt absolutely nothing from this experience. They think that they form some kind of opposition to the present Russian establishment. In fact, they are such an asset to Putin in terms of boosting public hostility to Russian liberalism that if they hadn't already existed, Putin might have been tempted to invent them.

Two aspects of their approach are especially noteworthy. The first is the profoundly illiberal—even McCarthyite—way in which Piontkovsky tries to disqualify views with which he disagrees by suggesting that they are motivated purely by personal financial gain, rather than conviction. Where, one wonders, would this leave all those Russian liberals, and U.S. think tanks, which took money from Mikhail Khodorkovsky and other Russian oligarchs in the past? Where would it leave those U.S. officials linked to leading U.S. private financial companies whose shares benefited so magnificently from the plundering of Russia in the 1990s? Where, indeed, does it leave Russians—like two of the writers under discussion—who draw their salaries from U.S. think tanks? Actually, I do believe that most are motivated by sincere conviction—but all the same; they would do well to remember the old adage about people who live in glass houses.

162. Why does the author regard the attack on Russia as unfortunate?
- (a) There is something odd about it.
 - (b) It fuels anti Russia agenda.
 - (c) It adds to the tension with the West.
 - (d) It affects all the Russians deeply.
 - (e) It detracts from hopes of Westernization.
163. What is the author's opinion about criticism as a hurdle in the way of liberalism?
- (a) It is an exaggeration since liberal movements do not require outside support.
 - (b) It is unreasonable as censure brings in despondency in the masses.
 - (c) It is false as the legitimacy of the leaders is doubtful.
 - (d) It is a historical fallacy since many states have been liberated through the efforts of their leaders.
 - (e) It is inaccurate as criticism is a healthy requirement for survival.
164. What, according to the author, does the line "Putin might have been tempted to invent them", mean?
- (a) That Putin would frame new laws for the liberals.
 - (b) That Putin has been ultimately helped by the liberals.
 - (c) That Putin has seen through the liberals' game.
 - (d) That the liberals are unable to decipher the damage caused by them.
 - (e) That the liberals are cutting their own feet.

165. Why does the author use the axiom about people living in glass houses?

- (a) To draw similarities between the current and the past situation.
- (b) To highlight the American benevolence toward the two Russian writers.
- (c) To present the malaise existing in the Russian system.
- (d) To challenge the allegations made by the writers.
- (e) To discredit the theory presented by the writers.

Passage- 39

In 1802 Georg W.F. Hegel wrote an impassioned treatise on faith and reason, articulating the major philosophical conflict of the day. Among European intellectual circles, the Enlightenment credo, which celebrated the "sovereignty of reason," had recently triumphed. From that standpoint, human intellect was a self-sufficient measure of the true, the just, and the good. The outlook's real target, of course, was religion, which the philosophes viewed as the last redoubt of delusion and superstition. Theological claims, they held, could only lead mankind astray. Once the last ramparts of unreason were breached — our mental Bastilles, as it were — sovereign reason would take command and, presumably, human perfection would not be long in coming.

Soon legions of skeptics and naysayers emerged to cast doubt on the Enlightenment's presumptuous self-conceit. By making the lowly human intellect the measure of all truth, weren't the philosophes arbitrarily isolating humanity from the possibility of attaining a higher order of truth? Who would really want to inhabit a totally enlightened universe, denuded of mystery, plurality, and sublimity? What if ultimate reality weren't attainable by the prosaic methods of cognition or secular reason? What if, instead, the Absolute had more to do with the faculties of the imagination, intuition, or the unfathomable mysteries of the human unconscious?

A cursory glance at the major cultural divide of our day suggests that, in many respects, we haven't gotten much beyond the landmark dispute between faith and reason that separated the leading lights in Hegel's time. For with the notable exception of Western Europe, on nearly every continent, religion seems to have found its second wind. And it would be difficult to deny that this global revival of spirituality has occurred in pointed reaction to the broken promises of enlightened modernity. Nineteenth-century utopians like Charles Fourier speculated that, once industrial society was perfected, rivers and lakes would pulsate with lemonade, public fountains would overflow with salmon, men would learn to fly, and wild beasts would do our hunting. Instead, as we confront on a daily basis the dislocations of Western modernity — teeming cities, urban blight, industrially scarred landscapes, massive pollution, and climate change of eschatological proportions — it seems as though Oswald Spengler's *Decline of the West* was more clairvoyant than Fourier's odes to universal harmony.

Prominent secularization theorists like Peter L. Berger who, as recently as the 1960s, openly conceded religion's demise, are having to radically alter their forecasts. They have had to invent new concepts and categories to describe the phenomenon of religion's unexpected global resurgence. The philosopher Jurgen

Habermas now felicitously refers to the advent of a “postsecular society” to characterize religiosity’s remarkable staying power. In recent works such as *Between Naturalism and Religion* (2008), he questions whether modern societies possess the moral resources to persevere without relying on their religious roots — the Judeo-Christian basis of secular ethics, for example. And Berger himself, who was once secularization theory’s most vocal proponent, has expressed his change of heart in a book title, *The Desecularization of the World* (1999).

Today academe is rife with discussions of “political theology,” a term popularized during the 1920s by the German jurist Carl Schmitt. Schmitt meant by it that all modern political concepts — sovereignty, natural rights, the social contract — are secularized versions of theological concepts. He sought to call into question the legitimacy of the modern age, which in his view fed parasitically off of a nobler theological past. Along the same lines, two weighty anthologies edited by the Johns Hopkins philosopher Hent de Vries have stressed the centrality of political theology for comprehending the impasse of the political present, defined in terms of the sordid triumph of neoliberalism and globalization.

The resurgence of political theology suggests that the promises of secular modernity have played themselves out and been found to be severely wanting. Formerly, Marxism provided a framework for radical social criticism. But with Communism’s demise, the discourse of critique has seemingly been deprived of an immanent, secular basis. This is one key reason behind the revival of scholarly interest in political theology, which employs a messianic or salvific idiom to expose the failings of a predominantly “secular age.”

166. According to the passage, all, except which of the following were the doubts expressed by the cynics?
- (a) Religion was secluded and this could lead to unrest.
 - (b) Humanity was in danger of getting isolated.
 - (c) Complete enlightenment was undesirable.
 - (d) Reason could fall short in delivering the ultimate reality.
 - (e) Unconditional surrender could throw up further challenges.
167. What is the irony mentioned by the author in the passage regarding “enlightened modernity”?
- (a) Religion has got a second life around the globe.
 - (b) The religious revival is the response to the broken promises.
 - (c) The absurdity of the Nineteenth-century predictions.
 - (d) The truth in modern works.
 - (e) The utopian model of modernity.
168. According to the passage, the turnabout in the theory of reason can be attributed to:
- (a) religion’s extraordinary staying power.
 - (b) religion’s amazing influence.
 - (c) a lack of an alternative plan.
 - (d) the demise of communism.
 - (e) a weak secular system.

169. What, according to the passage, was the chief argument in Hegel’s time?

- (a) That reason should be held supreme.
- (b) That reason would help in perfecting mankind.
- (c) That faith and reason could co-exist side by side.
- (d) That religion was unimportant.
- (e) That religion helped the development of intellect.

Passage -40

Humans communicate with one another using a dazzling array of languages, each differing from the next in innumerable ways. Do the languages we speak shape the way we see the world, the way we think, and the way we live our lives? Do people who speak different languages think differently simply because they speak different languages? Does learning new languages change the way you think? Do polyglots think differently when speaking different languages?

These questions touch on nearly all of the major controversies in the study of mind. They have engaged scores of philosophers, anthropologists, linguists, and psychologists, and they have important implications for politics, law, and religion. Yet despite nearly constant attention and debate, very little empirical work was done on these questions until recently. For a long time, the idea that language might shape thought was considered at best untestable and more often simply wrong. Research in labs at Stanford University and at MIT has helped reopen this question. Language is a uniquely human gift, central to our experience of being human. Appreciating its role in constructing our mental lives brings us one step closer to understanding the very nature of humanity.

I often start my undergraduate lectures by asking students the following question: which cognitive faculty would you most hate to lose? Most of them pick the sense of sight; a few pick hearing. Once in a while, a wisecracking student might pick her sense of humor or her fashion sense. Almost never do any of them spontaneously say that the faculty they’d most hate to lose is language. Yet if you lose (or are born without) your sight or hearing, you can still have a wonderfully rich social existence. You can have friends, you can get an education, you can hold a job, you can start a family. But what would your life be like if you had never learned a language? Could you still have friends, get an education, hold a job, start a family? Language is so fundamental to our experience, so deeply a part of being human, that it’s hard to imagine life without it. But are languages merely tools for expressing our thoughts, or do they actually shape our thoughts?

Clearly, languages require different things of their speakers. Does this mean that the speakers think differently about the world? Do English, Indonesian, Russian, and Turkish speakers end up attending to, partitioning, and remembering their experiences differently just because they speak different languages? For some scholars, the answer to these questions has been an obvious yes. Just look at the way people talk, they might say. Certainly, speakers of different languages must attend to and encode strikingly different aspects of the world just so they can use their language properly.

170. The author's attitude can be best described as:
 (a) Reproachful (b) Informative
 (c) Admonitory (d) Investigative
 (e) Cautious
171. According to the passage, why is language essential to our experience?
 (a) It forges friendships. (b) It helps get educated.
 (c) It gets you a job. (d) It helps start a family.
 (e) It helps form our thoughts.
172. In the passage, the research on languages has proved all but which of the following?
 (a) People who speak different languages think differently.
 (b) Grammar is common to all languages.
 (c) Linguistic expressions encode partial information.
 (d) Language is a uniquely human gift.
 (e) Language brings us closer to humanity.
173. The approach contained in this passage can be best compared with:
 (a) The study of the existence of varied regions and food habits.
 (b) The research on the existence of animal noises.
 (c) The reason for the existence of fashions.
 (d) The cause for the existence of climates.
 (e) The origin of various seasons.

Passage- 41

Positive psychology has been extremely successful on a number of fronts including over 1000 publications, numerous special issues, numerous handbooks, etc. As well, hundreds of millions of dollars have been secured to support research. Seligman has promoted positive psychology in a number of areas including psychotherapy, youth development, occupational and workplace psychology, neuroscience, coaching, educational curricula, health, and a major initiative involving the American Army. Seligman sees his efforts trying to teach positive traits and resilience in the American Army as a critical testing ground, if successful, these programs will then be implemented "in the civilian population." Part of Seligman's agenda is that most of the traits associated with positive psychology can be taught in schools and delivered while teaching any subject matter by using "embedding techniques."

The preoccupation with vitality involves establishing different kinds of limits or boundaries to respectively different kinds of relations of vitality. Humans draw a distinction between their own children and those of another. One usually does not love another's children as if they were one's own. And one does not usually love another nation as if it were one's own. Such a limitation on the recognition of, and the love for, what is understood to be one's own is a consequence of the preoccupation with the continuation of the self, both its biological and cultural components. The love that one has for one's nation is designated by the term 'patriotism'.

The widely used term 'love' as an expression of the attachments that the individual has to his or her nation is not altogether satisfactory because we also employ the same term to describe the attachments one has to one's paramour, children, friends, and god. Indeed, some individuals have genuinely loved all of humanity. What such a wide use of the term indicates is that, in each of these instances, the individual puts aside, or 'transcends',

his or her own self-interest for the sake of others. However, understanding properly the character of such attachments should take into account not only the act of self-transcendence common to all of these attachments, but also the different objects of those attachments. Thus, it may be more helpful to distinguish the love for one's paramour or children from the 'love' for one's nation by understanding patriotism as signifying attachments of loyalty to a territorial community. There are often different aspects to the patriotic attachments that one forms to one's nation, as a consequence of the different factors involved in.

Nationalism is the historical formation of a particular nation. One may, for example, be loyal to one's nation because of its laws, or its customs, or its religion. There are usually many and differing, even conflicting, views of the nation that correspond to these different factors. However, inescapable is the fact that the individual often shows a preference for his or her fellow nationals. This preference need not take the form of a prejudice against, or hatred of, those who are not members of one's nation. Patriotism need not deny varying and different pursuits by the members of the nation. It need not reject differing conceptions of the nation held by members of the nation, as nationalism often does. Indeed, in so far as patriotism implies a commitment to the well-being of one's country, it provides the basis for working out the differences, involving reasonable compromise, between the individual members of the nation and their differing conceptions of what the nation should be out of a concern for promoting that well-being. The process of working out these differences through compromise is politics. The concern for the well-being of the nation that includes the willingness to compromise is central to the civility between the members of the nation that makes politics possible.

174. The author believes that
 (a) One's love for oneself determines the level of love for one's children and nation.
 (b) The love for one's nation depends on the love for one's children.
 (c) The term love describes one's love for the nation.
 (d) Patriotism arises out of a feeling of hatred for other nations.
 (e) The love for one's children arises due to familiarity.
175. According to the author what is the genesis of politics?
 (a) The concern for the well being of the nation.
 (b) Patriotism because it involves the working out of differences involving compromises between members of a nation to promote its well being.
 (c) Nationalism because it is the historical formation of a nation.
 (d) An individual shows a preference for his/her fellow nationals.
 (e) There are often different aspects to the patriotic attachments that one forms of one's nation.
176. What does the term 'love' indicate?
 (a) an attachment for one's children.
 (b) an attachment for one's nation.
 (c) an attachment for God.
 (d) an attachment to one's friends.
 (e) setting aside or transcending one's self interest for the sake of others.

177. Which of the following statements from the passage if true would support Seligman's concept of positive psychology?
- (a) Humans draw a distinction between their own children and those of another.
 - (b) One does not usually love another nation as if it were one's own.
 - (c) Some individuals have genuinely loved all of humanity.
 - (d) One may, for example, be loyal to one's nation because of its laws, or its customs, or its religion.
 - (e) The concern for the well-being of the nation includes the willingness to compromise which is central to the civility between the members of the nation.

Passage- 42

There is no better way to understand what political philosophy is and why we need it than by looking at Lorenzetti's magnificent mural. We can define political philosophy as an investigation into the nature, causes, and effects of good and bad government, and our picture not only encapsulates this quest, but expresses in striking visual form ideas that stand at the very heart of the subject. Good and bad government profoundly affects the quality of human lives. Lorenzetti shows us how the rule of justice and the other virtues allows ordinary people to work, trade, hunt, dance, and generally do all those things that enrich human existence, while on the other side of the picture, tyranny breeds poverty and death. So it really makes a difference to our lives whether we are governed well or badly. We cannot turn our back on politics, retreat into private life, and Political Philosophy and imagine that the way we are governed will not have profound effects on our personal happiness.

Nobody can tell in advance whether any given work of political thought will have the effect of Hobbes's *Leviathan* or Rousseau's *Social Contract*, or to take a later example, Marx and Engels's *The Communist Manifesto*. It depends entirely on whether the underlying shift in thinking that the philosopher proposes corresponds to political and social change in such a way that the new ideas can become the commonplaces of the following generations. Other works of political philosophy have enjoyed a limited success and then disappeared virtually without trace. But the need for political philosophy is always there, especially perhaps at moments when we face new political challenges that we cannot deal with using the conventional wisdom of the day. At these moments we need to dig deeper, to probe the basis of our political beliefs, and it is here that we may turn to political philosophy, not perhaps at source, but as filtered through pamphlets, magazines, newspapers and the like – every successful political philosopher has relied on media-friendly disciples to put his or her ideas into circulation.

But even if political philosophy answers to a genuine need, are its own credentials genuine? Political philosophy claims that it can bring to us a kind of truth about politics, something different from the opinions that guide us from day to day. This claim was presented most dramatically by Plato, often regarded as the father of the subject, through the allegory of the cave in the *Republic*. Plato likens ordinary people to prisoners who have been chained in a cave in such a way that they can only see the

shadows of things on a screen in front of them. Plato says, that these shadows were the only real things.

Now suppose that one of the prisoners was to be freed and emerged blinking into the light. In time he would come to see real objects in the world, and understand that what he had seen before were no more than shadows. But if he were then to return to the cave to try to persuade his fellows of their mistake, they would be unlikely to believe him. This, Plato thinks, is the position of the philosopher: he has genuine knowledge while those around him have only distorted opinions, but because the path to philosophical knowledge is long and hard, very few are willing to take it.

But was Plato justified in drawing such a sharp contrast between philosophical knowledge and common opinion? My conception of political philosophy does not involve endowing philosophers with a special kind of knowledge not available to other human beings. Instead they think and reason in much the same way as everyone else, but they do so more critically and more systematically. They take less for granted. It is easiest to explain this by an example. Suppose we were to ask a politician what his goals were; what aims or values the political community he belongs to should be trying to achieve. If he belonged to a contemporary Western society, he would probably come up with a fairly predictable list: law and order, individual liberty, economic growth, full employment, and one or two others. How might a political philosopher respond to this? Well, first of all she would turn the spotlight on the goals themselves and ask which of them were really ultimate goals.

178. When is the need for political philosophy, the maximum?
- (a) When political parties draw up their election manifestos.
 - (b) When politicians need to make statements that are politically correct.
 - (c) When political parties introspect after losses in elections.
 - (d) When new political challenges cannot be dealt with conventional means.
179. According to the passage it can be inferred that
- (a) Political philosophers have specialized knowledge.
 - (b) Our political beliefs are based on the original thoughts of political philosophers although not necessarily as told to us directly by them.
 - (c) Political philosophers spread their knowledge directly to the people.
 - (d) The impact of a philosophers thinking can be predicted beforehand.
180. Which of the following statements about political philosophers is not validated by the passage?
- (a) Political philosophers rely on media to spread their philosophy amongst people.
 - (b) Political Philosophers do not have special knowledge as compared to other people.
 - (c) Political philosophers think the same way as common people.
 - (d) Successful political philosophers' thoughts guide future generations.

181. “Governance has a profound influence on our happiness”
Which of the following statements in the passage contradicts
this assumption?

- (1) The rule of justice allows ordinary people to work, trade, hunt, and dance.
 - (2) Tyranny breeds poverty and death.
 - (3) There is no better way to understand what political philosophy is and why do we need to look at Lorenzetti's magnificent mural.
 - (4) None of the above
- (a) 4 only (b) 1 and 2 only
(c) 3 only (d) 1, 2 and 3

Passage- 43

Sometimes one's evidence for a proposition is sharp. For example, you've tossed a biased coin thousands of times. 83% of the tosses landed heads, and no pattern has appeared even though you've done a battery of statistical tests. Then it is clear that your confidence that the next toss will land heads should be very close to 83%. Sometimes one's evidence for a proposition is sparse but with a clear upshot. For example: You have very little evidence as to whether the number of humans born in 1984 was even. But it is clear that you should be very near to 50% confident in this claim.

But sometimes one's evidence for a proposition is sparse and unspecific. For example: A stranger approaches you on the street and starts pulling out objects from a bag. The first three objects he pulls out are a regular-sized tube of toothpaste, a live jellyfish, and a travel-sized tube of toothpaste. To what degree should you believe that the next object he pulls out will be another tube of toothpaste? The answer is not clear. The contents of the bag are clearly bizarre. You have no theory of "what insane people on the street are likely to carry in their bags," nor have you encountered any particularly relevant statistics about this. The situation doesn't have any obvious symmetry, so principles of indifference seem to be of no help. Should your probability be 54%? 91%? 18%?

It is very natural in such cases to say: You shouldn't have any very precise degree of confidence in the claim that the next object will be toothpaste. It is very natural to say: Your degree of belief should be indeterminate or vague or interval-valued. On this way of thinking, an appropriate response to this evidence would be a degree of confidence represented not by a single number, but rather by a range of numbers. The idea is that your probability that the next object is toothpaste should not equal 54%, 91%, 18%, or any other particular number. Instead it should span an interval of values, such as 10%, 80%. The toothpaste-in-the-bag example is artificial, but many realistic examples have been proposed. What is your confidence that "there will be a nuclear attack on an American city this century"? What is your state of opinion concerning "the price of copper and the rate of interest twenty years hence, or the obsolescence of a new invention, or the position of private wealth owners in the social system in 40 years"?

It is tempting to agree with J. M. Keynes that “About these matters there is no scientific basis on which to form any calculable probability whatever” and to think that the problem isn’t just

that our computers aren't fast enough. The idea is not that some computational or representational limitation prevents you from having a definite probability. Give an agent access to exactly your evidence relevant to the toothpaste claim, or, say, the claim that there is a God. Give her all the computers, representational tools, brain upgrades, etc. that you like. Still it seems as though the agent would go wrong to have any very precise degree of belief in the relevant claim. According to Scott Sturgeon: When evidence is essentially sharp, it warrants a sharp or exact attitude; when evidence is essentially fuzzy—as it is most of the time—it warrants at best a fuzzy attitude.

182. According to the author which of the following is the most likely reason for not arriving at an exact probability?

- (a) The size of the sample is too large.
- (b) The computers are not adequately equipped to calculate the exact probability.
- (c) The quality of evidence that is being assessed.
- (d) The degree of belief that one has in the sample.

183. Which of the following statements is not supported in the passage?

- (a) Non specific evidence reduces our belief in the probability of any happening.
- (b) Reliance on machines increases our belief in the probability of any happening.
- (c) The contents of a sample increase our belief in the probability of any happening.
- (d) A symmetrical sample increases our belief in the probability of any happening.

184. In the passage, the author was concerned with which of the following?

- (a) Arriving at ways to calculate Probability through real life examples.
- (b) Proving the theory of Keynes about the scientific calculation of Probability.
- (c) Showing the importance of computers in arriving at the correct Probability.
- (d) Validating the fact that certainty about Probability depends on nature of evidence.

185. Why according to the author is the range a better representative of probability as compared to specific numbers?

- (a) Because the degree of belief in most cases cannot be precise.
- (b) Because most situations follow a symmetrical pattern.
- (c) There is available scientific data to prove that a range is a better representative of probability.
- (d) It is easier to calculate range using advanced computers and scientific methods.

Passage- 44

As the New Deal wound down its ambitious domestic program, the Roosevelt administration began looking outward again. Secretary of State Cordell Hull, like Keynes, had for decades believed that an open world economy would tend towards peace and prosperity. “Unhampered trade,” Hull said, “dovetailed with peace.” To this end he worked to secure trade agreements including the Anglo-American Trade Agreement of 1938, which contributed to the idea that international cooperation might

restore the global economy of the era before World War I. Near the end of World War II, ideas like Hull's approached fruition.

In June 1944, John Maynard Keynes went to the United States to represent Britain at the Bretton Woods conference. On paper Keynes was rated as only one of 730 delegates from forty-four countries convening to establish rules for the postwar economy. But in person Keynes played the role of protagonist at the conference. In 1941, before the United States had entered the war, he had drafted a plan to supply part of what the Versailles Treaty left out—a system to ensure the smooth operation of the world's finance and commerce, to “prevent the piling up of credit and debit balances without limit”—after all, the cardinal rule for the postwar economy would be to avoid reproducing the prewar economy. Keynes's plan for an International Clearing Union would allot governments credit, based on their share of world trade and allow them to draw that credit, denominated in a notional banking currency, the Bancor, as needed to keep their economies stable.

Morally alongside Keynes stood his antagonist, the American representative Harry Dexter White. White had his own plan to solve the same problem by slightly different solutions: governments would still borrow, but from a contributory fund rather than from a pool of Bancors. White's plan stood in much the same relation to Keynes's idea as the New Deal stood in relation to European welfare states. Under British programs to address poverty and disability, as drawn up in the Beveridge plan of 1942, citizens received benefits from the state as a matter of right. Nobody got pensions as a matter of right under Social Security—retirees drew benefits because they had contributed. The American delegation rejected Keynes's plan and insisted on White's for much the same reason the Roosevelt administration had insisted on a contributory basis for Social Security: a contributory scheme would limit claims and satisfy Congress. Thus White's plan became the major basis for the International Monetary Fund (IMF) as agreed at Bretton Woods, and Congress placed further restrictions on IMF to prevent unconditional withdrawals from the fund.

IMF had a twin, the International Bank for Reconstruction and Development, better known as the World Bank. Where IMF was opposed to allow countries to weather the vicissitudes of free economies, the World Bank was supposed to lend money for the repair of war damage and for long-poor countries to enter the club of modern nations. It stood in relation to the world's less-developed regions rather as PWA, TVA, and WPA stood to the American South and West. Also rather like those New Deal relief agencies, the World Bank labored under the limits of prevailing economic opinion, which limited also the bank's capital: its first loan to France committed a full third of its available resources

186. Which of the following statements can be inferred from the passage?

- (a) The Global economy after World War II was in better shape than it being before World War I.
- (b) Keynes believed that trade restrictions can help boost economies.
- (c) Keynes advocated the idea of an International Fund that would allow countries to draw up to the share of a country's contribution to world trade
- (d) In America, social security schemes were linked to contributions from members.

187. Which of the following is the most likely reason for the acceptance of White's plan at the Bretton Woods conference?

- (a) White's plan advocated a contributory scheme that would be politically acceptable.
- (b) This would allow free trade between countries.
- (c) America had more decision making powers at the conference as compared to other countries.
- (d) The Social Security Scheme was very successful in America.

188. What does the first line of the passage indicate about the Roosevelt administration's economic policy?

- (1) It was very successful.
- (2) It was not successful.
- (3) It was casual.
- (4) It was directionless.
- (5) It did not encourage free trade.
- (a) Option 1 only.
- (b) Option 2 and 3.
- (c) Option 4 and 5.
- (d) Option 2 and 5.

189. According to the passage, which of the following would best indicate the state of the prewar economy?

- (a) It was a closed world economy.
- (b) Governments contributed to a contributory fund and then borrowed from it based on their requirement.
- (c) Each country had unlimited credit limits and could draw at will.
- (d) Governments enjoyed credit based on their world trade.

Passage- 45

It is hard to understand British politics without some understanding of the structure of British society. The way society is organized and the divisions within it reflect past political decisions and are the source of many political pressures and conflicts. Many commentators argue that the social structure of Britain has changed rapidly in the last 25 years. The size of the manual working class has declined, class is less important in politics, most women now go out to work and Britain, it is said, has become a multicultural society. Yet for Marsh when analyzing the nature of British society, it continues to be the happy hour for men with money, knowledge and power. What he means by this is that those with resources seem to be the ones who are continually blessed with even greater opportunities and wealth. This chapter will examine the nature of the British social structure and examine the cleavages in terms of class, ethnicity and gender. What accounts for inequality, how great is inequality and what are its implications for politics?

Much of the existing evidence supports the claim above by Marsh. In British society, middle class, white, men are the ones who do best in terms of education, health care and life chances. There are three possible explanations for their success. First, they could be lucky. However, luck is a weak explanation for such a systematic and constant level of success. What could explain white, middle class, men having more luck than anyone else? Second, they could be more able than others. They may be more intelligent, have more drive or be more competitive. But it seems strange that all the attributes of intelligence, drive or competition reside in white, middle class, men but it could be

true that our notion of what is drive or intelligence is one defined by middle class men. Third, the way Society is organized—the social structure—may privilege certain groups. In other words, society is organized in such a way that middle class men are more likely to succeed.

The second explanation is based on the idea of agency and explanations of inequality are phrased in terms of choices and actions. From this perspective, women and ethnic minorities will start to reduce levels of inequality once they have equal education opportunities and then choose to compete with men. The third explanation is a structural explanation. In other words, inequality is a result of the ways in which institutions are organized. They can protect or promote certain interests or groups. Consequently, the end of inequality will depend on significant organizational change.

Britain has changed over the past 60 years. Most British people now enjoy greater prosperity and opportunities than in the past, so that poverty today is a relative, rather than an absolute, concept. Many parts of the economy have experienced strong growth relative to other European countries since 2001, although economic forecasts in 2005 reported a slowdown in national performance before an upturn in 2006. But opinion polls suggest that greater prosperity has not brought greater happiness for many Britons. Consumerism, multi-ethnic growth, feminism and an expanded role for women (particularly in a mobile workforce), greater individual freedom and more (if not complete) tolerance for alternative lifestyles (such as the increased acceptance of gays), technological advances and new economic policies have helped to transform Britain, sometimes for the better, sometimes for the worse. But continuing structural and social problems, as well as very varying life-chances and opportunities for the people, warn against undue complacency.

190. Which of the following if true would weaken Marsh's argument that middle class men are the most successful in Britain?

- (a) The number of students entering British Universities from the working class outnumbered students from the middle class.
- (b) The British Parliament had fewer representatives from the minority and underprivileged groups.
- (c) Children of only the educated and rich, continued higher studies.
- (d) Companies in Britain reserved certain number of jobs only for women.

191. According to the author, which of these could lessen the white middle class male dominance in British Society?

- (1) If luck favours women more than men.
 - (2) If women were more educated than men.
 - (3) If women were as educated as men and wanted to excel as much as their male counterparts at work.
 - (4) If women were offered more jobs in the organizational structure of institutions.
 - (5) If white middle class men were less intelligent.
- (a) Option 1. (b) Option 2 and 3.
(c) Option 3 and 4. (d) Option 2 and 5.

192. Which of the following can be inferred as the author's attitude in the passage?

- (a) Holding men responsible for white middle class male dominance in British Society.
- (b) Holding women responsible for white middle class male dominance in British Society.
- (c) Holding Political history to be responsible for white middle class male dominance in British Society.
- (d) Holding women, white middle class men and ethnic minorities to be responsible for white middle class male dominance in British Society.

193. Which of the following statements is not validated in this passage?

- (a) In Britain greater happiness is not directly correlated to greater prosperity.
- (b) Middle class white men are more prosperous because there is no competition from women for them.
- (c) Political decisions of the past have had an influence on British society.
- (d) Some ethnic groups in the middle class do well and are prosperous in British society.

Passage- 46

In 1940 the English writer and socialist, George Orwell, wrote: 'England is the most class ridden country under the sun. It is a land of snobbery and privilege, ruled largely by the 'old and the silly' (Orwell 1970: 87). However, by the 1950s politicians were talking about Britain being a classless society and in 1959, after Labour lost three elections in a row, the question was raised of whether Labour could ever win again because of the decline in the size of the working class. By the 1980s Robertson was arguing that class was no longer important in British politics. Likewise, the sociologist Peter Saunders argues that Britain is an open society where it is possible for people from working class backgrounds to move up into middle class occupations relatively easily and failures in mobility are the consequence of ability rather than class structures. The British Election Survey concluded that class was no longer a significant determinant of the vote. It is clear that by 2001 the majority of people worked in white collar or what some people would see as middle class occupations.

Mines have been replaced by call centres and steel factories have turned into leisure facilities. Sheffield, the steel city of Britain's industrial dominance now produces as much steel as at its height of production but with a fraction of the workforce. The key employers in Sheffield are universities, hospitals and government offices. People have shifted from manual to non manual occupations. With these changes in occupations it seems that some of the other Markers of class have declined. The significant differences in dress, accent, and education that existed between the middle class and the working class in the 1950s and 1960s seemed to have disappeared. By watching a film from the 1950s or listening to a BBC presenter even up to the 1960s and 1970s, it is apparent how class distinctions in accents have softened. Even things like travel have changed dramatically. In the 1960s and 1970s foreign and air travel was unavailable to the majority of people. Now nearly everyone has been on a plane.

Does this mean that class has disappeared? Before writing off class as a significant factor in politics, it is worth considering a number of factors:

Passage- 47

In the Khrushchev era, the Soviet regime's divided attitude to questions of poverty and wealth became positively schizophrenic. On the one hand, the regime remained hostile to market activity, to undue self-enrichment, and to unearned income. The prevailing anti-market egalitarian ethos was also, more positively, reflected in new welfare measures such as a comprehensive pensions law for urban people that was passed in 1956.

A further landmark in social policy was a mass housing campaign that saw the construction of more than 35 million new flats between 1955 and 1970 and established the separate dwelling as the right – though not yet always the reality – of every Soviet family. On the other hand, the Soviet system was trapped in the story it insisted on telling of ever increasing prosperity. Among the consequences was a tendency to enter undignified and futile competition with the West over living standards. Hi-tech and diet-conscious America was much less interested than Soviet Russia in claiming supremacy in production of animal fats (even if supremacy was what it continued to enjoy).

After Khrushchev, however, the rhetoric was rather more subdued. For the last 20 years of its existence, the Soviet Union achieved modest but tangible advances on the consumer front. Above all, it maintained its social contract by keeping prices low for the basics. CIA figures (perhaps the best available) estimated a steady growth in food consumption between 1964 and 1973. Between 1946 and 1990, Soviet annual output increased consistently, apart from 1963 and 1979 (which were years of bad harvests). Living standards were extremely modest by Western European standards, but until the late 1980s there was no significant downturn, and the Soviet population could enjoy a long period of unprecedented stability. Per capita consumption grew at an average annual rate of 3.5% between 1951 and 1980.

The increase in discretionary income was also reflected in levels of savings, which rose from an average of 157 rubles per account in 1960 to 1,189 rubles in 1980. Another reason that savings increased, however, was that there was very little on which money could be spent. Shortage vitiated the economic upturn that Soviet people enjoyed from the 1960s to the 1980s. This was still a population starved of consumer goods. In 1976, there were only 223 television sets per 1,000 people in the USSR (compared to 571 per 1,000 in the USA). But television production had actually been an investment priority of the Soviet regime. On other consumer fronts it performed even less well. If the Americans had nearly 100 million cars by this time, the Soviet Union could count only 5 million in personal use. In 1970, two-fifths of the average household budget was spent on food.

198. "After Khrushchev, however, the rhetoric was rather more subdued" The word rhetoric most likely refers to which one of the following?

- (a) The Pension Law for Urban people.
- (b) The mass housing campaign launched by the Soviet regime.
- (c) The Soviets' harping on the increasing prosperity in their country.
- (d) The rise in consumer goods in the Soviet Union.

- (1) The shift from manual to non-manual work does not mean that the working class has become middle class. Whilst people may now be working in call centres rather than mines, it does not mean that they have changed class. The work in call centres is highly routinised, the workplace highly structured with limited autonomy for workers, and pay rates and promotion opportunities are low. The non-manual category hides class distinctions based on occupation, autonomy at work, work conditions, pay and life chances.

- (2) Whilst some of the markers of class may have lessened, others are crucially important. For instance, health and life expectancy are very closely related to class in Britain. Those on lower incomes are more likely to be overweight, unhealthy and to die earlier. Indeed the inequalities between the poor and rich have become greater in terms of health. As a report on health inequalities said: 'Since 1980, although health and expectations of life have generally improved, the social gradients of many indicators of health have deteriorated or at best remained unchanged'. In other words people are living longer but the difference between the life expectancy of the poorest and the richest has become greater. This reflects the general change in the nature of economic inequality.

194. In the first paragraph of the passage, the writer establishes that

- (a) Government offices replaced factories in Britain by the 1970s.
- (b) Life expectancy of the working class has increased.
- (c) By the beginning of the twenty first century most of the working class in Britain had converted to the middle class.
- (d) By the beginning of the twenty first century, Britain had become a classless Society.

195. Which of the following statements is NOT supported in the passage?

- (a) In Britain failure to move from one class to another depended on the ability of a person.
- (b) Although people moved from a lower class to a higher class, the economic inequality increased.
- (c) Class does not change with the type of work.
- (d) None of the above.

196. Which of the following would most likely be the writer's message to the reader?

- (a) George Orwell was wrong in saying that England was the most class ridden country.
- (b) One's class is not necessarily represented by one's occupation.
- (c) The results of elections depend on class.
- (d) Quality of health depends on class.

197. Economic inequality in British Society is best reflected by which of the following Statements?

- (a) the difference between the life expectancy of the poorest and the richest has become greater.
- (b) Mines have been replaced by call centers and steel factories have turned into leisure facilities.
- (c) by 2001 the majority of people worked in white collar or what some people would see as middle class occupations.
- (d) Now nearly everyone has been on a plane.

199. Which of the following statements is supported in the passage?
- Khrushchev supported a free market economy.
 - The production of animal fats was greater in Russia as compared to America.
 - The rate of savings did not increase because of an increase in income.
 - Between 1950 and 1970 every Russian did not have a flat of his own.
200. What according to the author was the most likely reason for people's living standard not improving in spite of increase in their income?
- People liked to spend more on food than consumer products.
 - Non-availability of sufficient consumer goods.
 - People spent most of their income on housing.
 - People had to save for their old age expenditure.
201. Which of the following statements substantiate the view that in the last twenty years of its existence after Khrushchev, the Soviet Union laid stress on Socialism?
- The prices of essential commodities were maintained at low levels.
 - Television production had actually been an investment priority.
 - Construction of more than 35 million new flats between 1955 and 1970.
 - There was a fall in the level of self-enrichment and unearned income.

Passage- 48

Since the mid-1990s, the size of the Indian economy has increased nearly twenty-fold in U.S. dollar terms. Real GDP growth averaged 5 percent annually, poverty reduction has been significant, and living conditions have improved in a variety of dimensions—such as life expectancy, infant mortality and years of schooling. At the same time, India's share in global exports has more than doubled. In an interdependent world, changes in economic performance in one country could manifest in countries with which it is highly integrated as positive spillovers or adverse exogenous shocks.

Various studies have identified trade, financial flows, human capital and terms of trade as key channels through which this takes place. Demand for imports, inputs and final products affect partner countries' supply of exports and real incomes through the trade channel. Increased demand for imports from partner countries impacts positively domestic production, while higher partner countries' exports could worsen current account dynamics, and lower the competitiveness of domestically produced competing goods, which could feedback into investment and consumption decisions.

Integrated stock markets and cross border financial services often provide a wider pool for the intermediation of financial resources and greater depth to financial markets, and could also be sources of contagion. Access to education and health services in more developed economies could contribute to human capital development and skills accumulation, which feed into higher

growth rates. In addition, growth spillovers and exogenous shocks could be transmitted through changes in factor productivity and business confidence from neighboring countries.

Studies have indicated that when a major economy coexists side by side with smaller countries, spillover effects of the major economy's growth on the smaller economies is often high. Given India's rapid growth and the size of its economy relative to those of its South Asian neighbors, a strong positive spillover effect could manifest in higher growth for countries in the region. India's strong performance as a supply chain for the service sector of advanced economy markets is well researched; but there is little or no research into how India's growth affects the growth of its immediate neighbors.

The results indicate that overall, India's growth has good explanatory power for growth in SAC after 1995, controlling for other sources of growth endogenous to the countries such as human capital, the size of the government, inflation, and other trading partners' growth. The growth spillovers from India are likely to be transmitted through a combination of different channels. The Indian economy was until the early 1990s a closed economy with low international trade, high tariff and non tariff barriers, and a tightly controlled capital account.

The focus of economic policy was on self sufficiency. Though deregulation began in the 1980s, the stage for India's integration into the world economy was set in 1991 when major reforms were initiated after a severe balance of payments crisis. The reforms included a unified exchange rate system, lowering of tariffs across the board, and substantial reductions in regulation of, and restrictions on, trade. The results of the liberalization were a large increase in exports, imports, and foreign direct investment (FDI), with external debt declining and foreign reserves recording strong improvements.

202. Which of these would best reflect the main objective of the author in the above passage?
- To show the growth story of the Indian economy.
 - To analyze the impact of one country's economic performance on other countries.
 - To analyze the impact of India's economic growth on its neighbouring countries.
 - To focus on the factors through which one country's economic performance affects other countries.
203. Which of the following is supported in the passage?
- The economic growth of India's neighbours is independent of India.
 - The import of other countries from India has considerably reduced.
 - Demand for goods in one country does not affect the exports of other partner countries.
 - India's neighbours should benefit from India's economic growth.
204. According to the author, which of the following could contribute to the growth of interlinked economies?
- Decrease in import requirement of one country.
 - Increase in exports from partner countries.
 - Access to health and education of advanced economies.
 - Cross border financial services.

- (5) Increase in business confidence transmitted from interdependent economies.
 (a) 5 only (b) 1 and 3
 (c) 3, 4 and 5 (d) 2 and 4

205. According to the passage, which of these assumptions could most likely affect the investment and consumption decisions of a country?
 (a) Change in patterns of exports and imports of partner countries.
 (b) Access to education and health services in more developed countries.
 (c) Deregulation of the economy.
 (d) Changes in economic performance of other countries.

Passage- 49

The impact of the Korean War on the Cold War is difficult to overstate. Not only did the Korean fighting lead to an intensification and geographical expansion of the Cold War, it threatened a wider conflict between the United States and the communist powers, and foster increased East-West hostility, but it also spurred a huge increase in American defense spending and, more broadly, a militarization and globalization of American Foreign policy. Beyond Asia, the conflict in Korea also hastened the strengthening of NATO, the arming of Germany, and the stationing of US troops on European soil. 'It was the Korean War and not World War II that made the United States a world military-political power', diplomat Charles Bohlen has argued.

With uncommon unanimity, scholars have affirmed that judgement, identifying the Korean War as a key turning point in the international history of the postwar era. America's 'real commitment to contain Communism everywhere originated in the events surrounding the Korean War', contends John Lewis Gaddis. Warren I. Cohen calls it 'a war that would alter the nature of the Soviet-American confrontation, change it from a systemic political competition into an ideologically driven, militarized contest that would threaten the very survival of the globe'. Yet, as Cohen also notes, 'that a civil war in Korea would provide the critical turning point in the postwar Soviet-American relationship, and raise the possibility of world war, seems, in retrospect, nothing short of bizarre'.

Certainly, in the aftermath of World War II, few places appeared less likely to emerge as a focal point of Great Power competition. Occupied and ruled by Japan as a colony ever since 1910, Korea factored into wartime councils merely as yet another minor and obscure territory whose future disposition fell on the Allies' already overburdened shoulders. At the Potsdam Conference, the Americans and Soviets agreed to share occupation responsibilities there by temporarily dividing the country at the 38th parallel; they also agreed to work towards the establishment of an independent, unified Korea at the earliest practicable time.

In December 1945, at a foreign ministers' meeting in Moscow, the Soviets accepted a US proposal for the establishment of a joint Soviet-American commission to prepare for the election of a provisional Korean government as a first step toward full independence. But that plan soon fell victim to larger Cold War tensions that militated against any meaningful cooperation, or

compromise, between Moscow and Washington. By 1948, the occupation divisions had instead hardened. In the north, a pro-Soviet regime under the leadership of the former anti-Japanese fighter Kim Il-Sung took on all the trappings of an independent regime. So, too, did its counterpart in the south: a pro-American regime headed by the virulently anti-communist Syngman Rhee, a Korean nationalist of long standing. Each side regularly rattled sabres at the other; neither North nor South Koreans could accept a permanent division of their homeland.

In 1948, the Truman administration, seeking to extricate itself gracefully from its Korean commitment, began withdrawing US military forces from the peninsula. American defense planners believed not only that US military personnel had become overextended worldwide, necessitating this pullback, but that Korea, in fact, possessed minimal strategic worth. The North Korean invasion two years later brought a different calculus to the fore. Although it might have lacked great intrinsic strategic value, Korea stood as a potent symbol, especially in view of America's role as midwife and protector of the Seoul regime. Further, the North Korean attack, sanctioned and backed by the Soviet Union and China, threatened America's credibility as a regional and global power every bit as much as it threatened the survival of the South Korean government.

To Truman, Acheson, and other senior decision-makers, the stakes at risk in Korea appeared enormous. Consequently, without any dissenting voices being raised, the president quickly authorized US military intervention. 'If the United Nations yields to the force of aggression', Truman declared publicly on 30 November, 'no nation will be safe or secure. If aggression is successful in Korea, we can expect it to spread throughout Asia and Europe to this hemisphere. We are fighting in Korea for our own national security and survival.'

206. "The Korean War is a key turning point in the international history of the postwar era." Which of the following statements in the passage supports this view?
 (a) It also spurred a huge increase in American defense spending.
 (b) The Korean fighting led to an intensification and geographical expansion of the Cold War.
 (c) The conflict in Korea also hastened the strengthening of NATO.
 (d) 'A war that would alter the nature of the Soviet-American confrontation, change it from a systemic political competition into an ideologically driven, militarized contest that threatened the very survival of the globe.'
207. According to the author which amongst the following was the reason for the falling through of the proposal to establish an independent unified Korea?
 (a) Korea was a minor and obscure territory.
 (b) The Allies were overburdened.
 (c) There was an escalation in Cold War between U.S.A and Russia.
 (d) North Korea and South Korea did not agree to such a proposal.
208. What according to the author was the impact of the Korean War on the Cold War?
 (a) It made the United States of America into a world military political power.

- (b) It decreased East West hostility.
- (c) It increased America's spending on armament.
- (d) It led to a greater hostility and enveloped more Capitalist and Communist countries.

209. Which of the following statements is not validated in this passage?

- (a) World War II resulted in the United States emerging as a world military political Power.
- (b) The Korean War acted as an obstacle in the spread of communism.
- (c) At a certain point in time it was felt that a civil war in Korea could escalate into a world war.
- (d) America sent its troops back to Korea to protect its credibility as a regional and global power.

Passage- 50

It must be acknowledged that human beings exhibit another tendency, when they engage in activities in which it seems not to matter who were their parents, where they were born, or what language they speak. These activities, rather than asserting divisions within humanity, bring people together. For example, scientists are concerned with understanding the physical facts of the universe, such as the nature of light. Light itself is not English, French, or German; and there is no English, French, or German scientific method. There is only science. To speak of a supposedly racial or national scientific method, as when the Nazis insisted that there was an 'Aryan science', is to betray the character of science by introducing considerations that have no place in understanding the physical aspects of the universe. Other notable examples of activities and their corresponding conceptions that bring humans together are the monotheistic religions and commerce. Furthermore, throughout history, empires, such as the Roman and Ottoman, have sought to unify their peoples as a political alternative to nations. Thus, while an individual often understands himself or herself as a member of a particular nation, one may also recognize oneself as a part of humanity.

If a proper examination of the question 'what is a nation?' requires consideration of the tendency of humans to assert distinctions, then it must also take into account those activities that unify humanity. To fail to do so will only result in a misapprehension of the significance of the nation in human affairs; and it is precisely an inquiry into that significance that is the focus of this book. We are concerned, above all, with the question 'what does the existence of nations tell us about human beings?' But what is a nation, and what is nationalism? Many wrongly use the term 'nationalism' as a synonym for 'nation'. Nationalism refers to a set of beliefs about the nation. Any particular nation will contain differing views about its character; thus, for any nation there will be different and competing beliefs about it that often manifest themselves as political differences. Some may view their nation as standing for individual liberty, while others may be willing to sacrifice that liberty for security. Some may welcome immigrants, and support policies that make it easy for them to become citizens; while others may be hostile to immigration. To take another example, consider disputes today in India. Some members of that nation have a narrow, intolerant

view of their country by insisting that it should have only one religion, Hinduism; while others think that there should be freedom of religion such that Muslims, Sikhs, and Christians are rightly members of the nation.

Distinctive of nationalism is the belief that the nation is the only goal worthy of pursuit – an assertion that often leads to the belief that the nation demands unquestioned and uncompromising loyalty. When such a belief about the nation becomes predominant, it can threaten individual liberty. Moreover, nationalism often asserts that other nations are implacable enemies to one's own nation; it injects hatred of what is perceived to be foreign, whether another nation, an immigrant, or a person who may practice another religion or speak a different language. Of course, one need not view one's own nation and its relation to other nations in such a manner.

210. The author is most likely to believe that disputes in India arise today due to

- (a) strong religious sentiments
- (b) A strong sense of nationalism
- (c) Strong religious sentiments about one's own religion as opposed to different religions of others.
- (d) Intolerance towards immigrants.

211. According to the passage which of the following statements is true?

- (a) Significance of the nation is the focus of the passage.
- (b) Uncompromising loyalty towards the nation can threaten individual liberty.
- (c) One always views other nations as being hostile to one's own nation.
- (d) Nationalism is a synonym for nation.

212. What according to you would be a suitable title for the passage?

- (a) Nationalism
- (b) Nation and nationalism
- (c) Consequences of Nationalism
- (d) Liberty and nationalism

213. Which of the following activities does not result in separating people from each other?

- (a) activities in which parental lineage matters.
- (b) activities in which the place of birth matters.
- (c) activities based on linguistic lines.
- (d) activities in which neither of the above mentioned factors matter.

Passage- 51

No 16th-century audience would have recognized the term 'Renaissance'. The Italian word *rinascita* ('rebirth') was used in the 16th century to refer to the revival of classical culture. But the specific French word 'Renaissance' was not used as a descriptive historical phrase until the middle of the 19th century. The first person to use the term was the French historian Jules Michelet, a French nationalist deeply committed to the egalitarian principles of the French Revolution. Between 1833 and 1862 Michelet worked on his greatest project, the multi-volume *History of France*. He was a progressive republican, vociferous in his condemnation of both the aristocracy and the church. In 1855 he published his seventh volume of the *History*, entitled *La Renaissance*. For him the Renaissance meant: . . . the discovery

of the world and the discovery of man. The sixteenth century . . . went from Columbus to Copernicus, from Copernicus to Galileo, from the discovery of the earth to that of the heavens. Man rediscovered himself.

The scientific discoveries of explorers and thinkers like Columbus, Copernicus, and Galileo went hand in hand with more philosophical definitions of individuality that Michelet identified in the writings of Rabelais, Montaigne, and Shakespeare. This new spirit was contrasted with what Michelet viewed as the 'bizarre and monstrous' quality of the Middle Ages. To him the Renaissance represented a progressive, democratic condition that celebrated the great virtues he valued – Reason, Truth, Art, and Beauty. According to Michelet, the Renaissance 'recognized itself as identical at heart with the modern age.' Michelet was the first thinker to define the Renaissance as a decisive historical period in European culture that represented a crucial break with the Middle Ages, and which created a modern understanding of humanity and its place in the world. He also promoted the Renaissance as representing a certain spirit or attitude, as much as referring to a specific historical period. Michelet's Renaissance does not happen in Italy in the 14th and 15th centuries. Instead, his Renaissance takes place in the 16th century. As a French nationalist, Michelet was eager to claim the Renaissance as a French phenomenon. As a republican he also rejected what he saw as 14th-century Italy's admiration for church and political tyranny as deeply undemocratic, and hence not part of the spirit of the Renaissance.

Michelet's story of the Renaissance was shaped decisively by his own 19th-century circumstances. In fact, the values of Michelet's Renaissance sound strikingly close to those of his cherished French Revolution: espousing the values of freedom, reason, and democracy, rejecting political and religious tyranny, and enshrining the spirit of freedom and the dignity of 'man.' Disappointed in the failure of these values in his own time, Michelet went in search of a historical moment where the values of liberty and egalitarianism triumphed and promised a modern world free of tyranny.

214. What is the assumption on which the author writes the opening sentence?
- There was no Renaissance in the sixteenth century.
 - The people of the sixteenth century did not understand Renaissance.
 - The word Renaissance was not coined in the sixteenth century.
 - Sixteenth century people did not discuss art and culture.
215. Which one of these arguments is not offered by Michelet to counter the belief that Renaissance started in Italy?
- Italy supported political tyranny.
 - Italy supported religion as advocated by the Church.
 - Italian philosophy was deeply undemocratic.
 - Renaissance represented human attitude and not just a historical period.
216. According to Michelet, "The Renaissance represented a break from the Middle Ages" Which one of the following best substantiates the result of this break?

- The Church, during the Renaissance became more powerful than what it was during the middle Ages.
 - Classical culture rediscovered itself during Renaissance.
 - Egalitarianism replaced political tyranny during Renaissance.
 - The concept of individuality and an understanding of human values and spirit characterized Renaissance.
217. Which of the following statements is not validated in the passage?
- The aristocracy came in for praise from Jules Michelet.
 - During Michelet's own time there was freedom and dignity for every person in France.
 - Michelet linked Renaissance to the middle ages.
 - Michelet used the word Renaissance to describe a historical phase.
- (a) Statements 1 and 2 only (b) Statements 1, 2 and 3
(c) Statement 4 only (d) Statement 3 only

Passage- 52

In a reversal of the norm elsewhere, in India policy makers and economists have become optimists while bosses do the worrying. The country's Central Bank has predicted that the country's economy is likely to grow at a double digit rate during the next 20-30 years. India has the capability with its vast labour and lauded entrepreneurial spirit. But the private sector which is supposed to do the heavy lifting that turns India from the world's tenth largest economy to its third largest by 2030 has become fed up. Business people often carp about India's problems but their irritation this time has a nervous edge. In the first quarter of 2011, GDP grew at an annual rate of 7.8 percent; in 2005-07 it managed 9-10 percent. The economy may be slowing naturally as the low interest rates and public spending that got India through the global crisis are belatedly withdrawn. At the same time the surge in inflation caused by exorbitant food prices has spread more widely, casting doubt over whether India can grow at 8-10 percent in the medium term without overheating.

In India, as in many fast growing nations, the confidence to invest depends on the conviction that the long term trajectory is intact and it is that which is in doubt. Big Indian firms too sometimes seem happier to invest abroad than at home, in deals that are often hailed as symbols of the country's growing **clout** but sometimes speak to its weaknesses – purchases of natural resources that India has in abundance but struggles to get out of the ground. In fact a further dip in investment could be self fulfilling: if fewer roads, ports and factories are built, this will hurt both short term growth figures and reduce the economy's long term capacity.

There is a view that because a fair amount of growth is assured the government need not try very hard. The liberalization reforms that began in 1991 freed markets for products and gave rise to vibrant competition, at the same time what economists call factor markets, those for basic inputs like land, power, labour etc remain unreformed and largely under state control, which creates difficulties. Clearances today can take three to four years and many employers are keen to replace workers with machines despite an abundance of labor force. This can be attributed to labor laws which are inimical to employee creation and an education system that means finding quality manpower a major problem.

In fact the Planning Commission concluded that even achieving 9 percent growth will need **marked** policy action in unreformed sectors. Twenty years ago it was said that yardstick against which India should be measured was its potential and it is clear that there remains much to do.

218. Which of the following can be said about the Indian economy at present?
- It can comfortably achieve double digit growth rare at present.
 - High food prices have led to overheating of the economy.
 - Citizens are affluent owing to laxity in regulation.
 - Private sector confidence in India's growth potential is high.
 - Unreformed sectors are a drag on economic growth.
219. Why are employers reluctant to hire Indian labour force?
- India's labour force is overqualified for the employment opportunities available.
 - High attrition rate among employees stemming from their entrepreneurial spirit.
 - Labour laws are not conducive to generating employment.
- Only (3)
 - All (1), (2) and (3)
 - Only (1) and (3)
 - Only (1) and (2)
 - None of these
220. What is the state of India's basic input sectors at present?
- These sectors attract Foreign Direct Investment because of their vast potential.
 - These sectors are lagging as projects are usually awarded to foreign companies.
 - These sectors are stagnating and badly in need of reforms.
 - These sectors are well regulated as these are governed by the State.
 - None of these
221. What is the author's **main objective** in writing the passage?
- Showcasing the potential of India's growth potential to entice foreign investors.
 - Exhorting India to implement measures to live up to its potential.
 - Recommending India's model of development to other developing countries
 - Berating the private sector for not bidding for infrastructure development projects.
 - Criticising the measures taken by India during the global economic crisis.
222. What impact has the GDP growth of 7.8 percent had?
- Indian Industry is anxious about India's economic growth.
 - India has achieved status as the world's third largest economy at present.
 - Foreign investment in India has drastically increased.
- Only (1)
 - All (1), (2) and (3)
 - Only (1) and (3)
 - Only (1) and (2)
 - None of these

223. Which of the following is **most similar** in meaning to the word **CLOUT** given in **bold** as used in the passage?
- Strike
 - Standing
 - Force
 - Launch
 - Achieve
224. Which of the following is **most opposite** in meaning to the word **MARKED** given in **bold** as used in the passage?
- Decreased
 - Ignored
 - Clear
 - Assessed
 - Imperceptible
225. What measures do experts suggest be taken to ensure targeted economic growth?
- Loweing of interest rates to help industries hit by recession.
 - Prolonged financial support for basic input industries.
 - Incentives to Indian companies to invest in infrastructure.
 - Formulation of policies and their implementation in factor markets
 - Stringent implementation of licensing system.

Passage- 53

In many countries, a combustible mixture of authoritarianism, unemployment and youth has given rise to disaffection with strongmen rulers which has in turn spill over into uprising. Young people in these countries are far better educated than their parents were. In 1990 the average Egyptian had 4.4 years of schooling; by 2010 the figure had risen to 7.1 years. Could it be that education, by making people less willing to put up with restrictions on freedom and more willing to question authority, **promotes** democratization. Ideas about the links between education, Income and democracy are at the heart of what social scientists have long studied. Since then plenty of economists and political scientists have looked for statistical evidence of a causal link between education and democratization. Many have pointed to the strong correlation that exists between levels of education and measures like the pluralism of party politics and the existence of civil liberties. The patterns are similar when income and democracy are considered. There are outliers, of course – until recently, many Arab countries managed to combine energy-based wealth and decent education with undemocratic political systems. But some deduce from the overall picture that as China and other authoritarian states get more educated and richer, their people will agitate for greater political freedom, culminating in a shift to a more democratic form of government.

This apparently reasonable intuition is shakier than it seems. Critics of the hypothesis point out that correlation is hardly causation. The general trend over the past half century may have been towards rising living standards, a wider spread of basic education and more democracy, but it is entirely possible that this is being by another variable. Even if the correlation were not spurious, it would be difficult to know which way causation ran. Does more education lead to greater democracy? Or are more democratic countries better at educating their citizens? A recent NBER paper

compared a group of Kenyan girls in 69 primary school whose students were randomly selected to receive a scholarship with similar students in schools which received no such financial aid. Previous studies has shown that the scholarship programme led to higher test scores and increased the likelihood that girls enrolled in secondary school. Overall, it significantly increased the amount of education obtained. For the new study the authors tried to see how the extra schooling had affected the political and social attitudes of the women in question. Findings suggested that education may make people more interested in improving their own lives but they may not necessarily see democracy as the way to do it. Even in established democracies, more education does not always mean either more active political participation or greater faith in democracy. Poorer and less educated people often vote in larger numbers than their more educated compatriots, who often express disdain for the **messiness of democracy**, yearning for the kind of government that would deal strongly with the corrupt and build highways, railway lines and bridges at a dizzying pace of authoritarian China.

- 226 Which of the following most aptly describes the **central theme** of the passage?
- Democratic nations are richer and have a better track record of educating their citizens.
 - Education does not necessarily lead to greater enthusiasm for a democratic form of government
 - Educated societies with autocratic form of government enjoy a better quality of life than democracies.
 - Citizens can fulfill their personal aspirations only under a democratic form of government.
 - Democracy makes citizens more intolerant as it does not restrict personal freedoms
- 227 Which of the following is **most similar** in meaning to the word **PROMOTES** given in **bold** as used in the passage?
- Up grades
 - Prefers
 - Recommends
 - Advocates
 - Publicizes
228. What conclusion can be drawn from the statistics cited about Egypt's education system?
- Job prospects have been on the rise in Egypt in recent times.
 - Authoritarian leaders have played a vital role in reforming Egypt's education system.
 - Egypt has one of the youngest and best educated demographics in the world.
 - Egypt is likely to be successful vibrant democracy.
 - There has been a rise in education levels in Egypt in recent times.
229. In the context of the passage which of the following characterize (s) democracies?
- Active participation of majority of educated citizens in electoral process.
 - Fast paced economic growth and accountability of those in power.
 - Better standards of living and access to higher education.
- All (1), (2) and (3)
 - Only (2) and (3)
 - Only (3)
 - Only (1) and (2)
 - None of these
230. What according to the author has led to uprisings in authoritarian countries?
- Lack of access to education.
 - Vast numbers of uneducated and unemployable youth.
 - Frustration with the existing system of governance.
 - Unavailability of natural energy resources like coal and oil.
 - Government's overambitious plans for development.
231. Which of the following is/are **true** about China in the context of the passage?
- China's citizens are in favor of a more representative form of government.
 - China has made huge strides in infrastructure developments.
 - China is in the midst of a political revolution.
- None
 - Only (1)
 - Only (1) and (3)
 - Only (2)
 - All (1), (2) and (3)
232. What does the phrase "**messiness of democracy**" convey in the context of the passage?
- Democratic nations are chaotic on account of individual freedoms.
 - Most democratic countries frequently have violent revolts among their citizens.
 - The divide between the poor and educated is growing wider in democracies.
 - High levels of pollution on account of frantic pace of infrastructure development.
 - Resigned acceptance of intrinsic corruption in the education system.

Passage- 54

When times are hard, doomsayers are aplenty. The problem is that if you listen to them too carefully, you tend to overlook the most obvious signs of change. 2011 was a bad year. Can 2012 be any worse? Doomsday forecasts are the easiest to make these days. So let's try a contrarian's forecast instead.

Let's start with the global economy. We have seen a steady flow of good news from the US. The employment situation seems to be improving rapidly and consumer sentiment, reflected in retail expenditures on discretionary items like electronics and clothes, has picked up. If these trends sustain, the US might post better growth numbers for 2012 than the 1.5-1.8 percent being forecast currently.

Japan is likely to pull out of a recession in 2012 as post-earthquake reconstruction efforts gather momentum and the fiscal stimulus announced in 2011 begins to pay off. The consensus estimate for growth in Japan is a respectable 2 per cent for 2012.

The "hard-landing" scenario for China remains and will remain a **myth**. Growth might decelerate further from the 9 per cent that it expected to **clock** in 2011 but is unlikely to drop below 8-8.5 percent in 2012.

Europe is certainly in a spot of trouble. It is perhaps already in recession and for 2012 it is likely to post mildly negative growth. The risk of implosion has dwindled over the last few months -peripheral economies like Greece, Italy and Spain have new

governments in place and have made progress towards genuine economic reform.

Even with some of these positive factors in place, we have to accept the fact that global growth in 2012 will be **tepid**. But there is a flipside to this. Softer growth means lower demand for commodities and this is likely to drive a correction in commodity prices. Lower commodity inflation will enable emerging market central banks to reverse their monetary stance. China, for instance, has already reversed its stance and has pared its reserve ratio twice. The RBI also seems poised for a reversal in its rate cycle as headline inflation seems well on its way to its target of 7 per cent for March 2012.

That said, oil might be an exception to the general trend in commodities. Rising geopolitical tensions, particularly the continuing face-off between Iran and the US, might lead to a spurt in prices. It might make sense for our oil companies to hedge this risk instead of buying oil in the spot market.

As inflation fears **abate** and emerging market central banks begin to cut rates, two things could happen. Lower commodity inflation would mean lower interest rates and better credit availability. This could set a floor to growth and slowly reverse the business cycle within these economies. Second, as the fear of untamed, runaway inflation in these economies abates, the global investor's comfort levels with their markets will increase.

Which of the **emerging** markets will outperform and who will get left behind? In an environment in which global growth is likely to be weak, economies like India that have a powerful domestic consumption dynamic should lead; those dependent on exports should, *prima facie*, fall behind. Specifically for India, a fall in the exchange rate could not have come at a better time. It will help Indian exporters gain market share even if global trade remains depressed. More importantly, it could lead to massive import substitution that favours domestic producers.

Let's now focus on India and start with a caveat. It is important not to confuse a short-run cyclical dip with a permanent de-rating of its long-term structural potential. The arithmetic is simple. Our growth rate can be in the range of 7-10 per cent depending on policy action. Ten per cent if we get everything right, 7 per cent if we get it all wrong. Which policies and reforms are critical to taking us to our 10 per cent potential? In judging this, let's again be careful. Let's not go by the laundry list of reforms that FIIs like to wave: increase in foreign equity limits in foreign shareholding, greater voting rights for institutional shareholders in banks, FDI in retail, etc. These can have an impact only at the margin. We need not bend over backwards to appease the FIIs through these reforms - they will invest in our markets when momentum picks up and will be the first to exit when the momentum flags, reforms or not.

The reforms that we need are the ones that can actually raise out. Sustainable long-term growth rate. These have to come in areas like better targeting of subsidies, making projects in infrastructure viable so that they **draw** capital, raising the productivity of agriculture, improving healthcare and education, bringing the parallel economy under the tax net, implementing fundamental reforms in taxation like GST and the direct tax code and finally easing the **myriad** rules and regulations that make doing business in India such a nightmare. A number of these things do not require new legislation and can be done through executive order.

[IBPS PO 2012]

233. Which of the following is NOT TRUE according to the passage ?
- China's economic growth may decline in the year 2012 as compared to the year 2011
 - The European economy is not doing very well
 - Greece is on the verge of bringing about economic reforms
 - In the year 2012, Japan may post a positive growth and thus pull out of recession
 - All are true
234. Which of the following will possibly be a result of softer growth estimated for the year 2012 ?
- Prices of oil will not increase.
 - Credit availability would be lesser.
 - Commodity inflation would be lesser.
- Only (B)
 - Only (A) and (B)
 - Only (A) and (C)
 - Only (C)
 - All (A), (B) and (C)
235. Which of the following can be said about the present status of the US economy ?
- There is not much improvement in the economic scenario of the country from the year 2011
 - The growth in the economy of the country, in the year 2012, would definitely be lesser than 1.8 percent
 - The expenditure on clothes and electronic commodities, by consumers, is lesser than that in the year 2011
 - There is a chance that in 2012 the economy would do better than what has been forecast
 - The pace of change in the employment scenario of the country is very slow.
236. Which of the following is possibly the most appropriate title for the passage ?
- The Economic Disorder
 - Indian Economy Versus The European Economy
 - Global Trade
 - The Current Economic Scenario
 - Characteristics of The Indian Economy
237. According to the author, which of the following would characterize Indian growth scenario in 2012 ?
- Domestic producers will take a hit because of depressed global trade scenario.
 - On account of its high domestic consumption, India will lead.
 - Indian exporters will have a hard time in gaining market share.
- Only (B)
 - Only (A) and (B)
 - Only (B) and (C)
 - Only (A)
 - All (A), (B) and (C)
238. Why does the author not recommend taking up the reforms suggested by FII's ?
- These will bring about only minor growth
 - The reforms suggested will have no effect on the economy of our country, whereas will benefit the FII's significantly
 - The previous such recommendations had backfired
 - These reforms will be the sole reason for our country's economic downfall
 - The reforms suggested by them are not to be trusted as they will not bring about any positive growth in India

239. Which of the following is TRUE as per the scenario presented in the passage?
- The highest growth rate that India can expect is 7 percent
 - The fall in the exchange rate will prove beneficial to India
 - Increased FDI in retail as suggested by Flls would benefit India tremendously
 - The reforms suggested by the author require new legislation in India
 - None is true
240. According to the author, which of the following reform/s is/are needed to ensure long term growth in India?
- Improving healthcare and educational facilities.
 - Bringing about reforms in taxation.
 - Improving agricultural productivity.
- Only (B)
 - Only (A) and (B)
 - Only (B) and (C)
 - Only (A)
 - All (A), (B) and (C)

DIRECTIONS (Qs. 241-244) : Choose the word/group of words which is most similar in meaning to the word/group of words printed in bold as used in the passage.

[IBPS PO 2012]

241. **DRAW**
- entice
 - push
 - decoy
 - attract
 - persuade
242. **CLOCK**
- watch
 - achieve
 - time
 - second
 - regulate
243. **ABATE**
- rise
 - gear
 - hurl
 - lessen
 - retreat
244. **EMERGING**
- raising
 - developing
 - noticeable
 - conspicuous
 - uproaring

DIRECTIONS (Qs. 245-247) : Choose the word/group of words which is most opposite in meaning to the word/group of words printed in bold as used in the passage.

[IBPS PO 2012]

245. **MYRIAD**
- trivial
 - difficult
 - few
 - effortless
 - countless
246. **TEPID**
- moderate
 - high
 - warm
 - irregular
 - little
247. **MYTH**
- reality
 - belief
 - contrast
 - idealism
 - falsehood

Passage- 55

The great fear in Asia a short while ago was that the region would suffer through the wealth destruction already taking place in the U.S as a result of the financial crisis. Stock markets tumbled as exports plunged and economic growth deteriorated. Lofty property prices in China and elsewhere looked set to bust as credit tightened and buyers evaporated. But with surprising speed, fear in Asia swung back to greed as the region shows signs of recovery and property and stock prices are soaring in many parts of Asia. Why should this sharp Asian turnaround be greeted with skepticism? Higher asset prices mean households feel wealthier and better able to spend, which could further fuel the region's nascent rebound. But just as easily, Asia could soon find itself saddled with overheated markets similar to the U.S. housing market. In short, the world has not changed, it has just moved placed.

The incipient bubble is being created by government policy. In response to the global credit crunch of 2008. Policy makers in Asia slashed interest rates and flooded financial sectors with cash in frantic attempts to keep loans flowing and economies growing. These steps were logical for central bankers striving to reverse a deepening economic crisis. But there is evidence that there is too much easy money around. It's winding up in stocks and real estate, pushing prices up too far and too fast for the undenyng economic fundamentals. Much of the concern is focused on China where government stimulus efforts have been large and effective. Money in China has been especially easy to find. Aggregate new bank lending surged 201% in first half of 2009 from the same period a year earlier, to nearly 51.1 trillion yuan. Exuberance over a quick recovery which was given a boost by China's surprisingly strong 7.9% GDP growth in the second quarter has buoyed investor sentiment not just for stocks but also for real estate.

Former U.S. Federal Reserve Chairman Alan Greenspan argued that bubbles could only be recognised in hindsight. But investor who have been well schooled in the dangers of bubbles over the past decade are increasingly wary that prices have risen too far and that the slightest bit of negative, economic news could knock markets for a loop. These fears are compounded by the possibility that Asia's central bankers will begin taking steps to shut off the money. Rumours that Beijing was on the verge of tightening credit led to Shanghai stocks plunging 5%. Yet many economists believe that, there is close to a zero possibility that the Chinese government will do anything this year that constitutes tightening. And without a major shift in thinking, the easy-money condition will stay in place. In a global economy that has produced more dramatic ups and downs than anyone thought possible over the past two years. Asia may be heading for another disheartening plunge.

[IBPS PO 2013]

248. To which of the following has the author attributed the 2008 Asian financial crisis?
- Reluctance of Asian governments to taper off the economic stimulus.

- B. Greed of Asian investors causing them to trade stocks of American companies at high prices.
 C. Inflated real estate prices in Asian countries.
 (a) None (b) Only (A)
 (c) Only (C) (d) (A) and (B)
 (e) Only (B)
249. What does the author want to convey through the phrase "The world has not changed it has just moved places"?
- (a) At present countries are more dependent on Asian economies than on the US economy
 (b) Economies have become interlinked on account of globalisation
 (c) Asian governments are implementing the same economic reforms as developed countries
 (d) All economies are susceptible to recession because of the state of the US economy
 (e) None of the above
250. Which of the following can be said about the Chinese government's efforts to revive the economy?
- (a) These were largely unsuccessful as only the housing market improved
 (b) The governments only concern was to boost investor confidence in stocks
 (c) These efforts were ineffectual as the economy recovered owing to the US market stabilising
 (d) These were appropriate and accomplished the goal of economic revival
 (e) They blindly imitated the economic reforms adopted by the US
251. Why do experts predict that Asian policymakers will not withdraw fiscal stimulus?
- A. The US economy is not likely to recover for a long time.
 B. Stock markets are yet to regain their former levels.
 C. Fear of revolt by greedy citizens.
 (a) None of these (b) Only (C)
 (c) (A) and (C) (d) Only (B)
 (e) (B) and (C)
252. What do the statistics about loans given by Chinese banks in 2009 indicate?
- (a) There was hardly any demand for loans in 2008
 (b) The Chinese government has borrowed funds from the US
 (c) China will take longer than the US to recover from the economic crisis
 (d) The GDP of China was below expectations
 (e) None of the above
253. Why has investor confidence in the Chinese stock market been restored?
- A. Existing property prices which are stable and affordable.
 B. The government has decided to tighten credit.
 C. Healthy growth of the economy indicated by GDP figures.
 (a) Only (C) (b) (A) and (B)
 (c) All (A), (B) and (C) (d) Only (B)
 (e) None of these
254. What is the author's main objective in writing the passage?
- (a) Illustrating that Asian economies are financially more sound than those of developed countries
 (b) Disputing financial theories about how recessions can be predicted and avoided
 (c) Warning Asian countries about the dangers of favouring fast growth and profits over sound economic principles
 (d) Extolling China's incredible growth and urging other countries to emulate it
 (e) Advising governments about the changes in policy to strengthen economic fundamentals
255. Why does the author doubt the current resurgence of Asian economics?
- (a) Their economies are too heavily reliant on the American economy which is yet to recover
 (b) Central banks have slashed interest rates too abruptly which is likely to cause stock markets to crash
 (c) With their prevailing economic conditions they are at risk for a financial crisis
 (d) Their GDP has not grown significantly during the last financial year
 (e) None of the above

Passage- 56

Delays of several months in National Rural Employment Guarantee Scheme (NREGS) wage payments and work sites where labourers have lost all hope of being paid at all have become the norm in many states. How are workers who exist on the margins of subsistence supposed to feed their families? Under the scheme, workers must be paid within 15 days, failing which they are entitled, to compensation under the Payment of Wages Act - upto 3000 per aggrieved worker. In reality, compensation is received in only a few isolated instances. It is often argued by officials that the main reason for the delay is the inability of banks and post offices to handle mass payments of NREGS wages. Though there is a grain of truth in this, as a diagnosis it is misleading. The 'jam' in the banking system has been the result of the hasty switch to bank payments imposed by the Central Government against the recommendation of the Central Employment Guarantee Council which advocated a gradual transition starting with villages relatively close to the nearest bank. However, delays are not confined solely to the banking system. Operational hurdles include implementing agencies taking more than fifteen days to issue payment orders, viewing of work measurement as a cumbersome process resulting in procrastination by the engineering staff and non maintenance of muster rolls and job card etc. But behind these delays lies a deeper and deliberate 'backlash' against the NREGS. With bank payments making it much harder to embezzle NREGS funds, the programme is seen as a headache by many government functionaries the workload has remained without the "inducements". Slowing down wage payments is a convenient way of sabotaging the scheme because workers will desert NREGS worksites.

The common sense solution advocated by the government is to adopt the business correspondent model. Where in bank agents will go to villages to make cash payments and duly record them on handheld, electronic devices. This solution is based on the wrong diagnosis that distance separating villages from banks is the main issue. In order to accelerate payments, clear timelines for every step of the payment process should be incorporated into

the system as Programme Officers often have no data on delays and cannot exert due pressure to remedy the situation. Workers are both clueless and powerless with no provision for them to air their grievances and seek redress. In drought affected areas the system of piece rate work can be dispensed with where work measurement is not completed within a week and wages may be paid on the basis of attendance. Buffer funds can be provided to gram panchayats and post offices to avoid bottlenecks in the flow of funds. Partial advances could also be considered provided wage payments are meticulously tracked. But failure to recognise problems and unwillingness to remedy them will remain major threats to the NREGS. **[IBPS PO 2013]**

256. What impact have late wage payments had on NREGS workers?
- They cannot obtain employment till their dues are cleared
 - They have benefited from the compensation awarded to them
 - They have been unable to provide for their families
 - They have been ostracised by their families who depend on them for sustenance
 - None of the above
257. Which of the following factors has not been responsible for untimely payment of NREGS wages?
- Communication delays between agencies implementing the scheme
 - Improper record keeping
 - Behind schedule release of payments by banks
 - Drought conditions prevalent in the country
 - Delays in work measurement
258. What has the outcome of disbursing NREGS wages through banks been?
- Theft of funds by administration officials responsible for the scheme has reduced
 - Increased work load for local government officials
 - Protests by workers who have to travel long distances to the nearest bank to claim their wages
 - Time consuming formalities have to be completed by workers
 - None of the above
259. According to the passage, which of the following has/have been the consequence (s) of delayed wage payments?
- Compensation to victimised workers has amounted to crores.
 - Banks will no longer be entrusted with remitting wages.
 - Regulations to ensure punctual wage payments have come into force.
- None of these
 - Only (A)
 - (A) and (C)
 - (A) and (B)
 - (B) and (C)
260. To which of the following has the author attributed the delay in wage payments?
- Embezzlement of funds by corrupt bank staff
 - Lack of monitoring by the Central Employment Guarantee Council
 - An attempt to derail the NREGS by vested interests
 - Overworked bank staff deliberately delay payments to protest against extra work

- Engineers efforts to wreck the NREGS because of low wages
261. Which of the following is NOT true in the context of the passage?
- Workers are reluctant to open bank accounts as branches are not conveniently located.
 - Local officials often delay wage payments in drought prone areas to benefit workers.
 - The Government has not implemented ever)' recommendation of the Central Employment Guarantee Council.
- Only (B)
 - (A) and (B)
 - (B) and (C)
 - (A) and (C)
 - All of these
262. Which of the following can be considered a deficiency in the NREGS?
- Lack of co-ordination among Programme Officers
 - Local officials are unaware of correct operational procedures
 - Workers have no means of obtaining redressal for untimely wage payments
 - Disbursing wages through banks instead of readily accessible post offices
 - The Central Employment Guarantee Council is reluctant to award compensation to workers

Passage-57

It may be quite a while before climatologists are able to predict rainfall in the American Midwest by measuring snow-fall in the Himalayas. But there is one prediction which they can confidently make now, and that is that the earth's ice cover — from the polar ice caps to the Himalayas — is **thawing** at an alarming rate. So much so that over 50 per cent of the planet's mountain glacier mass could be history by the turn of the next century. According to the latest findings of the US-based environmental thinktank, Worldwatch institute, the Arctic Sea ice has **shrunk** by nearly 40 per cent in the last 25 years, even as Antarctica's extensive ice fields and glaciers have been badly 'bleeding' at their edges. This would indicate that the earth has entered a period of climatic change that is likely to cause widespread environmental, economic and social disruption over the next century if emissions of heat-trapping gases are not reduced. As a result of global warming, average planetwide temperatures have been going up **steadily**.

If the levels of carbon dioxide — the bad boy of global warming — in the atmosphere are allowed to increase at the present rate, more heat will be trapped in the planetary cocoon, raising global temperatures to **scorching** highs. The polar ice caps will melt and the resultant rise in sea levels will be **catastrophic** for low-lying island-states and countries with large coastal populations, such as Marshall Islands and Bangladesh. Regional flooding will threaten water supplies and dramatically alter the habitats of many flora and fauna. This is particularly bad news for such regions as northern India, home to half of the total Indian populace who depend wholly on the glacier-fed rivers for their drinking water and irrigation needs.

With the Himalayan ice caps melting like ice-cream on a hot summer day, these snow-fed rivers will first swell and then run dry, triggering off devastating floods, followed by a desolating drought. People used to think there was time to sort out problems related to climate change, but no longer. The chilling prospect of an **imminent** global glacial melt calls for immediate damage control exercises to stabilise the climate. A good way to begin, perhaps, will be to overhaul the energy and transportation systems which drive the world's fossil fuel economy and, instead develop low-carbon energy systems based on electronic technologies.

[SBI PO 2011]

263. Prediction of rainfall in the American Midwest depends on
- the rainfall in the region in previous years.
 - the climatic conditions in the Himalayan region.
 - the condition of glaciers.
 - the changing patterns of the season.
 - None of these
264. Which of the following will be the consequence(s) if there is a rapid decline in the ice cover of earth?
- It will bring ecological disaster.
 - It will have negative effect on the economy.
 - It will affect the normal life mainly in the advanced nations.
 - It will snatch the dreamland of our poets.
- Only I and II
 - Only III and IV
 - Only III
 - Only I
 - None of these
265. What is the prime cause behind the shrinking of ice fields?
- human activity taking place at these places
 - scientific experiments being done in these area
 - rising temperature due to pollution in atmosphere
 - drying up of rivers which are snow-fed
 - None of these
266. What measure is imminent for saving our mountain glaciers and ice fields?
- launching a worldwide campaign to save them
 - checking the emission of carbon dioxide into the atmosphere
 - Making people aware of our environment
 - depending less on the environment for livelihood
 - None of these
267. Which of the following is false in the context of the passage?
- Worldwatch Institute is related to America.
 - Ice cover of the earth is receding at a fast pace.
 - Carbon dioxide is the major contributor to global warming.
 - Snow-fed rivers will always have water in it.
 - None of these
268. Over 50 per cent of the planet's mountain glacier mass could be history by the turn of the next century means
- In the next century mountain glacier will be taught as a history subject.
 - As the next century starts, over half of the mountain glaciers will have become extinct.
 - After the next century less than half of the planet's mountain glacier will be remaining.

- Next century will damage the glaciers heavily.
 - Glacier will be a subject of interest in the next century.
269. What efforts need to be taken to stabilise the climate?
- Use of carbon should be checked and alternatives for it should be looked for to drive our industries and transport.
 - Mountains and glaciers should be preserved at any cost
 - The Himalayas should be given special protection as they shape the climate.
 - People should not reside near natural flora and fauna.
 - None of these
270. If the polar ice cap melts and the sea level rises
- it will bring more rain.
 - it will increase the amount of water in the world.
 - it will submerge low coastal areas, thus destroying life and property.
 - hilly areas will come under water.
 - excess water will generate diseases and epidemic.
271. Give a suitable title to the passage.
- Glacier as a source of water
 - Glacier causing floods
 - Global warming and human survival
 - Glacier and its importance
 - Save water.

DIRECTIONS (Qs.272-274) : Choose the word which is same in meaning as the word given in bold as used in the passage.

[SBI PO 2011]

272. **THAWING**
- diminishing
 - receding
 - evaporating
 - melting
 - breaking
273. **SCORCHING**
- extreme
 - mild
 - uneven
 - odd
 - rapid
274. **IMMINENT**
- future
 - impending
 - supposed
 - thought
 - surmise

DIRECTIONS (Qs. 275-277) : Choose the word which is opposite in meaning of the word given in bold as used in the passage.

[SBI PO 2011]

275. **SHRUNK**
- developed
 - emerged
 - built
 - widened
 - multiplied
276. **CATASTROPHIC**
- fortunate
 - yielding
 - contributing
 - ushering
 - jovial

277. **STEADILY**

- (a) gradually (b) systematically
- (c) slowly (d) simply
- (e) inconstantly

Passage- 58

Financial Inclusion (FI) is an emerging priority for banks that have nowhere else to go to achieve business growth. The viability of FI business is under question, because while banks and their delivery partners continue to make investments, they haven't seen commensurate returns. In markets like India, most programs are focused on customer on-boarding, an expensive process which people often find difficult to afford, involving issuance of smart cards to the customers. However, large scale customer acquisition hasn't translated into large scale business, with many accounts lying **dormant** and therefore yielding no return on the bank's investment. For the same reason, Business Correspondent Agents who constitute the primary channel for financial inclusion are unable to pursue their activity as a full-time job. One major reason for this state of events is that the customer on-boarding process is often **delayed** after the submission of documents (required to validate the details of the concerned applicant) by the applicant and might take as long as two weeks. By this time the initial enthusiasm of applicants fades away. Moreover, the delivery partners don't have the knowledge and skill to propose anything other than the most basic financial products to the customer and hence do not serve their banks' goal of expanding the offering in unbanked markets. Contrary to popular perception, the inclusion segment is not a singular impoverished, undifferentiated mass and it is important to navigate its diversity to identify the right target customers for various programs. Rural markets do have their share of rich people who do not use banking services simply because they are inconvenient to access or have low perceived value. At the same time, urban markets, despite a high branch density, have **multitude** of low wage earners outside the financial net. Moreover, the branch timings of banks rarely coincide with the off-work hours of the labour class.

Creating affordability is crucial in tapping the unbanked market. No doubt pricing is a tool, but banks also need to be innovative in right-sizing their proposition to convince customers that they can derive big value even from small amounts. One way of doing this is to show the target audience that a bank account is actually a lifestyle enabler, a convenient and safe means to send money - to - family or make a variety of purchases. Once banks succeed in hooking customers with this value proposition they must sustain their interest by introducing a simple and intuitive user application, **ubiquitous** access over mobile and other touch points, and adopting a banking mechanism which is not only secure but also reassuring to the customer. Technology is the most important element of financial inclusion strategy and an enabler of all other. The choice of technology is therefore a crucial decision, which could make or mar the agenda. Of the various selection criteria, cost is perhaps the most important. This certainly does not mean buying the cheapest package, but rather choosing that solution which by scaling transactions to huge volumes reduces per unit operating cost. An optimal mix of these strategies would no doubt offer an innovative means of expansion in the unbanked market.

[SBI PO 2013]

278. Which of the following facts is true as per the passage?
- (a) People from rural areas have high perceived value of banking services.
 - (b) Cost is not a valid criterion for technological package selection for financial inclusion initiatives
 - (c) The inclusion segment is a singular impoverished, undifferentiated mass
 - (d) The branch timings of banks generally do not coincide with the off-work hours of the labour class in urban markets
 - (e) All the given statements are true
279. According to the passage, for which of the following reasons do the delivery partners fail to serve their bank's goal to expand in the unbanked markets?
- (A) They do not have adequate client base to sell their financial products
 - (B) They do not have adequate knowledge and skills to explain anything beyond basic financial products to the customers.
 - (C) They do not have the skills to operate advanced technological aids that are a prerequisite to tap the unbanked market.
- (a) Only (B) (b) Only (C)
 - (c) All (A), (B) and (C) (d) Only (A)
280. According to the passage, for which of the following reasons is the viability of financial inclusion under question?
- (a) The banks always prefer the cheapest package (to cut cost) while making a choice of technology to be used
 - (b) The Business Correspondent Agents are highly demotivated to pursue their activity as a full-time job
 - (c) The investments made by banks and its delivery partners are not yielding equal amount of returns
 - (d) The banks do not have adequate number of delivery partners required to tap the unbanked market
 - (e) The banks do not have adequate manpower to explore the diversity of right target customers for various programs
281. In the passage, the author has specified which of the following characteristics of the customer on-boarding process?
- (a) It involves collection of documents from the applicants in order to validate their details.
 - (b) It involves issuance of smart cards to the customers
 - (c) It suffers from latency as it takes a long time after submission of documents by the customer.
 - (d) It is an expensive process which people find difficult to afford
 - (e) All of the given characteristics have been specified
282. What did the author try to highlight in the passage?
- (A) The ailing condition of financial inclusion business at present
 - (B) Strategies that may help bank to expand in the unbanked market
 - (C) Role of government in modifying the existing financial inclusion policies
- (a) Both (A) and (B) (b) All (A), (B) and (C)
 - (c) Only (C) (d) Only (A)
 - (e) Only (B)

283. According to the passage, which of the following ways may help banks to sustain the interest of their customers after hooking them?

- (A) Adoption of a banking mechanism which is not only secure but reassuring to the customers
- (B) Increasing the number of delivery partners in rural market
- (C) Introduction of a simple and intuitive user application
- (a) Only (A) (b) Only (C)
- (c) Only (B) (d) All, (A), (B) and (C)
- (e) Both (A) and (C)

DIRECTIONS (Qs.284-285): Choose the word which is most similarly in meaning to the word printed in bold as used in the passage. [SBI PO 2013]

284. **Multitude**

- (a) Impoverished (b) Handful
- (c) Acknowledged (d) Plenty
- (e) Solitude

285. **Ubiquitous**

- (a) Quintessential (b) Popular
- (c) Omnipresent (d) Simplified
- (e) Abnormal

DIRECTIONS (Qs.286-287): Choose the word which is most similarly in meaning to the word printed in bold as used in the passage. [SBI PO 2013]

286. **Dormant**

- (a) Emaciated (b) Pertinent
- (c) Cornered (d) Rejected
- (e) Active

287. **Delayed**

- (a) Perturbed (b) Popularised
- (c) Expedited (d) Stabilised
- (e) Repressed

Passage- 59

The evolution of Bring Your Own Device (BYOD) trend has been as profound as it has been rapid. It represents the more visible sign that the boundaries between personal life and work life are blurring. The 9 am - 5 pm model of working solely from office has become archaic and increasingly people are working extended hours from a range of locations. At the very heart of this evolution is the ability to access enterprise networks from anywhere and anytime. The concept of cloud computing serves effectively to extend the office out of office. The much heralded benefit of BYOD is greater productivity. However, recent research has suggested that this is the greatest myth of BYOD and the reality is that BYOD in practice poses new challenges that may **outweigh** the benefits. A worldwide survey commissioned by Fortinet chose to look at attitudes towards BYOD and security from the user's point of view instead of the IT managers. Specifically the survey was conducted in 15 territories on a group of graduate employees in their early twenties because they represent the first generation to enter the workplace with an expectation of own device use. Moreover, they also represent tomorrow's influences and decision makers. The survey findings reveal that for financial organizations, the decision to **embrace** BYOD is extremely dangerous. Larger organizations will have mature IT strategies and policies in place.

But what about smaller financial businesses? They might not have such well developed strategies to protect confidential data.

Crucially, within younger employee group, 55% of the people share an expectation that they should be allowed to use their own devices in the workplace or for work purposes. With this expectation comes the very real risk that employees may consider contravening company policy banning the use of own devices. The threats posed by this level of **subversion** cannot be overstated. The survey casts doubt on the idea of BYOD leading to greater productivity by revealing the real reason people want to use their own devices. Only 26% of people in this age group cite efficiency as the reason they want to use their own devices, while 63% admit that the main reason is so they have access to their favourite applications. But with personal applications so close to hand, the risks to the business must surely include distraction and time wasting. To support this assumption 46% of people polled acknowledged time wasting as the greatest threat to the organization, while 42% citing greater exposure to theft or loss of confidential data. Clearly, from a user perspective there is great deal of contradiction surrounding BYOD and there exists an undercurrent of selfishness where users except to use their own devices, but mostly for personal interest. They recognize the risks to the organization but are adamant that those risks are worth taking. [SBI PO 2013]

288. According to the passage, for which of the following reasons did Fortinet conduct the survey on a group of graduate employees in their early twenties?

- (A) As this group represents the future decision makers
- (B) As this group represents the first generation who entered the workforce with a better understanding of sophisticated gadgets
- (C) As this group represents the first generation to enter the workplace expecting that they can use their own devices for work purpose
- (a) All (A), (B) and (C) (b) Only (C)
- (c) Both (A) and (C) (d) Only (A)
- (e) Only (B)

289. Which of the following is **not true** about BYOD?

- (a) BYOD enables employees to access enterprise network from anywhere and anytime
- (b) Due to evolution of BYOD trend the 9am - 5pm model of working solely from office has become outdated
- (c) Recent research has confirmed that BYOD boosts organisational productivity
- (d) The concept of cloud computing facilitates the BYOD trend

290. According to the passage, why would the decision to embrace BYOD prove dangerous to smaller financial businesses?

- (a) Their employees have poor knowledge about their devices which in turn pose a threat to the confidential data of the organisation
- (b) Their employees are more vulnerable to misplacement of devices
- (c) They may lack mature IT strategies and policies required to protect confidential data
- (d) They cannot afford to deal with damage liability issues of employee-owned devices
- (e) Their employees have a tendency to change jobs frequently

291. According to the passage, the expectation of younger employees that they should be allowed to use their own devices in the workplace, entails which of the following risks?
- (A) Younger employees may deliberately transfer confidential data of their companies to rivals if they are not allowed to use their own devices for work purpose
- (B) Younger employees may strongly feel like leaving the company if it presents usage of own device and join some other company that does not have such stringent policies
- (C) Younger employees may consider flouting company policy prohibiting usage of their own devices in the workplace or for work purposes
- (a) Only (C) (b) Only (B)
- (c) Both (A) and (C) (d) Only (A)
- (e) All (A), (B) and (C)
292. According to the findings of the survey conducted by Fortinet, why do majority of employees prefer using their own devices for work purpose?
- (a) As they often find that the devices provided by the company lack quality
- (b) As they have access to their favourite applications while working
- (c) As majority of them believe that output doubles when they use their own devices for work purpose
- (d) As handling data from their own devices reinforces their sense of responsibility
293. What is/are the author's main objective(s) in writing the passage?
- (A) To break the myth that BYOD promotes employee efficiency and organisational productivity
- (B) To suggest ways to control subversion across levels of corporate chain of command
- (C) To throw light upon the fact that employees even after knowing the risks involved, prefer to use their own devices for work purpose mostly for personal benefits
- (a) Both (A) and (C) (b) All (A), (B) and (C)
- (c) Only (C) (d) Only (A)
- (e) Only (B)

DIRECTIONS (Qs.294-295): Choose the word which is most similar in meaning to the word printed in bold as used in the passage. [SBI PO 2013]

294. **Heralded**

- (a) Suspected (b) Publicised
- (c) Dragged (d) Objective
- (e) Benefit

295. **Outweigh**

- (a) Control (b) Venture
- (c) Perish (d) Determine
- (e) Surpass

DIRECTIONS (Qs.296-297): Choose the word which is most opposite in meaning to the word printed in bold as used in the passage [SBI PO 2013]

296. **Embrace**

- (a) Contradict (b) Disobey
- (c) Curtail (d) Reject
- (e) Obscure

297. **Subversion**

- (a) Compliance (b) Sanity
- (c) Popularity (d) Destabilisation
- (e) Clarity

Passage- 60

Stuck with the development dilemma? Stay away from management courses. Seriously, one of the biggest complaints that organisations have about management courses is that they fail to impact the participants' on-the-job behaviour. Some management trainers stress the need for follow-up and reinforcement on the job. Some go so far as briefing the participants' managers on what behaviour they should be reinforcing back on the job. Other include a follow-up training day to review the progress of the participants. None of this is really going far enough.

The real problem is that course promoters view development as something which primarily, takes place in a classroom. A course is an event and events are, by definition limited in time. When you talk about follow-up after a course, it is seen as a nice idea, but not as an essential part of the participants' development programme. Any rational, empowered individual should be able to take what has been learnt in a course and transfer it to the work place - or so the argument goes. Another negative aspect of the course mindset is that, primarily, development is thought to be about skill-acquisition.

So, it is felt that the distinction between taking the course and behaving differently in the work place parallels the distinction between skill-acquisition and skill-application. But can such a sharp distinction be maintained? Skills are really acquired only in the context of applying them on the job, finding them effective and, therefore, reinforcing them.

The problem with courses is that they are events, while development is an on-going process which, involves, within a complex environment, continual interaction, regular feedback and adjustment. As we tend to equate development with a one-off event, it is difficult to get seriously motivated about the follow-up. Anyone paying for a course tends to look at follow-up as an unnecessary and rather costly frill. [SSC CGL 2012]

298. What is the passage about?

- (a) personal management
- (b) development dilemma
- (c) management courses
- (d) course promoters' attitude

299. Which of the following statements is false?

- (a) Some management trainers stress the need for follow-up and reinforcement on the job
- (b) Some suggest a follow-up training day to review the progress of the participants
- (c) Some go to the extent of briefing the participants' managers on what behaviour they should be reinforcing back on the job
- (d) The real problem is that course promoters view development as something which does not take place during a course.

300. The writer's attitude, as reflected in the passage, is

- (a) critical (b) ironic
- (c) sympathetic (d) philosophical

301. The course promoters' attitude is
 (a) self-righteous (b) indifferent
 (c) easy-going (d) unprogressive
302. The word 'mindset' here means
 (a) a determined mind
 (b) a (fixed) attitude of mind
 (c) an open mind
 (d) mindful

Passage- 61

One may look at life, events, society, history, in another way. A way which might, at a stretch, be described as the Gandhian way, though it may be from times before Mahatma Gandhi came on the scene. The Gandhian reaction to all grim poverty, squalor and degradation of the human being would approximate to effort at self-change and self-improvement, to a regime of living regulated by discipline from within. To change society, the individual must first change himself. In this way of looking at life and society, words too begin to mean differently. Revolution, for instance, is a term frequently used, but not always in the sense it has been in the lexicon of the militant. So also with words like peace and struggle. Even society may mean differently, being some kind of organic entity for the militant, and more or less a sum of individuals for the Gandhian. There is yet another way, which might, for want of a better description, be called the mystic. The mystic's perspective measures these concerns that transcend political ambition and the dynamism of the reformer, whether he be militant or Gandhian. The mystic measures the terror of not knowing the remorseless march of time; he seeks to know what was before birth, what comes after death? The continuous presence of death, of the consciousness of death, sets his priorities and values: militants and Gandhians, kings and prophets, must leave all that they have built; all that they have unbuilt and depart when messengers of the buffalo-riding Yama come out of the shadows. Water will to water, dust to dust. Think of impermanence. Everything passes.

[SSC CGL 2012]

303. The Gandhian reaction of poverty is
 (a) a total war on poverty
 (b) self-discipline
 (c) self-abnegation
 (d) a regulated distribution of wealth
304. According to Gandhianism, the individual who wants to change society
 (a) should destroy the existing society
 (b) must re-form society
 (c) must change himself
 (d) may change society without changing himself
305. Who, according to the passage, finds new meaning for words like revolutions, peace and struggle?
 (a) A Gandhian who believes in non-violent revolution
 (b) A militant
 (c) A mystic
 (d) A Gandhian who disciplines himself from within
306. The expression 'water will to water, dust to dust' means
 (a) water and dust can mix well
 (b) man will become water after death
 (c) man will one day die and become dust
 (d) man will become dust and water after death

307. What does society mean to a Gandhian?
 (a) a sum of individuals
 (b) an organic entity
 (c) a regime of living regulated by discipline from within
 (d) a disciplined social community

Passage- 62

The stunning Baltimore Oriole is a common summer visitor to eastern and mid western deciduous woodlands, neighbourhoods, and gardens. Baltimore Orioles winter in the tropics. About 7 inches in length, the male Baltimore Oriole has a black head, throat, back and wings. Its breast, stomach, and rump are bright orange. It also has an orange patch on the top of each wing and white wing bars. The tail is mostly black with orange fringes. The female is dull orange throughout.

Baltimore Orioles range throughout the eastern and mid western United States, and can be found as far west as the Dakotas. At the western edge of their range, Baltimore Orioles may breed with the Bullock's Oriole (They were once considered the same species under the name Northern Oriole).

Baltimore Orioles build unusual pouch like nests that hang down from branches. They usually nest high in the trees, but often come down to lower heights, flashing bright orange and black feathers to delighted observers. Active and acrobatic by nature, Baltimore Orioles may even feed upside down at time.

Baltimore Orioles eat insects and berries. They can easily be attracted to gardens by nailing orange wedges to tree branches. Baltimore Orioles are also known to feed at hummingbird feeders and sapsucker wells.

[SSC CGL 2013]

308. The other name of Baltimore Oriole was _____.
 (a) Bullock's Oriole (b) Baltimore's Oriole
 (c) Northern Oriole (d) Southern Oriole
309. The nest of the Baltimore Oriole _____.
 (a) is in a tree cavity
 (b) stands upon a branch of a tree
 (c) hangs from a branch of a tree
 (d) is usually low in the branches
310. Which of the following is the closest in size to a Baltimore Oriole ?
 (a) The size of a half-scale
 (b) A little more than a half-scale
 (c) A little less than a half-scale
 (d) A foot ruler
311. The Baltimore Oriole spend the winters in the _____.
 (a) Dakotas (b) Carolinas
 (c) Tropics (d) Deserts
312. What is the colour of the female Baltimore Oriole ?
 (a) Bright Orange (b) Light Orange
 (c) Dull Orange (d) White
313. Which of the following does not attract the Baltimore Oriole?
 (a) Oranges (b) Hummingbird feeders
 (c) Sapsucker wells (d) Sunflower seeds
314. The Baltimore Oriole can be found as far west as
 (a) North and South Dakota (b) The Carolinas
 (c) California (d) Baltimore

315. Which of the following is not true about the Baltimore Oriole?
- They feed upside down sometimes.
 - They may breed with the Bullock's Oriole.
 - The Baltimore Oriole is uncommon in the U.S.
 - The Baltimore Oriole has a black throat.
316. Where would I probably not find a Baltimore Oriole ?
- High in the trees
 - In gardens and neighbourhoods
 - Deciduous woodlands
 - The Sahara desert
317. Which of these colours is not found on a Baltimore Oriole?
- Purple
 - Orange
 - White
 - Black
321. The writer found it difficult to keep to the path because of
- the darkness and narrowness of the path.
 - poor visibility and grassy track.
 - the darkness and his slow pace.
 - poor visibility and dew on grass.
322. When he settled himself on the fork of the tree the writer
- had a sound sleep.
 - was disturbed by noises of animals.
 - was too afraid to sleep.
 - tried to sleep but without much success.

Passage- 64

PASSAGE - II (Q. NOS. 196-200)

It is sad that in country after country, progress should become synonymous with an assault on nature. We who are a part of nature and dependent on her for every need, speak constantly about 'exploiting' nature. When the highest mountain in the world was climbed in 1953, Jawaharlal Nehru objected to the phrase conquest of Everest' which he thought was arrogant. Is it surprising that this lack of consideration and the constant need to prove one's superiority should be projected on to our treatment of our fellowmen? I remember Edward Thompson, a British writer and a good friend of India, once telling Mr. Gandhi that wildlife was fast disappearing. Remarked Mr. Gandhi: 'It is decreasing in the jungles but it is increasing in the towns'

On the one hand the rich look askance at our continuing poverty; on the other they warn us against their own methods. We do not wish to impoverish the environment any further and yet we cannot forget the grim poverty of large numbers of people. Are not poverty and need the great polluters? For instance, unless we are in a position to provide employment and purchasing power for the daily necessities of the tribal people and those who live in and around our jungles, we cannot prevent them from combing the forest for food and livelihood, from poaching and from despoiling the vegetation.

[SSC CGL 2014]

Passage- 63

As I stepped out of the train I felt unusually solitary since I was the only passenger to alight. I was accustomed to arriving in the summer, when holiday-makers throng coastal resorts and this was my first visit when the season was over. My destination was a little village which was eight miles by road. It took only a few minutes for me to come to the foot of the cliff path. When I reached the top I had left all signs of habitation behind me. I was surprised to notice that the sky was already a flame with the sunset. It seemed to be getting dark amazingly quickly. I was at a loss to account for the exceptionally early end of daylight since I did not think I had walked unduly slowly. Then I recollected that on previous visits I had walked in high summer and how it was October.

All at once it was night. The track was grassy and even in daylight sghowed up hardly at all. I was terrified of hurtling over the edge of the cliff to the rocks below. I felt my feet squelching and sticking in something soggy. Then I bumped into a little clump of trees that loomed up in front of me. I climbed up the nearest trunk and managed to find a tolerably comfortable fork to sit on. The waiting was spent by my attempts to identify the little stirrings and noises of animal life that I could hear. I grew colder and colder and managed to sleep only in uneasy fitful starts. At last when the moon came up I was on my way again.

[SSC CGL 2014]

318. The writer felt unusually solitary because
- he was feeling very lonely without his family.
 - he was missing the company of other holiday-makers.
 - his destination was a little village eight miles away.
 - there was no one to meet him.
319. "I left all signs of habitation behind me." This means that he
- came to a place where there were very few houses.
 - was in front of a large collection of cottages.
 - had come very far from places where people lived.
 - had just passed a remote village.
320. I became darker than the writer expected because
- the nights are shorter in autumn than in summer.
 - the nights are longer in October than mid summer.
 - the train arrived later than usual.
 - he had walked unduly slowly.
323. At the beginning of the passage, the writer expresses her opinion that in many countries progress is synonymous with
- development.
 - utmost care for nature.
 - a balanced treatment of nature.
 - utmost cruelty to nature.
324. In the passage the term 'exploiting' nature suggests
- regretfulness.
 - sarcasm.
 - destructive urge of man.
 - greed of man.
325. Nehru objected to the phrase 'conquest of Everest' since
- it carries a war-like connotation.
 - it sounds pompous and boastful.
 - it depicts Everest as a victim.
 - Everest is unconquerable.

326. Gandhi's statement 'It is decreasing in the jungles but it is increasing in the towns!'
- Refers to wild animals' decrease in the jungle.
 - Refers to flora and fauna.
 - Refers to man's selfishness.
 - Is a satirical comparison of man's callousness to the animals.
327. The writer is of opinion that tribal people can be prevented from combing forest for food
- to provide employment
 - to increase purchasing power
 - by deterring them from poaching and despoiling vegetation
 - to provide employment and purchasing power for *daily* necessities.

Passage- 65

India is rushing headlong toward economic success and modernisation, counting on high-tech industries such as information technology and biotechnology to propel the nation to prosperity. India's recent announcement that it would no longer produce unlicensed inexpensive generic pharmaceuticals bowed to the realities of the World Trade Organisation while at the same time challenging the domestic drug industry to compete with the multinational firms. Unfortunately, its weak higher education sector constitutes the **Achilles' Heel** of this strategy. Its systematic disinvestment in higher education in recent years has yielded neither world-class research nor very many highly trained scholars, scientists, or managers to **sustain** high-tech development. India's main competitors especially China but also Singapore, Taiwan, and South Korea are investing in large and differentiated higher education systems. They are providing access to large number of students at the bottom of the academic system while at the same time building some research-based universities that are able to compete with the world's best institutions. The recent *London Times Higher Education Supplement* ranking of the world's top 200 universities included three in China, three in Hong Kong, Three in South Korea, one in Taiwan, and one in India (an Indian institute of Technology at number 41- the specific campus was not specified). These countries are positioning themselves for leadership in the knowledge-based economies of the coming era. There was a time when countries could achieve economic success with cheap labour and low-tech manufacturing. Low wages still help, but contemporary large-scale development requires a sophisticated and at least partly knowledge-based economy. India has chosen that path, but will find a major stumbling block in its university system.

India has significant advantages in the 21st century knowledge race. It has a large higher education sector - the third largest in the world in student numbers, after China and the United States. It uses English as a primary language of higher education and research. It has a long academic tradition. Academic freedom is respected. There are a small number of high quality institutions, departments, and centres that can form the basis of quality sector in higher education. The fact that the States, rather than the Central Government, exercise major responsibility for higher education creates a rather **cumbersome** structure, but the system allows for a variety of policies and approaches.

Yet the weaknesses far out-weigh the strengths. India educates approximately 10 per cent of its young people in higher education compared with more than half in the major industrialised countries and 15 per cent in China. Almost all of the world's academic systems resemble a pyramid. With a small high quality tier at the top and a massive sector at the bottom. India has a tiny top tier. None of its universities occupies a solid position at the top. A few of the best universities have some excellent departments and centres, and there is a small number of outstanding undergraduate colleges. The University Grants Commission's recent major support of five universities to build on their recognised strength is a step toward recognising a **differentiated** academic system – and fostering excellence. At present, the world-class institutions are mainly limited to the Indian Institutes of Technology (IITs), the Indian Institutes of Management (IIMs) and perhaps a few others such as the All India Institute of Medical Sciences and the Tata Institute of Fundamental Research. These institutions, combined, enroll well under 1 per cent of the student population.

India's colleges and universities, with just a few exceptions, have become large, under-funded, ungovernable institutions. At many of them, politics has intruded into campus life, influencing academic appointments and decisions across levels. Under-investment in libraries, information technology, laboratories, and classrooms makes it very difficult to provide top-quality instruction or engage in cutting-edge research.

The rise in the number of part-time teachers and the freeze on new full-time appointments in many places have affected morale in the academic profession. The lack of accountability means that teaching and research performance is seldom measured. The system provides few incentives to perform. Bureaucratic inertia hampers change. Student unrest and occasional faculty agitation disrupt operations. Nevertheless, with a semblance of normality, faculty administrators are able to provide teaching, coordinate examinations, and award degrees.

Even the small top tier of higher education faces serious problems. Many IIT graduates, well trained in technology, have chosen not to contribute their skills to the burgeoning technology sector in India. Perhaps half leave the country immediately upon graduation to pursue advanced study abroad – and most do not return. A stunning 86 per cent of students in science and technology fields from India who obtain degrees in the United States do not return home immediately following their study, another significant group, of about 30 per cent, decides to earn MBAs in India because local salaries are higher – and are lost to science and technology. A corps of dedicated and able teachers work at the IITs and IIMs, but the lure of jobs abroad and in the private sector make it increasingly difficult to lure the best and brightest to the academic profession.

Few in India are thinking creatively about higher education. There is no field of higher education research. Those in government as well as academic leaders seem content to do the "same old thing." Academic institutions and systems have become large and complex. They need good data, careful analysis, and creative ideas. In China, more than two-dozen higher education research centres, and several government agencies are involved in higher education policy.

India has survived with an increasingly mediocre higher education system for decades. Now as India strives to compete in a globalised economy in areas that require highly trained professionals, the quality of higher education becomes increasingly important. India cannot build internationally recognised research-oriented universities overnight, but the country has the key elements in place to begin and sustain the process. India will need to create a dozen or more universities that can compete internationally to fully participate in the new world economy. Without these universities, India is destined to remain a scientific backwater.

[SBI PO, 2014]

328. Which of the following statement(s) is/are correct in the context of the given passage ?
- India has the third largest higher education sector in the world in student numbers.
 - India is moving rapidly toward economic success and modernisation through high tech industries such as information technology and biotechnology to make the nation to prosperity
 - India's systematic disinvestment in higher education in recent years has yielded world class research and many world class trained scholars, scientists to sustain high-tech development.
- Only I
 - Only II
 - Both I and II
 - Both I and III
 - All I, II and III
329. Which of the following statements in regard to the information given in the passage is **not** true ?
- The London Times Higher Education Supplement ranking of the world's top 200 universities has included three universities of South Korea.
 - India has recently announced not to produce unlicensed inexpensive generic pharmaceuticals that will be a challenge for the domestic drug industry to compete with the multinational firms.
 - Contemporary large-scale development requires a sophisticated and at least partly knowledge-based economy.
 - China has the fourth largest higher education sector in the world.
 - None of these
330. According to the view expressed by the writer in the passage, what is a step toward recognising a differentiated academic system and fostering excellence ?
- The University Grant Commission's recent major support to five universities to build on their strength.
 - New Education policy of the new government.
 - Scholarships granted by the Central government for research.
 - Government policy to open new world class institutions
 - None of these
331. In writer's opinion which of the following reason(s) is/are responsible for poor higher education in India?
- India's colleges and universities, with some exceptions, have become large under funded, ungovernable institutions.
 - Politics has intruded into many compuses that influences academic appointments and decisions across levels.
 - Under investment in libraries, laboratories, IT and classrooms hinder cutting edge research.
- Only I
 - Both 1 and II
 - Both II and III
 - All I. II and III
 - None of these
332. Which of the following statements is **not** true as per the given information in the passage ?
- About fifty per cent of IIT graduates leave India to pursue advanced study abroad.
 - About 86 per cent of students in science and technology fields from India who obtain degrees in US do not return home following their study.
 - In China more than two-dozen higher education research centres and several government agencies are involved in higher education policy.
 - The rise in the number of part-time teachers and the freeze on new full-time appointments in many places have boosted morale in academic profession in India.
 - None of these
333. What in your opinion should be an appropriate title of the given passage ?
- Poor state of Higher Education in India
 - Politics in India's Education system
 - Modernisation of Indian Education System
 - Higher Education Supplement Ranking
 - None of these
- DIRECTIONS (Qs.334-335) :** Choose the word/group of words which is **most similar** in meaning to the word/group of words printed in **bold** as used in the passage.
334. **Achilles' Heel**
- weakness
 - strength
 - acquiescence
 - vulnerable
 - strong heel
335. **Sustain**
- suffer
 - maintain
 - swag(d)
 - swallow
 - weaken
- DIRECTIONS (Qs.336-337) :** Choose the word/ group of words which is **most opposite** in meaning to the word / group of words printed in **bold** as used in the passage.
336. **Cumbersome**
- complicated
 - complex
 - simple
 - bulky
 - heavy
337. **Differentiated**
- Distinguished
 - similar
 - distinct
 - undistinguished
 - distraught



Hints & Solutions



LEVEL- I

1. (a) Statement 1 is correct as passage clearly states "In all cases, it is the ... behalf of the child."
2. (b) Statement 1 is not correct as not stated by the passage. Statements 1 and 2 are correct as stated in passage "This is ... to the education of girls." Statement 4 is correct as the faulty education system.
3. (a) Statement 1 is correct as stated in the passage "one hardly needs denied or violated." Statement 2 is irrelevant as developed countries have not been mentioned in the passage.
4. (c) Statement (c) is correct as the passage clearly states that "This may be painfully ...if at all."
5. (a) Since girl's education is the key message, so, prejudice against the intellectual potential of girls.
6. (a) Statement 3 is eliminated as the government should side line with minimal interference. Statement 4 is eliminated as change in size of government.
7. (d) Strategy of inclusive growth can be effected by focusing on delivery of the basic services to the deprived section of the society. It is clearly stated in the passage "The aim must be state can realistically deliver."
8. (b) According to given passage only 4 and 5 are that constitutes.
9. (b) State does not promote inclusive growth as stated in 2nd para "the aim ... realistically deliver."
10. (d) Options (a), (b) and (c) cannot be the message. The only sentence that talks of a message is option (d) which is the main idea of the passage.
11. (c) 1 is eliminated as "art form" is not mentioned in the passage. Social inequalities are not accepted. Only 3 and 4 are mentioned.
12. (b) According to passage Instigation by external forces (social group get politically) and "urge for granting privileges and self respect to disparaged section of the society" are manifestations of social movements.
13. (c) Statement 1 is correct as stated in the passage "The forms of in a country". Statement 2 is correct as "phase of development active".
14. (a)
15. (a) Only statements 1 and 2 are true as people who turn revolutionary are not 'other wordly' unless world shows the contradiction.
16. (c) Only assumptions 2 and 3 are valid as for achieving anything great one has to be free of worries of basic needs and should be mentally as well as physically free.
17. (a) The passage the matically centres on the condition as they cannot dream of freedom or aspire for any kind of opportunity.
18. (c) Option (c) is the correct answer as stated in the passage "Every civilization.....life"
19. (c) Option (c) is correct answer as the author shows that not only mussels are affected but other 28 species also disappeared.
20. (d) Neither 1 nor 2 is correct as the dominant species is the keystone species and that is sea star. The sea stars do not live exclusively on mussels as their removal resulted in the disappearance of 28 species more.
21. (c) Only 1 and 3 are correct statements as the 'sea stars' are the keystone species which influences both richness of communities and flow of energy.
22. (c) Assumption 1 is correct as disappearance of 28 species along with mussels. Assumption 3 is also correct according to the passage.
23. (c) With reference to the passage, only 3 and 5 are adverse effect as potable fresh water and bio-diversity are drastically affected.
24. (a) Statement 2 is not correct as the efforts are being taken. 3 is also not correct as the short term gain have resulted into long term degradation of other.
25. (c) Both statements are correct as ecosystem provide people with variety of goods and benefits, they have to be modified considering the population expansion. Secondly technology will always remain expensive and nature is above man.
26. (d) Statement 1 is correct as the writer talks of 'moral act that should be done by our own will'. Statement 4 is also correct as the personal thinking and in order to be moral one can defy convention.
27. (b) According to the writer moral action is neither mechanical nor with, clarity of purpose and religions action.
28. (b) Only statements 1 and 2 are correct as let himself be swept away means he does not hold his own ground.
29. (a) The passage clearly suggests that education is not instrumentalist in its deepest sense. But the opening sentence calls it to be functional, instrumental and utilitarian. Thus the instrumentalist view of education is the functional and utilitarian dimension in its purposes.
30. (c) The second part of the passage clearly states education is not a commodity but a process of expansion and conversion of the mind – the moral-intellectual development. Acquiring qualifications, upward mobility and social status are the basic utility values of education.
31. (c) Again the second part clearly states the answer. a, b & d are the utilitarian dimensions of education. But ultimately education leads to self-critical awareness and independence of thought.
32. (a) Fermi used method to calculate a approximation estimate for the yield from the blast.
∴ The correct answer is option (a).
33. (d) Quick estimates as per fermi is most useful in finding out the range of values of an estimate.
34. (d) The focus of passage is how minimal information can be used for estimation. this makes statement (2) the only correct answer.
35. (e) None of the statements can be inferred. Hence the correct answer is option (e).

36. (d); Statements (a), (b) and (c) are all describing acts that might be committed by someone who is a congenial person and is sociable. For example, someone who can entertain women cannot be described as a person who does not understand the general mood of the party. On the other hand, statement (d) states that an unseasonable man will tell a long story to people who have heard it many times before. This kind of an act will incite feelings of boredom and irritation in the listeners. This is typical behaviour for an unsociable person.
37. (a); It can be seen that option (a) is one that can cause considerable aggravation to the salesperson. This salesperson has just sold something to someone and just after this, our unseasonable man presents to him a client that could have offered him more than his last sales price. This would be vexing for anyone and hence can be identified as a doing of an unseasonable man.
38. (c)
39. (d) Rhetoric refers to 'speaking/writing which is intended to persuade'. Rhetoric's different degrees are mentioned in the third paragraph, and this is also what the other options refer to. Though, the commands which the army officers give are free from any rhetoric traits.
40. (c) Option (c) is correct because the same has been said in the opening paragraph -. Economics uses mathematical models and statistical tests and market arguments, all of which look alien to the literary eye.
41. (a) Arcane is used to define something which is known only by a few people; and the author states that the culture of the language used by economists make the words arcane. Hence, the most appropriate meaning of the word arcane is given by option (a).
42. (d) One look at the fifth paragraph will reveal that the correct answer has to be option (d).
43. (b) From the final statement of the passage, we can say that option (b) is the required answer -To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it.
44. (b) Option (b) comes out to be our answer for the given question. The author states that philosophy has the traits of theology, but it still cannot be put under these categories, so in a way, science and philosophy complement each other. Hence, options (c) and (d) can be ruled out. Option (a) is wrong, because antagonistic means "indicating opposition", but from the given passage, we cannot say that about science and philosophy.
45. (c)
46. (d) Option (d) is the required answer, because we cannot infer option (a), (b) or (c) from the information provided by the given passage.
47. (b) "But he told me what I wanted to hear, and a quarter century later, philosophy is making the kind of..." these lines speak of the profession which he eventually took up.
48. (a) The writer mentions that his father wanted him to have an average life where he would be happy which was far removed from his aspirations.
49. (d) The passage talks about the new age groupie and Herman Hesse in one breath, making option (d) correct.
50. (b) The passage discusses the new ideas that have come up and TED is an example of such an idea.
51. (a) The phrase harks back to an era where everything was sepia toned, implying an era long ago.
52. (d) Even though the passage is extremely gungho about TED, nowhere is the fact of its being irreplaceable mentioned.
53. (a) Victuals means food and Dandyism is associated with fashion, thus, option 1 is correct.
54. (c) The author feels that it is not a novelty, hence is quite disturbed by it being treated as one.
55. (d) The best word would be option 4, as the others are not in line with the chain of thought.
56. (b) The author is quite contemptuous of the entire excitement hence option 2 is correct.
57. (e) The writer is quite depressed with even the thought of the existence of such a system, hence option 5 is correct.
58. (d) It was the time of recession and external labour was very expensive, thus the live labourers could be used to do the external work too.
59. (b) The author is unable to understand this harsh parenting process in practice.
60. (b) Sokal felt that the theories were more of jargons than any real theory being stipulated.
61. (a) The idea was to lampoon the so called established writers, making option 1 correct.
62. (e) The passage is about the person who dared to debunk mathematics making option 5 correct.
63. (c) The passage is talking about the all around effect of global warming.
64. (b) The author is talking about the biggest threat to our lives.
65. (c) Though the passage depicts the effect on a few individuals, nowhere does it state that everyone will get affected similarly.
66. (c) The passage discusses the up and down swing of the recession in India.
67. (e) The author mentions that the taking back of the money by the investors was detrimental.
68. (c) The passage mentions that there was a decrease in the indices.
69. (e) The passage traces thought of the book writer who explores this chain of thought.
70. (c) The passage is a book review of Gandhi Before India by Ramachandra Guha.
71. (a) Guha, discusses that his method is better because he uses data and may even reject Gandhiji's view point in some cases.
72. (c) The fact that the iPad is doing good business is one of the reasons of the PCs decline.
73. (e) The paragraph consistently mentions the flip-flop attitude of the IDC.
74. (c) The paragraph on the Japan economy pointing north, is the one where the economy gaining some stability in Japan is being discussed making option 3 correct.
75. (e) The passage discusses the types of idioms and their variation.

76. (a) The writer quotes John Saeed who talks about idioms and their being there through ancient times.
77. (a) The passage discusses the idioms and how they have evolved, which makes option 1 correct.
78. (c) Prow means the front part of a ship and joust is an old-fashioned fight on horseback. Since the location of the yachts in the sea is the best answer; hence would be option (c)
79. (a) The passage mentions a certain class of wealthy people but nowhere does it specify a system akin to the British, making 1 the correct answer. All the other points are mentioned in the passage.
80. (b) Option (b) is the correct answer as all the other options are mentioned as examples of the Jewish way of life, only option (b) is not and hence is the correct answer.
81. (d) Tolkin finds them typical and unbearable while conspicuously consuming Hebraism
82. (b) The passage is mainly concerned with establishing the theory that endurance running has been inherent in mankind making option (b) the correct answer. All the other options are incomplete and hence incorrect.
83. (e) Options (a)-(d) hold true if the toe length had remained long. Option (e) is the correct answer as the passage does not support this and is hence not true.
84. (d) It has been stated in the passage that long toes put stress on the joints and the foot which makes options (a) & (b) correct.
85. (d) According to the passage Derrida is a champion of the written word making option (d) correct.
86. (c) Saussure was antithetical to Derrida's school of thought and felt that language was independent of writing.
87. (c) The main point of discussion in the passage is that language existed to translate speech into words.
88. (b) The author is methodical in his/ her approach as s/he analyses the various points of view available on the subject.
89. (c) The passage makes no mention of them, making it the correct answer.
90. (d) The 1st paragraph mentions the collaboration and the reasons for this feeling.
91. (d) The last passage elucidates the author's feelings on the subject making option 4 the correct answer.
92. (e) Option (e) is correct, a libertarian is a person who believes in limited state intervention.
93. (e) The last line of the passage conveys the main idea which is books in whatever format are known for their substance.
94. (a) The onus of reading lies mainly on the content, the other aspects are secondary making option 1 correct.
95. (c) The author is quite practical and explores all the new fangled book readers available and comes to a conclusion.
96. (d) The term bubble is used to highlight the alarming trends in higher education which are like the dotcom bubble and will not be able to sustain the artificial rise and may similarly burst.
97. (b) Option (b) is the best answer as it captures the main idea of the passage all the others are perfunctory or trite in nature.
98. (e) All the options except (e) are mentioned in the passage, 5 can be inferred because the private institutes are beginning to wonder about enrolments.
99. (a) Option (a) is correct as an article in an economics based journal as it takes in the economics of the situation, option (b) is incorrect as it lacks the detailing which a book involves, and option (c) is incorrect as it is not a thesis because of the details presented in the concise version. Option (d) is incorrect as it does not present the entire philosophy Option (e) is incorrect as the reporting element of a newspaper report is missing.
100. (e) The statement makes nature a necessary part of nurture, this makes option (e) correct.
101. (a) The passage states that in humans genetics is supreme and nurture has little effect on this aspect.
102. (c) The example of the Nazi misuse of the genetics theory put off most socialists as it became a tool to secure power.
103. (c) The passage states that the human mind is extremely malleable making option (c) correct.
104. (c) The passage states, 'If the garden space was used in the summer, it must be cleaned out to eliminate all the old plants, including all the roots. A tiller will soften and aerate the soil; it will help loosen any roots missed.' This implies that if the old roots are left underground, the new roots will not be able to take good hold.
105. (a) The passage states, 'Using lawn timbers is an excellent idea because they help control weeds and are very inexpensive; seconds sell for about a dollar each.'
106. (d) The passage doesn't discuss the drawbacks of fall gardens, while it does concern itself with the other options at some points.
107. (c) The passage makes it clear that Taoism does not work by making one 'unlearn' conventional learning. On the other hand, it tries to correct the imbalance that has been brought about by too much of conventional knowledge. All other inferences are validated by the passage.
108. (c) The passage says, 'Now the general tendency of the Western mind is to feel that we do not really understand what we cannot represent, what we cannot communicate. For some reason Westerners do not trust and do not fully use the "peripheral vision" of our minds.' This makes option (c) correct.
109. (a) A study of the passage suggests that Taoism, even though it does not stand in direct opposition to structured Western philosophy and concepts, does form an alternative that seeks to liberate the individual from the repression of structures of conventional knowledge and modes of thought.
110. (c) The passage states, 'Some have argued that religious phenomena-matters of faith-are entirely beyond the ken of science; but this surely is false because the scientific investigation of religion has already made great strides and there is a vast literature now available.' This makes it clear that the passage sets out to establish that religion, like any other field of human knowledge, is open to examination by science.
111. (c) The second paragraph of the passage makes it clear that the author is in favour of an interdisciplinary approach that includes a variety of methods of analysis while investigating religious claims.
112. (d) The passage states, '...religion has its roots in ethnic or national identity; and to question the empirical or rational grounds for religious beliefs is to shake at the very foundations of the social order.' This adequately implies

- that a questioning of religious beliefs is likely to create tremendous furor and an accusation of blasphemy and heresy towards the questioner of religion.
113. (b) Option (a) is incorrect because although the poverty rate in India being high despite economic expansion explaining India's position but this not the paradox that the author is referring to. Option (c) is incorrect because again there is nothing in the passage to suggest that there are very good universities in India. Option (d) is not correct because this statement is not really a paradox that the author is suggesting in the passage. It is an explanation to the main paradox. Option (b) is the correct answer because the following lines in the passage show that this is the paradox that the author is referring to and the others are supporting statements to this argument, 'India churns out lots of brain boxes, including clever economists, Yet the performance of the Indian economy itself, over the decades, fell well behind (most of) the rest of Asia.'
114. (c) Option (a) is incorrect because statement 1 is valid as the following line in the passage supports it, 'But actually doing something useful then requires describing and explaining it in a way that others can understand.' Statement 2 is not valid because there is nothing in the passage to suggest that economists go abroad because of better living standards there. Hence statement 1 is valid but statement 2 is not valid and since both statements together are not valid this is not the right answer. Option (b) is not the correct option because statement 1 is valid as already shown and statement 3 is also valid because the following line supports it, "be confronted by bright Indians offering sharp analyses of how best to fight poverty, create wealth and promote innovation." Hence both statements 1 and 3 are valid and the answer b is wrong. Option (d) is incorrect because out of the given 3 statements all are not valid. As discussed only statement 2 is not valid. Option (c) is the correct option because only statement 2 is incorrect and not valid.
115. (d) Option (a) is incorrect because the passage does not suggest that economists have no interest in solving the problem. Option (b) is not correct because again there is nothing in the passage to suggest that the government wants to keep economists away from solving economic problems. Option (c) is incorrect because although the passage does mention that bright economists live abroad but that does not debar them from helping in solving their country's problems. Option (d) is the correct option because the following line in the passage supports this argument, 'perhaps the country's brightest economists are simply rubbish at communicating sharp ideas to the policymakers, activists, media types, business leaders and members of the public who could make use of them.'
116. (a) Option (b) is incorrect because there is nothing in the passage to suggest that politicians and economists do not communicate. Option (c) is not correct because again there is nothing to suggest that politicians are not economists and this is a reason for poor governance. Option (d) is incorrect because there is a reason amongst the available options. Hence Option (a) is the correct option because the writer does mention that the data analysis of economists if conveyed in simple language may help politicians to govern, as is substantiated by the following lines in the passage, "Basing their work in empirical data might also help politicians—for example—see directly how economic insights can be useful when governing."
117. (c) Option (a) is not correct because this statement is contrary to Kant's theory that time is "not 'something existing in itself'." Option (b) is incorrect because Kant did not believe that time is an individual characteristic. Option (d) is not correct because the given theory is again contrary to Kant's views. Option (c) is the correct option because the following lines in the passage support this statement, "Gödel recognized that for Kant, time is only a characteristic inherent in the relation of the objects to something else."
118. (d) Option (a) is incorrect because the author says that literally Kant's assertions may be false but some deeper truth is hidden in them and hence all of them are not false. Option (b) is incorrect because according to the passage the following lines support the given statement, "Feuerman, nonetheless, argues for a level of coherence ultimately to be found in Gödel's views" Option (c) is not the correct option because the following line in the passage supports this argument, "finite mathematics is defined as the mathematics in which evidence rests on what is intuitive." Option (d) is the correct option because Kant did not agree with the Relativity theory which stated that time is one dimensional whereas Kant believed that time was relative to a subject and its sensibility.
119. (a) Option (b) is incorrect because there is only a reference in the passage as to how Kant differed with the Theory of Relativity. Option (c) is not correct because again only in the first paragraph does the author talk about some difference in opinion but subsequently there is no mention about it. Option (d) is not the correct option because the passage does not focus entirely on the theory of Relativity; there is only a passing mention about it. Option (a) is the correct option because the entire passage is describing Gödel's views on mathematics, finite and infinite and theories of time.
120. (b) Option (a) is incorrect because according to the passage, "for Kant, time as "a one-dimensional temporal ordering of the events" whereas the given statement states that time is a multi-dimensional ordering of events. Option (c) is not correct because the given statement is one of Gödel's theories as is evidenced by the following line in the passage, "Gödel addresses how finiteness, associated for example with inductive proof, is intuitive: "finite mathematics is defined as the mathematics in which evidence rests on what is intuitive." Option (d) is incorrect because the given theory is against Kant's theory because in the passage, after the given theory, the words instead, for Kant... show that Kant did not agree with the theory. The relevant lines are reproduced, "idea that time "as its most essential characteristic...consists [in the traditional view] of a one-dimensional system of points, isomorphic with a straight line, in which every happening in the world has a definite place." Instead, for Kant, time as "a one-...." Option (b) is the correct option because the following lines in the passage support this statement, "Instead, for Kant, time as "a one-dimensional temporal ordering of the events" is the case, and is "relative to the perceiving subject or more precisely its 'sensibility'."

121. (c) Eminent British economists and political scientists have strongly attacked the tradition of budget secrecy.
122. (e) It leads to the control of public expenditure in order to set realistic taxation implications.
123. (b) He has presented the example of both, the open budget system and the secret budget system, practised by various countries and has looked into all their aspects.
124. (d)
125. (e)
126. (a) Sir Richard Clarke was the originating genius of nearly every important development in the British budgeting techniques during the last two decades.
127. (b)
128. (a) The statement goes against the idea of the passage.
129. (d) An open public debate on budget proposals should be held before introducing the appropriate bill.
130. (c) 131. (d) 132. (a) 133. (b)
134. (c) 135. (e)
136. (a) Ascertain the hidden meaning of the sentence : "but no one would be able to realise that a *terrorist attack* has occurred". So, undoubtedly the culprit's act can be classified as a terrorist attack.
137. (b) "New terrorism has no long-term agenda but its ruthless in its short-term intentions". This statement from the passage supports (B). While, in the light of passage, (C) also seems suitable.
138. (e) The immediate provocation for the meeting held in August 1998 has not been given among the options. It was the incidents of bombing the US embassies in Nairobi and Dar-es-Salaam.
139. (e) Bio-attack will result in several deaths which will lead to political turmoil, creating social unrest.
140. (c)
141. (a) 'Religious intolerance', as cited in the last paragraph, stands behind terrorism.
142. (d) 143. (d) 144. (a) 145. (c)
146. (b) 147. (a) 148. (e) 149. (d)
150. (b) 151. (a) 152. (d) 153. (a)
154. (a) 155. (b) 156. (e) 157. (c)
158. (a) 159. (c) 160. (b) 161. (e)
162. (b) 163. (b) 164. (a) 165. (b)
166. (c) Almost 57% of Indian respondents using the internet prefer to bank online. Checking information on products and services online comes a close second to 53% while 50% shop for products online. The fourth on the list-around 42% of respondents in India surfed online to look for jobs. Hence, option (c) is correct choice.
167. (d) Only 50% Indian shop for products online while statement said majority of Indian which is not true.
168. (e)
169. (d) 50% Indian using the Internet shop online.
170. (b) Hassle free means without problems or bother.
171. (e)
172. (a) The whole passage describes the growing usage of internet. Hence, option (a) is right choice.
173. (c)
174. (d) Eliminated means removed as used in the passage.
175. (b) The whole passage emphasises on the popularity of internet and checking bank accounts and maintaining financial assets is the most popular usage of Internet
176. (c) 177. (a) 178. (c) 179. (b)
180. (a) 181. (b) 182. (a) 183. (a)
184. (d) 185. (c) 186. (d) 187. (a)
188. (d) 189. (b) 190. (d)
191. (b) Modern means of entertainment and communication does not affect street theatre. It is still a popular mode of taking up crucial societal issues.
192. (a) In the olden days, street theatre was restricted to villages or small localities of the cities.
193. (c) Street theatre usually deals with issues of public importance.
194. (c) Street theatre is reasonable to stage as little props and images are used and not huge set up is required.
195. (b) Street theatre creates an emotional impact on audiences that leads to quick psychological impact.
196. (a) In self directed learning, an individual takes initiative with or without the help of others to learn new things.
197. (b) there is need for self-directed learning because it helps people to learn more things in a better way.
198. (a) Self-directed learning is active learning as one does not sit passively and waits for someone to teach. The learner actively initiates its own learning process.
199. (b) The modern environment is instructive in nature.
200. (c) Diagnosing means identifying.
201. (b) 202. (b) 203. (b) 204. (a) 205. (c)
206. (a) Sheela and Jairam had to sell their cow because they needed money for Jairam's sickness. They were a very poor old couple.
207. (a) Jairam was pretending to be reluctant to sell the rabbit so that the bullies would realise how precious the rabbit was to him.
208. (a) 'Magic in the Air' has been used repeatedly throughout the passage. It is the most appropriate title.
209. (b) She was very upset. So she came back home and told her husband the whole story.
210. (d) The four bullies first tied a goat to Sheela's rope.
211. (c) The four bullies were surprised because it was different to believe that the rabbit could understand obey Jairam.
212. (e) The four bullies thought it was the same rabbit sitting in a corner.
213. (c) The first event is of the couple being needy as in (A). Among the various things they tie to the rop is a log of wood as in (D). The next given event in terms of the four sentences can be found in (C) where Sheela cooks for the four bullies. Once they buy the rabbit they send it to the landlord to extract money as in (B) and when they reach his house they get good thrashing.
214. (b) Fouram decides to take revenge on the bullies and trick them in the same manner as they had tricked his wife. So he asks her to cook for them.
215. (d) The landlord was so angry that he had the bullies thrashed by his strongest bodyguard.

216. (b) Thrashing means to give a sound beating.
 217. (e) In this case possession means belonging.
 218. (a) Vanished means had got lost.
 219. (d) In this case agreed means to say yes, so the opposite is declined which means to say no.
 220. (c) Here dejected means sad or upset which is the same as crest fallen.
 221. (c) Haridatta's son was greedy because he tried to kill the cobra to collect all the gold at an instant.
 222. (b)
 223. (b)
 224. (a)
 225. (c)
 226. (d) Humble (adj.) means marked by meekness in behaviour, attitude, or spirit; not arrogant or prideful.
 Hence, Meek is the most similar in meaning to word 'Humble' as used in the passage.
 227. (e) Astonished (verb) means to fill with sudden wonder or amazement or surprised.
 Hence, surprised is the most similar in meaning to word 'Astonished' as used in the passage.
 228. (a) Stretch out (noun) means lie down comfortably.
 Hence, lie down is the most similar in meaning to word 'stretch out' as used in the passage.
 229. (d)
 230. (d)

LEVEL-II

1. (d) Natural selection is a key mechanism of evolution. It is the gradual, non-random, process by which biological traits become either more or less common in a population as a function of differential reproduction of their bearers. Variation exists within all populations of organisms. This occurs partly because random mutations cause changes in the genome of an individual organism, and these mutations can be passed to offspring. Throughout the individuals' lives, their genomes interact with their environments to cause variations in traits.
2. (b) 1 is not correct because the passage does not talk about all the poor countries.
 2 is not correct because the passage talks about the role of pesticides in sustainable agriculture especially in poor countries.
 3 is correct as the 2nd para clearly illustrates Alabama leaf-worm developing resistance to aldrin, DDT, dieldrin, endrin, lindane and toxaphene.
3. (d) The widespread use of pesticides has not waned because the ratio of cost to benefit for the individual agricultural producer has remained in favour of pesticide use.
4. (a) Natural populations of pests contain, among their vast numbers of individual members, considerable variation in their genetic material, primarily as the result of mutations. When exposed to pesticides, most pests die quickly, but some may have mutations that make them slightly less susceptible. If the exposure to pests is short, these individuals will survive the treatment. This selective elimination of maladapted individuals from a population is natural selection.
5. (c) 1 is not correct as organic farming is not mentioned in the passage. Further the passage justifies the cost benefit to developed countries like USA.
 2 is correct. Because of this problem it becomes imperative to use pesticides.
 3 is wrong as the social and health costs have to be ignored because of the frightening prospects of the epidemic diseases.
6. (b) The passage does not talk about any alternative option to chemical pesticides. It talks about a balance being drawn between sustainability and use of pesticides.
7. (a) Only 1 makes sense. According to the 3rd paragraph second line, 'And some growth natural resources.' 2, 3 & 4 are irrelevant statements.
8. (d) The options provided in the question does not imply low-carbon growth.
 A number of low-carbon growth options exist for reducing our net greenhouse gas emissions, particularly carbon dioxide, which could be implemented over different time horizons. These include: (1) improved efficiency in energy use, especially over the short to medium term, through technological and behavioral changes; (2) producing energy which minimizes carbon dioxide emitted, especially for new power plants, and realistically over the medium to long term; and (3) reducing carbon dioxide produced in non-energy sectors, such as agriculture and forestry, and industries, such as cement production. In addition to these, technologies are being developed to capture and permanently store greenhouse gases, especially carbon dioxide.
9. (b) 1 is not correct as economic prosperity can raise incomes and foster better institutions but it cannot foster sustainable economic growth. 2 is correct. Generating adaptive technologies can lead to a sustainable growth as discussed in para 2. 3 is correct. As investing on research in adaptation will help us in better handling of the changing climate.
10. (a) 1 is correct because if rainfed crops are grown in irrigated areas it would lead to overexploitation of natural resources. 2 is wrong as farming provides employability as well as food resources. The strategy must be not to overexploit and do limited farming.
11. (a) 1 is correct as the creative potential of man will provide better adaptability to the changing climate.
 2 is wrong as the passage does not talk about intensive agriculture leading to an economic back lash. It is our growth – industrial and overexploitation of resources – which has lead to such changes.
 3 is wrong as economic prosperity will enable us in better handling of the environmental changes.
12. (b) The central theme of the passage is clear that adaptation and mitigation should be integrated with development strategies. The author is not against development but a sustainable development is what he is talking about.

13. (c) (a) There is a single example given of such a case but it is not always true.
(b) This statement is true in some cases but not always so.
(c) It is clearly stated that man is the only reason to convert local community compositions into more homogeneous ones.
(d) The option (c) is correct in this context.
14. (b) (a) To breed exotic species with local varieties is obviously not the purpose.
(b) Man intentionally introduces exotic species into new geographical areas for agricultural or recreational purposes. This is clearly stated in the passage.
(c) (1) is ruled out. So this answer is not correct.
(d) Again (1) is ruled out making the answer incorrect.
15. (b) (a) This is not the correct answer.
(b) This is the dominant idea in the whole passage. The presence of "physical barriers" have prevented homogenization.
(c) This is not clearly stated in the passage.
(d) This idea of "physical barriers" is the most important reasons for the others.
16. (a) (a) This obviously the correct answer, because it is the most practical one. It is humanly possible to smuggle live organisms and to build highways.
(b) It is not easy nor practical to make ecosystems sensitive. So this option is ruled out.
(c) This option is also ruled out for the above said reason.
(d) It is very difficult and quite unnecessary to ensure new species do not have an impact on local species. So this option is also ruled out.
17. (c) Both the options (1) and (2) are correct.
18. (b) The first paragraph in the passage conveys the message that the detractors of democracy are quite vocal about that fact that a number of non-democratic governments particularly in East Asia have successfully achieved economic development.
Options (a), (c) and (d) are automatically ruled out.
19. (d) The second and last paragraphs the fact that freedom and liberty are essential components of development.
20. (c) The "constitutive" connection between democracy and development is political freedom and democratic rights.
21. (a) The effect of FDI or Foreign Direct Investment should be to induce competition because this is ensured in most countries worldwide.
22. (b) (a) The first option of multinational companies getting accustomed to domestic laws is not mentioned at all. So, this is not the correct answer.
(b) Foreign companies may establish joint ventures with domestic or companies may get stronger as the parent companies merge overseas. Both options are mentioned in the paragraph. So, this is the correct answer.
(c) Since option (1) is included this is not the right answer.
(d) Same as in (c). Moreover option (4) where foreign companies lower costs finds no mention in the paragraph.
23. (c) The message conveyed in the passage is that it is important to have a competition law in the country to ensure that both domestic and foreign firms have a level playing field.
24. (b) This is the first of the passage. Group farming helps remove poverty, increases agricultural productivity and secures the individual from exploitation.
There is no mention of surplus production. So the other options are ruled out.
25. (d) By "gender impact" the author implies that women do not enjoy much power in the transition economies.
This is the most appropriate meaning the others come close but are not as accurate.
26. (b) (a) There is compulsion on the transition economies to go in for group farming. Therefore, this is not the correct answer.
(b) The paragraph is all about the benefits of group approach to farming. This is the right answer.
(c) Both options correct included.
(d) Both cannot be negated.
27. (c) In the Western context "deepening of democracy" means the increased participation of the individual in the democratic process.
So, the other option (a), (b) and (d) are automatically negated.
28. (a) According to the passage Democracy in the Indian context means the increased participation of communities based on religious, caste or sectarian identities. That is why greater democratization in India does not lead to the dilution of caste and communal identities of the individual.
In the context of this explanation options (b), (c) and (d) are automatically negated.
29. (c) The involvement of communities in the democratic process in India has led to a silent revolution. The upper castes held power in earlier days. This power is getting slowly, silently and surely transferred to the subaltern groups
In the context of this argument option (a), (b) and (d) are ruled out.
30. (c) The third paragraph states that "Profit is not validity."
31. (a) The sixth paragraph mentions that the concept of profit maximization and profit motive is largely responsible for the worst mistakes of public policy.
32. (c) The last line of seventh paragraph states that, "There is only one definition of business purpose: to create a customer."
33. (a) The last paragraph states that "...it remained a potential want until the action of business people converted it into effective demand. Only then is there a customer and a market".
34. (c) The adjective 'vapid' means tasteless or dull. 'lacklustre' which means dull or lacking in liveliness is the correct synonym.

35. (c) The least talked about character in the passage is the 'Grandmother'. The author mentions her only once when he compares a cloud's shape to his grandmother's four-legged silver sugar bowl.
36. (c) All statements except for (c) can be inferred from the passage.
37. (d) The last paragraph states that on the top floor, next to the infirmary, there was supposedly a dentist. Whenever the teachers got angry, they would threaten to send the naughty students to this dentist.
38. (b) The first paragraph states that people thought that the time for the genteel game of knowledge, Kaun Banega Crorepati had passed. It lacked the backbiting intrigue and low-life loquaciousness of other reality shows. Thus we can say that both statements (i) and (ii) are correct.
39. (d) the second paragraph mentions, "but as an idea that connects with something deep and real in our lives.
40. (c) The third paragraph states that the prize money of KBC is not a jackpot or means of indulgence, but a reward or gift from the divine for the winner's persistent efforts.
41. (a) The last paragraph states that "As the winners no doubt find out, one can never have enough money..."
42. (c) The first paragraph mentions, "the warm rains had been falling...no promise for relief". The paragraph ends with "...soggy ground and overflowing water channels only depressed him."
43. (b) The second paragraph mentions points a and D. the third paragraph mentions point C.
The first paragraph states that given the monsoon weather, sodden flowers and soggy ground, Babur would find little pleasure in visiting his garden.
44. (d) The last paragraph states, "but he had never thought that Humayun-so healthy and strong- might succumb to sickness."
45. (c) The words 'neatly turbaned head' have been used to describe the Hakim that came to treat Humayun.
46. (d) The last para indicates that sugar mills need not be close to sugarcane growing areas.
47. (a) The production process is described in the second half of the passage, and it can be seen to follow the sequence provided in choice (a).
48. (d) The passage starts with an account of where sugar is grown – predominantly in Cuba and Puerto Rico, and, additionally in other places. It can be understood that the distribution is not equal. Choice (d) is, therefore, incorrect. The other statements are as per latter half the passage.
49. (d) Statement (1) is not mentioned anywhere in paragraph. "next birth in human form" is in sync with the idea presented. Hence, the correct answer is option (d).
50. (b) Statements (1) & (2) are correct.
51. (c) The first premise is lower expectation = greater satisfaction. Option (c) contradict with this premise.
52. (d) Statement (2) stated in the paragraph itself and statements (2) & (3) are contradictory. Hence, the correct answer is option (d).
53. (c) The manager has found out the food to be good and excellent. This does not help up to understand the disconfirmation sensitivity of the manager.
54. (d) Scientific beliefs are universal in character is stated as a fact. As mentioned in last part of first paragraph that we can sometimes deduce that a universal scientific belief is false but we can never induce that a universal scientific belief is true.
55. (e) Second paragraph last part states that falsification is no more capable of yielding conclusive rejections of scientific belief than verification is of yielding conclusive acceptances of scientific beliefs.
56. (c) The last paragraph finds support for option (c).
57. (a) The last paragraph states that falsifying claims sometimes gives us a good reason for rejecting a scientific belief.
58. (b)
59. (d) Option (d) is in sync with paragraph 4 ".....economics discipline, find the arid reductionism false to the facts and slightly so."
60. (c) Paragraph (c) is in sync with option (c). Hence the correct answer is option (c).
61. (e) The correct answer is option (e).
62. (d) The word deterministic as used in the passage is connected with effects produced by causes. Hence, the correct answer is option (b).
63. (d) The passage speaks of the "mode of governance of the shop-floor at Toyota of which "scripted operating procedures" is an important factor. Refer Para 2 "operating procedure" is designed by the workers jointly with the supervisors. Thus, the procedure can be modified according to the problem encountered. Thus, the design of the "operating procedure" becomes very efficient and results in defect-free, 0 waste and just in time delivery of the products/models.
64. (e) The passage does not speak of workers' union, unique strategies or industrial peace so a, b, c can be ruled out. The passage lays stress on the involvement of workers in rectifying/modifying the "operation procedure" model which is given in (e).
65. (a) The answer is choice (a) for the same reason as above.
66. (b) (d) can be ruled out as the passage nowhere mentions low investment, (d) can be ruled out as it says that Toyota's manufacturing processes were not standardised.
(a) is incorrect because para (2) says that the operating staff work jointly with the supervisors to design the operating procedure.
(c) is ruled out because para 1 says that operating procedures have to be followed rigidly, without any deviation .
67. (e) The source of motivation for both examples is not same. For (i) it is the moral obligation of the anonymous donor, that the volunteer behaves in such a manner. For (ii) it is the self-interest of the organization (as explained in the example of shopkeeper in the passage) which makes it work in this manner.
Although both the actions are in conformity with their duty. So I is not correct. II is correct as clearly explained above. In both cases the reasons were beyond duty.

- III is correct as both examples illustrate the concept of moral worth, which relies entirely on the motivation of the agent.
68. (a) I is clearly against the passage as explained in the first sentence. It is not the consequence but the motivation behind the action.
II is clearly given in the passage, 6th sentence, 'These are alsotrue moral worth.'
III can also be inferred from the passage as is clear from the example of the charitable person, 'Kant does nother moral obligation'.
69. (a) Para 8, sentence 2 "If the genetic properties rose or a walrus" portrays creativity and innovation on the part of human beings, owing to behavioral practices similar to that of bacteria.
70. (a) Para 3, sentence 2 "The first, buttheory". para 5, sentence 1 "In the case of bacteriaso rapidly" and para 6, sentence 2 "They freely passpower and efficiency" mention the three processes responsible for evolution.
71. (c) Para 9 implies that these micro-organisms, owing to efficient communications network, become drug resistant at such a pace that it becomes difficult for medical science to catch up.
72. (a) Only option (a) is mentioned in the passage in para 2, sentence 2 "During those two billion.....rapid motion."
73. (a) Since, the passage talks of macro as well as micro organisms, we get a holistic world view of the model of creativity in evolution.
74. (d) Para 4 describes both the mentioned properties of random mutation.
75. (a) Para 8 talks of DNA recombination principle, if applied to macro-organisms, could become the basis of science fiction.
76. (c); Option c) is correct because the reason it presents due to which the importance of abstractionism was lost, is not mentioned in the given passage. On the other hand, the reasons which the other options refer to, can be found in the opening paragraph.
77. (b); Option (b) is our answer, because it is clearly and specifically referred to in the final paragraph. We can see that the first statement of the final paragraph talks about abstractionism by mentioning that it is a kind of art which is directed towards non-existence of a universal societal language. The same has been conveyed by the option (b) and therefore, it is our answer.
78. (d); The crisis confronted by the abstractionists has been referred to in the second paragraph. The first three options, i.e. (a), (b) and (c) have characterized the crises confronted by abstractionism. Option (d) is our answer because it presents a recipe of all the other options; hence, it is the most appropriate one.
79. (b); A sort of self-enquiry (i.e. very thoughtful inner reflection which are governed by the nonrepresentation images and cosmic symbol) came as a result of the abstraction and hence it was deemed as a revolutionary move. Therefore, option (b) is correct.
80. (a); The dual motives behind Indian abstractionism mentioned in the third paragraph are:
• Revolutionary, and • Conservative
Option (a) is correct because it refers to the revolutionary motive, which is unlike the remaining options as they are all about the features of the conservative trend.
81. (c); The final statement of the fifth paragraph talks about the recurrent alterations which were induced in the forms, color and arrangement of the third idiom. This means that importance was given to the arrangement of forms. This feature distinguishes it from the other two idioms mentioned in the same paragraph.
82. (a); The passage's fourth paragraph mentions that Indian abstractionists have been essentially preoccupied with a supernatural project of reaching out to the occult holy without completely giving up on the symbolic. The Kandinsky-Klee School was more orphically oriented to the major causes of abstractionist philosophy.
83. (d); From the sixth paragraph (final sentence), we can say that after seeing themselves as people without the imaginative energy for negotiating the merger of painterliness and metaphysics, the Indian abstractionists were left feeling embarrassed. This is referred to in option (d) and hence, it is our answer.
84. (b); It is quite evident from the passage that the wines from different countries of the world have been compared. Satirical refers to criticizing people or ideas in a humorous way, and that is what the author is representing by stating that even if French wines are not better than American or Australian ones, they would not admit that – common trait of not accepting that your product is worse. The author did not outrightly say that French wines are worse, he was just stating that those makers will not admit that even if it was, hence the remaining options can be ruled out and Satirical becomes the choice.
85. (a); It can be easily inferred from the given passage that the labeling strategies led to the success and popularity of the wines from English speaking countries. French must adopt the same to gain the same popularity.
86. (b); From the fourth paragraph, we can say that option (b) is the required answer. The author states that-Consumers are no longer intimidated by the thought of needing to know their Pouilly-Fumé from their Pouilly-Fuissé, just at the very moment when there is more to know than ever before. Consumers are now keen on reading the specifications of wine, for example – they would like to know the type of grapes the wines belongs to, as wines made from some grape varieties are more popular. And this is the trend which the author reckons is troubling French winemakers. Hence, option (b) is the most appropriate answer.
87. (d); We can easily state from the final paragraph that option (d) is the required answer. One of the findings of Dr. Renaud -the fat-derived cholesterol that builds up in the arteries and can eventually lead to heart trouble, can be dispersed by the tannins in wine. And, this tannin is found from the grapes' skin and is present in high amounts in the red wine. Hence,

- option (d) is our answer as it compares the people who drank red wine and who did not; and the comparison was based on whether they developed coronary heart disease or not. Option (a) is wrong, because we cannot infer that all the film celebrities in France drink red wine. Option (b) is wrong because it goes against the findings. Option (c) may look like our answer, but (d) is more appropriate as it refers that the study was specifically aimed at finding this, and this one was a long-term study too.
88. (c); Option (c) is correct as the given passage has not considered quality as one of the factors.
89. (c); The notion that GM research is promoted only by MNC can be deemed incorrect from the fourth line of the sixth paragraph.
90. (c) Opening line of the second paragraph – ‘the anti GM campaign has been quite effective in Europe’ clearly indicates that option (c) is correct.
91. (b); The final three lines of the final paragraph clearly indicate that option (b) is our required answer -some weeds through genetically modified pollen contamination may acquire resistance to a variety of weed-killers -the only way to destroy these weeds is through the use of ever-stronger herbicides, which are poisonous and linger on in the environment. Hence, option (b) is correct.
92. (d); It is quite evident that the given passage talks about the concerns of both, the rich and the poor. Author states that this food has potential benefits to the poor and malnourished and whereas, the anti-GM bodies claim that the MCN as guided by the profit motive, will only focus on the high-value food items demanded by the affluent.
93. (a); Option (a) is the correct option, because it can be found in the third paragraph of the passage. Author only states that the GM controversy has been ignored by India. Indian biotechnologists are still working with GM and have not produced something which is given out to the citizen – it is still under the experimentation process. From this information, we can cite option (a) as our choice. The remaining options cannot be inferred from what is given in the passage.
94. (a); Option (a) is the correct option because it can be found in the second paragraph of the passage. We can get what they refers to from how this paragraph ends -These large gatherings will be only what we make of them if not anything better, they can be as good places to collect new friend. So, option (a) is our most appropriate answer.
95. (c); The author is trying to say from how he begins the fifth paragraph -It is tragic, however, to observe that it is these very natural springs of social life which are drying up among us. Hence, option (c) is the most appropriate answer.
96. (b); Option (b) is the correct option because it can be found in the second line of the fourth paragraph -interest, wonder, sympathy and love, the first two leading to the last two, are the psychological prerequisites for social life.
97. (c); After reading the later part of the second paragraph, we can say that although “recognize” cannot be completely deemed wrong, yet ‘distinguish’ is the most appropriate answer.
98. (d); Author in this passage is saying how the poor middle class depict their sociability. Author stated in the previous paragraph they feel most social when they form a pack or howl at people who are better off than they. So, author mentions these two incidents to strengthen this argument. Hence, option (d) is our answer. Option (a) just states how the poor Calcutta suburbs are, but it does not explain why author gave this example and similarly, we can rule out option (d) too. Option (b) is wrong, because we cannot infer that.
99. (a); The author states -Greeks, in spite of their proficiency in geometry, never seem to have realized the importance of experiments. Hence, option (a) is the most appropriate answer. Option (b) is wrong, because we cannot infer that, and anyway, it pales out in front of option (a). Option (c) is not our answer because that just gives a possible reason for (a). We cannot say this one is an appropriate answer. Option (d) is wrong, because it is contrary to what is mentioned in the passage.
100. (c); Author mentions that Newton formed the law of attraction, the motion of heavenly bodies became understandable, and it all seemed to make sense. Hence, option (c) is our answer; whereas, the remaining options cannot be inferred from the given passage.
101. (b); It can be found in the second paragraph of the passage. Author states that Newton is the greatest scientist of all time if account be taken of his joint contributions to mathematics and physics. Thereby, he was also able to relate physics and mathematics, and form laws. Therefore, option (b) is our answer.
102. (d); We can understand the theme of the passage regarding modern science. This sentence of the passage -It is most important to understand this point and to realize that Einstein’s special principle is merely an extension of the validity of the classical Newtonian principle to all classes of phenomena. Hence, option (d) is our answer. Options (a) and (b) are wrong, because Greeks in fact, never realized the importance, they even just considered geometry as a form of fine art and did not apply their thoughts to the real and physical world. Option (c) is wrong, because we cannot infer that from the given passage.
103. (a); Option (a) is the correct option because it can be found in the fourth paragraph of the passage.
104. (b); The author in this poem is talking about a journey to Ithaka, and how enriching an experience that could be, and how one should enjoy this journey while it lasts. Option (a) is wrong because author is telling about the ways to deal with it. Option (c) is wrong because it just refers to one of the things mentioned in the poem. Option (d) cannot be inferred from the passage, and it fails to capture the essence or purpose of the poem.
105. (a); It is evident that option (a) is our answer. The author states -Better if it lasts for years, so you are old by the time you reach the island, wealthy with all you have gained on the way. By wealthy, he meant being rich in experience. Option (b) is wrong, because it states what a part of the journey is. Option (c) is not appropriate, because it fails to totally grasp what the author meant by wealthy. Option (d) is out of context of the given passage.

106. (d); The author in the given poem talks about this long journey which would make one gain knowledge as well as sensual experiences. So, by that, he refers to the distant goals – the goals which are far away, but you will learn a lot while you are in the process of achieving. Option (c) looks a lot close, but the journey is not all about gaining wisdom, it is also about experiencing different and new things.
107. (c); The author states that one should not be afraid of Laistrygonians and Cyclops, wild Poseidon while we are in this journey to Ithaka. It refers to the obstacles we face while we are on our way to distant goals. Options (a) and (b) cannot be inferred from the passage, and they also do not comply with what the author is trying to refer to. Option (d) could look like an answer, but it refers to the problems faced in general while on the journey. The author states that these problems we face are all within us and he states that we should not be afraid.
108. (b); Option (b) is correct, because exhorting refers to urging on, and that is what the author is doing by trying to inspire readers about their distant goals.
109. (a); Option (a) is the required answer as third paragraph of the passage mentions the same: the author states ‘But for the white-collar kids of blue-collar parents, the office is not necessarily a sanctuary. In Corporate America, where the rules are based on notions foreign to working-class people, a Straddler can get lost.’ This implies that the value system that they enter into is totally unknown and alien, hence option (a) is our answer.
110. (b); Thucydides goes back to the Greek historians, and it can be inferred that the author likes knowing and reading about the Greek history, but his father did not. His father was probably some construction worker who would have been involved in making buildings, i.e. the father was keen on arches, and the author was not. And this represents option (b).
111. (d); Options (a), (b) and (c) can be stated from the second paragraph of the passage, whilst option (d) is not mentioned anywhere in the passage.
112. (d); Option (d) does form a part of the given passage, whilst the other options do not. Hence, it is our answer.
113. (b); Option (b) is our answer because it has been mentioned in the final paragraph, while what the other options refer to, cannot be found in the given passage. The author states- “Children of the working-class are brought up in a home in which conformity, obedience and intolerance for back talk are the norm—the same characteristics that make a good factory worker.” Hence, option (b) is our answer.
114. (d); We can easily see from the first paragraph that Option (d) is right because what all the other options refer to can be deemed incorrect.
115. (b); It is easily seen that option (b) is our answer. Author states ‘How much bigger can the airplanes get?’ To show the increment in the number of passengers the airplanes can carry; the author gives an example: ‘The change is quite huge: from the four-seater to the A380 airplane.’ Hence, option (b) is the only correct option.
116. (a); Option (a) is correct as it can be found in the second paragraph. While describing V-22, author says that The V-22, known as tilt-rotor, part helicopter, part airplane, takes off vertically, then tilts its engine forward for winged flight. Hence, option (a) is our answer.
117. (c); Option (c) is correct, as it can be found in the third paragraph. Radars are used to make sure that no collision takes place in the air, but with the advancements in technology, the computer on board which could even take place of a pilot, would ensure safe passage. Hence, option (c) is our answer.
118. (c); Option (c) is correct, as it can be found in the next to last paragraph. Author states two reasons for this: There is no collective vision of our future such as the one that drove us in the past. There is also a need for a more aggressive pool of airplane design talents to maintain an industry. Hence, option (c) is our answer.
119. (c); Option (c) mentions why some of the scientists found the book framed on Tsavao lions (the man-eater one), as annoying. As mentioned in the third paragraph, this book spreads false rumours about Tsavo lions being very ferocious and the ones who pose a serious threat to humans. Option (a) is not totally wrong, but fails to completely capture what has been mentioned in the passage. The remaining two options do not reveal why scientists were annoyed by this book.
120. (c); Option (c) is our answer, as it does not add to Tsavo lions’ well known image of being savage creatures and man-eaters. This thought of Tsavo lions being not as evolved was just a conclusion of the study conducted by Gnoske and Peterhans by analyzing the traits of these lions. The remaining options can be ruled out as they do reveal what created this’ man-eater image of the Tsavo lions.
121. (c); The opening paragraph mentions that Craig and West were experts on Serengeti lions and had never seen Tsavo lions before. Lions are well known for their manes, but these were not present in Tsavo lions. The concluding sentence of the first paragraph is formed as the antecedent of option (c) by the opening paragraph. Option (c) is hence correct, as the remaining options can be ruled out with respect to the context of the given passage.
122. (c); Gnoske and Peterhans gave an hypothesis that Tsavo lions share similarities with Pleistocene cave lions in terms of their body structure. They stated that these lions differ from Sarengeti lions because Sarengeti ones are the more evolved ones, whereas the Tsavo and Pleistocene cave lions’ physical structure depicts that they are not that evolved and they are closer to the primitive ancestor of all lions.

- Option (d) can be ruled out, because it refers to what this hypothesis is based on. Option (a) cannot be inferred from the given passage. Option (b) is wrong, because it just supports the hypothesis. Option (c) is right because that would then differentiate cave lions from the Tsavo lions, hence weakening the hypothesis which puts cave and Tsavo lions in the same category of primitive lions.
123. (c); The third paragraph of the given passage mentions that the existence of psychological dilemma is what makes internal conflicts more interesting than external conflicts. The second paragraph states that the one having internal conflict 'is torn between a tendency to cooperate, so as to promote the common interests, and a tendency to compete, so as to enhance his own individual interests' And this is exactly what option (c) refers to.
124. (b); Option (b) would qualify as a psychological dilemma because the author stated in the second paragraph 'Psychologically, most interesting situations arise when the interests of the players are partly coincident and partly opposed'. So, adopting a defensive strategy over an aggressive opponent would come under the partly opposed category. None of the remaining options can be kept in either of these categories.
125. (a); Option (a) is correct, because author states in the opening paragraph, The totality of choices determines the outcomes of the game, and it is assumed that the rank order of preferences for the outcomes is different for different players; according to author, this is what leads to the conflict of interests.
126. (c); From the fourth paragraph, we can state that the 'alteration' element is what differentiates the scientific and the detective processes of problem solving. The author states "If the adversary actively puts obstacles in the detective's path toward the solution, there is a genuine conflict. But the conflict is psychologically interesting only to the extent that it contains irrational components such as a tactical error on the criminal's part or the detective's insight into some psychological quirk of the criminal or something of this sort" So, the fact that the adversary is active in terms that he leaves indications to mislead a detective, is what makes this problem solving process psychologically interesting. And this is exactly what option (c) refers to.
127. (d); From the opening paragraph, we can infer that option (d) is true. Edwardian Summer is referred to as 'a period when the dominance of the world's superpower is coming under threat. It is an epoch when prosperity masks underlying economic strain.' Hence, option (d) is the only appropriate answer.
128. (c); After reading sixth paragraph, we can say that option (c) is the required answer for the given question. Author states that modern capitalism has been very resilient, and he gives examples of that by stating 'that a sign of the enduring strength of the system has been the way it apparently shrugged off everything - a stock market crash, 9/11, rising oil prices'. Hence, option (c) is our answer because it captures all these mentioned reasons
129. (c); From the first, second and third paragraph, we can infer that option (c) is right. The author points at increased oil prices and the shift in global balance of power is what is leading to the Edwardian Summer. Option (a) is wrong because the author even states that our historical precedents have proven that modern capitalism is resilient. Option (b) is not our answer, because it states what could happen, but not the basis on which author's argument is based. Option (d) is wrong, because we cannot infer from the passage that crisis is imminent in the West.
130. (d); After reading the second paragraph of the given passage, we can state that option (d) is our answer. The author mentions in the second paragraph that oil prices can be brought down with the formation of a new production and refining capacity, hence bringing down those increased oil prices is in our hands and can be done. From that, we can infer that oil prices can be brought down.
131. (d); The author states in the opening paragraph, 'At the heart of Derrida's deconstructive approach is his critique of what he perceives to be the totalitarian impulse of the Enlightenment pursuit to bring all that exists in the world under the domain of a representative language, a pursuit he refers to as logocentrism'. Hence, option (d) is the most appropriate one, as he believes that there should be a language which can represent all the aspects of the world, which as of now, remain hidden.
132. (c); Author states 'Logocentrism is the search for a rational language that is able to know and represent the world and all its aspects perfectly and accurately.' So, it implies that this language would represent the world and every aspect it possesses. This also means that it implies a totalitarian principle. As of now, we do not have such a language, hence hidden meanings in texts exist. Therefore, option (c) is our answer.
133. (a); Binary opposition refers to a pair of related concepts which are opposite in meaning like, two theoretical opposites that are strictly set off against each other for example: rational/ irrational. These systems, according to Derrida, represent ordering of truth, and this is what option (a) refers to. Option (a) can be inferred from the second paragraph, and hence it is our answer.
134. (a); The author states in the last paragraph that Derrida's rejection of the definitive authority idea is based on his decentralization premise that states that in order to understand the meaning of a text, equal importance should be given to what is written and what is not stated. This unstated text can stay invisible if the subject is posited definitive authority as in the case of a biographical account. Thus, Derrida rejects it.

135. (c); Author states that 'For the critical attitude is not so much opposed to the dogmatic attitude as superimposed upon it: criticism must be directed-against existing and influential beliefs in need of critical revision – in other words, dogmatic beliefs. A critical attitude needs for its raw material, as it was, theories which are held more or less dogmatically.' So, dogmatic beliefs, which could be considered as myth, serve as the raw material for critical thinking. Dogmatic beliefs are what critical thinking is done on. Thereby, dogmatic beliefs serve as a raw material (like natural gas) which is then converted in scientific theories (fertilizer) via critical thinking. So, option (c) fits perfectly.
136. (a); Option (a) is our answer as it can be inferred from the given passage (third and fourth paragraph). We discussed the same in the previous question that critical thinking (which is done in science) is done on dogmatic beliefs. Hence, dogmatic behavior and attitude is very important for science because they lead to scientific theories. Therefore, option (a) is the most appropriate answer.
137. (c); In the given passage, by giving an example of children who have dogmatic nature and of primitives, who possess the same stubborn quality, the author has tried to justify his argument. Hence, option (c) is our answer because it refers to the same. Children and primitives do not possess the ability to think critically, they just have their dogmatic beliefs. Option (a) takes the passage away from context, option (b) is wrong, because being modern or innocent does not link with the passage in any way. And similarly, the remaining options make no sense given what the author is trying to say in the passage.
138. (d); We can understand from the second paragraph that conviction is the reason behind dogmatic attitude being considered as a stronger belief; critical attitude refers to continued questioning, and hence does not possess any conviction. Author mentions that critical thinking is not based on strong beliefs. It is in fact based on testing those beliefs, and finding the flaws. On the other hand, dogmatic beliefs possess a much stronger belief set, and trust in their thoughts because they do not test or try to test or falsify them, it has a conviction which critical thinking lacks. Hence, option (d) is the most appropriate one. Option (a) pales out in front of option (d) and similarly, option (b) can be ruled out. Option (c) is wrong, because critical thinking never had conviction on the thoughts, so saying that it leads to noise which did not have conviction is wrong. Option (e) is wrong because it fails to capture what (d) did.
139. (c); Pseudo-science is based on dogmatic attitude, whereas science is based on critical attitude. We have already discussed how these two differ, hence option (c) is the most appropriate answer.
140. (e); The author in the given passage describes a just society in which the principles of justice have no connection with the powers and positions of individuals. It promotes equality in that way. But as the author is just imagining such a society and how giving his explanation of how a society should be, we would deem this one as a hypothetical society, one which comes out of the imagination of the author. Option (a) is wrong, because enjoying a privilege is different from having principles based on justice, so this option only catches a part of what the author meant. Option (b) is incorrect, because just agreeing on fair principles is not the point, but its actual implantation and practice is. Option (c) is wrong, not completely wrong though, because it differs from option (e) by just the use of the term hypothetical, but we have described why this society should be considered so. Option (d) is not our answer because it pales out in front of option (e).
141. (a); First and second lines of the third paragraph indicate that option (a) is correct. We can also use the explanation presented in the previous question to pick option (a) as our answer.
142. (d); The ones who make rules are nearer to the notion presented in the given passage, because they are devoid of thoughts when it comes to what strength or what position, or what intelligence they would possess.
143. (b); Original agreement has been mentioned in the previous questions. Social institution can only be fair if they stick to these principles of justice and do not sway from them, and this is what option (b) refers to.
144. (b); Author in the given passage talks about a just society which stands for justice and equality: everyone is treated the same irrespective of the power they have, and in terms of justice as fairness. Option (b) is right, because an individual must have some way to survive and get his livelihood, and hence, they all should be employed and given some job to ensure that. Option (a) is wrong, because it would be unfair to equally pay two individuals whose degree of work differed. Option (c) is wrong because punishment for theft criminal acts is not talked about in the passage, so to have it to present what is mentioned in the passage would be inappropriate. It also fails to capture the purpose of this passage, of how the author imagined this society. Option (d) is not our answer, because all children also refers to those children who have rich parents, so to give free education would be deemed as privilege which the author opposes. Option (e) though not totally wrong, but pales out in front of option (b).
145. (e); The author starts off the passage by stating that human biology does nothing to structure human society. He gives an example of mother by stating that even though giving birth is essential to become a mother, yet it is not enough

as she has to behave in a way that aligns with the way a mother should be. As the author stated, we have 'rules that govern the role of a mother' and what are these norms and rules? According to the author, that varies from culture to culture. But what is constant everywhere is that the behavior is coordinated by the reciprocal nature of roles. For example; everywhere, there is a way in which a waiter and customer behave and act. So, not the human biology here, but the reciprocal nature of roles defines the behavior, and this feature is seen everywhere, irrespective of culture or human biology. Therefore, option (e) is the most appropriate one.

146. (b); The author gives an example of how biological linkages structure human society by saying that we would have been offended by the father playing his role 'tongue in cheek' because that does not represent how a father should behave, that does not play with the role of a father. Hence, this biological linkage creates the way in which one should act, and if these biological linkages did not exist, we will not be offended. The other options cannot be inferred from the given passage.
147. (b); The author in the passage infers that people behave in terms of the roles they have, and thereby, forget the self and try their best to portray the role they have. The author says that some roles are more far reaching and absorbing than others. For example, a bus driver just has to be able to drive the bus and do it well to be called a bus driver, but a clergymen has to make sure that all his actions point towards the role he has, and do justice to it, and such role affects the self even more. Option (b) is the only correct one as the author does mean that the self gets aligned with the roles.
148. (b); This answer can be deduced from the three lines that conclude the passage.
149. (a); Option (a) can be inferred as our answer from the final paragraph.
150. (c); This answer can be ascertained from the second and third paragraph.
151. (a); Opening line of the paragraph tells us what this passage is about and hence, option (a) is correct, because the author explains how rules, paradigms and normal science are related. Option (b) is not our answer, because it just refers to an example that the author gives for explaining what is mentioned in option (a). Option (c) is incorrect as it does not refer to normal science, which of course is also what the author has talked about in the passage in terms of how related it is to rules and paradigms. The remaining two options also fail to completely capture what this passage is about.
152. (d); Loci of commitment is referred to the commitment, or abiding by the way scientific inquires are looked at. By using this, the author tries to explain the relation that exists between paradigms and normal science. Hence, option (d) is correct. Remaining options do not form a part of the given paragraph.
153. (e); We can derive option (e) from the third-last line of the given passage. We can rule out option (a), as paradigms actually aid as far defining scientific traditions is concerned. Paradigms never define themselves. We can disregard option (b), because the final paragraph has author opposing the existing rules, and similarly, option (c) can also be ruled out. Option (d) lacks connectivity with the given passage and hence can be deemed as inappropriate.
154. (a) The underlying theme of the passage is that beauty has been misunderstood by the modernists and needs to be saved.
155. (d) All options except for option (d) are statements about the old theory, option (d) is not mentioned, and thus is the correct answer.
156. (d) Option (a) is correct as the author all through is lamenting the loss of beauty's status.
157. (c) The author eulogizes beauty; option (c) best answer.
158. (d) The author is concerned about the return to capitalism; option (d) is the best answer.
159. (e) The discussion is about the upheavals the economic system is undergoing, this has resulted in large scale changes at all levels.
160. (e) Option (e) is the best answer as the length and the style of writing point to the fact that it is an article, the content to the fact that it has to be a subject related magazine.
161. (a) The author talks about the systems rebounding which will overlook the mistakes of the bankers.
162. (d) The passage is mainly concerned with the anti-Russian propaganda which s/he feels is detrimental to Russia's progress.
163. (b) The author feels that the criticism works against the cause of liberalism as the masses are unable to delve deeper into the situation.
164. (d) The author laments the damage wreaked by the liberals and feels that they serve Putin's cause indirectly making option (d) correct, that they are so effective in their tirade.
165. (d) The first paragraph alludes to the life style of the writers and this is his take on the writers who are maligning other authors.
166. (a) The sceptics felt that undermining religion could lead to doubts in the minds of people leading to chaos making option (a) correct.
167. (b) The irony is the going back to religion as modernity could not keep up the tall claims made by it making option (b) correct.
168. (e) The secular system was not able to provide the answers mankind was seeking which led to people seeking religion once again.
169. (b) The main argument during Hegel's time was that reason was the most important element for mankind making option (b) correct.

170. (d) The author is at best analytical as the matter under scrutiny requires a detailed scrutiny.
171. (e) The second paragraph talks of how people who speak different languages may think differently which makes option (e) the correct answer.
172. (b) All options except for option (b) are attributable to the research on languages.
173. (a) The passage deals with the existence of different languages and thinking processes, option (a) is most similar as it is region specific, all the other options are generic.
174. (a) Option (b) is incorrect because nowhere in the passage, does the author link the love for one's nation with the love for one's children. Option (c) is incorrect because the author states that the term love is also used for love for one's paramour, children, friends and God. Option (d) is not correct because the author states that patriotism signifies attachment of loyalty to one's territorial community and not hatred towards other nations. Option (e) is incorrect because this belief is not supported anywhere in the passage. Option (a) is the correct option because the author has supported it with the following line in the passage, "the love for, what is understood to be one's own is a consequence of the preoccupation with the continuation of the self, both its biological and cultural components."
175. (b) Option (a) is not correct because according to the author the concern for the well being of the nation makes politics possible, it is not the genesis of politics. Option (c) is incorrect because it is not supported anywhere in the passage. Again Option (d) is incorrect because an individual's preference for his fellow nationals is not linked to politics anywhere in the passage. Option (e) is not correct because one's patriotic attachment to one's nation is individualistic and does not involve other people. Option (b) is the correct choice because the following lines support the choice, "patriotism implies a commitment to the well-being of one's country, it provides the basis for working out the differences, "The process of working out these differences through compromise is politics."
176. (e) Options a to d are incorrect because they restrict the feeling of love to only one's children, or nation or friends or God which is contrary to the author's views. Option (e) is the correct option because it supports the author's view that love is an attachment that involves self denial and is supported by the following lines from the passage, What such a wide use of the term indicates is that, in each of these instances, the individual puts aside, or 'transcends', his or her own self-interest for the sake of others.
177. (c) Option (a) is not correct because if humans differentiate between their own and other's children they are displaying negative emotions and negative psychology. Option (b) is incorrect because again the differentiation indicates negative psychology. Option (d) is not correct because as per this statement the loyalty towards one's nation and thereby indirectly to its people is conditional on laws, customs and religion and not natural or from within the heart that would indicate positive thinking or psychology.
- Option (e) is incorrect because again there is a feeling of compromise which indicates a not fully positive feeling and a sense of remorse. Option (c) is the correct answer because the statement shows love for all sections of people without any biases and this can only be done when one thinks positively and above petty considerations which are the core tenets of positive psychology. The following lines in the passage further substantiate this positivism, "in each of these instances, the individual puts aside, or 'transcends', his or her own self-interest for the sake of others."
178. (d) Option 'a' is incorrect because there is no reference to election manifestos in the passage. Option 'b' is incorrect because the reference to politicians answering questions in the passage is only with regard to politicians belonging to contemporary western society. Option 'c' is incorrect because there is no such reference in the passage. Option 'd' is the correct option which is supported by the following statement in the passage, "But the need for political philosophy is always there, especially perhaps at moments when we face new political challenges that we cannot deal with using the conventional wisdom of the day."
179. (b) Option (a) is not correct because according to author's conception, political philosophers do not have a special kind of knowledge that is not available to normal human beings, Option (c) is incorrect because the author says that political philosophers have circulated their knowledge through media friendly disciples. Option (d) is not the correct option because the opening line of the passage, "Nobody can tell in advance whether any given work of political thought will have the effect of Hobbes's Leviathan or Rousseau's Social Contract, or to take a later example, Marx and Engels's The Communist Manifesto negates the option. Option (b) is correct because in the passage the following substantiates the statement, "we may turn to political philosophy, not perhaps at source, but as filtered through pamphlets, magazines, newspapers and the like"
180. (c) Option (a) is incorrect because the statement is validated by the following lines in the passage, "every successful political philosopher has relied on media-friendly disciples to put his or her ideas into circulation." Option (b) is not correct because as per the passage political philosophers are not endowed with special kind of knowledge as compared to ordinary people. Option (d) is not correct because the statement is validated by the following lines in the passage, "the philosopher proposes corresponds to political and social change in such a way that the new ideas can become the commonplaces of the following generations."
181. (a) Option (b) is incorrect because both statements 1 and 2 support the given assumption. Statement 1 shows that good governance allows people to do their normal activity without obstacles and this increases their happiness, while statement 2 shows that tyranny which is a result of bad governance leads to poverty and death. Hence governance is related to people's happiness. Option (c) is incorrect because statement 3 supports the assumption because Lorenzetti's murals depicted effects of good and bad governance and

- they being advised by the author to be seen to understand political philosophy, show that governance affected people's happiness. Option (d) is not correct because it includes statements 1,2 and 3 all of which support the assumption as discussed earlier. Option (a) is the correct answer because according to statement 4 none of the given statements 1,2 and 3 contradict the assumption.
182. (c) Option (a) is not correct because there is nothing in the passage to suggest that probability depends on the size of the sample. Option (b) is incorrect because again the author does not refer to inadequate computers as being the reason for not arriving at the correct probability. Option (d) is not the correct option because there is no connection between the degree of belief and probability in the passage. Option (c) is the correct option because the following lines in the passage support this view, "When evidence is essentially sharp, it warrants a sharp or exact attitude; when evidence is essentially fuzzy—as it is most of the time—it warrants at best a fuzzy attitude."
183. (b) Option (a) is incorrect because this statement is supported in the passage as the author believes that when one's evidence for a proposition is sparse and unspecific the answer is not clear as to the probability of that event happening. Option (c) is not correct because this statement is supported in the passage by the example in the passage of contents of a bag and difficulty at arriving at the probability because the contents of the bag are not known thereby reinforcing the logic that contents of a sample increases our belief in the probability of any happening. Option (d) is not the correct option because the following lines in the passage, the situation doesn't have any obvious symmetries, so principles of indifference seem to be of no help. Should your probability be 54%? 91%? 18%? support the logic of the given statement. Option (b) is the correct option because according to the author the following lines in the passage, "Give her all the computers, representational tools, brain upgrades, etc. that you like. Still it seems as though the agent would go wrong to have any very precise degree of belief in the relevant claim" do not support the statement that reliance on machines increases our belief in the probability of any happening.
184. (d) Option (a) is incorrect because nowhere in the passage has the author linked real life examples with ways to arrive at the correct probability. Option (b) is not the correct option because there is only a passing reference to Keynes theory and the author does not seem to focus the entire passage on it. Option (c) is not correct because there is nothing in the passage to suggest that the author's prime concern is to show the importance of computers in arriving at the correct probability. Option (d) is the correct option because throughout the passage the author tries to convey through examples and otherwise that nature of evidence is the most crucial basis on which the correct result of probability depends.
185. (a) Option (b) is not correct because according to the passage there is no symmetry in the available evidence as is evident from the following lines in the passage, "The situation doesn't have any obvious symmetry, so principles of indifference seem to be of no help". Hence the given statement is contrary to what is stated in the passage. Option (c) is incorrect because according to the passage there is no scientific data available to show patterns of probability as is evidenced by the following lines, "nor have you encountered any particularly relevant statistics about this." Hence this cannot be reason enough to justify that range is a better measure of probability. Option (d) is not correct because there is nothing in the passage to suggest that advanced computers and techniques can help in calculating range better than specific numbers. The following lines support this view, "give her all the computers, representational tools, brain upgrades, etc. that you like. Still it seems as though the agent would go wrong to have any very precise degree of belief in the relevant claim." Option (a) is the correct option because the author feels that because of numerous factors the degree of belief of the next happening can never be precise, hence a range of numbers is a better technique as supported by the following argument, "an appropriate response to this evidence would be a degree of confidence represented not by a single number, but rather by a range of numbers."
186. (d) Option (a) is incorrect because according to the passage economists were trying to bring back the Global economy to the pre World War I stage thereby indicating that the economy after World War II was worse than what it was prior to World War I. Option (b) is not correct because Keynes believed in open market economy as suggested by the following lines in the passage, "Secretary of State Cordell Hull, like Keynes, had for decades believed that an open world economy would tend towards peace and prosperity." Option (c) is not the correct option because it was Dexter and not Keynes who advocated the idea of a contributory fund. Option (d) is the correct option because the following lines support this view, "the Roosevelt administration had insisted on a contributory basis for Social Security".
187. (a) Option (b) is incorrect because there is nothing in the passage which shows that White's plan was accepted because it would allow free trade between countries. Option (c) is not correct because the passage does not contain anything that shows that the acceptance of White's plan was a result of any country having more decision making powers than others. Option (d) is not the correct option because we cannot conclude from the passage that the Social Security Scheme was very successful in America. Option (a) is the correct option because the following line in the passage supports this argument, "a contributory scheme would limit claims and satisfy Congress".
188. (d) Option (a) is not correct because the first line says that "As the New Deal wound down its ambitious domestic program the Roosevelt administration began looking outward again." indicating that the policy was not successful and thus had to come to an end. Option (b) is incorrect because statement 2 says that the policy was not successful which is supported in the passage but statement 3 says that the policy was casual and there is nothing in the passage to show that the policy was casual or otherwise. Option (c) is

incorrect because there is nothing in the passage to support statement 4 that the policy was directionless.

Option d is the correct option because according to the statement 2, the policy was not successful, and was being wound up which is indicated by the first line and as per statement 5 the policy did not support free trade which is supported by the following words in the first line, "the Roosevelt administration began looking outward again."

189. (c) Option (a) is not correct because the first paragraph suggests that the pre-war economy was an open one. This is reflected in the views of Keynes and Hull who, had for decades believed that an open world economy would tend towards peace and prosperity. Again the following line in the first paragraph, "that international cooperation might restore the global economy of the era before World War I", shows that during the prewar days countries were cooperating and exchanging economic systems. Option (b) is incorrect because this statement reflects the plan advocated by Harry Dexter White at a conference held in the post war era. Option (d) is not the correct option because this again was an idea advocated by Keynes in the post war era. Option (c) is the correct option because the following line, 'prevent the piling up of credit and debit balances without limit'—after all, the cardinal rule for the postwar economy would be to avoid reproducing the prewar economy," indicates that in the pre-war economy governments were drawing from unlimited credit limits.
190. (a) Option (b) is incorrect because if this statement was true that would indicate and strengthen the belief that only the men were successful. Option (c) is not correct because again if this was true it would show that since middle class men were successful only their children could pursue higher studies. Option (d) is incorrect because if there was need for reservation for jobs for women it showed that they were not as successful as men and hence had to be uplifted. Option (a) is the correct option because if students from working class background were more than students from middle class background it would show that successful men did not belong only to the middle class and hence would weaken Marsh's argument.
191. (c) Option (a) is incorrect because the statement that if luck favours women more than men, male dominance would end is not supported in the passage. The author is of the view that it could be possible that because of luck men are more successful and then himself says that this is a weak explanation. Option (b) is not correct because while statement 3 is supported in the passage, statement 2 in itself is not conclusive and not the only reason that could end male dominance. Option (d) is not the correct option because both statements 2 and 5 are not supported by the passage as being the only means to end male dominance. Option (c) is the correct option because the following lines support statement 3, "women and ethnic minorities will start to reduce levels of inequality once they have equal education opportunities and then choose to compete with men." Statement 5 is also supported by the following line, "They can protect or promote certain interests or

groups. Consequently the end of inequality will depend on significant organizational change." From this, we can conclude that if women had more say in institutions, they can counter male dominance.

192. (d) Option (a) is not the correct option because the author just feels that this could be one of the parties responsible. Option (b) is again incorrect for the same reason. Option (c) is not correct because this is not reflected anywhere in the passage. Option (d) is the correct option because there is mention of the possibility of all three factors in the passage which shows that the author believes that these are the possible reasons for white middle class male dominance in British Society.
193. (b) Option (a) is incorrect because the given statement is substantiated by the following lines in the passage, "But opinion polls suggest that greater prosperity has not brought greater happiness for many Britons." Option (c) is not correct because as per the passage, "The way society is organized and the divisions within it reflect past political decisions." which validates the given statement. Option (d) is not the correct option, because as per the passage, "In British society, middle class, white men are the ones who do best in terms of education, health care and life chances." which shows that all ethnic groups do not prosper equally and this is the view expressed in the given sentence. Option (b) is the correct option because of all the three explanations given for prosperity of middle class white men, the one suggested by the given sentence does not exist in the passage.
194. (c) Option (a) is not correct because there is nothing in the first paragraph to suggest that by the 1970s Government offices had replaced factories in Britain. Option (b) is incorrect because again there is nothing in the first paragraph that establishes this statement. Option (d) is not the correct option because the writer does not establish that Britain became a classless society. In the first paragraph it only mentions that, "by the 1950s politicians were talking about Britain being a classless society" Option (c) is the correct option because the following lines in the first paragraph support this view, "It is clear that by 2001 the majority of people worked in white collar or what some people would see as middle class occupations."
195. (d) Option (a) is not the correct option because the following line in the passage supports this statement, "failures in mobility are the consequence of ability rather than class structures." Option (b) is incorrect because the following line, "the difference between the life expectancy of the poorest and the richest has become greater" shows that economic inequality has increased in spite of people moving up from the working class to the middle class. Option (c) is not correct because the following line, "The shift from manual to non-manual work does not mean that the working class has become middle class" supports the given statement. Option (d) is the correct option because all the other options are supported in the passage and none of the options are supported in the passage.
196. (b) Option (a) is not correct because George Orwell's opinion is just taken by the writer as a backdrop to show

changes in British class structure over the years. It is not a message. Option (c) is incorrect because politics and class are being discussed in the passage just as being views of sociologists and politicians. Option (d) is not the correct option because as per the passage quality of health depends on one's economic status and not on one's class and hence this statement cannot be a message from the writer. Option (b) is the correct option because throughout the passage the writer makes us feel that by changing work one may not necessarily move from one class to another. There are other factors like health which also has to be taken into account while determining one's class. Also people doing non-manual labour may not necessarily belong to a higher class.

197. (a) Option (b) is not correct because people working in call centres or leisure facilities instead of mines and steel factories are not an indication of their economic status. At best it shows the change in working conditions or environment. Hence it does not have a bearing on economic equality or inequality. Option (c) is incorrect because again working in middle class occupations does not necessarily mean that people are of equal or unequal economic status. Option (d) is not the correct option because this statement at best shows that everyone is more prosperous than before but who is more prosperous and who is less prosperous cannot be concluded from this statement. Option (a) is the correct option because as per the passage, in British Society, health is an indicator of economic status and also reflects the difference between the rich and the poor, as is supported by the following lines in the passage, "Those on lower incomes are more likely to be overweight, unhealthy and to die earlier. Indeed the inequalities between the poor and rich have become greater in terms of health."
198. (c) Option (a) is incorrect because the Soviet regime never made loud claims about the Pension Law and hence there was no rhetoric about it. Option (b) is not correct because again for the same reason as there was no rhetoric about the housing campaign. Option (d) is not the correct option because the author talks about rise in consumer goods only in the post Khrushchev era while the word rhetoric has been used for the period during Khrushchev's regime. Option (c) is the correct option because the following line in the passage indicates that Soviets were repeatedly talking about their prosperity, "the Soviet system was trapped in the story it insisted on telling of ever increasing prosperity."
199. (d) Option (a) is not correct because the statement is not supported in the passage according to which "the regime remained hostile to market activity," Option (b) is not correct because according to the passage the production of animal fats was greater in America which is supported by the following statement (even if supremacy was what it continued to enjoy) and "it" referring to America. Option (c) is not correct because according to the passage rate of savings increased because of rise in incomes which is contrary to the given statement and this does not support the given statement. Option (d) is the correct option because according to the passage every Russian had a right to own a flat whereas in reality he may not be owning a flat. This view supports the given statement.
200. (b) Option (a) is not correct because although people did spend more on food there is nothing in the passage to suggest that their living standard remained poor because of this. Option (c) is incorrect because there is nothing in the passage that shows that people spent most of their income on housing. Option (d) is not the correct option because according to the author there was a pension law for urban people in Russia and hence people need not have to save too much for their old age. Option (b) is the correct option because according to the author, people in Russia were starved for consumer goods and their saving rate also increased because there were no consumer goods on which they could spend. As a result their living standard did not improve.
201. (a) Option (b) is incorrect because investment in Television industry could not be a socialist decision since Televisions are consumer goods which can be afforded by the more affluent in Society. Option (c) is not correct because construction activity took place during the Khrushchev era and not in the post Khrushchev era. Option (d) is not the correct option because there is nothing in the passage to suggest that there was a fall in the level of self enrichment and unearned income during the era after Khrushchev. Option (a) is the correct option because the following line in the passage, "Above all, it maintained its social contract by keeping prices low for the basics." shows that to maintain socialism prices of essential commodities were kept in check.
202. (b) Option (a) is incorrect because India's growth story is just the backdrop of the passage and not the primary objective. Option (c) is incorrect because this statement comes towards the end of the passage and is not a part of the main passage. Option (d) is again not the main objective but a part of discussion on the main objective. Option (b) is the correct option because the main objective of the author is to analyze the impact of any country's economic performance on its interlinked countries and the factors that are responsible for this.
203. (d) Option (a) is incorrect because there is insufficient data available to show the impact of India's growth on its neighbours and hence it is not possible to conclude that India's neighbours are financially independent of India. Option (b) is not correct because according to the passage exports from India have increased substantially thereby the imports of other countries from India should increase. Option (c) is incorrect because the following line in the passage negates this argument, "Demand for imports, inputs and final products affect partner countries' supply of exports". Option (d) is the correct option because the following line in the passage supports this argument, "given India's rapid growth and the size of its economy relative to those of its South Asian neighbors, a strong positive spillover effect could manifest in higher growth for countries in the region"

204. (c) Option (a) is incorrect because although statement 5 is correct but it is not the only correct choice. Option (b) is not correct because although statement 3 supports the argument but statement 1 points towards a negative growth. Option (d) is incorrect because again although option 4 is correct but statement 2 points towards negative growth and hence is incorrect. Option (c) is the correct option because all three statements 3,4 and 5 show factors that contribute to positive growth of interlinked economies.
205. (a) Option (b) is not the correct option because according to the author, access to education and health services in more developed economies could contribute to human capital development and skills accumulation. He does not relate it with investment and consumption patterns of any country. Option (c) is incorrect because in the passage, deregulation of an economy is mentioned in the Indian context and not linked to investment and consumption decisions. Option (d) is not correct because changes in economies of integrated partner countries may affect a country but changes in economics of any unrelated country may have no impact on a country. Option (a) is the correct option because the following lines in the passage support the given assumption, "Increased demand for imports from partner countries impacts positively domestic production, while higher partner countries' exports could worsen current account dynamics, and lower the competitiveness of domestically produced competing goods, which could feedback into investment and consumption decisions."
206. (d) Option (a) is not correct because increased American defence spending would not change the course of international history. Option (b) is incorrect because more countries being included in the cold war would not necessarily change the course of history. Option (c) is not the correct option because again it is not a key factor in altering history. Option (d) is the correct option because the change in ideology of Americans and Russians together with militarization would have a very big impact on the post war happenings in the world.
207. (c) Option (a) is incorrect because there is no linking in the passage of Korea's size with its unification plan. Option (b) is incorrect because according to the author in spite of their being overburdened the Americans and Russians agreed to unify Korea at the earliest. Option (d) is not the correct option because the following lines "neither north nor South Koreans could accept a permanent division of their homeland." shows that this was not the reason for the unification proposal to fall through. Option (c) is the correct option because the following lines in the passage, "But that plan soon fell victim to larger Cold War tensions that militated against any meaningful cooperation, or compromise, between Moscow and Washington." Also, support the reason for the proposal falling through.
208. (d) Option (a) is not correct because there is no connection in the passage between America's military might and the Cold War. Option (b) is incorrect because the hostility between the East and West increased due to the Korean war. Option (c) is not correct because America's spending on armament had nothing to do with the Cold War. Option (d) is the correct answer because the following lines in the passage support this argument, "the Korean fighting lead to an intensification and geographical expansion of the Cold War, threaten a wider conflict between the United States and the communist powers."
209. (a) Option (b) is incorrect because it was true that the spread of communism was halted due to the Korean War as is evidenced by the following lines in the passage, "America's 'real commitment to contain Communism everywhere originated in the events surrounding the Korean War' Hence the given statement is validated. Option (c) is not correct because the following lines show that there was speculation that the Korean Civil War could culminate in a world war, "that a civil war in Korea would provide the critical turning point in the postwar Soviet-American relationship, and raise the possibility of world war, seems, in retrospect, nothing short of bizarre." Option (d) is not the correct option because the given statement is validated by the following lines, "the North Korean attack, sanctioned and backed by the Soviet Union and China, threatened America's credibility as a regional and global power every bit" Option (a) is the correct option because as per the passage it was the Korean War and not World War II which resulted in the United States emerging as a military political power. Hence the given statement is not supported in the passage.
210. (c) Option (a) is not the entire reason for disputes in India. Option (b) is about nationalism and nowhere in the passage is nationalism linked to disputes in India. Option (c) is the correct option as is evident from the following statement in the passage, "Some members of that nation have a narrow, intolerant view of their country by insisting that it should have only one religion, Hinduism; while others think that there should be freedom of religion such that Muslims, Sikhs, and Christians are rightly members of the nation. Option (d) is again not correct because disputes do not arise because of intolerance to immigrants.
211. (b) Option (a) is incorrect because the focus of the passage is on the significance of nation in human affairs and not just the nation. Option (c) is incorrect because of the word always whereas in the passage the author refers to the word 'often'. Option (d) is not correct because nationalism refers to a set of beliefs about the nation. Option (b) is the correct option as is supported by the following statement in the passage, "the nation demands unquestioned and uncompromising loyalty. When such a belief about the nation becomes predominant, it can threaten individual liberty."
212. (b) Option (a) is incorrect because the passage is not only about nationalism. Option (c) is not correct because the entire passage does not refer to consequences of nationalism. Option (d) is not the correct option because liberty and nationalism are not pre dominant in the entire passage. Option (b) is the correct option because the entire passage is based on the central idea of a nation and the consequences of nationalism on it.

213. (d) Option (a) is not correct because according to the passage, activities in which parental lineage does not matter, result in uniting people. Option (b) is incorrect because again activities in which place of birth does not matter unites people. Option (c) is also not the correct option because according to the passage, activities in which the language spoken does not matter are not divisive in nature. The following lines in the passage support these arguments; "human beings exhibit another tendency, when they engage in activities in which it seems not to matter who were their parents, where they were born, or what language they speak. These activities, rather than asserting divisions within humanity, bring people together." According to these lines Option (d) is the correct option because activities in which neither parents, place of birth or language spoken matter, nor the activities that do not divide people.
214. (c) Option (a) is not the correct option because people not recognizing the term Renaissance does not imply that there was no Renaissance. Option (b) is incorrect because not understanding Renaissance does not necessarily mean that they would not recognize Renaissance. Option (d) is not the correct option because people may recognize a thing even if they do not discuss it. Option (c) is the correct option because the author is referring to the recognition of the term Renaissance in the opening sentence and since the term was not coined until then, people would not be knowing about it.
215. (d) Options a, b, c are incorrect because the following lines show that these were the arguments offered by Michelet to support the view that Italy was not part of Renaissance, "he also rejected what he saw as 14th-century Italy's admiration for church and political tyranny as deeply undemocratic, and hence not part of the spirit of the Renaissance." Option (d) is the correct option because there is nothing in the passage to show that Michelet used this argument to show that Renaissance did not start in Italy.
216. (d) Option (a) is not correct because there is no reference in the passage to the Church becoming more powerful during Renaissance. Option (b) is incorrect because according to the passage, "Italian word rinascita ('rebirth') was used in the 16th century to refer to the revival of classical culture" It is not related to Michelet's idea of Renaissance. Option (c) is incorrect because there is nothing in the passage to suggest that egalitarianism became pre-dominant during Renaissance. Option (d) is the correct option because in Michelet's view it was the human face together with values such as reason, truth, art and beauty that received the maximum attention during Renaissance.
217. (b) Option (a) is not correct because although statements 1 and 2 are not validated by the passage but they are not the only two statements that are not validated. Option c is incorrect because the statement 4 is validated in the passage as is evident by the following lines, "But the specific French word 'Renaissance' was not used as a descriptive historical phrase until the middle of the 19th century. The first person to use the term was the French historian Jules Michelet". Option (d) is not the correct option because although statement 3 is not validated in the passage but it is not the only statement not to be validated by the passage. Option (b) is the correct option because all three statements 1, 2 and 3 are not validated in the passage. Statement 1 is not validated because according to the passage, Michelet condemned aristocracy as the following lines show, "He was a progressive republican, vociferous in his condemnation of both the aristocracy and the church". Statement 2 is not validated because freedom and dignity were denied to people during Michelet's time as is shown by the following lines, "espousing the values of freedom, and enshrining the spirit of freedom and the dignity of 'man'. Disappointed in the failure of these values in his own time, Michelet..." Statement 3 is not validated because according to the passage, "Michelet was the first thinker to define the Renaissance as a decisive historical period in European culture that represented a crucial break with the Middle Ages," which shows that Michelet did not link Renaissance with the middle ages.
218. (a) Option (c) can be rejected as it is out of the context. Option (d) is also not true as they like to invest abroad than in India. Option (e) is true in parts. Only option which is in sync with major portion of passage is (a).
219. (a) Other options are not mentioned in the passage.
220. (c) Last part of the passage chiefly describes it. Other options show these sectors in positive light which is against passage content.
221. (b) Option (b) is true in its completeness, encompassing the whole of the passage. But other options are true in parts only. Option (e) is false in parts.
222. (c) Both (1) and (3) are directly mentioned in passage. Statement 2 is just not true.
223. (c) Meaning of Clout is force.
224. (e) Marked means distinguished and different. Imperceptible is that cannot be distinguished or perceived.
225. (d) Option (d) can be related to the experts as mentioned in the passage.
226. (d) Option (d) has plenty of illustrations, references and structure to support it in the passage. Other options like (e) and (b) are true but not the central theme of the passage. Option (a) and (c) are not true.
227. (d) PROMOTES means to advocate a particular cause.
228. (e) A rise from the 4% level to 7 % says that there is rise in education in Egypt.
229. (a) All of the options are mentioned in one or other part of the passage.
230. (c) First line of the passage is self explanatory.
231. (b) Only option which can be linked with the passage is 1. Their people will agitate for greater political freedom, culminating in a shift to a more democratic form of government.

232. (c) Option (a) is wrong as this is not intended from the use of this phrase. Last part of passage has this phrase and poor-rich divide has been discussed their in voting pattern or why rich people even educated do not vote. Option (d) is out of the context. Option E can also be rejected as corruption is not the issue here.
233. (e) All are true.
234. (c) Only (a) and (c).
235. (d) There is a chance that in 2012 the economy would be better than what has been forecast.
236. (d) The current Economic Scenario.
237. (a) Only (b).
238. (a) These will bring about only minor growth.
239. (e) None is true.
240. (e) All (a), (b) and (c).
241. (a) The meaning of word Draw (verb) as used in the passage is : Influence.
Hence, the words Draw and Entice are synonymous.
242. (a) The meaning of clock (noun) as used in the passage is : time keeping device.
Hence, the words Clock and Watch are synonymous.
243. (d) The meaning of Abate (verb) as used in the passage is : to become less.
Hence, the words Abate and Lessen are synonymous.
244. (b) The meaning of emerging (verb) as used in the passage is : come into sight.
Hence, the words Emerging and Developing are synonymous.
245. (c) The meaning of Myraid (adjective) as used in the passage is : numerous.
Hence, the words myraid and few are antonymous.
246. (a) The meaning of Tepid (Adjective) as used in the passage is warm.
Hence, the words tepid and moderate are antonymous.
247. (a) The meaning of Myth as used in the passage is : fictional.
248. (c) 249. (e) 250. (d) 251. (a)
252. (e) 253. (a) 254. (c) 255. (c)
256. (e) 257. (d) 258. (b) 259. (a)
260. (c) 261. (b) 262. (c) 263. (e)
264. (a)
265. (c) The ice fields are melting down and shrinking due to global warming, which is caused by emission of carbon dioxide in the atmosphere.
266. (b) It is necessary to check and control the cause of global warming.
267. (d) 268. (b) 269. (a)
270. (c) It will be catastrophic for low-lying island states and countries with large coastal populations.
271. (c) 272. (d) 273. (a) 274. (b)
275. (d) 276. (a) 277. (e)
278. (d) In paragraph 2 of the passage, it is mentioned that bank branch timings rarely coincide with off work hours of labour class.
279. (a) in paragraph 1, the last 5 lines explain this point. There is no mention of the other points in the passage. Hence, 1 is the correct answer.
280. (c) paragraph 1 , line 3rd to 6th explain this aspect.
281. (e) all the points are covered in paragraph 1.
282. (a) the role of government is nowhere mentioned, the other 2 points are covered, hence (a) is the correct answer
283. (e) the passage explains only points A and C, hence (e) is the correct answer.
284. '(d) multitude means 'a large number of people or things, hence plenty (d) is correct
285. (c) ubiquitous means-'present, appearing, or found everywhere', hence (c) omnipresent is the correct answer
286. (e) dormant means inactive, hence opposite would be active (e)
287. (c) delayed means late, so opposite would be to rush or hurry, hence expedited (c) is correct
288. (c) as per paragraph 1 (a) and (c) are correct, hence correct answer is (c)
289. (c) paragraph 1 says (in line 13-14) that it is a myth... hence answer is (c)
290. (c) paragraph 1 – last few lines
291. (a) paragraph 2 , the 4th and 5th line explains this point.
292. (b)
293. (a) the passage does not talk of point B, hence A and C is correct (a)
294. (a) means indicate, hence (a) suspected is correct
295. (e) outweigh means to be more significant- hence it means surpass
296. (d) embrace means to accept, hence opposite would be reject (d)
297. (a) compliance
298. (c) The passage is about the management courses
299. (d) Look at the sentence : The real problem is that course promoters view development as something which primarily, takes place in a class room.
300. (a) Critical
301. (d) Unprogressive
302. (b) a (fixed) attitude of mind
303. (b) self-discipline
304. (c) must change himself
305. (c)
306. (c) Man well one day die and become dust

307. (a) A sum of Individuals
 308. (a)
 309. (c)
 310. (b) Baltimore Oriole is of 7 inches in length.
 311. (c) 312. (c) 313. (d) 314. (a)
 315. (c) 316. (d) 317. (d)
 318. (b) The writer felt unusually solitary because he was missing the company of other holiday makers.
 319. (c) "I left all signs of habitation behind me"
 This means that he had come very far from places where people lived.
 320. (b) It became darker than the writer expected because the nights are longer in October than midsummer.
 321. (d) The writer found it difficult to keep to the path because of the poor visibility and dew on grass.
 322. (d) When he settled himself on the fork of the tree the writer tried to sleep but without much success.
 323. (d) At the beginning of the passage the writer expresses her opinion that in many countries progress is synonymous with utmost cruelty to nature.
 324. (b) In the passage the term 'exploiting' nature suggests 'sarcasm'.
325. (b) Nehru objected to the phrase 'conquest of Everest' since it sounds pompous and boastful.
 326. (c) Gandhiji's statement 'It is decreasing in the jungles but it is increasing in the towns!' refers to man's selfishness.
 327. (d) The writer is of opinion that tribal people can be prevented from combing forest or food to provide employment and purchasing power for daily necessities.
 328. (c) 329. (d) 330. (a) 331. (d) 332. (d) 333. (a)
 334. (a) Achilles heel (Noun) = a weak point or fault in somebody's character which can be attacked by other people.
 335. (b) Sustain (Verb) = to make something continue for sometime without becoming less; maintain.
 Look at the sentence:
 She managed to sustain everyone's interest until the end of her speech.
 336. (c) Cumbersome (Adjective) = large and heavy; difficult to carry; bulky; complex; complicated.
 Look at the sentence:
 Government should ease the cumbersome legal procedures.
 337. (d) Differentiated (Adjective)
 = distinguished; to be the particular thing; important.
 Look at the sentence:
 I think grey hair makes you look very differentiated.