

COMMON ADMISSION TEST (CAT)
READING COMPREHENSION PASSAGES: 1999—2006

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SECTION I: PHILOSOPHY

1. [CAT-2002] The Nature and Role of Philosophy
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3. [CAT-2006] A Conception of Justice

PASSAGE I

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 order? Is man what he seems to the astronomer, a tiny lump of carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are all ways of living merely futile? If there is a way of living that is 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 too 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 hand, 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.

1. The purpose of philosophy is to:
 1. reduce uncertainty and chaos.
 2. help us to cope with uncertainty and ambiguity.
 3. help us to find explanations for uncertainty.
 4. reduce the terror of cosmic loneliness.

2. Based on this passage what can be concluded about the relation between philosophy and science?
 1. The two are antagonistic.
 2. The two are complementary.
 3. There is no relation between the two.
 4. Philosophy derives from science.
3. From reading the passage, what can be concluded about the profession of the author? He is most likely **not** to be a:
 1. historian
 2. philosopher
 3. scientist
 4. theologian
4. According to the author, which of the following statements about the nature of the universe must be definitely true?
 1. The universe has unity.
 2. The universe has a purpose.
 3. The universe is evolving towards a goal.
 4. None of the above.

PASSAGE II

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

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

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

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

The critical attitude, the tradition of free discussion of theories with the aim of discovering their weak spots so that they may be improved upon, is the attitude of reasonableness, 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.

5. In the context of science, according to the passage, the interaction of *dogmatic beliefs* and *critical attitude* can be best described as:
 - (1) A duel between two warriors in which one has to die.
 - (2) The effect of a chisel on a marble stone while making a sculpture.
 - (3) The feedshare (natural gas) in fertilizer industry being transformed into fertilizers.
 - (4) A predator killing its prey.
 - (5) The effect of fertilizers on a sapling.

6. According to the passage, the role of a dogmatic attitude or dogmatic behaviour in the development of science is
 - (1) critical and important, as, without it, initial hypotheses or conjectures can never be made.
 - (2) positive, as conjectures arising out of our dogmatic attitude become science.
 - (3) negative, as it leads to pseudo-science.
 - (4) neutral, as the development of science is essentially because of our critical attitude.
 - (5) inferior to critical attitude, as a critical attitude leads to the attitude of reasonableness and rationality.

7. 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?
 - (1) Primitives are people who are not educated, and hence can be compared with children, who have not yet been through school.
 - (2) Primitives are people who, though not modern, are as innocent as children.
 - (3) Primitives are people without a critical attitude, just as children are.
 - (4) Primitives are people in the early stages of human evolution; children are in the early stages of their lives.
 - (5) Primitives are people who are not civilized enough, just as children are not.

8. Which of the following statements best supports the argument in the passage that a critical attitude leads to a weaker belief than a dogmatic one does?
 - (1) A critical attitude implies endless questioning, and, therefore, it cannot lead to strong beliefs.
 - (2) A critical attitude, by definition, is centred on an analysis of anomalies and “noise”.
 - (3) A critical attitude leads to questioning everything, and in the process generates “noise” without any conviction.
 - (4) A critical attitude is antithetical to conviction, which is required for stronger beliefs.
 - (5) A critical attitude leads to questioning and to tentative hypotheses.

9. According to the passage, which of the following statements best describes the difference between science and pseudo-science?
 - (1) Scientific theories or hypothesis are tentatively true whereas pseudo-sciences are always true.
 - (2) Scientific laws and theories are permanent and immutable whereas pseudo-sciences are contingent on the prevalent mode of thinking in a society.
 - (3) Science always allows the possibility of rejecting a theory or hypothesis, whereas pseudo-sciences seek to validate their ideas or theories.
 - (4) Science focuses on anomalies and exceptions so that fundamental truths can be uncovered, whereas pseudo-sciences focus mainly on general truths.
 - (5) Science progresses by collection of observations or by experimentation, whereas pseudo-sciences do not worry about observations and experiments.

PASSAGE III

My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract. In order to do this we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice, I shall call justice as fairness. Thus, we are to imagine that those who engage in social cooperation choose together, in one joint act, the principles which are to assign basic rights and duties and to determine the division of social benefits. Just as each person must

decide by rational reflection what constitutes his good, that is, the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty determines the principles of justice.

In 'justice as fairness', the original position is not an actual historical state of affairs. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice. Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the 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.

10. A just society, as conceptualized in the passage, can be best described as:

- (1) A Utopia in which everyone is equal and no one enjoys any privilege based on their existing positions and powers.
- (2) A hypothetical society in which people agree upon principles of justice which are fair.
- (3) A society in which principles of justice are not based on the existing positions and powers of the individuals.
- (4) A society in which principles of justice are fair to all.
- (5) A hypothetical society in which principles of justice are not based on the existing positions and powers of the individuals.

11. The original agreement or original position in the passage has been used by the author as:

- (1) A hypothetical situation conceived to derive principles of justice which are not influenced by position, status and condition of individuals in the society.
- (2) A hypothetical situation in which every individual is equal and no individual enjoys any privilege based on the existing positions and powers.
- (3) A hypothetical situation to ensure fairness of agreements among individuals in society.
- (4) An imagined situation in which principles of justice would have to be fair.
- (5) 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.

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

- (1) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck, but have some possibility of returning.
- (2) The principles of justice are chosen by a group of school children whose capabilities are yet to develop.
- (3) The principles of justice are chosen by businessmen, who are marooned on an uninhabited island after a shipwreck and have no possibility of returning.
- (4) 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.
- (5) The principles of justice are chosen by potential immigrants who are unaware of the resources necessary to succeed in a foreign country.

13. Why, according to the passage, do principles of justice need to be based on an original agreement?
- (1) Social institutions and laws can be considered fair only if they conform to principles of justice.
 - (2) Social institutions and laws can be fair only if they are consistent with the principles of justice as initially agreed upon.
 - (3) Social institutions and laws need to be fair in order to be just.
 - (4) Social institutions and laws evolve fairly only if they are consistent with the principles of justice as initially agreed upon.
 - (5) Social institutions and laws conform to the principles of justice as initially agreed upon.
14. Which of the following situations best represents the idea of justice as fairness, as argued in the passage?
- (1) All individuals are paid equally for the work they do.
 - (2) Everyone is assigned some work for his or her livelihood.
 - (3) All acts of theft are penalized equally.
 - (4) All children are provided free education in similar schools.
 - (5) All individuals are provided a fixed sum of money to take care of their health.

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (2) | 2. (2) | 3. (4) | 4. (4) | 5. (2) |
| 6. (1) | 7. (4) | 8. (5) | 9. (3) | 10. (3) |
| 11. (1) | 12. (4) | 13. (2) | 14. (4) | |

SECTION II: POLITICAL SCIENCE & HISTORY

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|----|--------------|--|
| 1. | [CAT-1999] | The Concept of the Nation-State |
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PASSAGE I

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

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

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

Whereas continuous variations among peoples prevent drawing of clear dividing lines between the groups, those militating for recognition of their group’s identity arbitrarily choose a limited number of criteria such as religion, language, skin colour, and place of origin so that their members recognize themselves primarily in terms of the labels attached to the group whose existence is being asserted. This distinction between the group in question and other groups is established by simplifying the feature selected. Simplification also works by transforming groups into essences, abstractions endowed with the capacity to remain unchanged through time. In some cases, people actually act as though the group has remained unchanged and talk, for example, about the history of nations and communities as if these entities survived for centuries without changing, with the same ways of acting and thinking, the same desires, anxieties, and aspirations.

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

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

1. According to the author, happiness of individuals was expected to be guaranteed in the name of:
 1. Development in the Third world.
 2. Socialism in the Third world.
 3. Development in the West.
 4. Modernisation in the Eastern Bloc.
2. Demands for recognition of identities can be viewed:
 1. Positively and negatively.
 2. As liberation movements and militant action.
 3. As efforts to rediscover roots which can slide towards intolerance of others.
 4. All of the above.
3. Going by the author’s exposition of the nature of identity, which of the following statements is untrue?
 1. Identity represents creating uniform groups out of disparate people.
 2. Identity is a necessity in the changing world.
 3. Identity is a cognitive necessity.
 4. None of the above.
4. According to the author, the nation-state
 1. has fulfilled its potential.
 2. is willing to do anything to preserve order.
 3. generates security for all its citizens.
 4. has been a major force in preventing civil and international wars.
5. Which of the following views of the nation-state cannot be attributed to the author?
 1. It has not guaranteed peace and security.
 2. It may go as far as genocide for self-preservation.
 3. It represents the demands of communities within it.
 4. It is unable to prevent international wars.

PASSAGE II

Democracy rests on a tension between two different principles. There is, on the one hand, the principle of equality before the law, or, more generally, of equality, and on the other hand, what may be described as the leadership principle. The first gives priority to rules and the second to persons. No matter how skillfully we contrive our schemes, there is a point beyond which the one principle cannot be promoted without some sacrifice of the other.

Alexis de Tocqueville, the great nineteenth century writer on democracy, maintained that the age of democracy, whose birth he was witnessing, would also be the age of mediocrity: in saying this he was thinking primarily of a regime of equality governed by impersonal rules. Despite his strong attachment to democracy, he took great pains to point out what he believed to be its negative

side: a dead level plane of achievement in practically every sphere of life. The age of democracy would, in his view, be an unheroic age; there would not be room in it for either heroes or hero-worshippers.

But modern democracies have not been able to do without heroes: this too was foreseen, with much misgiving, by Tocqueville. Tocqueville viewed this with misgiving because he believed, rightly or wrongly, that unlike in aristocratic societies there was no proper place in a democracy for heroes and, hence, when they arose they would sooner or later turn into despots. Whether they require heroes or not, democracies certainly require leaders, and, in the contemporary age, breed them in great profusion: the problem is to know what to do with them.

In a world preoccupied with scientific rationality the advantages of a system based on an impersonal rule of law should be a recommendation with everybody. There is something orderly and predictable about such a system. When life is lived mainly in small, self-contained communities, men are able to take finer personal distinctions into account in dealing with their fellow men. They are unable to do this in a large and amorphous society, and organized living would be impossible here without a system of impersonal rules. Above all, such a system guarantees a kind of equality to the extent that everybody, no matter in what station of life, is bound by the same explicit, often written, rules, and nobody is above them.

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

The issue of leadership thus acquires crucial significance in the context of change. If the modern age is preoccupied with scientific rationality, it is no less preoccupied with change. To accept what exists on its own terms is traditional, not modern, and it may be all very well to appreciate tradition in music, dance and drama, but for society as a whole the choice has already been made in favour of modernization and development. Moreover, in some countries the gap between ideal and reality has become so great that the argument for development and change is now irresistible.

In these countries no argument for development has greater appeal or urgency than the one which shows development to be the condition for the mitigation, if not the elimination, of inequality. There is something contradictory about the very presence of large inequalities in a society which professes to be democratic. It does not take people too long to realize that democracy by itself can guarantee only formal equality; beyond this, it can only whet people's appetite for real or substantive equality. From this arises their continued preoccupation with plans and schemes that will help to bridge the gap between the ideal of equality and the reality which is so contrary to it.

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

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

6. Dynamic leaders are needed in democracies because:

1. they have adopted the principles of 'formal' equality rather than 'substantive' equality.
2. 'formal' equality whets people's appetite for 'substantive' equality.
3. systems that rely on the impersonal rules of 'formal' equality lose their ability to make large changes.
4. of the conflict between a 'progressive' executive and a 'conservative' judiciary.

7. What possible factor would a dynamic leader consider a 'hindrance' in achieving the development goals of a nation?

1. Principle of equality before the law.

2. Judicial activism.
 3. A conservative judiciary.
 4. Need for discipline.
-
8. Which of the following four statements can be inferred from the above passage?
 - A. Scientific rationality is an essential feature of modernity.
 - B. Scientific rationality results in the development of impersonal rules.
 - C. Modernisation and development have been chosen over traditional music, dance and drama.
 - D. Democracies aspire to achieve substantive equality.
 1. A, B, D but not C
 2. A, B but not C, D
 3. A, D but not B, C
 4. A, B, C but not D

 9. Tocqueville believed that the age of democracy would be an un-heroic one because:
 1. democratic principles do not encourage heroes.
 2. there is no urgency for development in democratic countries.
 3. heroes that emerged in democracies would become despots.
 4. aristocratic society had a greater ability to produce heroes.

 10. A key argument the author is making is that:
 1. in the context of extreme inequality, the issue of leadership has limited significance.
 2. democracy is incapable of eradicating inequality.
 3. formal equality facilitates development and change.
 4. impersonal rules are good for avoiding instability but fall short of achieving real equality.

 11. Which of the following four statements can be inferred from the above passage?
 - A. There is conflict between the pursuit of equality and individuality.
 - B. The disadvantages of impersonal rules can be overcome in small communities.
 - C. Despite limitations, impersonal rules are essential in large systems.
 - D. Inspired leadership, rather than plans and schemes, is more effective in bridging inequality.
 1. B, D but not A, C
 2. A, B but not C, D
 3. A, D but not B, C
 4. A, C but not B, D

PASSAGE III

The production of histories of India has become very frequent in recent years and may well call for some explanation. Why so many and why this one in particular? The reason is a twofold one: changes in the Indian scene requiring a re-interpretation of the facts and changes in attitudes of historians about the essential elements of Indian history. These two considerations are in addition to the normal fact of fresh information, whether in the form of archeological discoveries throwing fresh light on an obscure period or culture, or the revelations caused by the opening of archives or the release of private papers. The changes in the Indian scene are too obvious to need emphasis. Only two generations ago British rule seemed to most Indian as well as British observers likely to extend into an indefinite future; now there is a teenage generation which knows nothing of it. Changes in the attitudes of historians have occurred everywhere, changes in attitudes to the content of the subject as well as to particular countries, but in India there have been some special features. Prior to the British, Indian historiographers were mostly Muslims, who relied, as in the case of Sayyid Ghulam Hussain, on their own recollection of events and on information from friends and men of affairs. Only a few like

Abu'l Fazl had access to official papers. These were personal narratives of events, varying in value with the nature of the writer. The early British writers were officials. In the eighteenth century they were concerned with some aspect of Company policy, or, like Robert Orme in his *Military Transactions*, gave a straight narrative in what was essentially a continuation of the Muslim tradition. In the early nineteenth century the writers were still, with two notable exceptions, officials, but they were now engaged in chronicling, in varying moods of zest, pride, and awe, the rise of the British power in India to supremacy. The two exceptions were James Mill, with his critical attitude to the Company and John Marchman, the Baptist missionary. But they, like the officials, were anglo-centric in their attitude, so that the history of modern India in their hands came to be the history of the rise of the British in India.

The official school dominated the writing of Indian history until we get the first professional historian's approach, Ramsay Muir and P.E. Roberts in England and H.H. Dodwell in India. Then Indian historians trained in the English school joined in, of whom the most distinguished was Sir Jadunath Sarkar and the other notable writers: Surendranath Sen, Dr. Radhakumud Mukerji, and Professor Nilakanta Sastri. They, it may be said, restored India to Indian history, but their bias was mainly political. Finally have come the nationalists who range from those who can find nothing good or true in the British to sophisticated historical philosophers like K.M. Panikker.

Along with types of historians with their varying bias have gone changes in the attitude to the content of Indian history. Here Indian historians have been influenced both by their local situation and by changes of thought elsewhere. It is in this field that this work can claim some attention since it seeks to break new ground, or perhaps to deepen a freshly turned furrow in the field of Indian history. The early official historians were content with the glamour and drama of political history from Plassey to the Mutiny, from Dupleix to the Sikhs. But when the *raj* was settled down, glamour departed from politics, and they turned to the less glorious but more solid ground of administration. Not how India was conquered but how it was governed was the theme of this school of historians. It found its archpriest in H.H. Dodwell, its priestess in Dame Lilian Penson, and its chief shrine in the Volume VI of the *Cambridge History of India*. Meanwhile in Britain other currents were moving, which led historical study into the economic and social fields. R.C. Dutt entered the first of these currents with his *Economic History of India* to be followed more recently by the whole group of Indian economic historians. W.E. Moreland extended these studies to the Mughal Period. Social history is now being increasingly studied and there is also of course a school of nationalist historians who see modern Indian history in terms of the rise and the fulfillment of the national movement.

All these approaches have value, but all share in the quality of being compartmental. It is not enough to remove political history from its pedestal of being the only kind of history worth having if it is merely to put other types of history in its place. Too exclusive an attention to economic, social, or administrative history can be as sterile and misleading as too much concentration on politics. A whole subject needs a whole treatment for understanding. A historian must dissect his subject into its elements and then fuse them together again into an integrated whole. The true history of a country must contain all the features just cited but must present them as parts of a single consistent theme.

12. Which of the following may be the closest in meaning to the statement 'restored India to Indian history'?
 1. Indian historians began writing Indian history.
 2. Trained historians began writing Indian history.
 3. Writing India-centric Indian history began.
 4. Indian history began to be written in India.
13. Which of the following is the closest implication of the statement "to break new ground, or perhaps to deepen a freshly turned furrow"?
 1. Dig afresh or dig deeper.
 2. Start a new stream of thought or help establish a recently emerged perspective.
 3. Begin or conduct further work on existing archeological sites to unearth new evidence.
 4. Begin writing a history free of any biases.
14. Historians moved from writing political history to writing administrative history because:
 1. attitudes of the historians changed.
 2. the *raj* was settled down.
 3. politics did not retain its past glamour.
 4. administrative history was based on solid ground.
15. According to the author, which of the following is **not** among the attitudes of Indian historians of Indian origin?
 1. Writing history as personal narratives.
 2. Writing history with political bias.

3. Writing non-political history due to lack of glamour.
4. Writing history by dissecting elements and integrating them again.

16. In the table given below, match the historians to the approaches taken by them:

A Administrative	E Robert Orme
B Political	F H.H. Dodwell
C Narrative	G Radha Kumud Mukherji
D Economic	H R.C. Dutt

- | | | | |
|--------|--------|--------|--------|
| 1. A—F | 2. A—G | 3. A—E | 4. A—F |
| B—G | B—F | B—F | B—H |
| C—E | C—E | C—G | C—E |
| D—H | D—H | D—H | D—G |

PASSAGE IV

Right through history, imperial powers have clung to their possessions to death. Why, then, did Britain in 1947 give up the jewel in its crown, India? For many reasons. The independence struggle exposed the hollowness of the white man's burden. Provincial self-rule since 1935 paved the way for full self-rule. Churchill resisted independence, but the Labour government of Atlee was anti-imperialist by ideology. Finally, the Royal Indian Navy mutiny in 1946 raised fears of a second Sepoy mutiny, and convinced British waverers that it was safer to withdraw gracefully. But politico-military explanations are not enough. The basis of empire was always money. The end of the empire had much to do with the fact that British imperialism had ceased to be profitable. World War II left Britain victorious but deeply indebted, needing Marshall Aid and loans from the World Bank. This constituted a strong financial case for ending the no-longer-profitable empire.

Empire building is expensive. The US is spending one billion dollars a day in operations in Iraq that fall well short of full-scale imperialism. Through the centuries, empire building was costly, yet constantly undertaken because it promised high returns. The investment was in armies and conquest. The returns came through plunder and taxes from the conquered.

No immorality was attached to imperial loot and plunder. The biggest conquerors were typically revered (hence titles like Alexander the Great, Akbar the Great, and Peter the Great). The bigger and richer the empire, the more the plunderer was admired. This mindset gradually changed with the rise of new ideas about equality and governing for the public good, ideas that culminated in the French and American revolutions. Robert Clive was impeached for making a little money on the side, and so was Warren Hastings. The white man's burden came up as a new moral rationale for conquest. It was supposedly for the good of the conquered. This led to much muddled hypocrisy. On the one hand, the empire needed to be profitable. On the other hand, the white man's burden made brazen loot impossible.

An additional factor deterring loot was the 1857 Sepoy Mutiny. Though crushed, it reminded the British vividly that they were a tiny ethnic group who could not rule a gigantic subcontinent without the support of important locals. After 1857, the British stopped annexing one princely state after another, and instead treated the princes as allies. Land revenue was fixed in absolute terms, partly to prevent local unrest and partly to promote the notion of the white man's burden. The empire proclaimed itself to be a protector of the Indian peasant exploitation by Indian elites. This was denounced as hypocrisy by nationalists like Dadabhoi Naoroji in the 19th century, who complained that land taxes led to an enormous drain from India to Britain. Objective calculations by historians like Angus Maddison suggest a drain of perhaps 1.6 percent of Indian Gross National Product in the 19th century. But land revenue was more or less fixed by the Raj in absolute terms, and so its real value diminished rapidly with inflation in the 20th century. By World War II, India had ceased to be a profit centre for the British Empire.

Historically, conquered nations paid taxes to finance fresh wars of the conqueror. India itself was asked to pay a large sum at the end of World War I to help repair Britain's finances. But, as shown by historian Indivar Kamtekar, the independence movement led by Gandhiji changed the political landscape, and made mass taxation of India increasingly difficult. By World War II, this had become politically impossible. Far from taxing India to pay for World War II, Britain actually began paying India for its contribution of men and goods. Troops from white dominions like Australia, Canada and New Zealand were paid for entirely by these countries, but Indian costs were shared by the British government. Britain paid in the form of non-convertible sterling balances, which mounted swiftly. The conqueror was paying the conquered, undercutting the profitability on which all empire is founded. Churchill opposed this, and wanted to tax India rather than owe it money. But he was overruled by India hands who said India would resist payment, and paralyze the war effort. Leo Amery, Secretary of State for India, said that when you are driving in a taxi to the station to catch a life-or-death train, you do not loudly announce that you have doubts whether to pay the fare. Thus, World War II converted India from a debtor to a creditor with over one billion pounds in sterling balances. Britain, meanwhile, became the biggest debtor in the world. It's not worth ruling over people you are afraid to tax.

17. What was the main lesson the British learned from the Sepoy Mutiny of 1857?
 1. That the local princes were allies, not foes.
 2. That the land revenue from India would decline dramatically.
 3. That the British were a small ethnic group.
 4. That India would be increasingly difficult to rule.

18. Why didn't Britain tax India to finance its World War II efforts?
 1. Australia, Canada and New Zealand had offered to pay for Indian troops.
 2. India had already paid a sufficiently large sum during World War I.
 3. It was afraid that if India refused to pay, Britain's war efforts would be jeopardised.
 4. The British empire was built on the premise that the conqueror pays the conquered.

19. Which of the following was NOT a reason for the emergence of the 'white man's burden' as a new rationale for empire-building in India?
 1. The emergence of the idea of the public good as an element of governance.
 2. The decreasing returns from imperial loot and increasing costs of conquest.
 3. The weakening of the immorality attached to an emperor's looting behaviour.
 4. A growing awareness of the idea of equality among peoples.

20. Which one of the following best expresses the main purpose of the author?
 1. To present the various reasons that can lead to the collapse of an empire and the granting of independence to the subjects of an empire.
 2. To point out the critical role played by the 'white man's burden' in making a colonizing power give up its claims to native possessions.
 3. To highlight the contradictory impulse underpinning empire building which is a costly business but very attractive at the same time.
 4. To illustrate how erosion of the financial basis of an empire supports the granting of independence to an empire's constituents.

21. Which of the following best captures the meaning of the 'white man's burden', as it is used by the author?
 1. The British claim to a civilizing mission directed at ensuring the good of the natives.
 2. The inspiration for the French and American revolutions.
 3. The resource drain that had to be borne by the home country's white population.
 4. An imperative that made open looting of resources impossible.

PASSAGE V

At first sight, it looks as though panchayati raj, the lower layer of federalism in our polity, is as firmly entrenched in our system as in the older and higher layer comprising the Union Government and the States. Like the democratic institutions at the higher level, those at the panchayat level, the panchayati raj institutions (PRIs), are written into and protected by the Constitution. All the essential features, which distinguish a unitary system from a federal one, are as much enshrined at the lower as at the upper level of our federal system. But look closely and you will discover a fatal flaw. The letter of the Constitution as well as the spirit of the present polity have exposed the intra-State level of our federal system to a dilemma of which the inter-State and Union-State layers are free. The flaw has many causes. But all of them are rooted in an historical anomaly, that while the dynamics of federalism and democracy have given added strength to the rights given to the States in the Constitution, they have worked against the rights of panchayats.

At both levels of our federal system there is the same tussle between those who have certain rights and those who try to encroach upon them if they believe they can. Thus the Union Government was able to encroach upon certain rights given to the States by the Constitution. It got away with that because the single dominant party system, which characterised Centre-State relations for close upon two decades, gave the party in power at the Union level many extra-constitutional political levers. Second, the Supreme Court had not yet begun to extend the limits of its power. But all that has changed in recent times. The spurt given to a multi-party democracy by the overthrow of the Emergency in 1977 became a long-term trend later on because of the ways in which a vigorously democratic multi-party system works in a political society which is as assertively pluralistic as Indian society is. It gives political clout to all the various segments which constitute that society. Secondly, because of the linguistic reorganisation of

States in the 1950s, many of the most assertive segments have found their most assertive expression as States. Thirdly, with single-party dominance becoming a thing of the past at the Union level, governments can be formed at that level only by multi-party coalitions in which State-level parties are major players. This has made it impossible for the Union Government to do much about anything unless it also carries a sufficient number of State-level parties with it. Indian Federalism is now more real than it used to be, but an unfortunate side-effect is that India's panchayati raj system, inaugurated with such fanfare in the early 1980s, has become less real.

By the time the PRIs came on the scene, most of the political space in our federal system had been occupied by the Centre in the first 30 years of Independence, and most of what was still left after that was occupied by the States in the next 20. PRIs might have hoped to wrest some space from their immediate neighbour, the States, just as the States had wrested some from the Centre. But having at last managed to checkmate the Centre's encroachments on their rights, the States were not about to allow the PRIs to do some encroaching of their own.

By the 1980s and early 1990s, the only national party left, the Congress, had gone deeper into a siege mentality. Finding itself surrounded by State-level parties, it had built walls against them instead of winning them over.

Next, the States retaliated by blocking Congress proposals for panchayati raj in Parliament, suspecting that the Centre would try to use panchayats to by-pass State Governments. The suspicion fed on the fact that the powers proposed by the Congress for panchayats were very similar to many of the more lucrative powers of State Governments. State-level leaders also feared, perhaps, that if panchayat-level leaders captured some of the larger PRIs, such as district-level panchayats, they would exert pressure on State-level leaders through intra-State multi-party federalism.

It soon became obvious to Congress leaders that there was no way the panchayati raj amendments they wanted to write into the Constitution would pass muster unless State-level parties were given their pound of flesh. The amendments were allowed only after it was agreed that the powers of panchayats could be listed in the Constitution. Illustratively, they would be defined and endowed on PRIs by the State Legislature acting at its discretion.

This left the door wide open for the States to exert the power of the new political fact that while the Union and State Governments could afford to ignore panchayats as long as the MLAs were happy, the Union Government had to be sensitive to the demands of State-level parties. This has given State-level actors strong beachheads on the shores of both inter-State and intra-State federalism. By using various administrative devices and non-elected parallel structures, State Governments have subordinated their PRIs to the State administration and given the upper hand to State Government officials against the elected heads of PRIs. Panchayats have become local agencies for implementing schemes drawn up in distant State capitals. And their own volition has been further circumscribed by a plethora of "Centrally-sponsored schemes". These are drawn up by even more distant Central authorities but at the same time tie up local staff and resources on pain of the schemes being switched off in the absence of matching local contribution. The "foreign aid" syndrome can be clearly seen at work behind this kind of "grass roots development".

22. The central theme of the passage can be best summarized as:

1. Our grassroots development at the panchayat level is now driven by the "foreign aid" syndrome.
2. Panchayati raj is firmly entrenched at the lower level of our federal system of governance.
3. A truly federal polity has not developed since PRIs have not been allowed the necessary political space.
4. The Union government and State-level parties are engaged in a struggle for the protection of their respective rights.

23. The sentence in the last paragraph, "And their own volition has been further circumscribed...", refers to:

1. The weakening of the local institutions' ability to plan according to their needs.
2. The increasing demands made on elected local leaders to match central grants with local contributions.
3. The empowering of the panchayat system as implementers of schemes from State capitals.
4. The process by which the prescribed Central schemes are reformulated by local elected leaders.

24. What is the "dilemma" at the intra-State level mentioned in the first paragraph of the passage?

1. Should the state governments wrest more space from the Union, before considering the panchayati system?
2. Should rights similar to those that the States managed to get be extended to panchayats as well?
3. Should the single party system which has withered away be brought back at the level of the States?
4. Should the States get "their pound of flesh" before allowing the Union government to pass any more laws?

25. Which of the following most closely describes the 'fatal flaw' that the passage refers to?

1. The ways in which the democratic multi-party system works in an assertively pluralistic society like India's are flawed.

2. The mechanisms that our federal system uses at the Union government level to deal with States are imperfect.
 3. The instruments that have ensured federalism at one level have been used to achieve the opposite at another.
 4. The Indian Constitution and the spirit of the Indian polity are fatally flawed.
26. Which of the following best captures the current state of Indian federalism as described in the passage?
1. The Supreme Court has not begun to extend the limits of its power.
 2. The multi-party system has replaced the single party system.
 3. The Union, state and panchayati raj levels have become real.
 4. There is real distribution of power between the Union and State level parties.

PASSAGE VI

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

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

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

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

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

No major twentieth century political tradition is without blood on its hands, but battles over history are more about the future than the past. Part of the current enthusiasm in official Western circles for dancing on the grave of communism is no doubt about relations with today’s Russia and China. But it also reflects a determination to prove there is no alternative to the new global capitalist order—and that any attempt to find one is bound to lead to suffering. With the new imperialism now being resisted in the

Muslim world and Latin America, growing international demands for social justice and ever greater doubts about whether the environmental crisis can be solved within the existing economic system, the pressure for alternatives will increase.

27. Among all the apprehensions that Mr. Goran Lindblad expresses against communism, which one gets admitted, although indirectly, by the author?
- (1) There is nostalgia for communist ideology even if communism has been abandoned by most European nations.
 - (2) Notions of social justice inherent in communist ideology appeal to critics of existing systems.
 - (3) Communist regimes were totalitarian and marked by brutalities and large scale violence.
 - (4) The existing economic order is wrongly viewed as imperialistic by proponents of communism.
 - (5) Communist ideology is faulted because communist regimes resulted in economic failures.
28. What, according to the author, is the real reason for a renewed attack against communism?
- (1) Disguising the unintended consequences of the current economic order such as social injustice and environmental crisis.
 - (2) Idealising the existing ideology of global capitalism.
 - (3) Making communism a generic representative of all historical atrocities, especially those perpetrated by the European imperialists.
 - (4) Communism still survives, in bits and pieces, in the minds and hearts of people.
 - (5) Renewal of some communist regimes has led to the apprehension that communist nations might overtake the capitalists.
29. The author cites examples of atrocities perpetrated by European colonial regimes in order to
- (1) compare the atrocities committed by colonial regimes with those of communist regimes.
 - (2) prove that the atrocities committed by colonial regimes were more than those of communist regimes.
 - (3) prove that, ideologically, communism was much better than colonialism and Nazism.
 - (4) neutralize the arguments of Mr. Lindblad and to point out that the atrocities committed by colonial regimes were more than those of communist regimes.
 - (5) neutralize the arguments of Mr. Lindblad and to argue that one needs to go beyond and look at the motives of these regimes.
30. Why, according to the author, is Nazism closer to colonialism than it is to communism?
- (1) Both colonialism and Nazism were examples of tyranny of one race over another.
 - (2) The genocides committed by the colonial and the Nazi regimes were of similar magnitude.
 - (3) Several ideas of the Nazi regime were directly imported from colonial regimes.
 - (4) Both colonialism and Nazism are based on the principles of imperialism.
 - (5) While communism was never limited to Europe, both the Nazis and the colonists originated in Europe.
31. Which of the following cannot be inferred as a compelling reason for the silence of the Council of Europe on colonial atrocities?
- (1) The Council of Europe being dominated by erstwhile colonialists.
 - (2) Generating support for condemning communist ideology.
 - (3) Unwillingness to antagonize allies by raking up an embarrassing past.
 - (4) Greater value seemingly placed on European lives.
 - (5) Portraying both communism and Nazism as ideologies to be condemned.

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (1) | 2. (4) | 3. (4) | 4. (2) | 5. (3) |
| 6. (3) | 7. (3) | 8. (1) | 9. (1) | 10. (4) |
| 11. (3) | 12. (3) | 13. (2) | 14. (3) | 15. (4) |
| 16. (1) | 17. (4) | 18. (3) | 19. (3) | 20. (4) |
| 21. (1) | 22. (3) | 23. (1) | 24. (2) | 25. (3) |
| 26. (4) | 27. (3) | 28. (2) | 29. (5) | 30. (1) |
| 31. (4) | | | | |

SECTION III: ECONOMICS & HISTORY

1. [CAT-1999] The Creation of WTO
2. [CAT-2000] TRIPs—Impact on Indian Agriculture
3. [CAT-2004] The Viability of the Multinational Corporate System
4. [CAT-2005] The Second Age of Globalization

PASSAGE I

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

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

A second factor in the creation of the WTO was pressure from lawyers and the legal process. The dispute settlement system of the WTO was seen as a victory of legalists over pragmatists but the matter went deeper than that. The GATT, and the WTO, are contract organisations based on rules, and it is inevitable that an organisation created to further rules will in turn be influenced by the legal process. Robert Hudec has written of the ‘momentum of legal development’, but what is this precisely? Legal development can be defined as promotion of the technical legal values of consistency, clarity (or, certainty) and effectiveness; these are values that those responsible for administering any legal system will seek to maximize. As it played out in the WTO, consistency meant integrating under one roof the whole lot of separate agreements signed under GATT auspices; clarity meant removing ambiguities about the powers of contracting parties to make certain decisions or to undertake waivers; and effectiveness

meant eliminating exceptions arising out of grandfather-rights and resolving defects in dispute settlement procedures and institutional provisions. Concern for these values is inherent in any rules-based system of co-operation, since without these values rules would be meaningless in the first place. Rules, therefore, create their own incentive for fulfillment.

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

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

1. What could be the closest reason why the WTO was not formed in the 1970s?
 1. The US government did not like it.
 2. Important players did not find it in their best interest to do so.
 3. Lawyers did not work for the dispute settlement system.
 4. The Tokyo Round negotiation was an attempt at constitutional reform.

2. The most likely reason for the acceptance of the WTO package by nations was that
 1. it had the means to prevent the US from taking unilateral measures.
 2. they recognized the need for a rule-based environment to protect the benefits of increased trade.
 3. it settles disputes more legally and more effectively.
 4. its rule-based system leads to export gains.

3. According to the passage, WTO promoted the technical legal values partly through
 1. integrating under one roof the agreements signed under GATT.
 2. rules that create their own incentive for fulfillment.
 3. grandfather-rights exceptions and defects in dispute settlement procedures.
 4. ambiguities about the powers of contracting parties to make certain decisions.

4. In the method of interpretation of the European Court of Justice,
 1. current policies needed to be consistent with stated goals.
 2. contracting party trade practices needed to be consistent with stated rules.
 3. enunciation of the most elementary community goals needed to be emphasized.
 4. actions of member states needed to be evaluated against the stated community goals.

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

6. The importance of *Cassis de Dijon* is that it

1. gave a new impetus to the momentum of legal development at the European Court of Justice.
2. resulted in a decision that expanded incrementally the EU's internal market.
3. strengthened the role of the Court more than envisaged in the Treaty of Rome.
4. led to a doctrine that was a key turning point in European integration.

PASSAGE II

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

The current debate on TRIPs in India—as indeed elsewhere—echoes wider concerns about ‘privatization’ of research and allowing a free field for MNCs in the sphere of biotechnology and agriculture. The agribusiness corporations, and those with unbounded faith in the power of science to overcome all likely problems, point to the vast potential that new technology holds for solving the problems of hunger, malnutrition and poverty in the world. The exploitation of this potential should be encouraged and this is best done by the private sector for which patents are essential. Some, who do not necessarily accept this optimism, argue that fears of MNC domination are exaggerated and that farmers will accept their products only if they decisively outperform the available alternatives. Those who argue against agreeing to introduce an IPR regime in agriculture and encouraging private sector research are apprehensive that this will work to the disadvantage of farmers by making them more and more dependent on monopolistic MNCs. A different, though related apprehension is that extensive use of hybrids and genetically engineered new varieties might increase the vulnerability of agriculture to outbreaks of pests and diseases. The larger, longer-term consequences of reduced biodiversity that may follow from the use of specially bred varieties are also another cause for concern. Moreover, corporations, driven by the profit motive, will necessarily tend to underplay, if not ignore, potential adverse consequences, especially those which are unknown and which may manifest themselves only over a relatively long period. On the other hand, high-pressure advertising and aggressive sales campaigns by private companies can seduce farmers into accepting varieties without being aware of potential adverse effects and the possibility of disastrous consequences for their livelihood if these varieties happen to fail. There is no provision under the laws, as they now exist, for compensating users against such eventualities.

Excessive preoccupation with seeds and seed material has obscured other important issues involved in reviewing the research policy. We need to remind ourselves that improved varieties by themselves are not sufficient for sustained growth of yields. In our own experience, some of the early high yielding varieties (HYVs) of rice and wheat were found susceptible to widespread pest attacks; and some had problems of grain quality. Further research was necessary to solve these problems. This largely successful research was almost entirely done in public research institutions. Of course, it could in principle have been done by private companies, but whether they choose to do so depends crucially on the extent of the loss in market for their original introductions on account of the above factors and whether the companies are financially strong enough to absorb the ‘losses’, invest in research to correct the deficiencies and recover the lost market. Public research, which is not driven by profit, is better placed to take corrective action. Research for improving common pool resource management, maintaining ecological health and ensuring sustainability is both critical and also demanding in terms of technological challenge and resource requirements. As such research is crucial to the impact of new varieties, chemicals and equipment in the farmer’s field, private companies should be interested in such research. But their primary interest is in the sale of seed material, chemicals, equipment and other inputs produced by them. Knowledge and techniques for resource management are not ‘marketable’ in the same way as those inputs. Their application to land, water and forests has a long gestation and their efficacy depends on resolving difficult problems such as designing institutions informed by broader, long-term concerns can only do such work.

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

not reside only in the scientific community and its academic publications, but is also widely diffused in traditions and folk knowledge of local communities all over.

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

7. Which one of the following statements describes an important issue, or important issues, not being raised in the context of the current debate on IPRs?
 1. The role of MNCs in the sphere of biotechnology and agriculture.
 2. The strategy and policies for establishing an IPR regime for Indian agriculture.
 3. The relative roles of public and private sectors.
 4. Wider concerns about 'privatisation' of research.

8. The fundamental breakthrough in deciphering the structure and functioning of DNA has become a public good. This means that:
 1. breakthroughs in fundamental research on DNA are accessible by all without any monetary considerations.
 2. the fundamental research on DNA has the characteristic of having beneficial effects for the public at large.
 3. due to the large scale of fundamental research on DNA, it falls in the domain of public sector research institutions.
 4. the public and other companies must have free access to such fundamental breakthroughs in research.

9. In debating the respective roles of the public and private sectors in the national research system, it is important to recognise:
 1. that private companies do not produce new varieties and inputs entirely on their own research.
 2. that almost all technological improvements are based on knowledge and experience accumulated from the past.
 3. the complementary role of public- and private-sector research.
 4. that knowledge repositories are primarily the scientific community and its academic publications.

10. Which one of the following may provide incentives to address the problem of potential adverse consequences of biotechnology?
 1. Include IPR issues in the TRIPs agreement.
 2. Nationalise MNCs engaged in private research in biotechnology.
 3. Encourage domestic firms to patent their innovations.
 4. Make provisions in the law for user compensation against failure of newly developed varieties.

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

12. The TRIPs agreement emerged from the Uruguay Round to:
 1. address the problem of adverse consequences of genetically engineered new varieties of grain.
 2. fulfil the WTO requirement to have an agreement on trade related property rights.
 3. provide incentives to innovators by way of protecting their intellectual property.
 4. give credibility to the innovations made by MNCs in the field of pharmaceuticals and agriculture.

13. Public or quasi-public research institutions are most likely than private companies to address the negative consequences of new technologies, because of which of the following reasons?
 1. Public research is not driven by profit motive.
 2. Private companies may not be able to absorb losses out of the negative effects of the new technologies.
 3. Unlike new technology products, knowledge and techniques for resource management are not amenable to simple market transactions.
 4. All of the above.

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

PASSAGE III

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

As time went on, the centre had to devote an increasing share of government activity to military and the other unproductive expenditures; they had to rely on alliances with an inefficient class of landlords, officials and soldiers in the hinterland to maintain stability at the cost of development. A great part of the surplus extracted from the population was thus wasted locally.

The New Mercantilism (as the Multinational Corporate System of special alliances and privileges, aid and tariff concessions is sometimes called) faces similar problems of internal and external division. The centre is troubled, excluded groups revolt and even some of the affluent are dissatisfied with the roles. Nationalistic rivalry between major capitalist countries remains an important divisive factor. Finally, there is the threat presented by the middle classes and the excluded groups of the underdeveloped countries. The national middle classes in the underdeveloped countries came to power when the centre weakened but could not, through their policy of import substitution manufacturing, establish a viable basis for sustained growth. They now face a foreign exchange crisis and an unemployment (or population) crisis—the first indicating their inability to function in the international economy and the second indicating their alienation from the people they are supposed to lead. In the immediate future, these national middle classes will gain a new lease of life as they take advantage of the spaces created by the rivalry between American and non-American oligopolists striving to establish global market positions.

The native capitalists will again become the champions of national independence as they bargain with multinational corporations. But the conflict at this level is more apparent than real, for in the end the fervent nationalism of the middle class asks only for promotion within the corporate structure and not for a break with that structure. In the last analysis their power derives from the metropolis and they cannot easily afford to challenge the international system. They do not command the loyalty of their own population and cannot really compete with the large, powerful, aggregate capitals from the centre. They are prisoners of the taste patterns and consumption standards set at the centre.

The main threat comes from the excluded groups. It is not unusual in underdeveloped countries for the top 5 per cent to obtain between 30 to 40 per cent of the total national income, and for the top one-third to obtain anywhere from 60 to 70 per cent. At most, one-third of the population can be said to benefit in some sense from the dualistic growth that characterizes development in the hinterland. The remaining two-thirds, who together get only one-third of the income, are outsiders, not because they do not contribute to the economy, but because they do not share in the benefits. They provide a source of cheap labour which helps keep exports to the developed world at a low price and which has financed the urban-biased growth of recent years. In fact, it is difficult to see how the system in most underdeveloped countries could survive without cheap labour since removing it (e.g. diverting it to public works projects as is done in socialist countries) would raise consumption costs to capitalists and professional elites.

15. The author is in a position to draw parallels between New Imperialism and New Mercantilism because
1. both originated in the developed Western capitalist countries.
 2. New Mercantilism was a logical sequel to New Imperialism.
 3. they create the same set of outputs—a labour force, middle classes and rival centres of capital
 4. both have comparable uneven and divisive effects.
16. According to the author, the British policy during the ‘New Imperialism’ period tended to be defensive because
1. it was unable to deal with the fallouts of a sharp increase in capital.
 2. its cumulative capital had undesirable side-effects.
 3. its policies favoured developing the vast hinterland.
 4. it prevented the growth of a set-up which could have been capitalistic in nature.
17. In the sentence, ‘They are prisoners of the taste patterns and consumption standards set at the centre.’(fourth paragraph), what is the meaning of ‘centre’?
1. National government.
 2. Native capitalists.
 3. New capitalists.
 4. None of the above.
18. Under New Mercantilism, the fervent nationalism of the native middle classes does not create conflict with the multinational corporations because they (the middle classes)
1. negotiate with the multinational corporations.
 2. are dependent on the international system for their continued prosperity.
 3. are not in a position to challenge the status quo.
 4. do not enjoy popular support.

PASSAGE IV

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

Spare a moment to take stock of what’s been happening in the past few months. Let’s start with the oil price, which has rocketed to more than \$65 a barrel, more than double its level 18 months ago. The accepted wisdom is that we shouldn’t worry our little heads about that, because the incentives are there for business to build new production and refining capacity, which will effortlessly bring demand and supply back into balance and bring crude prices back to \$25 a barrel. As Tommy Cooper used to say, ‘just like that’.

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

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

19. Which of the following best represents the key argument made by the author?
1. 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.
 2. The belief that modern industrial capitalism is highly resilient and capable of overcoming shocks will be belied soon.
 3. 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.
 4. A crisis is imminent in the West given the growth of countries like China and India and the increase in oil prices.
20. What can be inferred about the author's view when he states, 'As Tommy Cooper used to say "just like that"?'
1. Industry has incentive to build new production and refining capacity and therefore oil prices would reduce.
 2. There would be a correction in the price levels of oil once new production capacity is added.
 3. The decline in oil prices is likely to be short-term in nature.
 4. It is not necessary that oil prices would go down to earlier levels.
21. By the expression 'Edwardian Summer', the author refers to a period in which there is
1. unparalleled luxury and opulence.
 2. a sense of complacency among people because of all-round prosperity.
 3. a culmination of all-round economic prosperity.
 4. an imminent danger lurking behind economic prosperity.
22. What, according to the author, has resulted in a widespread belief in the resilience of modern capitalism?

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

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (2) | 2. (2) | 3. (1) | 4. (4) | 5. (3) |
| 6. (4) | 7. (2) | 8. (1) | 9. (3) | 10. (4) |
| 11. (1) | 12. (3) | 13. (4) | 14. (2) | 15. (3) |
| 16. (4) | 17. (4) | 18. (2) | 19. (1) | 20. (4) |
| 21. (2) | 22. (3) | | | |

SECTION IV: ARTS & LITERATURE

PART-A: Theory, Concepts, & Trends

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|----|--------------|--|
| 1. | [CAT-1999] | Human Perception and Creation |
| 2. | [CAT-1999] | Abstract and Representational Art |
| 3. | [CAT-2000] | Classical Music: Indian and Western |
| 4. | [CAT-2000] | Abstractionism: Does it Have a Future? |
| 5. | [CAT-Feb 04] | Greek Architecture |
| 6. | [CAT-2004] | Painters and their Subject Matter |
| 7. | [CAT-2005] | Derrida's Deconstructive Approach |

PASSAGE I

Each one has his reasons: for one art is a flight; for another, a means of conquering. But one can flee into a hermitage, into madness, into death. One can conquer by arms. Why does it have to be *writing*, why does one have to manage his escapes and conquests by *writing*? Because, behind the various aims of authors, there is a deeper and more immediate choice which is common to all of us. We shall try to elucidate this choice, and we shall see whether it is not in the name of this very choice of writing that the engagement of writers must be required.

Each of our perceptions is accompanied by the consciousness that human reality is a 'revealer', that is, it is through human reality that 'there is' being, or, to put it differently, that man is the means by which things are manifested. It is our presence in the world which multiplies relations. It is we who set up a relationship between this tree and that bit of sky. Thanks to us, that star which has been dead for millennia, that quarter moon, and that dark river are disclosed in the unity of a landscape. It is the speed of our auto and our airplane which organizes the great masses of the earth. With each of our acts, the world reveals to us a new face. But, if we know that we are directors of being, we also know that we are not its producers. If we turn away from this landscape, it will sink back into its dark permanence. At least, it will sink back; there is no one mad enough to think that it is going to be annihilated. It is we who shall be annihilated, and the earth will remain in its lethargy until another consciousness comes along to awaken it. Thus, to our inner certainty of being 'revealers' is added that of being inessential in relation to the thing revealed.

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

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

The dialectic is nowhere more apparent than in the art of writing, for the literary object is a peculiar top which exists only in movement. To make it come into view a concrete act called reading is necessary, and it lasts only as long as this act can last. Beyond that, there are only black marks on paper. Now, the writer can not read what he writes, whereas the shoemaker can put on the shoes he has just made if they are to his size, and the architect can live in the house he has built. In reading, one foresees; one waits. He foresees the end of the sentence, the following sentence, the next page. He waits for them to confirm or disappoint his foresights. The reading is composed of a host of hypotheses, followed by awakenings, of hopes and deceptions. Readers are always ahead of the sentence they are reading in a merely probable future which partly collapses and partly comes together in proportion as they progress, which withdraws from one page to the next and forms the moving horizon of the literary object. Without waiting, without a future, without ignorance, there is no objectivity.

1. The author holds that:
 1. There is an objective reality and a subjective reality.
 2. Nature is the sum total of disparate elements.
 3. It is human action that reveals the various facets of nature.
 4. Apparently disconnected elements in nature are unified in a fundamental sense.
2. It is the author's contention that:
 1. Artistic creations are results of human consciousness.
 2. The very act of artistic creation leads to the escape of the created object.
 3. Man can produce and reveal at the same time.
 4. An act of creation forces itself on our consciousness leaving us full of amazement.
3. The passage makes a distinction between perception and creation in terms of :
 1. Objectivity and subjectivity.
 2. Revelation and action.
 3. Objective reality and perceived reality.
 4. Essentiality and non-essentiality of objects and subjects.
4. The art of writing manifests the dialectic of perception and creation because
 1. reading reveals the writing till the act of reading lasts.
 2. writing to be meaningful needs the concrete act of reading.
 3. this art is anticipated and progresses on a series of hypotheses.
 4. this literary object has a moving horizon brought about by the very act of creation.
5. A writer, as an artist,

1. reveals the essentiality of revelation.
2. makes us feel essential vis-à-vis nature.
3. creates reality.
4. reveals nature in its permanence.

PASSAGE II

Have you ever come across a painting, by Picasso, Mondrian, Miro, or any other modern abstract painter of this century, and found yourself engulfed in a brightly coloured canvas which your senses cannot interpret? Many people would tend to denounce abstractionism as senseless trash. These people are disoriented by Miro's bright, fanciful creatures and two-dimensional canvases. They click their tongues and shake their heads at Mondrian's grid works, declaring the poor guy played too many scrabble games. They silently shake their heads in sympathy for Picasso, whose gruesome, distorted figures must be a reflection of his mental health. Then, standing in front of a work by Charlie Russell, the famous Western artist, they'll declare it a work of God. People feel more comfortable with something they can relate to and understand immediately without too much thought. This is the case with the work of Charlie Russell. Being able to recognize the elements in his paintings—trees, horses and cowboys—gives people a safety line to their world of "reality". There are some who would disagree when I say abstract art requires more creativity and artistic talent to produce a good piece than does representational art, but there are many weaknesses in their arguments.

People who look down on abstract art have several major arguments to support their beliefs. They feel that artists turn abstract because they are not capable of the technical drafting skills that appear in a Russell; therefore, such artists create an art form that anyone is capable of and that is less time consuming, and then parade it as artistic progress. Secondly, they feel that the purpose of art is to create something of beauty in an orderly, logical composition. Russell's compositions are balanced and rational; everything sits calmly on the canvas, leaving the viewer satisfied that he has seen all there is to see. The modern abstractionists, on the other hand, seem to compose their pieces irrationally. For example, upon seeing Picasso's *Guernica*, a friend of mine asked me, "What's the point?" Finally, many people feel that art should portray the ideal and real. The exactness of detail in Charlie Russell's work is an example of this. He has been called a great historian because his pieces depict the life style, dress, and events of the times. His subject matter is derived from his own experiences on the trail, and reproduced to the smallest detail.

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

A cycle of abstract and representational art began with the first scratchings of prehistoric man. From the abstractions of ancient Egypt to representational, classical Rome, returning to abstractionism in early Christian art and so on up to the present day, the cycle has been going on. But this day and age may witness its death through the camera. With film, there is no need to produce finely detailed, historical records manually; the camera does this for us more efficiently. Maybe, representational art would cease to exist. With abstractionism as the victor of the first battle, may be a different kind of cycle will be touched off. Possibly, some time in the distant future, thousands of years from now, art itself will be physically non-existent. Some artists today believe that once they have planned and constructed a piece in their mind, there is no sense in finishing it with their hands; it has already been done and can never be duplicated.

6. The author argues that many people look down upon abstract art because they feel that:
 1. Modern abstract art does not portray what is ideal and real.
 2. Abstract artists are unskilled in matters of technical drafting.
 3. Abstractionists compose irrationally.
 4. All of the above.
7. The author believes that people feel comfortable with representational art because:

1. they are not engulfed in brightly coloured canvases.
 2. they do not have to click their tongues and shake their heads in sympathy.
 3. they understand the art without putting too much strain on their minds.
 4. paintings like *Guernica* do not have a point.
8. In the author's opinion, Picasso's *Guernica* created a strong demand for justice since
1. it was a protest against the German bombing of Guernica.
 2. Picasso managed to express the emotional content well with his abstract depiction.
 3. it depicts the terror and suffering of the victims in a distorted manner.
 4. it was a mature work of Picasso's, painted when the artist's drafting skills were excellent.
9. The author acknowledges that Mondrian's pieces may have ended up looking like a scrabble board because
1. many people declared the poor guy played too many scrabble games.
 2. Mondrian believed in the 'grid-works' approach to abstractionist painting.
 3. Mondrian was trying to convey the message of simplicity and rational order.
 4. Mondrian learned from his *Trees* series to evolve a grid system.
10. The main difference between the abstract artist and the representational artist in matters of the 'ideal' and the 'real', according to the author, is:
1. How each chooses to deal with 'reality' on his or her canvas.
 2. The superiority of interpretation of reality over reproduction of reality.
 3. The different values attached by each to being a historian.
 4. The varying levels of drafting skills and logical thinking abilities.

PASSAGE III

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

These days, especially with the middle class having entered the domain of classical music and playing not a small part in ensuring the continuation of this ancient tradition, the tape recorder serves as a handy technological slave and preserves, from oblivion, the vanishing, elusive moment of oral transmission. Hoary *gurus*, too, have seen the advantage of this device, and increasingly use it as an aid to instructing their pupils; in place of the shawls and other traditional objects that used to pass from *shishya* to *guru* in the past, as a token of the regard of the former for the latter, it is not unusual, today, to see cassettes changing hands.

Part of my education in North Indian classical music was conducted via this rather ugly but beneficial rectangle of plastic, which I carried with me to England when I was an undergraduate. One cassette had stored in it various *talas* played upon the *tabla*, at various tempos, by my music teacher's brother-in-law, Hazarilalji, who was a teacher of *Kathak* dance, as well as a singer and a *tabla* player. This was a work of great patience and prescience, a one-and-a-half hour performance without any immediate point or purpose, but intended for some delayed future moment when I'd practise the *talas* solitarily.

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

The tape recorder, though, remains an extension of the oral transmission of music, rather than a replacement of it. And the oral transmission of North Indian classical music remains, almost uniquely, a testament to the fact that the human brain can absorb, remember and reproduce structures of great complexity and sophistication without the help of the hieroglyph or written mark or a system of notation. I remember my surprise on discovering that Hazarilalji—who had mastered *Kathak* dance, *tala* and North Indian classical music, and who used to narrate to me, occasionally, compositions meant for dance that were grand and intricate in

their verbal prosody, architecture and rhythmic complexity—was near illiterate and had barely learnt to write his name in large and clumsy letters.

Of course, attempts have been made, through the 20th century, to formally codify and even notate this music, and institutions set up and degrees created, specifically to educate students in this “scientific” and codified manner. Paradoxically, however, this style of teaching has produced no noteworthy student or performer; the most creative musicians still emerge from the *guru-shishya* relationship, their understanding of music developed by oral communication.

The fact that North Indian classical music emanates from, and has evolved through, oral culture, means that this music has a significantly different aesthetic, and that this aesthetic has a different politics, from that of Western classical music. A piece of music in the Western tradition, at least in its most characteristic and popular conception, originates in its composer, and the connection between the two, between composer and the piece of music, is relatively unambiguous precisely because the composer writes down, in notation, his composition, as a poet might write down and publish his poem. However far the printed sheet of notated music might travel thus from the composer, it still remains his property; and the notion of property remains at the heart of the Western conception of “genius”, which derives from the Latin *gignere* or ‘to beget’.

The genius in Western classical music is, then, the originator, begetter and owner of his work—the printed, notated sheet testifying to his authority over his product and his power, not only of expression or imagination, but of origination. The conductor is a custodian and guardian of this property. Is it an accident that Mandelstam, in his notebooks, compares—celebratorily—the conductor’s baton to a policeman’s, saying all the music of the orchestra lies mute within it, waiting for its first movement to release it into the auditorium?

The *raga*—transmitted through oral means—is, in a sense, no one’s property; it is not easy to pin down its source, or to know exactly where its provenance or origin lies. Unlike the Western classical tradition, where the composer begets his piece, notates it and stamps it with his ownership and remains, in effect, larger than, or the father of, his work, in the North Indian classical tradition, the *raga*—unconfined to a single incarnation, composer or performer—remains necessarily greater than the artiste who invokes it.

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

11. The author’s contention that the notion of property lies at the heart of the Western conception of genius is best indicated by which one of the following?

1. The creative output of a genius is invariably written down and recorded.
2. The link between the creator and his output is unambiguous.
3. The word “genius” is derived from a Latin word which means “to beget.”
4. The music composer notates his music and thus becomes the ‘father’ of a particular piece of music.

12. Saussure’s conception of language as a communication between addresser and addressee, according to the author, is exemplified by the:

1. teaching of North Indian classical music by word of mouth and direct demonstration.
2. use of the recorded cassette as a transmission medium between the music teacher and the trainee.
3. written down notation sheets of musical compositions.
4. conductor’s baton and the orchestra.

13. The author holds that the “rather ugly but beneficial rectangle of plastic” has proved to be a ‘handy technological slave’ in:

1. storing the *talas* played upon the *tabla*, at various tempos.
2. ensuring the continuance of an ancient tradition.
3. transporting North Indian classical music across geographical borders.
4. capturing the transient moment of oral transmission.

14. The oral transmission of North Indian classical music is an almost unique testament of the:

1. efficacy of the *guru-shishya* tradition.
2. learning impact of direct demonstration.
3. brain’s ability to reproduce complex structures without the help of written marks.

4. the ability of an illiterate person to narrate grand and intricate musical compositions.
15. According to the passage, in the North Indian classical tradition, the *raga* remains greater than the artiste who invokes it. This implies an aesthetic which:
 1. emphasises performance and invocation over the authority of genius and permanent record.
 2. makes the music no one's property.
 3. values the composer more highly than the performer.
 4. supports oral transmission of traditional music.
16. From the author's explanation of the notion that in the Western tradition, music originates in its composer, which one of the following cannot be inferred?
 1. It is easy to transfer a piece of Western classical music to a distant place.
 2. The conductor in the Western tradition, as a custodian, can modify the music, since it 'lies mute' in his baton.
 3. The authority of the Western classical music composer over his music product is unambiguous.
 4. The power of the Western classical music composer extends to the expression of his music.
17. According to the author, the inadequacy of teaching North Indian classical music through a codified, notation based system is best illustrated by:
 1. a loss of the structural beauty of the *ragas*.
 2. a fusion of two opposing approaches creating mundane music.
 3. the conversion of free-flowing *ragas* into stilted set pieces.
 4. its failure to produce any noteworthy student or performer.
18. Which of the following statements best conveys the overall idea of the passage?
 1. North Indian and Western classical music are structurally different.
 2. Western music is the intellectual property of the genius while the North Indian *raga* is the inheritance of a culture.
 3. Creation as well as performance are important in the North Indian classical tradition.
 4. North Indian classical music is orally transmitted while Western classical music depends on written down notations.

PASSAGE IV

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 viewer's expectations that have developed under the impact of the mass media.

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

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

At the same time, Indian abstractionists have rarely committed themselves wholeheartedly to a 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 legitimization 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, vector-diagrammatic spaces and gestural design.

In this genealogy, some pure lines of descent follow their logic to the inevitable point of extinction, others engage in cross-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 troughs where the two principles do not come together, thus arriving at a very different account. Uncharitable as it may sound, the history of Indian abstractionism records a series of attempts to avoid the risks of abstraction by resorting to an overt 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 emphasized 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?

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

1. Abstractionism has failed to reorient itself in the context of changing human experience.
2. Abstractionism has not considered the developments in artistic expression that have taken place in recent times.
3. Abstractionism has not followed the path taken by all revolutions, whether in politics or art.
4. The impact of mass media on viewers’ expectations has not been assessed, and responded to, by abstractionism.

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

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

21. According to the author, which one of the following characterizes the crisis faced by abstractionism?

1. Abstractionists appear to be unable to transcend the solutions tried out earlier.
2. Abstractionism has allowed itself to be confined by set forms and practices.
3. Abstractionists have been unable to use the multiplicity of forms now becoming available to an artist.

4. All of the above.
22. According to the author, the introduction of abstractionism was revolutionary because it:
 1. celebrated the hopes and aspirations of a newly independent nation.
 2. provided a new direction to Indian art towards self-inquiry and non-representational images.
 3. managed to obtain internationalist support for the abstractionist agenda.
 4. was an emancipation from the dogmas of the nascent nation state.
 23. Which one of the following is not part of the author's characterization of the conservative trend in Indian abstractionism?
 1. An exploration of the subconscious mind.
 2. A lack of full commitment to non-representational symbols.
 3. An adherence to the symbolic while aspiring to the mystical.
 4. Usage of the images of gods or similar symbols.
 24. Given the author's delineation of the three abstractionist idioms in Indian art, the third idiom can be best distinguished from the other two idioms through its:
 1. depiction of nature's cyclical renewal.
 2. use of non-representational images.
 3. emphasis on arrangement of forms.
 4. limited reliance on original models.
 25. According to the author, the attraction of the Kandinsky-Klee school for Indian abstractionists can be explained by which one of the following?
 1. The conservative tendency to aspire to the mystical without a complete renunciation of the symbolic.
 2. The discomfort of Indian abstractionists with Malevich's Suprematism.
 3. The easy identification of obvious points of affinity with European and American abstract art, of which the Kandinsky-Klee school is an example.
 4. The double-edged nature of abstractionism which enabled identification with mystically-oriented schools.
 26. Which one of the following, according to the author, is the most important reason for the stalling of abstractionism's progress in an impasse?
 1. Some artists have followed their abstractionist logic to the point of extinction.
 2. Some artists have allowed chance or pattern to dominate the execution of their paintings.
 3. Many artists have avoided the trap of a near-generic and an open symbolism.
 4. Many artists have found it difficult to fuse the twin principles of the metaphysical and the painterly.

PASSAGE V

The endless struggle between the flesh and the spirit found an end in Greek art. The Greek artists were unaware of it. They were spiritual materialists, never denying the importance of the body and ever seeing in the body a spiritual significance. Mysticism on the whole was alien to the Greeks, thinkers as they were. Thought and mysticism never go well together and there is little symbolism in Greek art. Athena was not a symbol of wisdom but an embodiment of it and her statues were beautiful grave women, whose seriousness might mark them as wise, but who were marked in no other way. The Apollo Belvedere is not a symbol of the sun, nor the Versailles Artemis of the moon. There could be nothing less akin to the ways of symbolism than their beautiful, normal humanity. Nor did decoration really interest the Greeks. In all their art they were preoccupied with what they wanted to express, not with ways of expressing it, and lovely expression, merely as lovely expression, did not appeal to them at all.

Greek art is intellectual art, the art of men who were clear and lucid thinkers, and it is therefore plain art. Artists than whom the world has never seen greater, men endowed with the spirit's best gift, found their natural method of expression in the simplicity and clarity which are the endowment of the unclouded reason. "Nothing in excess," the Greek axiom of art, is the dictum of men who would brush aside all obscuring, entangling superfluity, and see clearly, plainly, unadorned, what they wished to express. Structure belongs in an especial degree to the province of the mind in art, and architectonics were pre-eminently a mark of the Greek. The power that made a unified whole of the trilogy of a Greek tragedy, that envisioned the sure, precise, decisive scheme of the Greek statue, found its most conspicuous expression in Greek architecture. The Greek temple is the creation, par excellence, of mind and spirit in equilibrium.

A Hindoo temple is a conglomeration of adornment. The lines of the building are completely hidden by the decorations. Sculptured figures and ornaments crowd its surface, stand out from it in thick masses, break it up into a bewildering series of irregular tiers. It is not a unity but a collection, rich, confused. It looks like something not planned but built this way and that as the

ornament required. The conviction underlying it can be perceived: each bit of the exquisitely wrought detail had a mystical meaning and the temple's exterior was important only as a means for the artist to inscribe thereon the symbols of the truth. It is decoration, not architecture.

Again, the gigantic temples of Egypt, those massive immensities of granite which look as if only the power that moves in the earthquake were mighty enough to bring them into existence, are something other than the creation of geometry balanced by beauty. The science and spirit are there, but what is there most of all is force, unhuman force, calm but tremendous, overwhelming. It reduces to nothingness all that belongs to man. He is annihilated. The Egyptian architects were possessed by the consciousness of the awful, irresistible domination of the ways of nature; they had no thought to give to the insignificant atom that was man.

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

27. From the passage, which of the following combinations can be inferred to be correct?

- | | |
|-----------------------------------|----------------------------|
| 1. Hindoo temple—power of nature. | 2. Parthenon—simplicity. |
| 3. Egyptian temple—mysticism. | 4. Greek temple—symbolism. |

28. Which of the following is NOT a characteristic of Greek architecture, according to the passage?

- | | |
|-----------------------------|-------------------------|
| 1. A lack of excess. | 2. Simplicity of form. |
| 2. Expression of intellect. | 4. Mystic spirituality. |

29. According to the passage, what conception of man can be inferred from Egyptian architecture?

1. Man is the centre of creation.
2. Egyptian temples save man from unhuman forces.
3. Temples celebrate man's victory over nature.
4. Man is inconsequential before the tremendous force of nature.

30. According to the passage, which of the following best explains why there is little symbolism in Greek art?

1. The Greeks focused on thought rather than mysticism.
2. The struggle between the flesh and the spirit found an end in Greek art.
3. Greek artists were spiritual materialists.
4. Greek statues were embodiments rather than symbols of qualities.

31. "The Greeks flung a challenge to nature in the fullness of their joyous strength." Which of the following best captures the 'challenge' that is being referred to?

1. To build a monument matching the background colours of the sky and the sea.
2. To build a monument bigger than nature's creations.
3. To build monuments that were more appealing to the mind and spirit than nature's creations.
4. To build a small but architecturally perfect monument.

PASSAGE VI

The painter is now free to paint anything he chooses. There are scarcely any forbidden subjects, and today everybody is prepared to admit that a painting of some fruit can be as important as a painting of a hero dying. The Impressionists did as much as anybody to win this previously unheard-of freedom for the artist. Yet, by the next generation, painters began to abandon the subject altogether, and began to paint pictures. Today the majority of pictures painted are abstract.

Is there a connection between these two developments? Has art gone abstract because the artist is embarrassed by his freedom? Is it that, because he is free to paint anything, he doesn't know what to paint? Apologists for abstract art often talk of it as the art of maximum freedom. But could this be the freedom of the desert island? It would take too long to answer these questions properly. I believe there is a connection. Many things have encouraged the development of abstract art. Among them has been the artists' wish to avoid the difficulties of finding subjects when all subjects are equally possible.

I raise the matter now because I want to draw attention to the fact that the painter's choice of a subject is a far more complicated question than it would at first seem. A subject does not start with what is put in front of the easel or with something which the painter happens to remember. A subject starts with the painter deciding he would like to paint such-and-such because for some reason or other he finds it meaningful. A subject begins when the artist selects something for *special mention*. (What makes it special or meaningful may seem to the artist to be purely visual—its colours or its form.) When the subject has been selected, the function of the painting itself is to communicate and justify the significance of that selection.

It is often said today that subject matter is unimportant. But this is only a reaction against the excessively literary and moralistic interpretation of subject matter in the nineteenth century. In truth the subject is literally the beginning and the end of a painting. The painting begins with a selection (I will paint this and not everything else in the world); it is finished when that selection is justified (now you can see all that I saw and felt in this and how it is more than merely itself).

Thus, for a painting to succeed it is essential that the painter and his public agree about what is significant. The subject may have a personal meaning for the painter or individual spectator; but there must also be the possibility of their agreement on its general meaning. It is at this point that the culture of the society and period in question precedes the artist and his art. Renaissance art would have meant nothing to the Aztecs—and vice versa. If, to some extent, a few intellectuals can appreciate them both today it is because their culture is an historical one: its inspiration is history and therefore it can include within itself, in principle if not in every particular, all known developments to date.

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

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

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

32. When a culture is insecure, the painter chooses his subject on the basis of:

1. The prevalent style in the society of his time.
2. Its meaningfulness to the painter.
3. What is put in front of the easel.
4. Past experience and memory of the painter.

33. In the sentence, "I believe there is a connection" (second paragraph), what two developments is the author referring to?

1. Painters using a dying hero and using a fruit as a subject of painting.
2. Growing success of painters and an increase in abstract forms.
3. Artists gaining freedom to choose subjects and abandoning subjects altogether.
4. Rise of Impressionists and an increase in abstract forms.

34. Which of the following is NOT necessarily among the attributes needed for a painter to succeed:

1. The painter and his public agree on what is significant.
2. The painting is able to communicate and justify the significance of its subject selection.
3. The subject has a personal meaning for the painter.
4. The painting of subjects is inspired by historical developments.

35. In the context of the passage, which of the following statements would NOT be true?

1. Painters decided subjects based on what they remembered from their own lives.
 2. Painters of reeds and water in China faced no serious problem of choosing a subject.
 3. The choice of subject was a source of scandals in nineteenth century European art.
 4. Agreement on the general meaning of a painting is influenced by culture and historical context.
36. Which of the following views is taken by the author?
1. The more insecure a culture, the greater the freedom of the artist.
 2. The more secure a culture, the greater the freedom of the artist.
 3. The more secure a culture, more difficult the choice of subject.
 4. The more insecure a culture, the less significant the choice of the subject.

PASSAGE VII

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 *differance*. 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.

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

1. represents a prioritization or hierarchy.
 2. reconciles contradictions and dualities.
 3. weakens the process of marginalization and ordering of truth.
 4. deconstructs reality.
38. Derrida rejects the idea of ‘definitive authority of the subject’ because
1. interpretation of the text may not make the unseen visible.
 2. the meaning of the text is based on binary opposites.
 3. the implicit power relationship is often ignored.
 4. any act of interpretation must refer to what the author intends.
39. According to the passage, Derrida believes that:
1. Reality can be constructed only through the use of rational analysis.
 2. Language limits our construction of reality.
 3. A universal language will facilitate a common understanding of reality.
 4. We need to uncover the hidden meaning in a system of relations expressed by language.
40. To Derrida, ‘logocentrism’ does not imply:
1. A totalitarian impulse.
 2. A domain of representative language.
 3. Interdependence of the meanings of dichotomous terms.
 4. A strategy that seeks to suppress hidden meanings in a text.

ANSWER KEY

1. (3)	2. (2)	3. (4)	4. (1)	5. (2)
6. (4)	7. (3)	8. (2)	9. (3)	10. (1)
11. (3)	12. (1)	13. (4)	14. (3)	15. (1)
16. (2)	17. (4)	18. (2)	19. (3)	20. (2)
21. (4)	22. (2)	23. (1)	24. (3)	25. (1)
26. (4)	27. (2)	28. (4)	29. (4)	30. (1)
31. (3)	32. (2)	33. (3)	34. (4)	35. (1)
36. (1)	37. (1)	38. (1)	39. (4)	40. (3)

SECTION IV: ARTS & LITERATURE

PART-B: An Obituary, A Film Review, & A poem

1. [CAT-2001] Billie Holiday: An Obituary
2. [CAT-2001] The Narrative of Dersu Uzala (A Film Review)
3. [CAT-Nov 03] In Search of Ithaka (A Poem)

PASSAGE I

Billie Holiday died a few weeks ago. I have been unable until now to write about her, but since she will survive many who receive longer obituaries, a short delay in one small appreciation will not harm her or us. When she died we—the musicians, critics, all who were ever transfixed by the most heart-rending voice of the past generation—grieved bitterly. There was no reason to. Few people pursued self-destruction more whole-heartedly than she, and when the pursuit was at an end, at the age of forty-four, she had turned herself into a physical and artistic wreck. Some of us tried gallantly to pretend otherwise, taking comfort in the occasional moments when she still sounded like a ravaged echo of her greatness. Others had not even the heart to see and listen

any more. We preferred to stay home and, if old and lucky enough to own the incomparable records of her heyday from 1937 to 1946, many of which are not even available on British LP, to recreate those coarse-textured, sinuous, sensual and unbearable sad noises which gave her a sure corner of immorality. Her physical death called, if anything, for relief rather than sorrow. What sort of middle age would she have faced without the voice to earn money for her drinks and fixes, without the looks—and in her day she was hauntingly beautiful—to attract the men she needed, without business sense, without anything but the disinterested worship of ageing men who had heard and seen her in her glory?

And yet, irrational though it is, our grief expressed Billie Holiday's art, that of a woman for whom one must be sorry. The great blues singers, to whom she may be justly compared, played their game from strength. Lionesses, though often wounded or at bay (did not Bessie Smith call herself 'a tiger, ready to jump'?), their tragic equivalents were Cleopatra and Phaedra; Holiday's was an embittered Ophelia. She was the Puccini heroine among blues singers, or rather among jazz singers, for though she sang a cabaret version of the blues incomparably, her natural idiom was the pop song. Her unique achievement was to have twisted this into a genuine expression of the major passions by means of a total disregard of its sugary tunes, or indeed of any tune other than her own few delicately crying elongated notes, phrased like Bessie Smith or Louis Armstrong in sackcloth, sung in a thin, gritty, haunting voice whose natural mood was an unresigned and voluptuous welcome for the pains of love. Nobody has sung, or will sing, Bess's songs from *Porgy* as she did. It was this combination of bitterness and physical submission, as of someone lying still while watching his legs being amputated, which gives such a blood-curdling quality to her *Strange Fruit*, the anti-lynching poem which she turned into an unforgettable art song. Suffering was her profession; but she did not accept it.

Little need be said about her horrifying life, which she described with emotional, though hardly with factual, truth in her autobiography *Lady Sings the Blues*. After an adolescence in which self-respect was measured by a girl's insistence on picking up coins thrown to her by clients with her hands, she was plainly beyond help. She did not lack it, for she had the flair and scrupulous honesty of John Hammond to launch her, the best musicians of the 1930s to accompany her—notably Teddy Wilson, Frankie Newton and Lester Young—the boundless devotion of all serious connoisseurs, and much public success. It was too late to arrest a career of systematic embittered self-immolation. To be born with both beauty and self-respect in the Negro ghetto of Baltimore in 1915 was too much of a handicap, even without rape at the age of ten and drug-addiction in her teens. But, while she destroyed herself, she sang, unmelodious, profound and heartbreaking. It is impossible not to weep for her, or not to hate the world which made her what she was.

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

PASSAGE II

The narrative of *Dersu Uzala* is divided into two major sections, set in 1902 and 1907, that deal with separate expeditions which Arseniev conducts into the Ussuri region. In addition, a third time frame forms a prologue to the film. Each of the temporal frames has a different focus, and by shifting them Kurosawa is able to describe the encroachment of settlements upon the wilderness and the consequent erosion of Dersu's way of life. As the film opens, that erosion has already begun. The first image is a long shot of a huge forest, the trees piled upon one another by the effects of the telephoto lens so that the landscape becomes an abstraction and appears like a huge curtain of green. A title informs us that the year is 1910. This is as late into the century as Kurosawa wishes to affirm. Yet the formal organisation of the film works to contain, to close, to circumscribe that life by erecting a series of obstacles around it. The film itself is circular, opening and closing by Dersu's grave, thus sealing off the character from the modern world to which Kurosawa once so desperately wanted to speak. The multiple time frames also work to maintain a separation between Dersu and the contemporary world. We must go back farther even than 1910 to discover who he was. But this narrative structure has yet another implication. It safeguards Dersu's example, inoculates it from contamination with history, and protects it from contact with the industrialised, urban world. Time is organised by the narrative into a series of barriers, which enclose Dersu in a kind of vacuum chamber, protecting him from the social and historical dialectics that destroyed the other Kurosawa heroes. Within the film, Dersu does die, but the narrative structure attempts to immortalise him and his example, as Dersu passes from history into myth.

We see all this at work in the enormously evocative prologue. The camera tilts down to reveal felled trees littering the landscape and an abundance of construction. Roads and houses outline the settlement that is being built. Kurosawa cuts to a medium shot of Arseniev standing in the midst of the clearing, looking uncomfortable and disoriented. A man passing in a wagon asks him what he is doing, and the explorer says he is looking for a grave. The driver replies that no one has died here, the settlement is too recent. These words enunciate the temporal rupture that the film studies. It is the beginning of things (industrial society) and the end of things (the forest), the commencement of one world so young that no one has had time yet to die and the eclipse of another, in which Dersu has died. It is his grave for which the explorer searches. His passing symbolises the new order, the development that now surrounds Arseniev. The explorer says he buried his friend three years ago, next to huge cedar and fir trees, but now they are all gone. The man on the wagon replies they were probably chopped down when the settlement was built, and he drives off. Arseniev walks to a barren, treeless spot next to a pile of bricks. As he moves, the camera tracks and pans to follow, revealing a line of freshly built houses and a woman hanging her laundry to dry. A distant train whistle is heard, and the sounds of construction in the clearing vie with the cries of birds and the rustle of wind in the trees. Arseniev pauses, looks around for the grave that once was, and murmurs desolately, "Dersu." The image now cuts farther into the past, to 1902, and the first section of the film commences, which describes Arseniev's meeting with Dersu and their friendship.

Kurosawa defines the world of the film initially upon a void, a missing presence. The grave is gone, brushed aside by a world rushing into modernism, and now the hunter exists only in Arseniev's memories. The hallucinatory dreams and visions of *Dodeskaden* are succeeded by nostalgic, melancholy ruminations. Yet by exploring these ruminations, the film celebrates the timelessness of Dersu's wisdom. The first section of the film has two purposes: to describe the magnificence and inhuman vastness of nature and to delineate the code of ethics by which Dersu lives and which permits him to survive in these conditions. When Dersu first appears, the other soldiers treat him with condescension and laughter, but Arseniev watches him closely and does not share their derisive response. Unlike them, he is capable of immediately grasping Dersu's extraordinary qualities. In camp, Kurosawa frames Arseniev by himself, sitting on the other side of the fire from the soldiers. While they sleep or joke among themselves, he writes in his diary and Kurosawa cuts in several point-of-view shots from the perspective of trees that appear animated and sinister as the fire light dances across their gnarled, leafless outlines. This reflective dimension, this sensitivity to the spirituality of nature, distinguishes him from the others and forms the basis of his receptivity to Dersu and their friendship. It makes him a fit pupil for the hunter.

5. How is Kurosawa able to show the erosion of Dersu's way of life?

1. By documenting the ebb and flow of modernisation.
2. By going back farther and farther in time.
3. By using three different time frames and shifting them.
4. Through his death in a distant time.

6. Arseniev's search for Dersu's grave:

1. is part of the beginning of the film.
2. symbolises the end of the industrial society.
3. is misguided since the settlement is too new.
4. symbolises the rediscovery of modernity.

7. The film celebrates Dersu's wisdom:
 1. by exhibiting the moral vacuum of the pre-modern world.
 2. by turning him into a mythical figure.
 3. through hallucinatory dreams and visions.
 4. through Arseniev's nostalgic, melancholy ruminations.

8. According to the author the section of the film following the prologue:
 1. serves to highlight the difficulties that Dersu faces that eventually kill him.
 2. shows the difference in thinking between Arseniev and Dersu.
 3. shows the code by which Dersu lives that allows him to survive his surroundings.
 4. serves to criticize the lack of understanding of nature in the pre-modern era.

9. In the film, Kurosawa hints at Arseniev's reflective and sensitive nature:
 1. by showing him as not being derisive towards Dersu, unlike other soldiers.
 2. by showing him as being aloof from other soldiers.
 3. through shots of Arseniev writing his diary, framed by trees.
 4. All of the above.

10. According to the author, which of these statements about the film are correct?
 1. The film makes its arguments circuitously.
 2. The film highlights the insularity of Arseniev.
 3. The film begins with the absence of its main protagonist.
 4. None of the above.

PASSAGE III (Poem)

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 the 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.

11. Which of the following best reflects the central theme of this poem?
1. If you don't have high expectations, you will not be disappointed.
 2. Don't rush to your goal; the journey is what enriches you.
 3. The longer the journey the greater the experiences you gather.
 4. You cannot reach Ithaka without visiting Egyptian ports.
12. The poet recommends a long journey. Which of the following is the most comprehensive reason for it?
1. You can gain knowledge as well as sensual experience.
 2. You can visit new cities and harbours.
 3. You can experience the full range of sensuality.
 4. You can buy a variety of fine things.
13. In the poem, Ithaka is a symbol of
1. the divine mother.
 2. your inner self.
 3. the path to wisdom.
 4. life's distant goal.
14. What does the poet mean by 'Laistrygonians' and 'Cyclops'?
1. Creatures which, along with Poseidon, one finds during the journey.
 2. Mythological characters that one should not be afraid of.
 3. Intra-personal obstacles that hinder one's journey.
 4. Problems that one has to face to derive the most from one's journey.
15. Which of the following best reflects the tone of the poem?
1. Prescribing.
 2. Exhorting.
 3. Pleading.
 4. Consoling.

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (1) | 2. (3) | 3. (4) | 4. (2) | 5. (3) |
| 6. (1) | 7. (4) | 8. (3) | 9. (4) | 10. (3) |
| 11. (2) | 12. (1) | 13. (4) | 14. (3) | 15. (2) |

SECTION V: SCIENCE, TECHNOLOGY, & SOCIETY

1. [CAT-2000] New Developments in Computer Hardware
2. [CAT-2001] Quasars Throw Light on Cosmic Dark Age
3. [CAT-2002] Human Cells: A Marvel of Nature's Design
4. [CAT-Nov 03] The Controversy over Genetically-Modified Foods
5. [CAT-Nov 03] Modern Science: Galileo and Newton
6. [CAT-Feb 04] The History of Aviation Technology
7. [CAT-2004] Malnutrition: Major Cause of Degenerative Diseases

PASSAGE I

In a modern computer, electronic and magnetic storage technologies play complementary roles. Electronic memory chips are fast but volatile (their contents are lost when the computer is unplugged). Magnetic tapes and hard disks are slower, but have the advantage that they are non-volatile, so that they can be used to store software and documents even when the power is off.

In laboratories around the world, however, researchers are hoping to achieve the best of both worlds. They are trying to build magnetic memory chips that could be used in place of today's electronic ones. These magnetic memories would be non-volatile; but they would also be faster, would consume less power, and would be able to stand up to hazardous environments more easily. Such chips would have obvious applications in storage cards for digital cameras and music-players; they would enable handheld and laptop computers to boot up more quickly and to operate for longer; they would allow desktop computers to run faster; they would doubtless have military and space-faring advantages too. But although the theory behind them looks solid, there are tricky practical problems that need to be overcome.

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

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

Most attention in the field is focused on an alternative approach based on magnetic tunnel-junctions (MTJs), which are being investigated by researchers at chip makers such as IBM, Motorola, Siemens and Hewlett-Packard. IBM's research team, led by Stuart Parkin, has already created a 500-element working prototype that operates at 20 times the speed of conventional memory chips and consumes 1% of the power. Each element consists of a sandwich of two layers of magnetisable material separated by a barrier of aluminium oxide just four or five atoms thick. The polarization of lower magnetisable layer is fixed in one direction, but that of the upper layer can be set (again, by passing a current through a matrix of control wires) either to the left or to the right, to store a zero or a one. The polarizations of the two layers are then in either the same or opposite directions.

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

To build a full-scale memory chip based on MTJs is, however, no easy matter. According to Paulo Freitas, an expert on chip manufacturing at the Technical University of Lisbon, magnetic memory elements will have to become far smaller and more reliable than current prototypes if they are to compete with electronic memory. At the same time, they will have to be sensitive that they respond when a neighbouring element is changed. Despite these difficulties, the general consensus is that MTJs are the more promising ideas. Dr. Parkin says his group evaluated the GMR approach and decided not to pursue it, despite the fact that IBM

pioneered GMR in hard disks. Dr. Prinz, however, contends that his plan will eventually offer higher storage densities and lower production costs.

Not content with shaking up the multi-billion-dollar market for computer memory, some researchers have even more ambitious plans for magnetic computing. In a paper published last month in *Science*, Russell Cowburn and Mark Welland of Cambridge University outlined research that could form the basis of a magnetic microprocessor—a chip capable of manipulating (rather than merely storing) information magnetically. In place of conducting wires, a magnetic processor would have rows of magnetic dots, each of which could be polarized in one of two directions. Individual bits of information would travel down the rows as magnetic pulses, changing the orientation of the dots as they went. Dr. Cowburn and Dr. Welland have demonstrated how a logic gate (the basic element of a microprocessor) could work in such a scheme. In their experiment, they fed a signal in at one bend of the chain of dots and used a second to control whether it propagated along the chain.

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

1. In developing magnetic memory chips to replace the electronics ones, two alternative research paths are being pursued. These are approaches based on:
 1. volatile and non-volatile memories.
 2. magneto-resistance and magnetic tunnel-junctions.
 3. radiation-disruption and radiation-neutral effects.
 4. orientation of magnetised spots on the surface of a spinning disk and alignment of magnetic dots on the surface of a conventional memory chip.
2. A binary digit or bit is represented in the magneto-resistance based magnetic chip using:
 1. a layer of aluminium oxide.
 2. a capacitor.
 3. a vertical pillar of magnetised material.
 4. a matrix of wires.
3. In the magnetic tunnel-junctions (MTJs) tunnelling is easier when:
 1. two magnetic layers are polarised in the same direction.
 2. two magnetic layers are polarised in the opposite directions.
 3. two aluminium-oxide barriers are polarised in the same direction.
 4. two aluminium-oxide barriers are polarised in opposite directions.
4. A major barrier on the way to build a full-scale memory chip based on MTJs is:
 1. the low sensitivity of the magnetic memory elements.
 2. the thickness of aluminium oxide barriers.
 3. the need to develop more reliable and far smaller magnetic memory chips.
 4. all of the above.
5. In the MTJs approach, it is possible to identify whether the topmost layer of the magnetised memory element is storing a zero or a one by:
 1. measuring an element’s resistance and thus determining its magnetic orientation.
 2. measuring the degree of disruption caused by radiation in the elements of the magnetic memory.
 3. magnetising the elements either clockwise or anti-clockwise.
 4. measuring the current that flows through the sandwich.
6. A line of research which is trying to build a magnetic chip that can both store and manipulate information is being pursued by:
 1. Paul Freitas.
 2. Stuart Parkin.
 3. Gary Prinz.
 4. none of the above.

7. Experimental research currently underway, using rows of magnetic dots, each of which could be polarised in one of the two directions, has led to the demonstration of:
1. working of a microprocessor.
 2. working of a logic gate.
 3. working of a magneto-resistance based chip.
 4. working of a magneto tunnelling-junction (MTJ) based chip.
8. From the passage, which of the following cannot be inferred?
1. Electronic memory chips are faster and non-volatile.
 2. Electronic and magnetic storage technologies play a complementary role.
 3. MTJs are the more promising idea, compared to the magneto-resistance approach.
 4. Non-volatile Electronics is the company set up to commercialize the GMR chips.

PASSAGE II

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

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

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

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

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

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

9. In the passage, the Dark Age refers to:
1. the period when the universe became cold after the Big Bang.
 2. a period about which astronomers know very little.
 3. the medieval period when cultural activity seemed to have come to an end.
 4. the time that the universe took to heat up after the Big Bang.

10. Astronomers find it difficult to study the Dark Age because:

1. suitable telescopes are few.
2. the associated events took place aeons ago.
3. the energy source that powers a quasar is unknown.
4. their best chance is to study quasars, which are faint objects to begin with.

11. The four most distant quasars discovered recently:

1. could only be seen with the help of large telescopes.
2. appear to be similar to other ordinary quasars.
3. appear to be shrouded in a fog of hydrogen gas.
4. have been sought to be discovered by Dark Age astronomers since 1965.

12. The fog of hydrogen gas seen through the telescopes:

1. is transparent to hydrogen radiation from stars and quasars in all states.
2. was lifted after heat from stars and quasars ionized it.
3. is material which eventually became stars and quasars.
4. is broken into constituent elements when stars and quasars are formed.

PASSAGE III

Cells are the ultimate multitaskers: they can switch on genes and carry out their orders, talk to each other, divide in two, and much more, all at the same time. But they couldn't do any of these tricks without a power source to generate movement. The inside of a cell bustles with more traffic than Delhi roads, and, like all vehicles, the cell's moving parts need engines. Physicists and biologists have looked "under the hood" of the cell—and laid out the nuts and bolts of molecular engines.

The ability of such engines to convert chemical energy into motion is the envy of nanotechnology researchers looking for ways to power molecule-sized devices. Medical researchers also want to understand how these engines work. Because these molecules are essential for cell division, scientists hope to shut down the rampant growth of cancer cells by deactivating certain motors. Improving motor-driven transport in nerve cells may also be helpful for treating diseases such as Alzheimer's, Parkinson's or ALS, also known as Lou Gehrig's disease.

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

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

On a slightly larger scale, loner cells like sperm or infectious bacteria are prime movers that resolutely push their way through to other cells. As L. Mahadevan and Paul Matsudaira of the Massachusetts Institute of Technology explain, the engines in this case

are springs or ratchets that are clusters of molecules, rather than single proteins like myosin and kinesin. Researchers don't yet fully understand these engines' fueling process or the details of how they move, but the result is a force to be reckoned with. For example, one such engine is a springlike stalk connecting a single-celled organism called a vorticellid to the leaf fragment it calls home. When exposed to calcium, the spring contracts, yanking the vorticellid down at speeds approaching 3 inches (8 centimeters) per second.

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

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

13. According to the author, research on the power source of movement in cells can contribute to:

1. control over the movement of genes within human systems.
2. the understanding of nanotechnology.
3. arresting the growth of cancer in a human being.
4. the development of cures for a variety of diseases.

14. The author has used several analogies to illustrate his arguments in the article. Which of the following pairs of words are examples of the analogies used?

- a. Cell activity and vehicular traffic.
- b. Polymers and tram tracks.
- c. Genes and canoes.
- d. Vorticellids and ratchets.

1. a and b 2. b and c 3. a and d 4. a and c

15. Read the five statements below: a, b, c, d, and e. From the options given, select the one which includes a statement that is **not** representative of an argument presented in the passage.

- a. Sperms use springlike engines made of actin filament.
- b. Myosin and kinesin are unrelated.
- c. Nanotechnology researchers look for ways to power molecule-sized devices.
- d. Motor proteins help muscle contraction.
- e. The dynein motor is still poorly understood.

1. a, b and c 2. c, d and e 3. a, d and e 4. a, c and d

16. Read the four statements below: a, b, c, and d. From the options given, select the one which includes only statement(s) that are representative of arguments presented in the passage.

- a. Protein motors help growth processes.
- b. Improved transport in nerve cells will help arrest tuberculosis and cancer.
- c. Cells, together, generate more power than the sum of power generated by them separately.
- d. Vorticellid and the leaf fragment are connected by a calcium engine.

1. a and b but not c 2. a and c but not d 3. a and d but not b 4. c and d but not b

17. Read the four statements below: a, b, c, and d. From the options given, select the one which include statement(s) that are representative of arguments presented in the passage.

- a. Myosin, kinesin and actin are three types of protein.

- b. Growth processes involve a routine in a cell that duplicates their machinery and pulls the copies apart.
 - c. Myosin molecules can generate vibrations in muscles.
 - d. Ronald and Mahadevan are researchers at Massachusetts Institute of Technology.
1. a and b but not c and d
 2. b and c but not a
 3. b and d but not a and c
 4. a, b and c but not d

PASSAGE IV

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 weed-killers, 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 sub-contractors.

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 protato is a by-product of this type of research. If the protato 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 in the environment.

18. According to the passage, biotechnology research

1. is of utility only for high value food items.
 2. is funded only by multinational corporations.
 3. allows multinational corporations to control the food basket of the poor.
 4. addresses the concerns of rich and poor countries.
19. Genetic modification makes plants more resistant to weed-killers. However, this can lead to environmental damage by
1. wiping out competing varieties of plants which now fall prey to weed-killers.
 2. forcing application of stronger herbicides to kill weeds which have become resistant to weak herbicides.
 3. forcing application of stronger herbicides to keep the competing plants weed-free.
 4. not allowing growth of any weeds, thus reducing soil fertility.
20. Which of the following about the Indian media's coverage of scientific research does the passage seem to suggest?
1. Indian media generally covers a subject of scientific importance when its mass application is likely.
 2. Indian media's coverage of scientific research is generally dependent on MNCs' interests.
 3. Indian media, in partnership with the government, is actively involved in publicizing the results of scientific research.
 4. Indian media only highlights scientific research which is funded by the government.
21. The author doubts the anti-GM lobby's contention that MNC control of the food chain will be disastrous for the poor because
1. MNCs will focus on high-value food items.
 2. MNCs are driven by the motive of profit maximization.
 3. MNCs are not the only group of actors in genetically-modified food research.
 4. economic development will help the poor buy MNC-produced food.
22. Using the clues in the passage, which of the following countries would you expect to be in the forefront of the anti-GM campaign?
- | | |
|------------------------|-------------------------------|
| 1. USA and Spain. | 2. India and Iraq. |
| 3. Germany and France. | 4. Australia and New Zealand. |

PASSAGE V

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. Thenceforth 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.

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

PASSAGE VI

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

How much bigger can the planes 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 superjumbo 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.

28. According to the first paragraph of the passage, which of the following statements is NOT false?

1. Frank Whittle and Hans von Ohain were the first to conceive of jet propulsion.
2. Supersonic fighter planes were first used in the Second World War.
3. No man had traveled faster than sound until the 1950s.
4. The exploitation of jet propulsion for supersonic aviation has been remarkably fast.

29. What is the fourth paragraph of the passage, starting, “How much bigger....”, about?

1. Stealth, speed, avionics, and agility of new aircraft.
2. The way aircraft size has been growing.
3. Use of computer automation in aircraft.
4. Super-jumbo jets that can take more than 500 passengers.

30. What is the most noteworthy difference between V-22 and a standard airplane?

- | | |
|--------------------------------|----------------------------|
| 1. It can take off vertically. | 2. It has winged flight. |
| 3. It has excellent payload. | 4. Its range is very high. |

31. Why might radars not be used a decade from now?
1. Stealth technology will advance so much that it is pointless to use radar to detect aircraft.
 2. UAVs can remain over hostile territory without any danger of being detected.
 3. Computers on board may enable aircraft to manage safe navigation on their own.
 4. It is not feasible to increase the range of radars.
32. According to the author, commercial aeronautics, in contrast to military aeronautics, has declined because, among other things,
1. speed and technology barriers are more easily overcome in military aeronautics.
 2. the collective vision of the past continues to drive civil and commercial aeronautics.
 3. though the industry has a huge market, it has not attracted the right kind of aircraft designers.
 4. there is a shortage of materials, like light weight composites, used in commercial aeronautics.

PASSAGE VII

Throughout human history the leading causes of death have been infection and trauma. Modern medicine has scored significant victories against both, and the major causes of ill health and death are now the chronic degenerative diseases, such as coronary artery disease, arthritis, osteoporosis, Alzheimer's, macular degeneration, cataract and cancer. These have a long latency period before symptoms appear and a diagnosis is made. It follows that the majority of apparently healthy people are pre-ill.

But are these conditions inevitably degenerative? A truly preventive medicine that focused on the pre-ill, analyzing the metabolic errors which lead to clinical illness, might be able to correct them before the first symptom. Genetic risk factors are known for all the chronic degenerative diseases, and are important to the individuals who possess them. At the population level, however, migration studies confirm that these illnesses are linked for the most part to lifestyle factors—exercise, smoking and nutrition. Nutrition is the easiest of these to change, and the most versatile tool for affecting the metabolic changes needed to tilt the balance away from disease.

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

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

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

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

micronutrients, and most of the micronutrients concerned are very safe. Accordingly, a comprehensive and universal program of micronutrient support is probably the most cost-effective and safest way of improving the general health of the nation.

33. Type-B malnutrition is a serious concern in developed countries because

1. developing countries mainly suffer from Type-A malnutrition.
2. it is a major contributor to illness and death.
3. pharmaceutical companies are not producing drugs to treat this condition.
4. national surveys on malnutrition do not include newer micronutrient groups.

34. Why are a large number of apparently healthy people deemed pre-ill?

1. They may have chronic degenerative diseases.
2. They do not know their own genetic risk factors which predispose them to diseases.
3. They suffer from Type-B malnutrition.
4. There is a lengthy latency period associated with chronically degenerative diseases.

35. The author recommends micronutrient-repletion for large-scale treatment of chronic degenerative diseases because

1. it is relatively easy to manage.
2. micronutrient deficiency is the cause of these diseases.
3. it can overcome genetic risk factors.
4. it can compensate for other lifestyle factors.

36. Tailoring micronutrient-based treatment plans to suit individual deficiency profiles is not necessary because

1. it is very likely to give inconsistent or negative results.
2. it is a classic pharmaceutical approach not suited to micronutrients.
3. most people are consuming suboptimal amounts of safe-to-consume micronutrients.
4. it is not cost effective to do so.

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (2) | 2. (3) | 3. (1) | 4. (3) | 5. (4) |
| 6. (4) | 7. (2) | 8. (1) | 9. (2) | 10. (2) |
| 11. (1) | 12. (2) | 13. (4) | 14. (1) | 15. (1) |
| 16. (2) | 17. (1) | 18. (3) | 19. (2) | 20. (1) |
| 21. (3) | 22. (3) | 23. (1) | 24. (3) | 25. (2) |
| 26. (3) | 27. (2) | 28. (4) | 29. (2) | 30. (1) |
| 31. (3) | 32. (3) | 33. (2) | 34. (1) | 35. (2) |
| 36. (3) | | | | |
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SECTION VI: SOCIETY, CULTURE, & HUMAN BEHAVIOUR

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|-----------------|--|
| 1. [CAT-2000] | Impact of New Technology on Society |
| 2. [CAT-2001] | Racial and Caste-based Discrimination |
| 3. [CAT-2002] | The Practice of Abortion |
| 4. [CAT-Nov 03] | The Usefulness of Social Life |
| 5. [CAT-Feb 04] | Cultural Differences: My Father and Me |
| 6. [CAT-2004] | Lack of Real Change |

PASSAGE I

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

In 1837, a blacksmith in the town of Grand Detour, Illinois, invented a new tool. His name was John Deere and the tool was a plow made of steel. It was sharp enough to cut through matted grasses and smooth enough to cast off the mud. It was a simple tool, the “sod buster” that opened the great prairies to agricultural development.

Sauk County, Wisconsin is the part of that prairie where I have a home. It is named after Sauk Indians. In 1673, Father Marquette was the first European to lay his eyes upon their land. He found a village laid out in regular patterns on a plain beside the Wisconsin River. He called the place Prairie du Sac. The village was surrounded by fields that had provided maize, beans and squash for the Sauk people for generations reaching back into the unrecorded time.

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

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

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

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

It is into this prairie community that the bereavement counsellor arrives with the new grief technology. The counsellor calls the invention a service and assures the prairie folk of its effectiveness and superiority by invoking the name of the great university while displaying a diploma and certificate. At first, we can imagine that the local people will be puzzled by the bereavement counsellor's claim. However, the counsellor will tell a few of them that the new technique is merely to assist the bereaved's community at the time of death. To some other prairie folk who are isolated or forgotten, the counsellor will approach the County Board and advocate the right to treatment for these unfortunate souls. This right will be guaranteed by the Board's decision to reimburse those too poor to pay for counselling services. There will be others, schooled to believe in the innovative new tools certified by universities and medical centres, who will seek out the bereavement counsellor by force of habit. And one of these people will tell a bereaved neighbour who is unschooled that unless his grief is processed by a counsellor, he will probably have major psychological problems in later life. Several people will begin to use the bereavement counsellor because, since the County Board now taxes them to insure access to the technology, they will feel that to fail to be counselled is to waste their money, and to be denied a benefit, or even a right.

Finally, one day, the aged father of a Sauk woman will die. And the next door neighbour will not drop by because he doesn't want to interrupt the bereavement counsellor. The women's kin will stay home because they will have learned that only the bereavement counsellor knows how to process grief the proper way. The local clergy will seek technical assistance from the bereavement counsellor to learn the correct form of service to deal with guilt and grief. And the grieving daughter will know that it is the bereavement counsellor who really cares for her because only the bereavement counsellor comes when death visits this family on the Prairie of the Sauk.

It will be only one generation between the bereavement counsellor arrives and the community of mourners disappears. The counsellor's new tool will cut through the social fabric, throwing aside kinship, care, neighbourly obligations and community ways of coming together and going on. Like John Deere's plow, the tools of bereavement counselling will create a desert where a community once flourished. And finally, even the bereavement counsellor will see the impossibility of restoring hope in clients once they are genuinely alone with nothing but a service for consolation. In the inevitable failure of the service, the bereavement counsellor will find the deserts even in herself.

1. Which one of the following best describes the approach of the author?
 1. Comparing experiences with two innovations tried, in order to illustrate the failure of both.
 2. Presenting community perspectives on two technologies which have had negative effects on people.
 3. Using the negative outcomes of one innovation to illustrate the likely outcomes of another innovation.
 4. Contrasting two contexts separated in time, to illustrate how 'deserts' have arisen.
2. According to the passage, bereavement handling traditionally involves:
 1. the community bereavement counsellors working with the bereaved to help him/her overcome grief.
 2. the neighbours and kin joining the bereaved and meeting grief together in mourning and prayer.
 3. using techniques developed systematically in formal institutions of learning, a trained counsellor helping the bereaved cope with grief.
 4. the Sauk Indian Chief leading the community with rituals and rites to help lessen the grief of the bereaved.
3. Due to which of the following reasons, according to the author, will the bereavement counsellor find deserts even in herself?
 1. Over a period of time, working with Sauk Indians who have lost their kinship and relationships, she becomes one of them.
 2. She is working in an environment where the disappearance of community mourners makes her work place a social desert.
 3. Her efforts at grief processing with the bereaved will fail as no amount of professional service can make up for the loss due to the disappearance of community mourners.
 4. She has been working with people who have settled for a long time in the Great Desert.
4. According to the author, the bereavement counsellor is:
 1. a friend of the bereaved helping him or her handle grief.
 2. an advocate of the right to treatment for the community.
 3. a kin of the bereaved helping him/her handle grief.
 4. a formally trained person helping the bereaved handle grief.
5. The Prairie was a great puzzlement for the European pioneers because:

1. it was covered with thick, untillable layers of grass over a vast stretch.
 2. it was a large desert immediately next to lush forests.
 3. it was rich cultivable land left fallow for centuries.
 4. it could be easily tilled with iron plows.
6. Which of the following does the ‘desert’ in the passage refer to?
1. Prairie soil depleted by cultivation of wheat.
 2. Reservations in which native Indians were resettled.
 3. Absence of, and emptiness in, community kinship and relationships.
 4. All of the above.
7. According to the author, people will begin to utilise the service of the bereavement counsellor because:
1. new County regulations will make them feel it is a right, and if they don’t use it, it would be a loss.
 2. the bereaved in the community would find her a helpful friend.
 3. she will fight for subsistence allowance from the County Board for the poor among the bereaved.
 4. grief processing needs tools certified by universities and medical centres.
8. Which one of the following parallels between the plow and bereavement counselling is not claimed by the author?
1. Both are innovative technologies.
 2. Both result in migration of the communities into which the innovations are introduced.
 3. Both lead to ‘deserts’ in the space of only one generation.
 4. Both are tools introduced by outsiders entering existing communities.

PASSAGE II

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

As to the technicality about whether or not caste is admissible into the agenda about race (that the conference is also about ‘related discriminations’ tends to be forgotten), a reputed sociologist has recently argued that where race is a ‘biological’ category caste is a ‘social’ one. Having earlier fiercely opposed implementation of the Mandal Commission Report, the said sociologist is at least to be complimented now for admitting, however tangentially, that caste discrimination is a reality, although, in his view, incompatible with racial discrimination.

One would like quickly to offer the hypothesis that biology, in important ways that affect the lives of many millions, is in itself perhaps a social construction. But let us look at the matter in another way.

If it is agreed—as per the position today at which anthropological and allied scientific determinations rest—that the entire race of *homo sapiens* derived from an originary black African female (called ‘Eve’) then one is hard put to understand how, on some subsequent ground, ontological distinctions are to be drawn either between races or castes. Let us also underline the distinction between the supposition that we are all god’s children and the rather more substantiated argument about our descent from ‘Eve’, lest both positions are thought to be equally diversionary. It then stands to reason that all subsequent distinctions are, in modern parlance, ‘constructed’ ones, and, like all ideological constructions, attributable to changing equations between knowledge and power among human communities through contested histories here, there, and elsewhere.

This line of thought receives, thankfully, extremely consequential buttress from the findings of the Human Genome project. Contrary to earlier (chiefly 19th century colonial) persuasions on the subject of race, as well as, one might add, the somewhat infamous Jensen offerings in the 20th century from America, those findings deny genetic difference between ‘races’. If anything, they suggest that environmental factors impinge on gene-function, as a dialectic seems to unfold between nature and culture. It

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

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

PASSAGE III

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

Feminists have viewed the patriarchal control of women's bodies as one of the prime issues facing the contemporary women's movement. They observe that the definition and control of women's reproductive freedom have always been the province of men. Patriarchal religion, as manifest in Islamic fundamentalism, traditionalist Hindu practice, orthodox Judaism, and Roman

Catholicism, has been an important historical contributory factor for this and continues to be an important presence in contemporary societies. In recent times, governments, usually controlled by men, have “given” women the right to contraceptive use and abortion access when their countries were perceived to have an overpopulation problem. When these countries are perceived to be underpopulated, that right has been absent. Until the nineteenth century, a woman’s rights to an abortion followed English common law; it could only be legally challenged if there was a “quickening”, when the first movements of the foetus could be felt. In 1800, drugs to induce abortions were widely advertised in local newspapers. By 1900, abortion was banned in every state except to save the life of the mother. The change was strongly influenced by the medical profession, which focussed its campaign ostensibly on health and safety issues for pregnant women and the sanctity of life. Its position was also a means of control of nonlicensed medical practitioners such as midwives and women healers who practiced abortion.

The anti-abortion campaign was also influenced by political considerations. The large influx of eastern and southern European immigrants with their large families was seen as a threat to the population balance of the future United States. Middle and Upper class Protestants were advocates of abortion as a form of birth control. By supporting abortion prohibitions the hope was that these Americans would have more children and thus prevent the tide of immigrant babies from overwhelming the demographic characteristics of Protestant America.

The anti-abortion legislative position remained in effect in the United States through the first sixty-five years of the twentieth century. In the early 1960s, even when it was widely known that the drug thalidomide taken during pregnancy to alleviate anxiety was shown to contribute to the formation of deformed “flipper-like” hands or legs of children, abortion was illegal in the United States. A second health tragedy was the severe outbreak of rubella during the same time period, which also resulted in major birth defects. These tragedies combined with a change of attitude towards a woman’s right to privacy led a number of states to pass abortion-permitting legislation.

On one side of the controversy are those who call themselves “pro-life”. They view the foetus as a human life rather than as an unformed complex of cells; therefore, they hold to the belief that abortion is essentially murder of an unborn child. These groups cite both legal and religious reasons for their opposition to abortion. Pro-lifers point to the rise in legalized abortion figures and see this as morally intolerable. On the other side of the issue are those who call themselves “pro-choice”. They believe that women, not legislators or judges, should have the right to decide whether and under what circumstances they will bear children. Pro-choicers are of the opinion that laws will not prevent women from having abortions and cite the horror stories of the past when many women died at the hands of “backroom” abortionists and in desperate attempts to self-abort. They also observe that legalized abortion is especially important for rape victims and incest victims who became pregnant. They stress physical and mental health reasons why women should not have unwanted children.

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

Luker found that pro-life and pro-choice activists have intrinsically different views with respect to gender. Pro-life women have a notion of public and private life. The proper place for men is in the public sphere of work; for women, it is the private sphere of the home. Men benefit through the nurturance of women; women benefit through the protection of men. Children are seen to be the ultimate beneficiaries of this arrangement by having the mother as a full-time loving parent and by having clear role models. Pro-choice advocates reject the view of separate spheres. They object to the notion of the home being the “women’s sphere”. Women’s reproductive and family roles are seen as potential barriers to full equality. Motherhood is seen as a voluntary, not a mandatory or “natural” role.

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

14. According to your understanding of the author’s arguments which countries are more likely to allow abortion?

1. India and China.

2. Australia and Mongolia.
 3. Cannot be inferred from the passage.
 4. Both (1) and (2).
15. Which amongst these was **not** a reason for banning of abortions by 1900?
1. Medical professionals stressing the health and safety of women.
 2. Influx of eastern and southern European immigrants.
 3. Control of unlicensed medical practitioners.
 4. A tradition of matriarchal control.
16. A pro-life woman would advocate abortion if:
1. the mother of an unborn child is suicidal.
 2. bearing a child conflicts with a woman's career prospects.
 3. the mother becomes pregnant accidentally.
 4. none of the above.
17. Pro-choice women object to the notion of the home being the "women's sphere" because they believe:
1. that the home is a "joint sphere" shared between men and women.
 2. that reproduction is a matter of choice for women.
 3. that men and women are equal.
 4. both (2) and (3)
18. Two health tragedies affecting U.S. society in the 1960s led to:
1. a change in attitude to women's right to privacy.
 2. retaining the anti-abortion laws with some exceptions.
 3. scrapping of anti-abortion laws.
 4. strengthening of the pro-life lobby.
19. Historically, the pro-choice movement has got support from, among others,:
1. major patriarchal religions.
 2. countries with low population density.
 3. medical profession.
 4. none of the above.

PASSAGE III

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 commonality 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 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.

20. What is the author trying to show through the two incidents in the paragraph beginning, “Their most innocent exhibition of sociability...”?
1. The crowds in poor Calcutta suburbs can turn violent without any provocation.
 2. Although poor, the people of poor Calcutta suburbs have a rich social life.
 3. It is risky for rich people to move around in poor suburbs.
 4. Achieving a high degree of sociability does not stop the poor from hating the rich.
21. The word ‘discriminate’ in the last sentence of the third paragraph means
1. recognise.
 2. count.
 3. distinguish.
 4. analyze.
22. In this passage the author is essentially
1. showing how shallow our social life is.
 2. poking fun at the lower middle class people who howl at better off people.
 3. lamenting the drying up of our real social life.
 4. criticizing the upper class for lavish showy parties.
23. The author’s conception of ‘social life’ requires that
1. people attend large gatherings.
 2. people possess qualities like wonder and interest.
 3. people do not spend too much time in the company of intimate friends.
 4. large parties consist of casual acquaintances and intimate friends.
24. The word ‘they’ in the first sentence of the third paragraph refers to
1. Large parties consisting of casual acquaintances and strangers.
 2. Intimate meetings of old friends.
 3. New friends.
 4. Both 1 & 2.

PASSAGE V

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-collared 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 *rème 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.

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

1. they are thrown into an alien value system.
2. their families have not read the rules in corporate manuals.
3. they have no one to guide them through the corporate maze.
4. they miss the 'mom and pop orthodoxy'.

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

1. Organic cultural capital.
2. Professional arrogance and social distance.
3. Evolving social transformation.
4. Breakdown of family relationships.

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

1. Their food preferences may not match those of their parents.
2. They may not keep up some central religious practices of their parents.

3. They are at home neither in the middle class nor in the working class.
 4. Their political ideologies may differ from those of their parents.
28. According to the passage, which of the following statements about ‘cultural capital’ is NOT true?
1. It socializes children early into the norms of middle class institutions.
 2. It helps them learn the language of universities and corporations.
 3. It creates a sense of entitlement in middle-class children.
 4. It develops bright kids into Straddlers.
29. According to the passage, the patterns of socialization of working-class children make them most suited for jobs that require
- | | |
|-------------------------------|----------------------------|
| 1. diplomacy. | 2. compliance with orders. |
| 2. enterprise and initiative. | 4. high risk taking. |

PASSAGE VI

Recently I spent several hours sitting under a tree in my garden with the social anthropologist William Ury, a Harvard University professor who specializes in the art of negotiation and wrote the bestselling book, *Getting to Yes*. He captivated me with his theory that tribalism protects people from their fear of rapid change. He explained that the pillars of tribalism that humans rely on for security would always counter any significant cultural or social change. In this way, he said, change is never allowed to happen too fast. Technology, for example, is a pillar of society. Ury believes that every time technology moves in a new or radical direction, another pillar such as religion or nationalism will grow stronger—in effect, the traditional and familiar will assume greater importance to compensate for the new and untested. In this manner, human tribes avoid rapid change that leaves people insecure and frightened.

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

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

Change is over-rated, anyway. Consider the automobile. It’s an especially valuable example, because the auto industry has spent tens of billions of dollars on research and product development in the last 100 years. Henry Ford’s first car had a metal chassis with an internal combustion, gasoline-powered engine, four wheels with rubber tyres, a foot operated clutch assembly and brake system, a steering wheel, and four seats, and it could safely do 18 miles per hour. A hundred years and tens of thousands of research hours later, we drive cars with a metal chassis with an internal combustion, gasoline-powered engine, four wheels with rubber tyres, a foot operated clutch assembly and brake system, a steering wheel, four seats—and the average speed in London in 2001 was 17.5 miles per hour!

That’s not a hell of a lot of return for the money. Ford evidently doesn’t have much to teach us about change. The fact that they’re still manufacturing cars is not proof that Ford Motor Co. is a sound organization, just proof that it takes very large companies to make cars in great quantities—making for an almost impregnable entry barrier.

Fifty years after the development of the jet engine, planes are also little changed. They’ve grown bigger, wider and can carry more people. But those are incremental, largely cosmetic changes.

Taken together this lack of real change has come to mean that in travel—whether driving or flying—time and technology have not combined to make things much better. The safety and design have of course accompanied the times and the new volume of cars and flights, but nothing of any significance has changed in the basic assumptions of the final product.

At the same time, moving around in cars or aeroplanes becomes less and less efficient all the time. Not only has there been no great change, but also both forms of transport have deteriorated as more people clamour to use them. The same is true for telephones, which took over hundred years to become mobile, or photographic film, which also required an entire century to change.

The only explanation for this is anthropological. Once established in calcified organizations, humans do two things: sabotage changes that might render people dispensable, and ensure industry-wide emulation. In the 1960s, German auto companies developed plans to scrap the entire combustion engine for an electrical design. (The same existed in the 1970s in Japan, and in the 1980s in France.) So for 40 years we might have been free of the wasteful and ludicrous dependence on fossil fuels. Why didn't it go anywhere? Because auto executives understood pistons and carburetors, and would be loath to cannibalize their expertise, along with most of their factories.

30. According to the passage, which of the following statements is true?
1. Executives of automobile companies are inefficient and ludicrous.
 2. The speed at which an automobile is driven in a city has not changed much in a century.
 3. Anthropological factors have fostered innovation in automobiles by promoting use of new technologies.
 4. Further innovation in jet engines has been more than incremental.
31. Which of the following views does the author fully support in the passage?
1. Nothing is as permanent as change.
 2. Change is always rapid.
 3. More money spent on innovation leads to more rapid change.
 4. Over decades, structural change has been incremental.
32. Which of the following best describes one of the main ideas discussed in the passage?
1. Rapid change is usually welcomed in society.
 2. Industry is not as innovative as it is made out to be.
 3. We should have less change than what we have now.
 4. Competition spurs companies into radical innovation.
33. According to the passage, the reason why we continued to be dependent on fossil fuels is that:
1. Auto executives did not wish to change.
 2. No alternative fuels were discovered.
 3. Change in technology was not easily possible.
 4. German, Japanese and French companies could not come up with new technologies.

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (3) | 2. (2) | 3. (3) | 4. (4) | 5. (1) |
| 6. (4) | 7. (1) | 8. (2) | 9. (1) | 10. (3) |
| 11. (1) | 12. (4) | 13. (2) | 14. (1) | 15. (4) |
| 16. (4) | 17. (4) | 18. (2) | 19. (4) | 20. (3) |

- | | | | | |
|---------|---------|---------|---------|---------|
| 21. (1) | 22. (3) | 23. (2) | 24. (1) | 25. (1) |
| 26. (3) | 27. (4) | 28. (4) | 29. (2) | 30. (2) |
| 31. (4) | 32. (2) | 33. (1) | | |
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SECTION VII: MISCELLANEOUS

- | | |
|-----------------|---|
| 1. [CAT-1999] | The Art of War: Eastern and Western |
| 2. [CAT-2001] | Phonological Skills |
| 3. [CAT-2002] | The Rhetoric of Economists |
| 4. [CAT-Nov 03] | Wine Consumption |
| 5. [CAT-Feb 04] | Secularization of Education: Twelfth Century Europe |
| 6. [CAT-2004] | The Maneless Tsavo Lions |
| 7. [CAT-2005] | The Game of Strategy |

PASSAGE I

The persistent patterns in the way nations fight reflect their cultural and historical traditions and deeply rooted attitudes that collectively make up their strategic culture. These patterns provide insights that go beyond what can be learnt just by comparing armaments and divisions. In the Vietnam War, the strategic tradition of the United States called for forcing the enemy to fight a massed battle in an open area, where superior American weapons would prevail. The United States was trying to re-fight World War II in the jungles of Southeast Asia, against an enemy with no intention of doing so.

Some British military historians describe the Asian way of war as one of indirect attacks, avoiding frontal attacks meant to overpower an opponent. This traces back to Asian history and geography: the great distances and harsh terrain have often made it difficult to execute the sort of open field clashes allowed by the flat terrain and relatively compact size of Europe. A very different strategic tradition arose in Asia.

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

In Sun-tzu and other Chinese writings, the highest achievement of arms is to defeat an adversary without fighting. He wrote: "To win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the supreme excellence." Actual combat is just one among many means towards the goal of subduing an adversary. War contains too many surprises to be a first resort. It can lead to ruinous losses, as has been seen time and again. It can have the unwanted effect of inspiring heroic efforts in an enemy, as the United States learned in Vietnam, and as the Japanese found out after Pearl Harbor.

Aware of the uncertainties of a military campaign, Sun-tzu advocated war only after most thorough preparations. Even then it should be quick and clean. Ideally, the army is just an instrument to deal the final blow to an enemy already weakened by isolation, poor morale, and disunity. Ever since Sun-tzu, the Chinese have been seen as masters of subtlety who take measured actions to manipulate an adversary without his knowledge. The dividing line between war and peace can be obscure. Low level violence

often is the backdrop to a larger strategic campaign. The unwitting victim, focused on the day-to-day events, never realizes what's happening to him until it's too late. History holds many examples. The Viet Cong lured French and U.S. infantry deep into the jungle, weakening their morale over several years. The mobile army of the United States was designed to fight on the plains of Europe, where it could quickly move unhindered from one spot to the next. The jungle did more than make quick movement impossible; broken down smaller units and scattered in isolated bases, US forces were deprived of the feeling of support and protection that ordinarily comes from being part of a big army.

The isolation of U.S. troops in Vietnam was not just a logistical detail, something that could be overcome by, for instance, bringing in reinforcements by helicopter. In a big army reinforcements are readily available. It was Napoleon who realized the extraordinary effects on morale that come from being part of a larger formation. Just the knowledge of it lowers the soldier's fear and increases his aggressiveness. In the jungle and on isolated bases, this feeling was removed. The thick vegetation slowed down the reinforcements and made it difficult to find stranded units. Soldiers felt they were on their own.

More important, by altering the way the war was fought, the Viet Cong stripped the United States of its belief in the inevitability of victory, as it had done to the French before them. Morale was high when these armies first went to Vietnam. Only after many years of debilitating and demoralizing fighting did Hanoi launch its decisive attacks, at Dienbienphu in 1954 and against Saigon in 1975. It should be recalled that in the final push to victory the North Vietnamese abandoned their jungle guerrilla tactics completely, committing their entire army of twenty divisions to pushing the South Vietnamese into collapse. This final battle, with the enemy's army all in one place, was the one that the United States had desperately wanted to fight in 1965. When it did come out into the open in 1975, Washington had already withdrawn its forces and there was no possibility of re-intervention.

The Japanese early in World War II used a modern form of the indirect attack, one that relied on stealth and surprise for its effect. At Pearl Harbor, in the Philippines, and in Southeast Asia, stealth and surprise were attained by sailing under radio silence so that the navy's movements could not be tracked. Moving troops aboard ships into Southeast Asia made it appear that the Japanese army was also "invisible." Attacks against Hawaii and Singapore seemed, to the American and British defenders, to come from nowhere. In Indonesia and the Philippines the Japanese attack was even faster than the German blitz against France in the West.

The greatest military surprises in American history have all been in Asia. Surely there is something going on here beyond the purely technical difficulties of detecting enemy movements. Pearl Harbor, the Chinese intervention in Korea, the Tet offensive in Vietnam all came out of a tradition of surprise and stealth. U.S. technical intelligence—the location of enemy units and their movements—was greatly improved after each surprise, but with no noticeable improvement in the American ability to foresee or prepare what would happen next. There is a cultural divide here, not a technical one. Even when it was possible to track an army with intelligence satellites, as when Iraq invaded Kuwait or when Syria and Egypt attacked Israel, surprise was achieved. The United States was stunned by Iraq's attack on Kuwait even though it had satellite pictures of Iraqi troops massing at the border.

The exception that proves the point that cultural differences obscure the West's understanding of Asian behavior was the Soviet Union's 1979 invasion of Afghanistan. This was fully anticipated and understood in advance. There was no surprise because the United States understood Moscow's world view and thinking. It could anticipate Soviet action almost as well as the Soviets themselves, because the Soviet Union was really a Western country.

The difference between the Eastern and the Western way of war is striking. The west's great strategic writer, Clausewitz, linked war with politics, as did Sun-tzu. Both were opponents of militarism, of turning war over to the generals. But there all similarity ends. Clausewitz wrote that the way to achieve a larger political purpose is through destruction of the enemy's army. After observing Napoleon conquer Europe by smashing enemy armies to bits, Clausewitz made his famous remark in *On War* (1932) that combat is the continuation of politics by violent means. Morale and unity are important, but they should be harnessed for the ultimate battle. If the Eastern way of war is embodied by the stealthy archer, the metaphorical Western counterpart is the swordsman charging forward, seeking a decisive showdown, eager to administer the blow that will obliterate the enemy once and for all. In this view, war proceeds along a fixed course and occupies a finite extent of time, like a play in three acts with a beginning, a middle, and an end. The end, the final scene, decides the issue for good.

When things don't work out quite this way, the Western military mind feels tremendous frustration. Sun-tzu's great disciples, Mao Zedong and Ho Chi Minh, are respected in Asia for their clever use of indirection and deception to achieve an advantage over stronger adversaries. But in the West their approach is seen as underhand and devious. To the American strategic mind, the Viet Cong guerrilla did not fight fairly. He should have come out into the open and fought like a man, instead of hiding in the jungle and sneaking around like a cat in the night.

1. According to the author, the main reason for the U.S. losing the Vietnam war was
 1. the Vietnamese understood the local terrain better.

2. the lack of support for the war from the American people.
 3. the failure of the U.S. to mobilize its military strength.
 4. their inability to fight a war on terms other than those they understood well.
2. Which of the following statements does not describe the 'Asian' way of war?
 1. Indirect attacks without frontal attacks.
 2. The swordsman charging forward to obliterate the enemy once and for all.
 3. Manipulation of an adversary without his knowledge.
 4. Subduing an enemy without fighting.
 3. Which of the following is not one of Sun-tzu's ideas?
 1. Actual combat is the principal means of subduing an adversary.
 2. War should be undertaken only after thorough preparation.
 3. War is linked to politics.
 4. War should not be left to the generals alone.
 4. The difference in the concepts of war of Clausewitz and Sun-tzu is best characterized by
 1. Clausewitz's support for militarism as against Sun-tzu's opposition to it.
 2. their relative degrees of sophistication.
 3. their attitude to guerrilla warfare.
 4. their differing conceptions of the structure, time and sequence of a war.
 5. To the Americans, the approach of the Viet Cong seemed devious because
 1. the Viet Cong did not fight like men out in the open.
 2. the Viet Cong allied with America's enemies.
 3. the Viet Cong took strategic advice from Mao Zedong.
 4. the Viet Cong used bows and arrows rather than conventional weapons.
 6. According to the author, the greatest military surprises in American history have been in Asia because
 1. The Americans failed to implement their military strategies many miles away from their own country.
 2. The Americans were unable to use their technologies like intelligence satellites effectively to detect enemy movements.
 3. The Americans failed to understand the Asian culture of war that was based on stealth and surprise.
 4. Clausewitz is inferior to Sun-tzu.

PASSAGE II

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

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

A 6-year old might have difficulty in recognising that *plea* and *pray* begin with the same initial sound. This is a *phonemic* judgement. Although the initial phoneme /p/ is shared between the two words, in *plea* it is part of the onset 'pl', and in *pray* it is part of the onset 'pr'. Until children can segment the onset (or the rime), such phonemic judgements are difficult for them to make.

In fact, a recent survey of different developmental studies has shown that the different levels of phonological awareness appear to emerge sequentially. The awareness of syllables, onsets, and rimes appears to emerge at around the ages of 3 and 4, long before most children go to school. The awareness of phonemes, on the other hand, usually emerges at around the age of 5 or 6, when children have been taught to read for about a year. An awareness of onsets and rimes thus appears to be a precursor of reading, whereas an awareness of phonemes at every serial position in a word only appears to develop as reading is taught. The onset-rime and phonemic levels of phonological structure, however, are not distinct. Many onsets in English are single phonemes, and so are some rimes (e.g., *sea*, *go*, *zoo*).

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

7. From the following statements, pick out the true statement according to the passage:
1. A mono-syllabic word can have only one onset.
 2. A mono-syllabic word can have only one rhyme but more than one rime.
 3. A mono-syllabic word can have only one phoneme.
 4. All of the above.
8. Which one of the following is likely to emerge last in the cognitive development of a child?
1. Rhyme.
 2. Rime.
 3. Onset.
 4. Phoneme.
9. A phonological deficit in which of the following is likely to be classified as dyslexia?
1. Phonemic judgement.
 2. Onset judgement.
 3. Rime judgement.
 4. Any one or more of the above.
10. The Treiman and Zudowski experiment found evidence to support the following:
1. at age 6, reading instruction helps children perform, both, the same-different judgement task.
 2. the development of onset-rime awareness precedes the development of an awareness of phonemes.
 3. at age 4-5, children find the onset-rime version of the same/different task significantly easier.
 4. the development of onset-rime awareness is a necessary and sufficient condition for the development of an awareness of phonemes.
11. The single-syllable words *Rhyme* and *Rime* are constituted by the exact same set of:
- A. rime(s). B. onset(s). C. rhyme(s). D. phoneme(s).
1. A, B
 2. A, C
 3. A, B, C
 4. B, C, D

PASSAGE III

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-Nobeled. These are the desires. The devices of language are the means.

Rhetoric is the proportioning of means to desires in speech. Rhetoric is an economics of language, the study of how scarce means are allocated 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 when 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 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, and 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.

12. According to the passage, which of the following is the best set of reasons for which one needs to “look hard” at the economist’s language?
- Economists accomplish a great deal through their language.
 - Economics is an opinion-based subject.
 - Economics has a great impact on other’s lives.
 - Economics is damaging.
1. a and b 2. c and d 3. a and c 4. b and d
13. 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 in a play.

4. Commands given by army officers.
14. 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”?
 1. Economists belong to a different culture.
 2. Only mathematicians can understand economists.
 3. Economists tend to use terms unfamiliar to the lay person, but depend on familiar linguistic forms.
 4. Economists use similes and adjectives in their analysis.
15. As used in the passage, which of the following is the closest alternative to the word ‘arcane’?
 1. Mysterious
 2. Secret
 3. Covert
 4. Perfidious
16. Based on your understanding of the passage, which of the following conclusions would you agree with?
 1. The geocentric and the heliocentric views of the solar system are equally tenable.
 2. The heliocentric view is superior because of better rhetoric.
 3. Both views use rhetoric to persuade.
 4. Scientists should not use rhetoric.

PASSAGE IV

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 gentlemen 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 the 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-Fuisse, 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 Chateau 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!

17. Which one of the following, if true, would provide most support for Dr. Renaud's findings about the effect of tannins?
1. A survey showed that film celebrities based in France have a low incidence of coronary heart disease.
 2. Measurements carried out in southern France showed red wine drinkers had significantly higher levels of coronary heart incidence than white wine drinkers did.
 3. Data showed a positive association between sales of red wine and incidence of coronary heart disease.
 4. 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.
18. Which one of the following CANNOT be reasonably attributed to the labelling strategy followed by wine producers in English-speaking countries?
1. Consumers buy wines on the basis of their familiarity with a grape variety's name.
 2. Even ordinary customers now have more access to technical knowledge about wine.
 3. Consumers are able to appreciate better quality wines.
 4. Some non-English speaking countries like Brazil indicate grape variety names on their labels.
19. The tone that the author uses while asking "What French winemaker will ever admit that?" is best described as
1. caustic.
 2. satirical.
 3. critical.
 4. hypocritical.
20. The development which has created fear among winemakers in the wine heartlands of France is the
1. tendency not to name wines after the grape varieties that are used in the wines.
 2. 'education' that consumers have derived from wine labels from English-speaking countries.
 3. new generation of local winegrowers who use labels that show names of grape varieties.
 4. ability of consumers to understand a wine's qualities when confronted with "Brazilian upstarts".
21. What according to the author should the French do to avoid becoming a producer of merely old-fashioned wines?
1. Follow the labelling strategy of the English-speaking countries.
 2. Give their wines English names.
 3. Introduce fruity wines as Brazil has done.
 4. Produce the wines that have become popular in the English-speaking world.

PASSAGE V

Pure love of learning, of course, was a less compelling motive for those who became educated for careers other than teaching. Students of law in particular had a reputation for being materialistic careerists in an age when law was becoming known as "the lucrative science" and its successful practice the best means for rapid advancement in the government of both church and state. Medicine too had its profit-making attractions. Those who did not go on to law or medicine could, if they had been well trained in the arts, gain positions at royal courts or rise in the clergy. Eloquent testimony to the profit motive behind much of twelfth-century education was the lament of a student of Abelard around 1150 that "Christians educate their sons...for gain, in order that the one brother, if he be a clerk, may help his father and mother and his other brothers, saying that a clerk will have no heir and whatever he has will be ours and the other brothers'." With the opening of positions in law, government, and the church, education became a means for advancement not only in income but also in status. Most who were educated were wealthy, but in the twelfth century, more often than before, many were not and were able to rise through the ranks by means of their education. The most familiar examples are Thomas Becket, who rose from a humble background to become chancellor of England and archbishop of Canterbury, and John of Salisbury, who was born a "plebian" but because of his reputation for learning died as bishop of Chartres.

The instances of Becket and John of Salisbury bring us to the most difficult question concerning twelfth-century education: To what degree was it still a clerical preserve? Despite the fact that throughout the twelfth century the clergy had a monopoly of instruction, one of the outstanding medievalists of our day, R.W. Southern, refers with good reason to the institutions staffed by

the clergy as “secular schools.” How can we make sense out of the paradox that twelfth-century schools were clerical and yet “secular”?

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

Despite all this, twelfth-century education was taking on many secular qualities in its environment, goals, and curriculum. Student life obviously became more secular when it moved from the monasteries into the bustling towns. Most students wandered from town to town in search not only of good masters but also of worldly excitement, and as the twelfth century progressed they found the best of each in Paris. More important than environment was the fact that most students, even though they entered the clergy, had secular goals. Theology was recognized as the “queen of the sciences,” but very few went on to it. Instead they used their study of the liberal arts as a preparation for law, medicine, government service, or advancement in the ecclesiastical hierarchy. This being so, the curriculum of the liberal arts became more sophisticated and more divorced from religion. Teaching was still almost exclusively in Latin, and the first book most often read was the Psalter, but further education was no longer similar to that of a choir school. In particular, the discipline of rhetoric was transformed from a linguistic study into instruction in how to compose letters and documents; there was a new stress on logic; and in all the liberal arts and philosophy texts more advanced than those known in the early Middle Ages were introduced.

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

22. According to the passage, what led to the secularization of the curriculum of the liberal arts in the twelfth century?
1. It was divorced from religion and its influences.
 2. Students used it mainly as a base for studying law and medicine.
 3. Teaching could no longer be conducted exclusively in Latin.
 4. Arabic was introduced into the curriculum.
23. According to the author, in the twelfth century, individuals were motivated to get higher education because it:
1. was a means for material advancement and higher status.
 2. gave people with wealth an opportunity to learn.
 3. offered a coveted place for those with a love of learning.
 4. directly added to the income levels of people.
24. According to the passage, twelfth century schools were clerical and yet secular because:
1. many teachers were craftsmen and professionals who did not form part of the church.
 2. while the students had the legal privileges accorded to the clergy and looked like priests, not all were really priests.
 3. the term “cleric” denoted a literate individual rather than a strict association with the church.
 4. though the clergy had a monopoly in education, the environment, objectives and curriculum in the schools were becoming secular.
25. What does the sentence “Christians educate their sons...will be ours and the other brothers’ ” imply?
1. The Christian family was a close-knit unit in the twelfth century.
 2. Christians educated their sons not so much for the love of learning as for material gain.
 3. Christians believed very strongly in educating their sons in the Church.
 4. The relationship between Christian parents and their sons was exploitative in the twelfth century.
26. According to the passage, which of the following is the most noteworthy trend in education in twelfth-century Europe?

1. Secularization of education.
2. Flowering of theology as the queen of the sciences.
3. Wealthy people increasingly turning to education.
4. Rise of the clergy's influence on the curriculum.

PASSAGE VI

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 on 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 unmaned cave lions of the Pleistocene. The Serengeti variety is among the most evolved of the species—the latest model, so to speak—while certain morphological differences in Tsavo lions (bigger bodies, smaller skulls, and 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 the idea, but admitted that Tsavo lions pose a mystery to science.

27. The book *Man-Eaters of Tsavo* annoys some scientists because
1. it revealed that Tsavo lions are ferocious.
 2. Patterson made a helluva lot of money from the book by sensationalism.
 3. it perpetuated the bad name Tsavo lions had.
 4. it narrated how two male lions were killed.

28. According to the passage, which of the following has NOT contributed to the popular image of Tsavo lions as savage creatures?
1. Tsavo lions have been observed to bring down one of the strongest and most aggressive animals—the Cape buffalo.
 2. In contrast to the situation in traditional lion haunts, scarcity of non-buffalo prey in the Tsavo makes the Tsavo lions more aggressive.
 3. The Tsavo lion is considered to be less evolved than the Serengeti variety.
 4. Tsavo lions have been observed to attack vehicles as well as humans.
29. The sentence which concludes the first paragraph, “Now they knew better”, implies that:
1. The two scientists were struck by wonder on seeing maneless lions for the first time.
 2. Though Craig was an expert on the Serengeti lion, now he also knew about the Tsavo lions.
 3. Earlier, Craig and West thought that amateur observers had been mistaken.
 4. Craig was now able to confirm that darkening of the noses as lions aged applied to Tsavo lions as well.
30. Which of the following, if true, would weaken the hypothesis advanced by Gnoske and Peterhans most?
1. Craig and Peyton develop even more serious doubts about the idea that Tsavo lions are primitive.
 2. The maneless Tsavo East lions are shown to be closer to the cave lions.
 3. Pleistocene cave lions are shown to be far less violent than believed.
 4. The morphological variations in body and skull size between the cave and Tsavo lions are found to be insignificant.

PASSAGE VII

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.

31. According to the passage, which of the following options about the application of game theory to a conflict-of-interest situation is true?

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

ANSWER KEY

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (4) | 2. (2) | 3. (1) | 4. (4) | 5. (1) |
| 6. (3) | 7. (1) | 8. (4) | 9. (4) | 10. (2) |
| 11. (2) | 12. (3) | 13. (4) | 14. (3) | 15. (1) |
| 16. (3) | 17. (4) | 18. (3) | 19. (2) | 20. (2) |
| 21. (1) | 22. (2) | 23. (1) | 24. (4) | 25. (2) |
| 26. (1) | 27. (3) | 28. (3) | 29. (3) | 30. (3) |
| 31. (4) | 32. (3) | 33. (3) | 34. (2) | |

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