

Section 1 – Reading Comprehension

Note : These are practice questions. Candidates applying for Postgraduate programmes can refer to this document.

Read the passage and answer the questions that follow on the basis of the information provided in the passage.

1. Education is one of the blessings of life and one of its necessities. That has been my experience during the 17 years life. In my home in Swat Valley, in the north of Pakistan, I always loved school and learning new things. I remember when my friends and I would decorate our hands with henna for special occasions. Instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education because our future was right there in that classroom. We would sit and read and learn together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could excel in our studies and achieve things, which some people think only boys can.

Things did not remain the same. When I was ten, Swat, which was a place of beauty and tourism, suddenly changed into a place of terrorism. More than 400 schools were destroyed.

Girls were stopped from going to school. Women were flogged. Innocent people were killed. We all suffered. And our beautiful dreams turned into nightmares.

Education went from being a right to being a crime. But when my world suddenly changed, my priorities changed too.

I had two options, one was to remain silent and wait to be killed. And the second was to speak up and then be killed. I chose the second one. I decided to speak up.

The terrorists tried to stop us and attacked me and my friends on 9th October 2012, but their bullets could not win.

We survived. And since that day, our voices have only grown louder. I tell my story, not because it is unique, but because it is not. It is the story of many girls.

People like to ask me why education is important especially for girls. My answer is always the same.

What I have learnt from the first two chapters of the Holy Quran, is the word Iqra, which means "read", and the word, nun wal-qalam which means "by the pen"?

And therefore as I said last year at the United Nations, "One child, one teacher, one pen and one book can change the world."

Today, in half of the world, we see rapid progress, modernisation and development. However, there are countries where millions still suffer from the very old problems of hunger, poverty, injustice and conflicts.

Dear brothers and sisters, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it that making tanks is so easy, but building schools is so difficult?

So let us bring equality, justice and peace for all. Not just the politicians and the world leaders, we all need to contribute. Me. You. It is our duty. So we must work ... and not wait. (Source: Nobel Lecture by Malala Yousafzai, Oslo, 10 December 2014.)

1) When Malala was 10 years old what happened in the Swat valley?

- A) Terrorists tried to shut down schools
- B) Individuals were threatened with dire action if they didn't stop going to school
- C) Neither A nor B
- D) Both A and B

2) This speech emphasises the importance of which of the following:

- A) Education for girls in developing countries
- B) Education as a right for all
- C) Both A and B
- D) Counteraction against terrorists

3) Whose responsibility is it to change society for the better according to Malala?

- A) Governments
- B) Politicians
- C) Individual citizens
- D) All of these

4) Malala's story cannot serve as an example for others because it's unique.

- A) Agree
- B) Disagree

5) Malala and her friends survived because they gave in to the terrorists.

- A) True

B) False

2. Indian banks' pile of bad loans is a huge drag on the economy. It's a drain on banks' profits. Because profits are eroded, public sector banks (PSBs), where the bulk of the bad loans reside, cannot raise enough capital to fund credit growth. Lack of credit growth, in turn, comes in the way of the economy's return to an 8 per cent growth trajectory. Clearly, the bad loan problem requires effective resolution. Once an asset is recognised as a nonperforming asset (NPA), banks must decide what to do with it. They have several options. One, they can try to seize the assets pledged by the borrower and sell these. This typically involves large losses on loans as the assets have to be sold at steep discounts to their book value.

Two, under the RBI's Strategic Debt Restructuring (SDR) scheme, they can convert their loans into equity, acquire a majority stake in the firm, dislodge the promoters or management and bring in new promoters and management. While this happens in advanced economies all the time, the SDR scheme has not taken off in India. Indian banks do not have experience in running businesses till such time as new promoters are found. Nor do they have experience in locating promoters and management who can take over the stressed assets. Option three, banks can restructure the loans so that borrowers are able to service them. This involves stretching out the period of payment, or waiving a portion of the loans, or reducing the interest rate on loans, or some combination of these. In any restructuring, banks incur losses on the loans they have made. At PSBs, managers are open to the charge that they have favoured borrowers in a restructuring scheme and can invite action from the investigative agencies. In today's environment, this has resulted in virtual paralysis at PSBs. A fourth option for banks is to sell the NPA at a discount to an Asset Restructuring Company. This again involves a significant loss on loans when the transaction is made. But it has the effect of getting an NPA off the books of the bank or 'cleaning up the balance sheet'. The bank's capital is eroded to the extent of the loss.

(Source: Adapted from "Why a Bad Bank is Tricky," The Hindu, Oct 10, 2016).

1) Under which scheme do borrowers get more time to repay loans?

- A) SDR
- B) Asset recovery scheme
- C) Permission from the RBI
- D) Bank restructuring of loans

2) "Cleaning up the Balance Sheet" means

- A) removing all bad debts from the books of account
- B) accounting fraud
- C) selling off bad assets to another company
- D) converting debts into shares

3) Bad loans

- A) affect bank's ability to generate funds
- B) affect the government's functioning
- C) reduce tax liability
- D) affect public trust

4) RBI's Strategic Debt Restructuring means

- A) selling a non-performing asset to another bank
- B) selling a non-performing asset to the public
- C) selling a non-performing asset to the government
- D) none of A, B, or C

5) When pledged assets are sold by the bank to recover bad debts,

- A) It results in a profit to the bank
 - B) It results in a loss to the bank
 - C) It results in a loss to the public
 - D) It results in full recovery of the loan
-

3. This is a description of how the day started at a primary school. At 9 a.m. children of the primary school stood loosely in rows near their school building at one side of the school compound. Not all children were on time and as they came in they joined their class by standing at the end of the row. Boys and girls stood in separate rows. There was a lot of noise and bustle as children kept jostling and talking to each other. Some of the very young children came with a parent or other caretaker and these adults too continued their conversation. In the general hubbub it was difficult to hear what was being said by the head mistress who stood on the school verandah facing the rows of jostling children. Then one student went to the head of the assembly and a newspaper was pushed into his hand by one of the teachers.

The boy read out some news articles from the paper, but it was difficult to hear what was said. Then there was a loud command from one of the teachers and the children stood to attention, said "Jai Bharat, jai Karnataka" and shuffled off towards their classrooms. As the children went into their classrooms, the teachers moved into the headmistress' office and sat down on the benches placed along the wall of the room. They spent a few minutes talking about various daily issues and then picked up their bags and went on to the classes they were to teach. In one of the classes, the teacher upon entering the class declared that the classroom had not been swept and ordered that it should be swept. One or two girls jumped up to find a broom and swept the floor at the front of the class where no one was seated and then gathered the dust and bits of paper in a corner behind the door. By and large the classroom floors were kept fairly, but not spotlessly, clean.

Children sat down on the floor, cross legged, boys to one side and girls to the other, their satchels beside them. Footwear was left outside the classroom in a row along the wall. Teachers however, did not bother to remove their footwear before entering the class.

By 9:40 a.m. children were seated in their classrooms and teachers took their places in the classrooms and began teaching the lesson.

1) Based on the description above, which of the following is correct?

- A) Children went straight into the classrooms on entering the school compound
- B) The day started with a school assembly
- C) Children said a prayer at assembly
- D) Parents were not allowed into the school compound

2) In the school described in the paragraph

- A) Classrooms had desks and chairs
- B) Children did not carry any books to the school
- C) Children sat on the floor
- D) The teacher swept the classroom

3) During the morning assembly

- A) There was no disturbance or noise
- B) The teacher read a story about Gandhiji
- C) There was a lot of noise and it was difficult to hear clearly
- D) The Headmistress made an important announcement

4) Inside the classroom

- A) Boys and girls were allowed to sit together
- B) Boys sat in the verandah while girls sat inside the classroom
- C) Boys and girls sat separately
- D) Girls were made to sit while boys had to stand

5) Which of the following inference is correct about the school

- A) The school gave a lot of importance to discipline
 - B) Everything was maintained very well
 - C) Children were treated with a lot of care
 - D) Children were expected to obey teachers and do as they were ordered
-

4. Women often get into teaching because it seems to be a career option that is compatible with their other roles and responsibilities. Of course, this is not the only reason why women choose teaching and cite other reasons such as the possibility of going deeper into a subject, the opportunity to interact with children and the nobility of the teaching profession. Although many women mention their liking for working with children or youngsters as sources of satisfaction in their work, it doesn't seem to be the main reason for choosing a teaching career. A widely held notion among teachers in all school types is that the work of teaching is especially suited for women because it allows them to perform their socially approved role as homemakers and caregivers while also doing a 'respectable job' that placed limited demands in terms of time spent outside the home.

Career minded women often face family pressures to choose a job that is seen as suitable or respectable for women and also one that is compatible with their responsibilities as mother, wife and homemaker. Men do not face similar pressures in their choice of career and don't have to think of domestic chores and care of family members while choosing a career. Even without overt family pressure, women themselves think of teaching as a job that will allow them to earn an income and at the same time be devoted to the family. As Arati who taught biology said:

"I did my M.Sc. and B.Ed. and worked for one year teaching (before getting married). I had no idea that I could work in agro-based company. If we have to do night shift far away from the house, or work in some lab far away then how to manage? Food, health and education of my children are most important to me in the world."

Arati's case illustrates the element of constraint in the decisions of many women who come in to teaching for its compatibility with marriage and child rearing. The reasons she articulated, represented the reasons that account for the fact that many women who could have opted for alternate career choices end up in teaching. This appears to be especially true for women teachers in secondary schools, as they are graduates and could have taken further studies or other careers.

1) From what you read in the paragraph, would you say that

- A) Men and women face the same problems when it comes to career choice
- B) Society expects different things from men and women
- C) Men should not join teaching
- D) Women should not join teaching

2) According to the paragraph more career options are open for teachers in secondary schools because

- A) They already have a degree
- B) They don't develop strong affection towards children

- C) They develop management skills by teaching
- D) Teaching helps them improve their knowledge

3) Why do women take up teaching jobs?

- A) They are naturally suited for the job
- B) They feel it will allow them to manage both job and home responsibilities
- C) They don't like other jobs
- D) They don't like to work with male colleagues

4) What is the common perception about teaching?

- A) It is a respectable job
- B) It does not require much effort
- C) It is highly lucrative
- D) Men are unsuitable for this work

5) What is the common perception about teaching?

- A) It is a respectable job
 - B) It does not require much effort
 - C) It is highly lucrative
 - D) Men are unsuitable for this work
-

5. The latest Lancet series on maternal health reveals that nearly one quarter of babies worldwide are still delivered in the absence of a skilled birth attendant. Further, one third of the total maternal deaths in 2015 happened in India, where 45,000 mothers died during pregnancy or childbirth while Nigeria shouldered the maximum burden of 58,000 maternal deaths.

Each year, about 210 million women become pregnant and about 140 million newborn babies are delivered. Ahead of the U.N. General Assembly, The Lancet has published a new series of papers on maternal health which reveal that while progress has been made in reducing maternal mortality globally, differences remain at international and national levels. "In all countries, the burden of maternal mortality falls disproportionately on the most vulnerable groups of women. This reality presents a challenge to the rapid catch-up required to achieve the underlying aim of the Sustainable Development Goals [SDGs] — to leave no one behind," says series author Professor Wendy Graham, London School of Hygiene & Tropical Medicine.

According to the academic papers, there are two broad scenarios that describe the landscape of poor maternal health care — the absence of timely access to quality care (defined as 'too little, too late') and the overmedicalisation of normal and postnatal care (defined as 'too much, too soon'). "The problem of overmedicalisation has historically

been associated with high-income countries, but it is rapidly becoming more common in low and middle-income countries, increasing health costs and the risk of harm. For instance, 40.5% of all births are now by caesarean section in Latin America and the Caribbean,” stated one paper.

While facility and skilled birth attendant deliveries are increasing in many low-income countries, the authors say that phrases such as ‘skilled birth attendant’ and ‘emergency obstetric care’ can mask poor quality care. Additionally, many birth facilities lack basic resources such as water, sanitation and electricity. The authors warn that measuring progress via the current indicator of skilled birth attendant coverage is insufficient and fails to reflect the complexity of circumstances. “It is unethical to encourage women to give birth in places with low facility, no referral mechanism, with unskilled providers, or where content of care is not evidence-based. This failing should be remedied as a matter of priority,” added Professor Oona Campbell, London School of Hygiene & Tropical Medicine.

In high-income countries, rates of maternal mortality are decreasing but there is still wide variation at national and international level. For instance, in the U.S., the maternal mortality ratio is 14 per 1,00,000 live births compared to 4 per 1,00,000 in Sweden. The subSaharan African region accounted for an estimated 66% (2,01,000) of global maternal deaths, followed by southern Asia at 22% (66,000 deaths). However, the authors warn that not all care is evidence-based, and improved surveillance is needed to understand the causes of maternal deaths when they do occur. Additionally, they point to new challenges in delivering high quality care, including the increasing age of pregnancy, and higher rates of obesity. The authors of the series identify five key priorities that require immediate attention in order to achieve the SDG global target of a maternal mortality ratio of less than 70 per 1,00,000 live births.

- 1) Which country had the largest maternal deaths in 2015?
 - A) India
 - B) Nigeria
 - C) Pakistan
 - D) Bangladesh

- 2) Why do the authors argue that measuring progress through skilled birth attendant availability can mask problems?
 - A) Many facilities lack equipment and personnel to ensure safe births
 - B) Many facilities don't have basic sanitation, water and/or electricity
 - C) Quality of care is not monitored properly in many facilities
 - D) All of the option

- 3) What is India's share in maternal deaths in South Asia?
 - A) 90%
 - B) 50%

- C) 68%
- D) 75%

4) State true or false: All developed countries have similar rates of maternal deaths

- A) True
- B) False

5) Which of the following sets of problems are responsible for poor maternal care?

- A) Not seeking timely care
 - B) Very little care
 - C) Neither A nor B
 - D) Both A and B
-

6. Amid tensions between the two countries, it has been suggested that India should impose a trade embargo on Pakistan by suspending its most-favoured nation (MFN) commitment towards Pakistan in the World Trade Organisation (WTO). The MFN provision, given in Article I of the General Agreement on Tariffs and Trade (GATT), 1994, puts every WTO member (including India) under an obligation to extend any benefit (say, lowering tariff rates) accorded to one member (say, the U.S.) to all other WTO members (including Pakistan). This core non-discrimination principle is the cornerstone of the world trading system. Arguing for India suspending its MFN commitment towards Pakistan would mean India restricting imports from Pakistan without restricting imports of like goods from other countries, or/and India restricting exports to Pakistan without restricting the export of like goods to other countries. This can be achieved by imposing trade quotas, higher tariffs, taxes, or even totally banning some or all traded products. But is this economically and legally feasible? Although bilateral trade between India and Pakistan has increased from \$345 million in 2003-04 to \$2.61 billion in 2015-16, it is abysmal compared to India's total merchandise trade of \$641 billion in 2015-16 and Pakistan's total trade of around \$75 billion, which includes exports worth \$28.3 billion. India's exports to Pakistan amount to \$2.1 billion whereas imports from Pakistan are just \$441 million, resulting in a trade surplus of \$1.7 billion in favour of India. Given these numbers, assuming India were to suspend MFN status by stopping all imports from Pakistan, it would only result in a very marginal decline of Pakistan's total exports and that too assuming that Pakistan is unable to find alternative markets. Even prohibiting all Indian exports to Pakistan, such as textiles, chemicals and agricultural products, will also not have any noticeable impact on Pakistan because Pakistan can always source these goods from other countries. On the contrary, restricting India's exports, which have contracted considerably in the last 18 months, might hurt India more than Pakistan. Given the negligible economic impact and potential legal problems, suspending MFN to impose trade sanctions on Pakistan will only escalate tensions without much benefit. Instead of weakening trade ties, India and Pakistan should pay heed to this famous claim that 'when goods don't cross borders, soldiers will'. Free trade connects countries, and thus incentivises peace. Empirically, it has been shown that higher levels of free trade

reduce military conflicts. India and Pakistan should boost free trade amongst themselves, Pakistan should honour its MFN commitment to India in the WTO, and India should use the SAARC platform to push for deeper trade ties. (Source: "Keep Up the Fair Exchange," The Hindu, Oct. 10, 2016)

- 1) The above passage suggests that:
 - A) India should impose trade embargo on Pakistan
 - B) India should suspend the MFN commitment towards Pakistan
 - C) India should stop all imports from Pakistan
 - D) None of the above is true
- 2) The MFN provision is
 - A) central to the world trading system
 - B) optional for each country in the WTO
 - C) renewed every year
 - D) a unique status given to a chosen country
- 3) The bilateral trade between India and Pakistan affects bank's ability to generate funds
 - A) high volume in relation to the total international trade of the two countries;
 - B) medium volume as compared to international trade of the two countries;
 - C) low volume as compared to the total international trade of the two countries;
 - D) to be suspended due to tension between the two countries.
- 4) According to the passage, suspending trade with Pakistan will
 - A) affect India more than Pakistan;
 - B) affect Pakistan more than India;
 - C) not affect either country;
 - D) upset the balance of trade between the two countries
- 5) According to the passage, experience shows that
 - A) trade is impossible during border tensions
 - B) trade must be discouraged during border tensions
 - C) military conflicts are reduced by increased trade
 - D) reducing trade helps reduce possibility of military conflict.

7. In West Bengal, nearly 3,000 quacks — informal healthcare providers with no formal medical education — are to be trained for six months. The crash course in medicine, and to be conducted by 130 trained nurses, is to begin from December 1. The objective is to provide these informal providers with a minimum scientific understanding of human health and the dos and don'ts when those who are sick approach them. "The aim is to turn the selfproclaimed, untrained village doctors into a group of skilled health workers who can deliver primary health care in villages and detect life-threatening conditions and

refer patients to qualified doctors or medical facilities,” says Dr. Abhijit Chowdhury from the Institute of Post Graduate Medical Education and Research, Seth Sukhlal Karnani Memorial Hospital, Kolkata. “Uttar Pradesh has shown interest in undertaking similar work and we are doing pilot studies in Bihar and Jharkhand.” “The endeavour is not to produce doctors of sub-optimal quality for rural people. It is an attempt to use the available health-care human resources to become assistants to doctors by providing them with some understanding of life-saving measures,” he says. “They are not as good as qualified doctors and we will teach them not to call themselves doctors but as health-care workers.” West Bengal has taken the lead in providing some essential and basic training to informal providers after a novel experiment that trained quacks to correctly handle cases and compile basic checklists. The results have put to rest the long-held concerns of the Indian Medical Association (IMA) that trained informal health-care providers would violate rules with greater impunity and frequency or worsen their clinical practice. The programme was undertaken in 2013 in 203 villages in the State’s Birbhum district by the Liver Foundation in West Bengal. Spread over 150 hours over nine months, the programme for 152 randomly recruited informal providers led to 14.2 per cent improvement in their ability to correctly handle cases and compile basic checklists. Where the attendance was 56 per cent, it was found that the gap between qualified doctors and quacks to correctly manage cases was reduced by half. Those who had attended all the training sessions were found to be on a par with qualified doctors in handling cases. The results were published on October 7 in the journal Science. (Source: Adapted from “Healing With “Qualified” Quacks” The Hindu, Oct 9, 2016).

- 1) According to the passage, quacks are
 - A) illegal and dangerous pretenders;
 - B) informal health care providers
 - C) semi-qualified doctors
 - D) None of the above
- 2) The six-month crash course in medicine is meant for
 - A) producing more quacks
 - B) giving legitimacy to quackery
 - C) producing skilled nurses
 - D) None of the above
- 3) According to the passage, the programme
 - A) sets a bad precedent
 - B) will produce low quality “doctors”
 - C) has led to improvement in the service quality of the quacks
 - D) is a political game to pacify rural people
- 4) The Indian Medical Association
 - A) was against the programme

- B) was in favor of the programme
- C) was indifferent to the programme
- D) offered doctors for the programme

- 5) The efficiency gap between qualified doctors and trained quacks
- A) remained the same
 - B) was reduced by fifty percent
 - C) could not be determined from the data
 - D) became zero
-

8. Many years ago, an environmental organization was set up to explain about pollution and resource depletion and tell people that their daily actions have long term effects on the world around them. Members of the organization tried to convince people that it is important to dispose waste properly. They made posters telling people how to keep their wet wastes like vegetable peels and other kitchen wastes in a separate bucket and not mix it up with dry waste like plastic and paper. By doing this, the peels can be converted into manure for plants and the paper and plastic can be re-cycled to make useful products instead of going to the landfill. Now, after so many years, the Bangalore City Corporation has made it compulsory for all apartments to keep their kitchen wastes separate from their dry paper and plastic wastes.

Everybody has to understand the importance of the environment and take responsibility for keep our surroundings clean. It is even more important to understand that just by taking all the waste matter far away from the city we are creating a huge problem for the people in the villages. If waste is not properly treated it can pollute the water and the soil and harm all of us. Today, there are many different organizations working to save the environment. People have come up with many solutions to the many environmental problems that are harming our beautiful city. There is an organization that converts tetra packs into beautiful furniture and roofing material. There is a housing colony that manages their water so that there is no wastage of rainwater. There are people who can show how we can use natural seeds and fruit peels to make soap and cleaning liquid so that harmful detergents are need not be used. There are voluntary organization who are actively involved in trying keep the lakes of Bangalore clean and healthy. There is a government industry that recovers metals like aluminium from electronic wastes. Even though the problem of environmental pollution and resource depletion has become very serious, we must not give up hope but join hands with all the positive efforts to solve problems.

- 1) What was the message that the environmental organization mentioned in the paragraph trying to give:
- A) Do not cut trees
 - B) Protect forest
 - C) Be kind to animals
 - D) Dispose waste properly

- 2) According to the paragraph
- A) Government has to take responsibility for keeping our surroundings clean
 - B) Everybody has to take responsibility for keeping our surroundings clean
 - C) We can keep our city clean by taking all the waste outside the city.
 - D) All waste should be removed from the houses and thrown into the river
- 3) There is reason to hope for a cleaner city because
- A) Many organizations are working to solve environmental problems
 - B) The army has taken up the war against pollution
 - C) All the shops have decided not sell things in plastic covers
 - D) No animals are allowed within city limits
- 4) According to the paragraph
- A) Tetra packs are harmful for health
 - B) Tetra packs should be burnt after usage
 - C) It is very healthy to drink juice from tetra packs
 - D) Tetra packs can be recycled
- 5) Why is waste disposal a problem in the cities
- A) Too much waste is produced
 - B) There is no proper disposal of wastes
 - C) People mix wet and dry wastes together making it difficult to recycle
 - D) All the above
-

9. The record of India's achievements is not easy to dismiss, but is that the whole story? An agreeable picture of a country in a rapid march forward towards development with justice would definitely not be a comprehensive, or even a balanced, account of what has been actually happening: indeed far from it. There are many major shortcomings and breakdowns – some of them gigantic – even though privileged groups, and especially the celebratory media, are often inclined to overlook them. We also have to recognize with clarity that the neglect – or minimizing – of these problems in public reasoning is tremendously costly, since democratic rectification depends crucially on public understanding and widespread discussion of the serious problems that have to be addressed.

Since India's recent record of fast economic growth is often celebrated, with good reason, it is extremely important to point to the fact that the societal reach of economic progress in India has been remarkably limited. It is not only that the income distribution has been getting more unequal in recent years (a characteristic that India shares with China), but also that the rapid rise in real wages in China from which the working classes have benefited greatly is not matched at all by India's relatively stagnant real wages. No less importantly, the public revenue generated by rapid economic growth has not been used to expand the social and physical infrastructure in a determined and wellplanned

way (in this India is left far behind by China). There is also a continued lack of essential social services (from schooling and health care to the provision of safe water and drainage) for a huge part of the population. ...While India has been overtaking other countries in the progress of its real income, it has been overtaken in terms of social indicators by many of these countries, even within the region of South Asia itself. (Jean Dreze and Amartya Sen, An Uncertain Glory: India and its Contradictions)

- 1) The passage above mainly
 - A) Expresses dissatisfaction with the agreeable, one – sided picture presented of India's development.
 - B) Highlights India's relatively stagnant real wages is the reason for being left behind by China.
 - C) Points out that media is not doing a responsible job in highlighting issues.
 - D) Celebrates India's progress.
 - 2) The Authors seem to suggest that it is important to look at the 'whole story' because
 - A) India must rise up the ranks of South Asian countries.
 - B) For a democracy, public understanding of issues is the route to rectification.
 - C) Privileged groups and media tend to give little importance to this.
 - D) While celebrating India's record of economic growth, it is important to compare oneself to another country like China.
 - 3) Which of the following is not mentioned as a cause for major shortcoming in India's progress?
 - A) Rise in real wages of the working classes.
 - B) Equitable income distribution across classes.
 - C) Infrastructure, societal and physical.
 - D) Progress of real income.
 - 4) "Societal reach of economic progress" being limited is reflected by
 - A) Income distribution becoming more unequal, real wages remaining stagnant.
 - B) Lack of infrastructure and social services for a huge part of the population.
 - C) Creation of a privileged class.
 - D) All of the above.
 - 5) By "development with justice", the authors are referring to
 - A) The access of every citizen to the judicial system.
 - B) The fruits of progress being shared equitably by society.
 - C) Penalizing the privileged.
 - D) Rule of the working classes.
-

10. While there's no perfect definition of life, there [is enough reason] to think that certain atoms common in [Earth's] biochemistry are likely to be used by organisms [that might exist in locations other than Earth] and might help us recognize life elsewhere. On Earth, the chief structural elements in biology are carbon, nitrogen and hydrogen, while chemical interactions take place in liquid water. In astrobiology, there's wide agreement that life elsewhere is likely to be carbon based and that a planet with liquid water would, at least, favour "life as we know it." These deductions arise from realizing that life is constructed from a limited [set of things], the periodic table of chemical elements, which is the same throughout the universe.

(David C. Catling, A Very Short Introduction to Astrobiology.)

- 1) The above passage
 - A) Is mainly concerned with listing the conditions of life on Earth.
 - B) Is mainly about the similarities between life on Earth and life elsewhere.
 - C) Is concerned with the question of what life on locations other than Earth must be constructed from.
 - D) Is concerned with the question of how life on locations other than Earth can exist without liquid water.
 - 2) The author writes: "On Earth, the chief structural elements in biology are carbon, nitrogen and hydrogen [.]" This means that
 - A) Carbon, nitrogen and hydrogen make up living things on Earth.
 - B) Carbon, nitrogen and hydrogen are important elements in Earth's atmosphere.
 - C) Biology involves the study of carbon, nitrogen and hydrogen.
 - D) Carbon, nitrogen and hydrogen are elements with the same structure.
 - 3) Most astrologists agree that
 - A) Life anywhere must be water based.
 - B) Life anywhere must be carbon based.
 - C) Life anywhere is likely to be water based.
 - D) Life anywhere is likely to be carbon based.
 - 4) The phrase "life as we know it" most likely means
 - A) Life in common sense terms.
 - B) Life as it exists on Earth.
 - C) Biological life.
 - D) Life as philosophers define it.
 - 5) To say that a planet with liquid water would "favour" life as we know it is to say that
 - A) Liquid water is important for life.
 - B) The existence of liquid water on a planet raises the possibility of life on that planet.
 - C) Liquid water is all that is required for life anywhere in the universe.
 - D) A planet with a frozen surface cannot have life.
-

11. Prison not only robs you of your freedom, it attempts to take away your identity. Everyone wears a uniform, eats the same food, follows the same schedule. It is by definition a purely authoritarian state that tolerates no independence or individuality. As a freedom fighter and as a man, one must fight against the prison's attempt to rob one of these qualities.

From the courthouse, I was taken directly to Pretoria Local, the gloomy red-brick monstrosity that I knew so well. But I was now a convicted prisoner, not an awaiting-trial prisoner, and was treated without even the little deference that is afforded to the latter. I was stripped of my clothes and Colonel Jacobs was finally able to confiscate my [cloak]. I was issued the standard prison uniform for Africans: a pair of short trousers, a rough khaki shirt, a canvas jacket, socks, sandals and a cloth cap. Only Africans are given short trousers, for only African men are deemed 'boys' by the authorities.

I informed the authorities that I would under no circumstances wear shorts and told them I was prepared to go to court to protest. Later, when I was brought dinner, stiff cold porridge with half a teaspoonful of sugar, I refused to eat it. Colonel Jacobs pondered this and came up with a solution: I could wear long trousers and have my own food, if I agreed to be put in isolation. 'We were going to put you with the other politicals,' he said, 'but now you will be alone, man. I hope you enjoy it.' I assured him that solitary confinement would be fine as long as I could wear and eat what I chose.

(Nelson Mandela, Long Walk to Freedom)

- 1) According to the author, as a freedom fighter and as a man, one must fight
 - A) To be released on parole as quickly as possible.
 - B) To better the living conditions in prison.
 - C) To maintain one's individuality and independence within the prison system.
 - D) To wear clothes of your choice.
- 2) On his arrival at prison, to what did the author attribute the lack of deference he was shown?
 - A) His status as a convicted prisoner.
 - B) Because he was an African.
 - C) He was a repeat offender.
 - D) His lack of individuality.
- 3) Why did the author refuse to wear short trousers?
 - A) Because he did not want to wear clothes similar to other Africans in prison.
 - B) He was no longer a boy.
 - C) He felt that he as an African was being discriminated against.
 - D) He preferred to wear long trousers.
- 4) The author's attitude to prison authorities can be described as

- A) Submissive
- B) Non - cooperative
- C) Rude and overbearing
- D) Admiring

- 5) The author chooses solitary confinement as
- A) Colonel Jacobs recommends this.
 - B) He does not enjoy the company of 'politicals'.
 - C) He does not wish to lose his individuality and expresses it through what he wears and eats.
 - D) Most of all he dislikes wearing short trousers and the prison food served.
-

12. After seven years of marriage, Deeti was not much more than a child herself, but a few tendrils of white had already appeared in her thick black hair. The skin of her face, parched and darkened by the sun, had begun to flake and crack around the corners of her mouth and her eyes. Yet, despite the careworn commonplaceness of her appearance, there was one respect in which she stood out from the ordinary: she had light grey eyes, a feature that was unusual in that part of the country. Such was the colour - or perhaps colourlessness - of her eyes that they made her seem at once blind and all-seeing. This had the effect of unnerving the young, and of reinforcing their prejudices and superstitions to the point where they would sometimes shout taunts at her - chudaliya, dainiya - as if she were a witch: but Deeti had only to turn her eyes on them to make them scatter and run off. Although not above taking a little pleasure in her powers of discomfiture, Deeti was glad, for her daughter's sake that this was one aspect of her appearance that she had not passed on - she delighted in Kabutri's dark eyes, which were as black as her shiny hair. Now, looking down on her daughter's dreaming face, Deeti smiled and decided that she wouldn't wake her after all: in three or four years the girl would be married and gone; there would be enough time for her to work when she was received into her husband's house; in her few remaining years at home she might as well rest.

(Amitav Ghosh, Sea of Poppies)

- 1) Why did Deeti let her daughter sleep late?
- A) She was tired and needed rest.
 - B) Her daughter was still a child and needed sleep.
 - C) Her daughter would have to work hard at her in-laws' home so it was better for her to rest now before she was married.
 - D) She liked to watch her dreaming face.
- 2) Why was Deeti glad that her daughter did not have grey eyes?
- A) She liked eyes which were black as shiny hair.
 - B) Deeti did not want Kabutri to get teased by other children.
 - C) Grey eyes look colourless and give the impression of being blind.

D) Only witches have grey eyes.

3) What about Deeti discomfited the young?

- A) Her appearance was unusual for that part of the country.
- B) The colour of her eyes made her look blind and allseeing at the same time.
- C) Prejudice and superstition around having grey eyes.
- D) Her response to their taunts.

4) By saying 'Deeti was not much more than a child herself' the author means

- A) Seven years of marriage had aged her.
- B) Some of her hair were already white, indicating her advanced years.
- C) She herself was a young woman.
- D) Deeti was old enough to have a child.

5) What was Deeti's response to the taunts of the young?

- A) Made her wish that her eyes were dark like Kabutri's.
 - B) She enjoyed a little her ability to look at them and make them uncomfortable enough to run away.
 - C) She tried to stay indoors and out of their way.
 - D) She tried to address their prejudices and superstitions.
-

13. Throughout my years of fieldwork with the Shuar, [a community in the Amazon Rainforest,] I have witnessed a [variety] of behaviors that would shock Western parents. I.. imagined ...they would stare in alarm at the sight of children setting fire to fields, walking barefoot past [large, hairy spiders], or mowing grass with knives. But as the years have gone on, I have found myself less surprised by the culture of the Shuar, and more surprised by our own. Why don't we allow children access to the world as we know it, a world that involves death, sex and...yes, sometimes even [knives]? After all, there's good reason to think that small-scale societies like the Shuar...have held onto something we have recently lost. (Dorsa Amir, "Love, Death, and Other Forgotten Traditions: What We Don't Tell Our Children," Nautilus, November 23, 2017.)

1) The author's earlier response to the sight of Shuar children doing dangerous work was probably one of

- A) Wonder and joy
- B) Shocked surprise
- C) Fear
- D) Despair

2) According to the passage, one of the most surprising things about the life of the Shuar children is that

- A) They did not play with toys.

- B) They were generally destructive.
 - C) They did not know much about life outside the Amazon Rainforest.
 - D) They often did the work of adults.
- 3) The author is probably urging her readers to
- A) Admire the life of the Shuar people.
 - B) Not pass judgment on unfamiliar ways of living.
 - C) Learn how children can be brought up more efficiently.
 - D) Let children handle fire and knives.
- 4) The author's contact with the Shuar people caused her to become "more surprised" by her own society. This means that
- A) The ways of the Shuar people taught her to question the ways of her society.
 - B) She became a stranger to her own people.
 - C) She could no longer understand why children were protected in her society.
 - D) She began to think like the Shuar people.
- 5) To call the Shuar community a "small-scale society" is to say that
- A) The Shuar are a small group of people who do not build big things, such as dams and multi-storey buildings.
 - B) The Shuar are a close-knit community that sustain themselves upon resources from their immediate environment.
 - C) The Shuar do not mix with people outside their community for purposes of trade and marriage.
 - D) Shuar society does not have a complex social structure.
-

14. Rabindranath Tagore's song "Janaganamana Adhinayaka" came, from the very day it was sung publicly, to occupy a unique place all over India, and even abroad, as one of our finest national songs. The attention of the whole country was focused on it with reference to the question of selecting it as our National Anthem. But serious charges were also brought against it in this connection...

The charges were mainly these: first, that the song was a eulogy of King George V, composed on the occasion of his visit to India, and according to some, sung at the Coronation Durbar at Delhi; secondly, that it was actually a devotional song and as such could be given the status of a patriotic song, but did not deserve the prestige of the National Anthem; and thirdly, that it had no all-India appeal—some of the provinces were not mentioned in it, so that they could not very well accept it as the National Anthem...Of the charges mentioned above, the first is the most serious and should, therefore, be taken up first. Rabindranath himself said in a letter (20.11.1937) regarding the origin of the song:

A friend, influential in Government circles, had [repeatedly requested] me to compose a song in praise of the King. His request had amazed me, and the amazement was mingled with anger. It was under the stress of this violent reaction that I proclaimed in the Janaganamana Adhinayaka song, the victory of that Dispenser of India's destiny who... chariots eternally the travellers through the ages along the paths rugged with the rise and fall of nations—of Him who dwells within the heart of man and leads the multitudes. That the Great Charioteer of Man's destiny in age after age could not by any means be George the Fifth or George the Sixth or any other George, even my 'loyal' friend realized; because, however powerful his loyalty to the King, he was not wanting in intelligence. (Prabodhchandra Sen, India's National Anthem, 1949).

- 1) Why could the author of the National Anthem not fulfill his friend's request?
 - A) Because it was beneath him to honor the request of someone loyal to the British monarch.
 - B) Because he was angry with the actions of the British monarch with respect to India.
 - C) Because he did not think that any human monarch controlled the destiny of India.
 - D) Because he did not think that George V was in charge of the destiny of India.
- 2) Most likely, the author of this passage considers "the first charge" against "Janaganamana Adhinayaka" as being the most serious because
 - A) It is difficult to refute.
 - B) It makes Tagore appear unpatriotic.
 - C) The other charges made were not substantiated by evidence.
 - D) It is difficult to refute and obviously true.
- 3) Most likely, Tagore judged the person who requested him to write a song in praise of the King in the following way:
 - A) He saw him as weak and opportunistic.
 - B) He saw in him the makings of an ambitious courtier.
 - C) He saw him as being not unintelligent, but ambitious.
 - D) He saw him as being unintelligent, shallow and ambitious.
- 4) The tone adopted by the author in this passage is
 - A) Reassuring and instructive.
 - B) Argumentative and keen to remove misunderstandings.
 - C) Conciliatory but in a combative way.
 - D) Argumentative and indignant.
- 5) The author writes: "Bano also told me that Grandmother did not like girls that were too pretty because she thought they would do something wrong sooner or later." This means that
 - A) Grandmother thought that pretty girls were likely to commit crimes.

- B) Grandmother thought that pretty girls were given to sinful behavior.
 - C) Grandmother thought that pretty girls were vain and therefore likely to be led astray by men.
 - D) Grandmother thought that pretty girls were too selfish to realise that their behavior would hurt others.
- 6) "My hair fell to my shoulders and I often had it in a ponytail or two plaits." This description is supposed to tell us that the speaker
- A) Was plain-looking.
 - B) Did not fuss over how she appeared.
 - C) Wore her hair in a feminine way.
 - D) Was highly unattractive.
- 7) A "wily man" is a man
- A) Who has seen a lot in life.
 - B) Who is wise for his age.
 - C) Who has city-bred ways.
 - D) Who is cunning.
-

15. Rather than heralding a new era of easy living, the Agricultural Revolution left farmers with lives generally more difficult and less satisfying than those of foragers. Hunter-gatherers spent their time in more stimulating and varied ways, and were less in danger of starvation and disease. The Agricultural Revolution certainly enlarged the sum total of food at the disposal of human kind, but the extra food did not translate into better diet or more leisure. Rather, it translated into population explosions and pampered elites. The average farmer worked harder than the average forager, and got a worse diet in return. The Agricultural Revolution was history's biggest fraud...

Think for a moment about the Agricultural Revolution from the viewpoint of wheat. Ten thousand years ago wheat was just a wild grass, one of many, confined to a small range in the Middle East. Suddenly, within just a few short millennia, it was growing all over the world. According to the basic evolutionary criteria of survival and reproduction, wheat has

become one of the most successful plants in the history of the earth. Such areas such as the Great Plains of North America, where not a single wheat stalk grew 10,000 years ago, you can now walk upon hundreds and hundreds of kilometres without encountering any other plant. Worldwide, wheat covers about 2.25 million square kilometres of the globe's surface, almost ten times the size of Britain. How did this grass turn from insignificant to ubiquitous?

Wheat did it by manipulating Homo sapiens to its advantage. This ape had been living a fairly comfortable life hunting and gathering until about 10,000 years ago, but then began to invest more and more effort in cultivating wheat. Within a couple of millennia,

humans in many parts of the world were doing little from dawn to dusk other than taking care of wheat plants. It wasn't easy. Wheat demanded a lot of them. Wheat didn't like rocks and pebbles, so Sapiens broke their backs clearing fields. Wheat didn't like sharing its space, water and nutrients with other plants, so men and women laboured long days weeding under the scorching sun. Wheat got sick, so Sapiens had to keep a watch out for worms and blight. ... Wheat was thirsty, so humans dug irrigation canals or lugged heavy buckets from the well to water it. Its hunger even impelled Sapiens to collect animal faeces to nourish the ground in which wheat grew. (Yuval Harari, Sapiens)

- 1) According to the passage, what did humans think would be the benefits brought by the Agricultural Revolution?
 - A) Lesser starvation.
 - B) Better diet.
 - C) More leisure.
 - D) All of the above.

 - 2) In what way was the diet of farmers probably worse than the diet of hunter-gatherers?
 - A) Diets became less diverse as it was largely made up of crops grown.
 - B) Food availability became dependent on water, pests and other issues.
 - C) Both of the above.
 - D) None of the above.

 - 3) Why does the author call the agricultural revolution a fraud?
 - A) Agriculture did not produce as much food as was required by humans.
 - B) Humans had to work harder and live a more difficult life without guarantee of regular supply of food or better diet.
 - C) Agricultural revolution focused on wheat only.
 - D) Wheat required regular weeding, which was backbreaking work.

 - 4) In what ways was agriculture demanding?
 - A) It required a lot of care, plants were prone to disease.
 - B) Agriculture required a water source to nourish it.
 - C) Preparing and maintaining fields was back-breaking work.
 - D) All of the above.

 - 5) Why does the author identify wheat as one of the successful plants in the history of the earth?
 - A) Ten thousand years ago it was a wild grass.
 - B) It was initially grown in the Middle East.
 - C) To grow wheat requires much effort on the part of the farmer.
 - D) Wheat is grown extensively across the world.
-
16. The...hero worship of great men is taking a very dangerous turn in India, with its nascent patriotism and powerful foreign rule. We have already produced one great

mathematician, Srinivasa Ramanujan, and his name is bandied about with the utmost pride by people here who have not had the energy nor the intelligence to master a single one of Ramanujan's papers. In fact, the history is tragic. Ramanujan's intellect was stifled by the treatment he received here, and he died at the age of thirty-five, of tuberculosis brought on by overwork and by malnutrition in his formative years. The best job that he could get was that of a clerk in the Madras Port Trust. The mathematical training that he received was given in England, where there was one mathematician, G. H. Hardy, intelligent enough to recognize merit; no one in India could claim half as much!...The effect of Ramanujan's work was felt and manifested in the further researches of British workers, but nowhere in India, because it was much easier to worship a hero than to study his works.

-- D. D. Kosambi, "An Introduction to Lectures on Dialectical Materialism," 1943.

- 1) According to the author, the mathematician Ramanujan was
 - A) Treated cruelly by his compatriots even though they appreciated his contributions to mathematics.
 - B) Not praised enough by his compatriots, even though they gave him a job.
 - C) Not treated for the tuberculosis that he contracted due to overwork and malnutrition.
 - D) Unappreciated by his compatriots even though they hailed him as a hero.
- 2) The author says that the attitude of Indians with respect to Ramanujan's achievements is one of
 - A) Boundless patriotism.
 - B) Baseless boasting.
 - C) Blind prejudice.
 - D) Ignorant idol-worship.
- 3) Most probably, the author regards hero worship in India as being "dangerous" because
 - A) It is brought on by anxiety about the lack of real talent in the country.
 - B) Combined with ignorance, it is likely to cause communal disturbances in the country.
 - C) Combined with ignorance, it is likely to lead to false pride in the country.
 - D) It shows up an ugly side of the Indian psyche.
- 4) The author's attitude towards the people who bandy about Ramanujan's name with utmost pride is one of
 - A) Contempt
 - B) Concern
 - C) Compassion
 - D) Caution
- 5) By 'stifled' is meant
 - A) Undermined

- B) Deflated
 - C) Confiscated
 - D) Suffocated
-

17. Having stated the facts, let me now state the case for social reform. In doing this, I will follow Mr. Bonnerji as nearly as I can, and ask the politically-minded Hindus, Are you fit for political power even though you do not allow a large number of your own countrymen like the untouchables to use public schools? Are you fit for political power even though you do not allow them the use of public wells? Are you fit for political power even though you do not allow them the use of public streets? Are you fit for political power even though you do not allow them to wear what apparel and ornaments they like? Are you fit for political power even though you do not allow them to eat any food they like? I can ask a string of such questions. But these will suffice... I am sure no sensible man will have the courage to give an affirmative answer. Every Congressman who repeats the dogma of Mill that one country is not fit to rule another country, must admit that one class is not fit to rule another class.

-- Dr. B. R. Ambedkar, "The Annihilation of Caste," 1935

- 1) When the author suggests that the politically-minded Hindus of India in 1935 are not fit for political power, he means that
 - A) They do not have the capacity to govern the country.
 - B) They would not know what to do with the right to govern the country, if indeed they had such a right.
 - C) They have no moral right to govern people whom they do not treat as being equal to themselves.
 - D) They have no business asking for political power in a country as diverse as India.
- 2) By "sensible man" the author means
 - A) A practical person.
 - B) A clever person who knows their way about the world.
 - C) A politically astute person.
 - D) A rational person with a moral sense.
- 3) The author's argument that one class is not fit to rule another class is based on
 - A) A parallel that he draws between class and country.
 - B) A definition of class proposed by Marxists.
 - C) A comparison that he makes between class and country.
 - D) A strong line of thought in Mill's political works.
- 4) The author means to be "stating the case for social reform." From the context, it is clear that this means
 - A) That social reform is long overdue.
 - B) That social reform must precede the attainment of political power.

- C) That politically-minded Hindus have made a mess of social reform.
- D) That political power will grow organically out of a reformed society.

5) The kind of situation prevalent in the society that the author describes is best described as

- A) Social segregation.
 - B) Breakdown of the social structure.
 - C) Disillusionment amid social disorder.
 - D) Exploitation of one social segment by another.
-

18. Due to the growth of international migration, the question of how Western nations think of arranged marriages bears very serious consequences in terms of how we perceive the emotional lives of migrants and diasporic community members. The prevalent Western perception of arranged marriages as a premodern social system is based both on ignorance of arranged marriage and on a lack of insight into Western norms...To varying degrees, each arranged marriage is influenced by filial and social pressures on the agency of the would-be couple. But so are Western marriages, in form. In romantic love too, social class, education, profession, religion (factors that are deeply influenced by family), all mediate and shape attraction and compatibility. The social reality we are raised in shapes our freedom to choose partners, even to feel desire...Couples in arranged marriages often find romance in family-initiated introductions because it speaks to their broader value system. For many, it is a smarter, more spiritual form of love because it prioritises collective will and emotional labour over sexual impulse and selfish individuality... Badiou's definition of true love as transgressive and disruptive is limiting, idealistic and dismissive of the cultures and experiences of most people in the world. It gets in the way of understanding how love can be expressed and experienced within even the most seemingly 'traditional' practices. --Farhad Mirza, "Love in a Time of Migrants: Rethinking Arranged Marriages." Aeon magazine, November 2018. (Slightly modified from the original.)

- 1) According to the author, people in Western countries fail to comprehend
 - A) How satisfied married people in migrant communities are
 - B) The norms of behavior of people in migrant communities
 - C) How arranged marriages make possible the expression and experience of love
 - D) The fact that arranged marriages and love marriages rest on basically the same valuesystem
- 2) Some couples find that arranged marriages provide "a smarter, more spiritual form of love" because
 - A) Such marriages lay greater emphasis on what people in the community want, rather than what the couple wants.
 - B) Such marriages are not focused exclusively on personal fulfilment in a narrow sense.
 - C) Such marriages are grounded in the will of the couples' families, who make sure that the marriages keep going despite the usual ups and downs.

D) Such marriages strike a smart balance between pleasure and duties to the family.

3) The author thinks that

A) Westerners do not really appreciate the ways in which practical matters play into romantic couplings.

B) Westerners fail to understand that romantic love is mediated by hard-nosed calculations of a practical nature.

C) Westerners cannot understand the similarities between the norms in their cultures and the cultures of the migrants and diasporic people in their communities.

D) Western people do not appreciate that the kind of family upbringing one has often influences what one finds attractive in a prospective partner.

4) By “diasporic community members” is meant

A) Refugee community members.

B) Community members with ties to an original home country.

C) Immigrants from Eastern nations.

D) Community members with dual citizenship of the new country and their former home country.

5) According to the author, the kind of view that Westerners’ uncritical views about arranged marriage are dangerous in present times because

A) They strengthen prejudicial views about community members who subscribe to valuesystems different from themselves

B) They produce twisted ideas about the depravity of migrants and diasporic people

C) They cause Westerners to think of migrants as being robotic and lacking emotional lives

D) They give rise to Islamophobia, racism and hatecrimes

19. An earlier survey from the City of Harare reported that fewer than 1 in every 4,000 patients (0.001 per cent) that visited the Outpatients department had depression. “In rural clinics, the numbers diagnosed as depressed are smaller still,” a psychiatrist, Melanie Abas wrote in 1994. But in 1991 and 1992, Abas... and a team of local nurses and social workers visited 200 households in Glen Norah, a low-income, highdensity district in southern Harare. They contacted church leaders, housing officials, traditional healers and other local organisations, gaining their trust and their permission to interview a large number of residents. Although there was no equivalent word for depression in Shona, the most common language in Zimbabwe, Abas found that there were local idioms that seemed to describe the same symptoms. Through discussions with traditional healers and local health workers, her team found that kufungisisa, or ‘thinking too much’, was the most common descriptor for emotional distress. This is very similar to the English word ‘rumination’ that describes the negative thought patterns that often lie at the core of depression and anxiety... “Although all of the socioeconomic conditions were different from where I had worked earlier, in the U.K.,” Abas says, “I was seeing what I recognised as pretty classical depression.” Using terms such as kufungisisa

as screening tools, Abas and her team found that depression was nearly twice as common as in a similar community in the U.K. It wasn't just a case of headaches or pains, either— there was the lack of sleep and loss of appetite. A loss of interest in once enjoyable activities. And, a deep sadness (kusuwisisa) that is somehow separate from normal sadness (suwa).

--Alex Riley, "How a Wooden Bench in Zimbabwe is Starting a Revolution in Mental Health," Mosaic magazine, October 2018. (Slightly modified from the original).

- 1) The passage above talks about
 - A) The discovery of Shona words for mental disorders in a low-income urban community in Zimbabwe.
 - B) The lack of mental health care in low-income urban areas in Zimbabwe in 1994.
 - C) The discovery of the existence of a large number of undiagnosed cases of depression in a low-income urban community in Zimbabwe.
 - D) The discovery that people in low-income urban communities in Zimbabwe effectively treated depression using traditional methods.
- 2) The word 'rumination' best describes the act of
 - A) Imagining things
 - B) Unhelpful brooding
 - C) Planning one's actions
 - D) Concentrating
- 3) The symptoms discovered by Dr. Abas and her team were
 - A) Patterns of emotional distress
 - B) Negative thought patterns that included emotions
 - C) Psychological as well as physiological
 - D) Negative emotions accompanying aches
- 4) Abas and her team found that the close equivalent in Shona of the English 'depression' is a term that translates as 'thinking too much'. They interpreted this fact to imply that
 - A) Depression was very uncommon in sunny Harare
 - B) Zimbabweans were clearly being benefited by a strong social structure
 - C) Complex mental disorders were being mistaken for emotional peculiarities of individuals
 - D) Zimbabwean church leaders and traditional healers were providing effective counselling to members of the community
- 5) The symptom described above as 'deep sadness' probably indicates
 - A) A settled tendency towards depression
 - B) An unwillingness to get over things that make one sad
 - C) An inability to control one's feelings in the normal ways

D) An inability to enjoy activities that involve social engagement

20. The women who came to perform in the public theatre were already outcasts. As one of the actresses herself observed, they lived under the shadow of an accursed birth... from which there was no escape. Standard biographies of actresses in Bengali texts invariably allude to the... 'forbidden' or 'anonymous' quarters or 'a certain place'. Lacking the identity of the [male head of the household] that society recognised as the only identity, residential locality and single status were reason enough for the woman concerned to be identified as a prostitute. Even those who were not directly recruited from prostitute quarters were regarded as public women because they consented to appear and perform in public. When Binodini refers to herself as a janmadukhini or one who is wretched from birth, she is not only describing her unique condition, but speaking for many women in her position. --Rimli Bhattacharya, "Introduction," *My Story and My Life as an Actress* by Binodini Dasi, 1998.

- 1) To say that actresses in the Bengali theatre were "already outcasts" is to say that
 - A) They belonged to the lower castes of Bengali society.
 - B) They were condemned by circumstances to live outside respectable society.
 - C) They were outcasts because of their choice of profession.
 - D) They had been thrown out of their homes, and now no respectable family would give them shelter
- 2) It appears from this passage that actresses were regarded as "public women". This suggests that
 - A) They were considered to be women of easy virtue.
 - B) They appeared alongside men in the public life of the community.
 - C) They had a say in matters concerning their wellbeing in the "anonymous" quarters of the city.
 - D) They could not work in the privacy and safety of their homes.
- 3) Choose the most appropriate answer. To claim that a woman without a man to protect her is a prostitute is to
 - A) State the way things are for women in general in any society.
 - B) Claim the moral high ground over women in general.
 - C) Rob her of her liberty and dignity as a human being.
 - D) Make an unfounded assumption about her sexuality and moral character.
- 4) Most probably, the reason why women like Binodini thought of themselves as wretched from birth is that
 - A) They had no choice but to depend on men to meet their basic needs.
 - B) In the end, life as a public woman meant an impoverished old age.
 - C) They were caught in a socio-economic trap from which there was no escape.
 - D) They could never win back the love of family members who had cared for them.

- 5) It is implied that a woman's identity was
- A) Established through modest behavior on her part.
 - B) Marked by her relation to a man by birth or marriage.
 - C) Determined by her caste, class and creed.
 - D) Determined by how often she stepped out of her house into the public world.
-

21. Let us ask: what is it that all fundamentalists share?... [It] is their common tendency to reduce texts, including their own sacred ones, to a singular message. It is no coincidence that Islamists do not allow Muslims to discuss the holy texts of Islam openly and historically, and Hindutva fundamentalists want certain readings of their holy texts — even A.K.

Ramanujan's scholarly thesis about the various rewritings of the Ramayana and Mahabharata — banned... There is a total refusal among fundamentalists to engage with texts and stories in a contemplative, critical and historical manner... They not only ban certain texts, they mostly even confine the 'sanctioned' texts to a single message. This runs against everything that literature does and that students of literature were trained to do. No significant literary text offers only one message. In that sense, the trend to [sew on] simplistic morals to literary works is a serious misreading... Unfortunately, with the demise of the Arts [as an academic stream or programme], this necessary engagement with texts is dying out: even literature is marketed in a singular manner today, reduced to a 'selling point.'

--Tabish Khair, "Why Literature is the answer to Fundamentalism," The Hindu, March 19, 2017.

- 1) The author of the passage above thinks that fundamentalists lack
- A) Patience with reading and comprehending complex texts.
 - B) Willingness to approach texts in a spirit of reflection and questioning.
 - C) Literacy skills of a high order.
 - D) Any understanding of human diversity, especially diverse of points of view.
- 2) The author writes that "the trend to [sew on] simplistic morals to literary works is a serious misreading." This probably means that
- A) Important literary works are rarely easy to interpret.
 - B) Since they deal with a complex human reality, important literary works convey complex messages.
 - C) Important literary works are too far removed from ordinary life to talk directly about morals.
 - D) Important literary works are too sophisticated to convey definite messages or morals.
- 3) 'Demise' means the same as
- A) Fading into the background.
 - B) Going out of fashion.
 - C) Passing away.

D) Getting eroded.

4) According to the author, students of literature are taught to

A) Be sensitive to historical context, claims of truth and shades of meaning.

B) Be tolerant of outlandish readings of 'sanctioned' texts.

C) Dilute the sacred message of religious texts.

D) Read without respect for traditions of belief.

5) The author worries that

A) In the current political climate, it is impossible to read with a questioning spirit.

B) People are losing the skills required to read texts critically and thoughtfully, for a couple of reasons.

C) In attempting to make profits, the publishing industry is ruining literature.

D) People are not motivated enough to find and read good literature.

22. I work in Hindi films, but it is an open secret that the songs and dialogues of these Hindi films are mostly written in Urdu. Eminent Urdu writers and poets— Krishan Chandar, Rajinder Singh Bedi, K.A. Abbas, Gulshan Nanda, Sahir Ludhianwi, Majrooh Sultanpuri, and Kaifi Azmi—are associated with this work. Now, if a film written in Urdu can be called a Hindi film, it is logical to conclude that Hindi and Urdu are one and the same language. But no, our British masters declared them two separate languages in their time. Therefore, even 25 years after independence, our government, our universities, and our intellectuals insist on treating them as two separate and independent languages. Pakistan radio goes on ruining the beauty of this language by thrusting into it as many Persian and Arabic words as possible; and All India Radio knocks it out of all shape by pouring the entire Sanskrit dictionary into it. In this way they carry out the wish of the Master, to separate the inseparable. Can anything be more absurd than that? If the British told us that white was black, would we go on calling white black for ever and ever? My film colleague Johnny Walker remarked the other day, "On All India Radio, they should not announce 'Ab Hindi mein samachar suniye' [Now listen to the news in Hindi] they should say, 'Ab samachar mein Hindi suniye' [Now listen to Hindi in the News].

--Balraj Sahni, Convocation Address at Jawaharlal Nehru University, 1972

1) The author of the lines above finds the official separation of Hindi and Urdu to be

A) Woefully ignorant of linguistic history.

B) Completely illogical.

C) In violation of the social realities of the Indian subcontinent.

D) Intellectually bankrupt.

2) The author argues that the forcible separation of Hindi and Urdu in independent India is based on:

A) The British diktat that the two were to be treated as languages spoken by different groups of Indians.

- B) The conviction that if Pakistanis have adopted Urdu as their language, Indians must have a language specific to Indians.
- C) The government's servile acceptance and continuation of the British policy of treating them as separate languages.
- D) The foolishness of bureaucrats and lawmakers who don't know better.

3) The author thinks that Hindi and Urdu are

- A) Intimately related.
- B) Complementary to one another.
- C) Separated only by a few rules of grammar.
- D) One and the same.

4) It is suggested that the heavily Sanskritised language used by All India Radio in its newscasts is

- A) Unrecognizable as Hindi.
- B) Almost a foreign language.
- C) Formal Hindi.
- D) No different from Sanskrit.

5) Fill in the blank space with the right word or phrase:

The author regards Indian intellectuals and universities to be _____ with the government in treating Hindi and Urdu as separate languages.

- A) Associated
 - B) Complicit
 - C) Bound by contract
 - D) Engaged
-

23. What if the Boiling River is just the result of an oilfield accident—an improperly abandoned oil well, a frack job gone wrong, or oilfield waters improperly reinjected into the earth? I know of many case, in Peru and [elsewhere], where oilfield accidents have caused geothermal features—the most infamous being the Lusi mud volcano in East Java, which has displaced more than thirty thousand people. Accidents of this scale quickly take on significant financial and political importance, and as a result, Lusi's "true cause" remains a contentious issue. In the Talara Desert, I recently visited two tourist attractions with surprising backgrounds. The plan had been for two old oil wells— wells that were only producing warm, salty water—to be properly sealed and closed up by the oil companies. As the story goes, the locals saw potential in the pools of warm water and pressured the companies to keep the wells open. The oil companies gave in, and the wells were converted into bathing pools. Now unsuspecting tourists pay to relax in the "natural healing thermal waters" while rubbing the "rejuvenating" thermal muds on their faces.

--Andrés Ruzo, *The Boiling River: Adventure and Discovery in the Amazon*, 2016.

- 1) The author is worried about the possibility that
- A) The Boiling River is contaminated by crude oil spills.
 - B) The Boiling River is non-existent.
 - C) The people taking him to the Boiling River are about to make a fool of him.
 - D) The Boiling River exists because of human commercial activities.

- 2) The author compares the Boiling River to the Lusi mud volcano because
- A) They are both geothermal features with hot liquids in them.
 - B) Like Lusi, it might be the handiwork of an oil corporation.
 - C) Clearly, where there is mud, there is water.
 - D) Peru has geological features similar to those in East Java.

- 3) By 'rejuvenating' is meant
- A) Refreshing
 - B) Recuperating
 - C) Rewilding
 - D) Renewing

- 4) According to the passage above, geothermal features on land offer commercial prospects because
- A) Naturally occurring warm water is thought to have healing properties.
 - B) They are among the abiding mysteries of nature that people will pay to see.
 - C) Cosmetic companies will often package mud obtained from them.
 - D) They are sources of mineral oil of the best variety.

- 5) The tourist attractions in the Talara Desert are best described as
- A) Scams meant to dupe unsuspecting people.
 - B) Sustainable businesses that harm no one.
 - C) Miracles of nature crafted by humans.
 - D) Amusement parks for the rich and famous.
-

24. By the time a child is six or seven she has all the essential avoidances well enough by heart to be trusted with the care of a younger child. And she also develops a number of simple techniques. She learns to weave firm square balls from palm leaves, to make pinwheels of palm leaves or frangipani blossoms, to climb a coconut tree by walking up the trunk on flexible little feet, to break open a coconut with one firm well-directed blow of a knife as long as she is tall, to play a number of group games and sing the songs which go with them, to tidy the house by picking up the litter on the stony floor, to bring water from the sea, to spread out the copra to dry and to help gather it in when rain threatens, to roll the pandanus leaves for weaving, to go to a neighboring house and bring back a lighted faggot for the chief's pipe or the cook-house fire, and to exercise tact in begging slight favours from relatives.

But in the case of the little girls all these tasks are merely supplementary to the main business of baby-tending. Very small boys also have some care of the younger children, but at eight or nine years of age they are usually relieved of it. Whatever rough edges have not been smoothed off by this responsibility for younger children are worn off by their contact with older boys. For little boys are admitted to interesting and important activities only so long as their behavior is circumspect and helpful. Where small girls are brusquely pushed aside, small boys will be patiently tolerated and they become adept at making themselves useful. The four or five little boys who all wish to assist at the important, business of helping a grown youth lasso reef eels, organize themselves into a highly efficient working team; one boy holds the bait, another holds an extra lasso, others poke eagerly about in holes in the reef looking for prey, while still another tucks the captured eels into his lavalava. The small girls, burdened with heavy babies or the care of little staggerers who are too small to adventure on the reef, discouraged by the hostility of the small boys and the scorn of the older ones, have little opportunity for learning the more adventurous forms of work and play. So while the little boys first undergo the chastening effects of baby-tending and then have many opportunities to learn effective cooperation under the supervision of older boys, the girls' education is less comprehensive. They have a high standard of individual responsibility, but the community provides them with no lessons in cooperation with one another.

This is particularly apparent in the activities of young people: the boys organize quickly; the girls waste hours in bickering, innocent of any technique for quick and efficient cooperation. [Margaret Mead, *Coming of Age in Samoa*, 1928]

- 1) The primary purpose of the passage with reference to the society under discussion is to
 - A) Explain some differences in the upbringing of girls and boys
 - B) Give a comprehensive account of a day in the life of an average young girl
 - C) Delineate the role of young girls
 - D) Show that young girls are trained to be useful
- 2) The word 'brusquely' most nearly means
 - A) Cautiously
 - B) Carefully
 - C) Abruptly
 - D) Gently
- 3) It can be reasonably inferred that the 'high standard of individual responsibility' is
 - A) Developed mainly through child-care duties
 - B) Only present in girls
 - C) Weakened as the girl grows older
 - D) Present only in boys

- 4) It can be inferred that in the community under discussion all of the following are important except
- A) Domestic handicrafts
 - B) Fishing skills
 - C) Division of labour
 - D) Formal education
- 5) Which of the following is the best description of the passage?
- A) It describes and interprets observations
 - B) It presents facts without comment
 - C) It outlines a theory
 - D) None of the above
-

25. Health certainly has the potential to be a source of a number of different traps. For example, workers living in an insalubrious environment may miss many workdays; children may be sick often and unable to do well in school; mothers who give birth there may have sickly babies. Each of these channels is potentially a mechanism for current misfortunes to turn into future poverty. The good news is that if something like this is what is going on, we may only need one push, one generation that gets to grow up and work in a healthy environment, to set the trap loose. This is Jeffrey Sachs's view, for example. As he sees it, a large proportion of the world's poorest people, and indeed entire countries, are stuck in a health-based poverty trap.

Malaria is his favorite example: Countries in which a large fraction of the population is exposed to malaria are much poorer (on average, countries like Côte d'Ivoire or Zambia, where 50 percent or more of the population is exposed to malaria, have per capita incomes that are one-third of those in the countries where no one today gets malaria). And being so much poorer makes it harder for them to take steps to prevent malaria, which in turns keeps them poor. But this also means, according to Sachs, that public health investments aimed at controlling malaria (such as the distribution of bed nets to keep the mosquitoes at bay during the night) in these countries could have very high returns: people would be sick less often and able to work harder, and the resulting income gains would easily cover the costs of these interventions and more.

[A. Banerjee and E. Duflo, *Poor Economics*, 2011]

- 1) The article advocates which of the following underlying lessons to alleviate poverty?
- A) Increase the per-capita incomes of poor countries
 - B) Hand out mosquito nets to poor families
 - C) Invest public money to improve public health
 - D) Enforce a requirement on poor families to buy mosquito nets.
- 2) Which of the following best captures the relationship between poverty and malaria, as described in the passage?
- A) Poverty drives higher rates of malaria

- B) Malaria causes poverty
- C) Both of the above
- D) None of the above

3) The main purpose of this passage is which of the following?

- A) To highlight the importance of a good night's sleep to keep malaria at bay
- B) To illustrate how the health-based poverty trap works and how to escape it
- C) To compare per-capita incomes of select countries in Africa with countries from elsewhere
- D) To demonstrate the virtues of hard work by pointing out the resulting income gains

4) Which of the following is an accurate lesson to be drawn from the passage?

- A) The health of a population impacts the labour productivity of that population
- B) The health of a population has a direct impact on the learning outcomes of the children in that population
- C) Maternal health is a crucial determinant of the health of a newborn baby
- D) All of the above

5) Which of the following is not a conclusion offered by the passage?

- A) Poor health is often a situation that leads individuals and families to be trapped in poverty
 - B) Encouraging private investment in the health sector is an urgent policy priority
 - C) Creating a healthy environment can ultimately enable the reduction of poverty
 - D) A public health system is a valuable investment for countries keen to fight poverty
-

26. For Indians, higher education has been, in Stanley Wolpert's evocative words, "the swiftest elevators to the pinnacles of modern Indian power and opportunity." This realization, coupled with the severe limitations of publicly funded higher education institutions and the greater purchasing power of the middle class, means that Indians are prepared to pay rather than be denied. According to NSSO data, the government's share in overall education expenditure has been declining steadily, from 80 percent in 1983 to 67 percent in 1999. For states like Kerala, the decline is steep, from 75 to 48 percent, while for Madhya Pradesh it is from 84 percent to 68 percent. Indeed, while private expenditure on education has risen 10.8 times in the last 16 years, that for the poor rose even faster, by 12.4 times. Many students who formally enroll in publicly funded colleges and universities, barely attend classes there. Instead, they pay considerable sums to the burgeoning private sector vocational IT training firms such as NIIT and the Aptech.

However, the most noticeable trend has been the transformation in the provision of professional education, especially engineering, medicine and business schools. In the case of engineering colleges, the private sector, which accounted for just 15 percent of the seats in 1960, now accounts for 86.4 percent of seats (and 84 percent of all engineering colleges). In the case of medical colleges, the private sector dominance is

less stark, but the trend is unambiguous: the proportion of private seats has risen from 6.8 percent in 1960 to 40.9 percent in 2003. While we don't have precise data, the situation in the 1000 odd business schools suggests that 90 percent are private sector. Even as political parties rail [sic] against de jure privatization, de facto privatization continues unabated. The degree to which states have allowed private higher education institutions varies considerably... Gradually, the state plans to eliminate its annual commitment of Rs. 350 crores on a total of 240 general-degree colleges run by private bodies.

[Devesh Kapur and Pratap Bhanu Mehta, Indian Higher Education Reform: From Half-Baked Socialism to HalfBaked Capitalism, 2004]

- 1) Which of the following captures government's policy towards higher education in India?
 - A) The government has been reducing its share of overall expenditure towards higher education
 - B) The government is increasing its expenditure on higher education in most Indian states
 - C) The government maintains its expenditure on higher education at a constant level
 - D) The government is reducing its support to higher education selectively

- 2) Higher education has been "the swiftest elevators to the pinnacles of modern Indian power and opportunity" What does this mean?
 - A) Indians have more power and better opportunities due to state funding of higher education
 - B) Higher education has improved the ability of Indians to acquire more power and opportunities
 - C) Indians cannot acquire power and utilise opportunities of modern life without higher education
 - D) Indians have not enjoyed power and opportunities due to the inferior nature of the country's higher education

- 3) Which of the following best describes the passage?
 - A) The authors argue that education is a public good not a commodity
 - B) The authors are reporting a trend in education spending in India over the past few years
 - C) The authors are suggesting that political parties are for privatisation
 - D) The authors claim that privatisation is essential for higher education

- 4) What do political parties oppose?
 - A) Privatisation in principle
 - B) Privatisation in practice
 - C) Both of the above
 - D) None of the above

- 5) What is the most noticeable trend in higher education in India reported in the passage?
- A) The Indian middle class prefers publicly funded educational institutions for higher education
 - B) The government is playing an important role in regulating higher educational institutions
 - C) The number of public engineering, medical and business schools being set up around the country is rapidly increasing
 - D) An increased proportion of private educational institutions are providing professional education in engineering, medicine and business
-

27. "A thousand newspapers vulgarise knowledge, debase aesthetical appreciation, democratise success and make impossible all that was once unusual and noble. The man of letters has become a panderer to the intellectual appetites of a mob or stands aloof in the narrowness of a coterie. There is plenty of brilliance everywhere, but one searches in vain for a firm foundation, the power or the solidity of knowledge. The select seek paradox in order to distinguish themselves from the herd; a perpetual reiteration of some startling novelty can alone please the crowd...Of all literary forms the novel only has still some genius and even that is perishing because of the modern curse of overproduction."

[Sri Aurobindo, India's Rebirth, 1911]

- 1) 'The man of letters has become a panderer to the intellectual appetites of a mob or stands aloof in the narrowness of a coterie'. This sentence closely approximates which contemporary phenomenon:
- A) Climate Change
 - B) Investigative journalism
 - C) Facebook selfies
 - D) WhatsApp forwards
- 2) Which of the following best captures the author's basic lament?
- A) Too many opinions, not enough knowledge
 - B) Too many geniuses, not enough audience
 - C) Too much innovation, not enough stability
 - D) Too many newspapers, not enough novels
- 3) What is the relationship between brilliance and knowledge?
- A) True brilliance is the effect of knowledge
 - B) True knowledge is the effect of brilliance
 - C) True brilliance must rest on knowledge
 - D) True knowledge must rest on brilliance
- 4) Overproduction of the novel:

- A) Pleases the crowd
- B) Distinguishes the herd
- C) Annoys the brilliant
- D) Stifles genius

5) How do the 'select' maintain their distinction from the 'herd':

- A) By creating unnecessary complexities
 - B) By writing too many newspaper columns
 - C) By reading too few novels
 - D) By refusing to pander to the mob
-

28. Light pollution is a significant but overlooked driver of the rapid decline of insect populations, according to the most comprehensive review of the scientific evidence to date. Artificial light at night can affect every aspect of insects' lives, the researchers said, from luring moths to their deaths around bulbs, to spotlighting insect prey for rats and toads, to obscuring the mating signals of fireflies...

Insects are important prey for many species, but light pollution can tip the balance in favour of the predator if it traps insects around lights. Spiders, bats, rats, shorebirds, geckos and cane toads have all been found feeding around artificial lights. Such increases in predation risk was likely to cause the rapid extinction of affected species, the researchers said.

The researchers said light pollution is particularly hard for insects to deal with. Most humancaused threats to insects have natural analogues, such as climate change and invasive species, meaning some adaptation may take place. But the daily cycle of light and dark had remained constant for all of evolutionary time, they said.

However, light pollution was the easiest of all the threats to insects to deal with, Seymoure said. "Once you turn off a light, it is gone. You don't have to go and clean up, like you do with most pollutants. I am not saying we need to get rid of light at night, I think we just need to use it wisely."

Simply turning off lights that are not needed is the most obvious action, he said, while making lights motionactivated also cuts light pollution. Shading lights so only the area needed is illuminated is important, as is avoiding bluewhite lights, which interfere with daily rhythms. LED lights also offer hope as they can be easily tuned to avoid harmful colours and flicker rates.

"The evidence that light pollution has profound and serious impacts on ecosystems is overwhelmingly strong," said Matt Shardlow, the chief executive of the conservation charity Buglife. "It is imperative that society now takes substantial steps to make the environment safer for insects".

[Damian Carrington, Light pollution is key 'bringer of insect apocalypse', The Guardian]

- 1) The main theme of the passage is:
 - A) Evolution
 - B) Climate change
 - C) LED lights
 - D) Light pollution
 - 2) In the passage, rats, bats, and spiders are:
 - A) Primates
 - B) Predators
 - C) Rodents
 - D) Prey
 - 3) The first sentence of the passage mentions that light pollution is an 'overlooked driver'.
This means that light pollution:
 - A) is taken seriously as a cause for trends in insect population
 - B) is irrelevant as a cause for trends in insect population
 - C) is the only cause for trends in insect population
 - D) is ignored as a cause for trends in insect population
 - 4) In the last sentence of the passage the word 'imperative' means:
 - A) Obvious
 - B) Rational
 - C) Recommended
 - D) Necessary
 - 5) Which of the following is not recommended in the passage?
 - A) Avoiding certain kinds of lights
 - B) Changing predator-behaviour
 - C) Lights that are activated by movement
 - D) Lighting up only needed areas
-

29. Basamma and her ailing husband have carried and spread their five sacks of ragi (finger millet) from their half-acre plot to the local tar road so that passing vehicles can 'thresh' the grains. Few sights signify for us the desperate acts of continuing to be in agriculture than this marginal cultivating family, representing 83 per cent of all cultivators who own less than two hectares of land and who account for 41 per cent of all land holdings in the nation. That the threshing yard — once a site and occasion for rituals of propitiating land, crop and deities and for families to gather together — is now a disintegrated site and activity signifies all the other shrinkages and disadvantages that families like Basamma's face.

Although official reports and studies cite the problems of land shrinkage, lack of access to credit, poor infrastructure, unreliable markets, and now unpredictable climate change as key reasons for the continued agrarian distress, there are additional factors that make Basamma and millions like her vulnerable and susceptible to continuous economic and social erosions. These include poor soil conditions, loss of biodiversity, knowledge dissonance, inadequate labour support, increasing input costs, low prices for produce, new economic pressures, and the absence of any collective entity to address their innumerable grievances.

Dwindling size of holdings, as families split and share their holdings over generations, has rendered the average holding to be only 1.31 hectare (2011 census), making it impossible to meet even the family's subsistence needs. Most of these plots are also raindependent and, for those that lie in the rain-shadow belt or in the arid and semi-arid areas, cultivation is possible only once a year, thereby providing a cycle of work and production for about only six months of the year. Low productivity and the recent sharp fluctuations in rainfall have only made production more tenuous over the years. Like their neighbours and relatives, Basamma's holding has shrunk over the years, as have the productivity and the abilities of the land to sustain them. If family partition rendered only three hectares as their share, then the demands of having a daughter married and constructing a new house saw the sale of one hectare.

Vasavi, A. R. (2015). Killing Fields. The Hindu Sunday Magazine.

- 1) Which of the following is the main purpose of this passage?
 - A) Present the lifestyle of farmers like Basamma and her husband
 - B) Comment on the kinds of technologies used for threshing grain
 - C) Share the hard choices faced by families in India that do farming on less than two hectares of land
 - D) The preparation needed to marry Basamma's daughter
- 2) Which of the following is NOT a strong conclusion based on the passage?
 - A) Agricultural land holding in India is unevenly distributed
 - B) Reduction in landholding size, poor access to credit, low-quality infrastructure, unreliable markets undermine the viability of farming for marginal farmers
 - C) The impact of climate change is already being experienced by marginal farmers
 - D) Lack of access to the technology, limits the income of farmers like Basamma
- 3) The loss of the threshing yard is symbolic of which of the transformations facing marginal farmers in India?
 - A) The arrival of modern agricultural practices and decline of ritual and superstition
 - B) The rupture of the social, economic and cultural practices and relationships that sustained marginal agriculture as a viable livelihood
 - C) The dramatic expansion of the road network in the country and subsequent loss of fertile agricultural land

D) The urgency with which farmers need to get their crops to the market

4) Which of the following reasons explains the bleak prospects facing Basamma and her husband?

- A) The partition of inherited ancestral land
- B) Sale of a part of their land for building a house and marrying their daughter
- C) Climate change induced unpredictability
- D) All of the above

5) Which of the following reasons explains the bleak prospects facing Basamma and her husband?

- A) The partition of inherited ancestral land
 - B) Sale of a part of their land for building a house and marrying their daughter
 - C) Climate change induced unpredictability
 - D) All of the above
-

30. The supply-demand problem of education has many interesting aspects to it. The number of youths wanting higher education has shot up but the supply suffers on various counts. First, government sources are quoted in the news that there is a shortage of 30-40% faculty in colleges and universities at all levels. I have not found data in support of this claim. Second, almost anyone who is thinking of education says that the syllabi are outdated. Third, industry and business complain that the outcome of education - quality of job applicants is extremely bad but we have no measure of how good or bad it is. Graduation certificates, like school certificates, have lost credibility and meaning. Further, considering that about 90% of the Indian workforce is in the unorganized sector where hiring is quite informal, certificates and diplomas count less than a reference trusted by the employer. And yet, parents want their children to go to colleges and complete graduation. There is a certain helpless faith in our educational institutions that they will somehow deliver at least for "my" child. At the same time, we do not rely totally on these institutions. At appropriate times we also send children to private tutors. ASER 2017 shows that nearly 40% students of attending government schools go for tuitions. ASER has been pointing out that in the Eastern states around Bihar, massive proportions of school children go to private tutors.

-- Madhav Chavan, "Giving the emperor new clothes", Beyond Basics: ASER Report 2017

1) According to the author, the demand for higher education

- A) Has decreased
- B) Has remained the same
- C) Has increased
- D) There is no data on this

2) What exactly does the passage say with respect to the syllabus?

- A) It needs to be changed

- B) It is fine as it is
- C) There should be more discussion about it
- D) It needs to be brought up to date

3) Which of the following claims does the passage make?

- A) Employers trust diplomas and certificates
- B) Many students go to tutors
- C) Job applicants have good quality
- D) Private schools are better than government schools

4) In the passage, “credibility” means:

- A) Lack of belief
- B) Social Value
- C) Accuracy
- D) Monetary value

5) In the passage “massive proportions” means:

- A) Heavy structures
 - B) Large structures
 - C) Small number
 - D) Large percentage
-

31. THE HISTORY OF LIFE on earth has been a history of interaction between living things and their surroundings. To a large extent, the physical form and the habits of the earth's vegetation and its animal life have been molded by the environment. Considering the whole span of earthly time, the opposite effect, in which life actually modifies its surroundings, has been relatively slight. Only within the moment of time represented by the present century has one species—man—acquired significant power to alter the nature of his world. During the past quarter century this power has not only increased to one of disturbing magnitude but it has changed in character.

The most alarming of all man's assaults upon the environment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials. This pollution is for the most part irrecoverable; the chain of evil it initiates not only in the world that must support life but in living tissues is for the most part irreversible. In this now universal contamination of the environment, chemicals are the sinister and little recognized partners of radiation in changing the very nature of the world—the very nature of its life. Strontium 90, released through nuclear explosions into the air, comes to earth in rain or drifts down as fallout, lodges in soil, enters into the grass or corn or wheat grown there, and in time takes up its abode in the bones of a human being, there to remain until his death.

Similarly, chemicals sprayed on croplands or forests or gardens lie long in soil, entering into living organisms, passing from one to another in a chain of poisoning and death. Or

they pass mysteriously by underground streams until they emerge and, through the alchemy of air and sunlight, combine into new forms that kill vegetation, sicken cattle, and work unknown harm on those who drink from once pure wells. As Albert Schweitzer has said, 'Man can hardly even recognize the devils of his own creation.'

It took hundreds of millions of years to produce the life that now inhabits the earth—eons of time in which that developing and evolving and diversifying life reached a state of adjustment and balance with its surroundings. The environment, rigorously shaping and directing the life it supported, contained elements that were hostile as well as supporting. Certain rocks gave out dangerous radiation; even within the light of the sun, from which all life draws its energy, there were short-wave radiations with power to injure. Given time—time not in years but in millennia—life adjusts, and a balance has been reached. For time is the essential ingredient; but in the modern world there is no time. The rapidity of change and the speed with which new situations are created follow the impetuous and heedless pace of man rather than the deliberate pace of nature. Radiation is no longer merely the background radiation of rocks, the bombardment of cosmic rays, the ultraviolet rays of the sun that have existed before there was any life on earth; radiation is now the unnatural creation of man's tampering with the atom. The chemicals to which life is asked to make its adjustment are no longer merely the calcium and silica and copper and all the rest of the minerals washed out of the rocks and carried in rivers to the sea; they are the synthetic creations of man's inventive mind, brewed in his laboratories, and having no counterparts in nature.

Carson, Rachel (1962) "The Obligation to Endure", *Silent Spring*. Boston: Houghton Mifflin, 1962.

- 1) How has the history of earth evolved?
 - A) Through species modifying the earth
 - B) Through interaction between species and the natural environment
 - C) Independent of the species on earth
 - D) Natural environment modifying species
- 2) What sources of contamination is the author discussing?
 - A) Agricultural chemicals
 - B) Industrial effluents
 - C) Solid waste
 - D) All of the above
- 3) 'Man can hardly even recognize the devils of his own creation.' What does this statement mean?
 - A) Man understands the fallouts of his own creation
 - B) Man enjoys creating evil creations
 - C) Man does not understand the potential negative impact of his own creation
 - D) Man wants his creations to have a life of their own

- 4) What is the disconnect between the modern and natural world?
- A) The modern world changes faster than the time needed for the natural world to adapt
 - B) The modern world has destroyed the natural world
 - C) The modern world and the natural world have evolved together to achieve balance
 - D) The modern world has no time for the natural world
- 5) According to the passage, what has affected the radiation in modern time?
- A) Man's experiments with nature
 - B) Man's experiments with the atoms
 - C) Ultraviolet rays of the sun
 - D) Radiation from rocks
-

32. At midnight on March 6, 1957, Kwame Nkrumah took to the stage in Accra to announce the independence of the Gold Coast, renamed Ghana in homage to the ancient West African empire. In his speech, Nkrumah declared that 1957 marked the birth of a new Africa "ready to fight its own battles and show that after all the black man is capable of managing his own affairs." In his view, the decade-long struggle for Ghanaian independence was only one battle in the broader struggle for African emancipation. "Our independence," Nkrumah famously maintained, "is meaningless unless it is linked up with the total liberation of the African continent." This connection between Ghana's independence and African emancipation not only looked forward to the formation of new African states but also envisioned national independence as the first step in constituting a PanAfrican federation and transforming the international order.

Half a century removed from Ghanaian independence and as we reckon with the failures and limits of the postcolonial state, it is easy to miss the revolutionary implications and global reverberations of that March night in 1957. From our vantage point, the transition from empire to nation in the twentieth century appears inevitable. And while the universalization of the nationstate marked an important triumph over European imperialism, it has also come to represent a political form incapable of realizing the ideals of a democratic, egalitarian, and anti-imperial future. In contrast, for those in the audience in Accra that night and observers across the world, the world historical significance of the first subSaharan colony to gain independence was palpable. Within the Black Atlantic world, the independence of the fourth black state after Haiti, Liberia, and Ethiopia was especially momentous. Ghanaian independence, arriving just months after the successful conclusion of the Montgomery bus boycott, constituted the beginnings of a struggle for racial equality across the world.

[Adom Getachew, *Worldmaking after Empire: The Rise and Fall of Self-Determination* (Princeton University Press 2019) 1-2]

- 1) Which of the following is the first sub-Saharan country to gain independence?
- A) Ethiopia
 - B) Ghana
 - C) Liberia

- D) Haiti
- 2) Which of the following is the old name for Ghana?
- A) Ivory Coast
 - B) West Africa
 - C) Gold Coast
 - D) Black Atlanta
- 3) Which of the following represents Ghana's status prior to 1957?
- A) Colony
 - B) Empire
 - C) Nation
 - D) Pan-African federation
- 4) Nkrumah thought Ghanaian independence would lead to ____:
- A) Universalization of the nation-state
 - B) Montgomery bus boycott
 - C) Failure of the nation-state
 - D) Pan-African federation
- 5) Ghana's independence was a key historical moment in the struggle for ____.
- A) Gender equality
 - B) Racial equality
 - C) International order
 - D) European imperialism
-

33. "By speaking of Nehru's faith, my intentions are not purely historical. I wish to recover faith's primary meaning: trust or confidence, unshakeable belief or conviction – meanings that do not necessarily imply a religious sense. It is crucial to do this, at a moment when our ideas of faith are in danger of becoming unnecessarily restricted. When religion is being held up as a unique source of faith, we need to remind ourselves that there are other firm foundations upon which we can build moral and ethical projects, in both private and public life. If secularism, as we have recently been told, has multiple meanings, so too does faith. In our own recent history, there is perhaps no better practical instance of the effort to find a nonreligious bedrock for morality than that of Nehru himself...

Nehru was a politician without religious faith, but in possession of the deepest moral sense. He tried to develop a morality without the fall-back of religion, and while having to act under the compulsions of wielding power. It was his moral faith, at least as much as his ideological commitments, which sustained his political action.

The Indian political scene is today dominated by a paradox. We observe plenty of politicians who profess to have religious faith; yet we find it difficult to get any sense of moral depth to their characters, any sense of moral struggle or self questioning over their actions, policies or choices. They seem to view politics and the capture of state power as ends in themselves: theirs is a purely instrumentalist understanding both of reason and of faith.

"Source: Khilnani, Sunil. 2002. Nehru's Faith, Economic and Political Weekly, Nov 30: 479399.

- 1) Which of the following statements is correct, according to the passage.
 - A) Nehru was a religious man
 - B) Nehru had blind faith in science
 - C) Morality and religion were the same for Nehru
 - D) Nehru's morality did not anchor itself on religious belief
 - 2) What is the paradox the author referring to?
 - A) Nehru was both a politician and a religious man
 - B) Politicians in India now are more ethical
 - C) Politicians profess religious faith but are devoid of any moral depth
 - D) Politics is a play of power
 - 3) What is the paradox the author referring to?
 - A) Nehru was both a politician and a religious man
 - B) Politicians in India now are more ethical
 - C) Politicians profess religious faith but are devoid of any moral depth
 - D) Politics is a play of power
 - 4) Faith, according to the author has which of the following attributes
 - A) Religious Belief
 - B) Scientific Temper
 - C) Conviction and Confidence
 - D) All of the above
 - 5) According to the author, why is it wrong to build morality only on the basis of religion?
 - A) Because such an approach is unnecessarily restrictive
 - B) Because such an approach is not appropriate for politics
 - C) Because such an approach was used by Nehru
 - D) None of the above
-

34. Dolphins are regarded as the friendliest creatures in the sea and stories of them helping drowning sailors have been common since Roman times. The more we learn about dolphins, the more we realize that their society is more complex than people previously

imagined. They look after other dolphins when they are ill, care for pregnant mothers and protect the weakest in the community, as we do.

In a classic study published in 1984, researchers trained a female bottlenose dolphin called Akeakamai to mimic sounds generated by a computer. The electronic sounds, and Akeakamai's responses, are remarkably similar. Then the biologists began to link these sounds to objects like a hoop, pipe, Frisbee or ball. Akeakamai was quick to figure out the connection and make the vocalization appropriate to each object. In essence, she had learned a new vocabulary. Wild dolphins achieve similar feats. Each dolphin has its own signature whistle, which acts like a name.

Even more impressingly, in 2001 two bottlenose dolphins at the New York Aquarium passed the "mirror test". After researchers drew patterns and shapes on the animals' skin using "a non-toxic temporary black ink Entre marker", the dolphins quickly swam over to a mirror and spent long periods studying themselves. This suggests they can recognise themselves, at least to some degree, something only a handful of species can do.

Dolphins are kings of communication! They send each other messages in different ways – they squeak and whistle and also use body language, leaping out of the water, snapping their jaws and even butting heads!

Adapted from National Geographic, 2019

- 1) It is clear from the passage that dolphins _____.
 - A) are proven to be less intelligent than once thought
 - B) have a reputation for being friendly to humans
 - C) are the most powerful creatures that live in the oceans
 - D) are not capable of learning a language and communicating with humans
- 2) One can infer from the passage that _____.
 - A) Dolphins are quite abundant in some areas of the world
 - B) Dolphins are uncaring
 - C) It is not usual for dolphins to communicate with each other
 - D) Dolphins have some social traits that are similar to those of humans
- 3) The study conducted in 1984 showed that _____.
 - A) captive dolphins can be taught new vocabulary
 - B) dolphins do not have a signature whistle
 - C) it is hard for dolphins to communicate in the wild
 - D) dolphins cannot communicate without being taught
- 4) The mirror test proves that _____.
 - A) dolphins can identify themselves
 - B) dolphins like patterns and shapes
 - C) dolphins are the only species that can recognize themselves in the mirror

D) dolphins cannot recognize themselves

- 5) Which of these is not true about dolphins?
- A) dolphins use their bodies to communicate
 - B) dolphins have evolved a complex system of communication
 - C) dolphins are solitary creatures
 - D) dolphins can save human beings from drowning
-

35. A key finding—and one with significant implications as climate change looms—is that the impact of temperature and rainfall is felt only in the extreme; that is, when temperatures are much higher, rainfall significantly lower, and the number of “dry days” greater, than normal. A second key finding is that these impacts are significantly more adverse in unirrigated areas (and hence rainfed crops such as pulses) compared to irrigated areas (and hence crops such as cereals).

India needs to spread irrigation – and do so against a backdrop of rising water scarcity and depleting groundwater resources. In the 1960s, less than 20 percent of agriculture was irrigated; today this number is in the mid-40s. The IndoGangetic plain, and parts of Gujarat and Madhya are well irrigated. But parts of Karnataka, Maharashtra, Madhya Pradesh, Rajasthan, Chhattisgarh, and Jharkhand are still extremely vulnerable to climate change on account of not being well irrigated. The challenge is that the spread of irrigation will have to occur against a backdrop of extreme groundwater depletion, especially in North India. India pumps more than twice as much groundwater as China or United States. Indeed, depletion in groundwater is most alarming in North India in comparison to other parts of the world. Further analysis of groundwater stations across India reveals a 13 percent decline in the water table over the past 30 years.

Fully irrigating Indian agriculture, that too against the backdrop of water scarcity and limited efficiency in existing irrigation schemes, will be a defining challenge for the future. Technologies of drip irrigation, sprinklers, and water management—captured in the “more crop for every drop” campaign—may well hold the key to future Indian agriculture and hence should be accorded greater priority in resource allocation. And, of course, the power subsidy needs to be replaced by direct benefit transfers so that power use can be fully costed, and water conservation furthered.

Another conclusion is the need to embrace agricultural science and technology with renewed ardor. Swaminathan (2010) urged that anticipatory research be undertaken to preempt the adverse impact of a rise in mean temperature. Agricultural research will be vital in increasing yields but also in increasing resilience to all the pathologies that climate change threatens to bring in its wake: extreme heat and precipitation, pests, and crop disease. The analysis shows that research will be especially important for crops such as pulses and soyabean that are most vulnerable to weather and climate.

Of course, climate change will increase farmer uncertainty, necessitating effective insurance. Building on the current crop insurance program (Pradhan Mantri Fasal Bima Yojana), weather-based models and technology (drones for example) need to be used to determine losses and compensate farmers within weeks (Kenya does it in a few days). Adapted from Economic Survey 2017-18 chapter titled “Climate, Climate Change, and Agriculture”

- 1) According to the passage, what is NOT recommended to improve India’s agriculture?
 - A) Invest in drip irrigation, water sprinklers
 - B) Invest in agricultural research to increase yields
 - C) Provide power subsidy to increase pump usage
 - D) Improve crop insurance programs
 - 2) Which state in India is not well irrigated?
 - A) Uttar Pradesh
 - B) Gujarat
 - C) Punjab
 - D) Jharkhand
 - 3) What can you conclude about the status of irrigation in India?
 - A) More than half of India’s agricultural land has been irrigated
 - B) India pumps more groundwater than China and the USA
 - C) Existing irrigation schemes have a high efficiency
 - D) Well irrigated areas are more vulnerable to climate change impacts
 - 4) Why is it important to invest in agricultural research and technology?
 - A) to develop models for compensating farmers on account of crop-losses
 - B) to reduce crop-resilience to all the pathologies that climate change brings
 - C) to ensure that power-use can be fully costed
 - D) All of the above
 - 5) What is meant by the “more crop per drop” campaign?
 - A) Measures to improve the efficiency of irrigation
 - B) Expansion of irrigation in unirrigated areas
 - C) Greater adoption of crop insurance schemes
 - D) Research into high-yielding crop varieties
-

36. Did the COVID-19 virus appear suddenly, out of nowhere, fully equipped to infect human beings? Let us, for a moment, assume this to be true. If so, the virus would need to exist in a form that allowed it to pass the various barriers that the human body offers to infection. This includes hairs in the nasal passage and mucus in the upper respiratory tract, both of which could trap the virus before it reached its most common site of infection — the respiratory epithelium tissue, deep within our lungs. Once it reaches this

tissue, the virus would need to recognise and enter a cell with precision. Once inside a cell, the virus would need to reproduce, make copies of itself, and be released from the infected cell. It would also need to be expelled from our lungs in a sneeze or coughing bout and remain active long enough to infect another host. How did the virus figure out that being suspended in droplets and aerosols was the best way to travel between individuals? How did the virus know, you may ask? Neither did the virus know, nor was it 'designed' for humans. All that happened was that the virus combined the features it already possessed as an infectious agent in another animal with an opportunity to infect a human being. This happens all the time. We share homes and environments with many domestic and wild animals. These animals often harbour viruses and bacteria that may or may not cause diseases in them. We may not have encountered many of these microbes earlier, but sheer physical proximity increases opportunities for accidental contact with them. It is also very likely that a large number of microbes routinely come in contact with us, but not all of them are able to make the human body a home and cause disease. Ever since the discovery, in 1907, that the tuberculosis bacterium could be passed from cows to humans through raw milk, we have known that animals can pass on pathogens to us. Since then, many other discoveries have indicated the animal origins of some of the deadliest diseases ever known to us, including plague, AIDS, the 1918 influenza outbreak, and Ebola. All these diseases were initially zoonoses. This means that they were, at one time, exclusively diseases of wild or domestic animals that, at some point, started infecting human beings instead.

In one wide-ranging study, hundreds of new species of viruses were discovered across multiple species of animals in different parts of the world. At present, we do not know if these have the potential to jump hosts and cause pandemics. However, the numbers indicate that increasing pressures of food production and land are likely to result in larger animal farms and further forest destruction. If the stories of zoonoses emerging in humans in the last century are anything to go by, this can only increase the potential for future pandemics like COVID-19.

(Shivanand, T. (2020) SARS-COV-2 & the incredible tale of the dying monkeys, i Wonder (5), 14-18)

- 1) Which of the following statements is NOT correct with respect to infection?
 - A) Human bodies are equipped with mechanisms for protecting itself from infections to some extent
 - B) Viruses know how to attack human bodies
 - C) It is a normal phenomenon that microbes routinely enter the human body
 - D) Some viruses which do not cause any infection in animals can be dangerous for human beings
- 2) Which of the following is the medium of transmission of the COVID-19 virus in human beings?
 - A) Hiccups
 - B) Burp

- C) Mucus
- D) Sweat

3) Which among these is the most common site of COVID-19 infection?

- A) Lungs
- B) Kidney
- C) Liver
- D) Heart

4) Which of the following is NOT a zoonotic disease?

- A) COVID-19
- B) Ebola
- C) Influenza
- D) Chicken Pox

5) Which among the following is the main cause for pandemics?

- A) poor nutrition
 - B) increasing pollution
 - C) huge animal farms
 - D) Poor hygiene
-

37. I have begun to understand how climate change – if treated as a true planetary emergency akin to those rising flood waters – could become a galvanising force for humanity, leaving us all not just safer from extreme weather, but with societies that are safer and fairer in all kinds of other ways as well. The resources required to rapidly move away from fossil fuels and prepare for the coming heavy weather could pull huge swaths of humanity out of poverty, providing services now sorely lacking, from clean water to electricity, and on a model that is more democratic and less centralized than the models of the past. This is a vision of the future that goes beyond just surviving or enduring climate change, beyond “mitigating” and “adapting” to it in the grim language of the United Nations. It is a vision in which we collectively use the crisis to leap somewhere that seems, frankly, better than where we are right now.

Once the lens shifted from one of crisis to possibility, I discovered that I no longer feared immersing myself in the scientific reality of the climate threat. And like many others, I have begun to see all kinds of ways that climate change could become a catalysing force for positive change – how it could be the best argument progressives have ever had to demand the rebuilding and reviving of local economies; to re-claim our democracies from corrosive corporate influence; to block harmful new free trade deals and rewrite old ones; to invest in starving public infrastructure like mass transit and affordable housing; and to take back ownership of essential services like energy and water. All of

which would help to end grotesque levels of inequality within our nations and between them.

There is a rich populist history of winning big victories for social and economic justice in the midst of large-scale crises. These include, most notably, the policies of the New Deal after the market crash of 1929 and the birth of countless social programs after the second world war. This did not require the kind of authoritarian trickery that I described in my last book, *The Shock Doctrine*. On the contrary, what was essential was building muscular mass movements capable of standing up to those defending a failing status quo, and that demanded a significantly fairer share of the economic pie for everyone. Extract from Naomi Klein, *This Changes Everything* (2014)

- 1) According to the passage, what could work as a galvanising force for humanity?
 - A) Climate change
 - B) Responses to climate change
 - C) Ignoring climate change
 - D) Governments tackling climate change
 - 2) What is the subject matter of the book *The Shock Doctrine*?
 - A) social and economic injustice
 - B) constitutionalism
 - C) new deal
 - D) deception by autocrats
 - 3) Which of the following would contribute to reducing inequality?
 - A) focus on ideology
 - B) economic growth
 - C) rebuilding local economies and democratic politics
 - D) corporates taking control
 - 4) According to the author there exists a rich historical account of a _____
 - A) large scale crisis leading to grotesque level of inequality
 - B) large scale crisis leading to corrosive corporate influence
 - C) large scale crisis leading to market crash
 - D) large scale crisis leading to revival of social and economic justice
 - 5) In the passage the author makes a case for _____
 - A) surviving or enduring climate change
 - B) mitigating or adapting climate change
 - C) viewing climate change as a crisis
 - D) viewing climate change as a possibility
-

38. “No one is touching me, and I am touching no one,” said Rananjai Dixit (name changed), a migrant worker from Banda district in Uttar Pradesh. He was speaking to our research team, sharing his experiences with them. We interviewed 215 quarantined rural migrants in Bihar and UP, mainly over the telephone. The interviewees came from a range of castes. Dixit spoke to our team about the pain he suffered during the emergency triggered by COVID-19. “Nobody wants to come in close contact with us,” he said. Coronavirus, he said, has produced only two castes in villages – ‘prawasi (outsider)’ and ‘niwasi (insider)’.

Prawasis have become untouchables for niwasins across the spectrum of caste. The pandemic has changed the dynamic of untouchability in Indian society and brought a type of horizontal untouchability between bodies, which goes beyond caste and religion. The volatility of the times has diluted the rigidity of caste-based exclusion to some degree, especially in light of the experiences of migrant labourers on their homebound journeys. Some of these changes in caste relations have remained after the workers have settled in their villages.

I am going to dwell on some aspects of the way the migrant workers experienced caste relations – or the sudden lack of hierarchies within the structure – during their journey back home. These observations are based on interviews by our team. Migrants have described the journey as going through the “darkest tunnel in their life”. There are some common threads that bind these narratives. On the one hand, there is the physical suffering of the journey. Equally telling is the way the shared journey broke down caste rigidities and taboos.

Most workers told our team they had no idea how to reach their village. “The only thing on our mind at that moment was that we were desperate to reach home. It was better to die at home rather than die outside from hunger and coronavirus,” the workers said. The workers described the journey in detail, “Some of us walked to reach home, some cycled their way back, some hitched rides in trucks, ambulances, autorickshaws. Whatever mode of transport we could get. We paid whatever money we had to these drivers. After they dropped us at a certain point, we would walk and wait for another vehicle to give us a ride,” said the workers. “Caste was not on our minds in those times. The only thing that occupied our attention was how to reach home,” a Dalit migrant told the team in one of the interviews.

A Brahmin migrant worker narrated how caste taboos were suspended on the journey. He said small tents had been put up by local villagers, religious institutions and traders between Delhi and Agra. These were distributing packets of puri- sabji and water. “We saw a tent with a Ravidas sewa sthal nameplate. They were distributing food and water. There were six people in our group – one Brahmin, three Yadavs, two Kurmis. We were very hungry and thirsty. One of the group members said, these are Dalits. Let’s look for another tent down the road. But then everybody in our group started to scold him, saying, ‘Do not rake up caste issues now. Or we will die of hunger.’” Some migrant workers spoke about their journey on the Shramik Express as they travelled from Delhi

to Prayag Raj. An OBC worker spoke about the acute danger they were facing. In times such as these, all migrant workers became people of one caste which was the caste of sufferers, he said. The worker said he was extremely thirsty, but had no water with him. "One sweeper from my locality travelling with me on the same train had some water left in his bottle. He offered the water to me. I drank it without thinking about caste purity and impurity," he said.

Badri Narayan, Excerpts from "Has the Pandemic Changed How Caste Hierarchies Play Out in India?", The Wire, 20th June 2020.

- 1) In the light of COVID-19 pandemic, what is the author describing in this passage?
 - A) caste has ceased to matter in 21st century India
 - B) migrant workers encountered caste in different ways in their travel back home
 - C) the role of government in enabling migrant workers to reach homes
 - D) migrant workers were welcomed in their home villages
 - 2) According to the author, what is NOT a new type of caste created by the pandemic:
 - A) Prawasi
 - B) Niwasi
 - C) Dalit
 - D) Sufferers
 - 3) What is implied by "horizontal untouchability"?
 - A) untouchability between members of different caste groups
 - B) untouchability between members of different religions
 - C) untouchability between members of same/similar caste and religious groups
 - D) untouchability between migrant workers in their journeys back home
 - 4) The metaphor of "darkest tunnel in their life" refers to
 - A) physical hardship of the journey to reach home
 - B) the dark reality of caste system in Indian society
 - C) migrant workers getting infected by Covid
 - D) migrant workers not able to send money home to their families
 - 5) Which of the following is the effect of pandemic on caste relations?
 - A) the caste lines have permanently blurred
 - B) there has been no change in existing caste relations
 - C) there was a temporary blurring of caste lines in the migrant workers' journeys
 - D) the rigidity in caste relations has increase
-

39. Who is different in class? Any child can be different if he or she is unable to conform to certain standards, some undefined culture, some unspoken norms. So, it could be the child whose reading or arithmetic skills are significantly below par for the class, or the child who has difficulty managing her attention and behaviour in and out of

the classroom. It could be the child who has a physical difficulty of any sort, or the child who engages in stimming (a repetitive behaviour that children on the autism spectrum sometimes display as a coping mechanism). Whatever the cause, children in these situations suffer doubly. They have a primary difficulty and are keenly aware that for the other children, things just seem to be easier. But instead of acceptance and affection from peers, they face rejection, ridicule and isolation. It does not seem to matter whether these are gross or subtle – it hurts just as much to be called a name or excluded from a whispered exchange as it is to be hit. Given that children are too young to be talked out of such reactions, it has been of interest to me and my colleagues to see what kind of school culture can lead to a total acceptance of everyone, no matter what their difficulties are. We are interested in moving away from a model where the so-called normal students are encouraged to accept those who are different. Total acceptance could be a very different thing and such a culture would emphasise the essential sameness of all human experience, show that respect does not have to be earned or deserved and even question the deep assumption that each of us is something more than our habits, memories, and attitudes.

One clue from the current research is that when one emphasises similarities, rather than differences, it is easier for children to feel empathy, affection and companionship with each other. Where are our similarities most evident? Social interaction and emotional expression are all very much present in any school environment, but adults rarely make these the focus of an education. What if social interaction and emotional expression were at the heart of education? It would soon become clear to the children that everyone has their moods, their tangled relationships, their challenges and limits, their love of play and a silly joke and so on. Everyone needs sympathy and help at some time or other, not only the child with a learning difficulty. In fact, our feelings unite us all, adult and child alike, because all of us have our ups and downs; all of us have our difficulties. Also, when a school is about much more than academic subjects, there is no reason to single out the child who needs more one-on-one reading time in particular. Another child demands teacher attention on the games field, another needs extra assistance in the pottery class and yet another needs a great deal of help in finishing his lunch! In this way, the same-ness becomes apparent without us having to articulate it in clichés like, 'We all have our strengths and weaknesses.'

A great deal of research is going into how we can support the learning of children with various kinds of difficulties. While counselling and therapy can address feelings of inadequacy in the individual child, the effects are somewhat limited, I feel. Why not look at psychological wellbeing as residing in the class or school as a whole? Resilience, as a property of an environment, a community, rather than of an individual, is more holistic, more compassionate. No amount of individualised counselling and therapy can bring about a shift in the culture of a school, and this is where I believe we should put our energy. (Source: Mukunda, K. (2019). Total acceptance. *Learning Curve*, (5), 39-41)

- 1) Children cannot escape ridicule and isolation in schools because:
 - A) It is difficult for children to earn the respect of others

- B) Some children have obvious physical differences
 - C) Children are too young to understand
 - D) Total acceptance is a myth
- 2) According to the author, the central focus of education should be on:
- A) Building school cultures
 - B) Teaching of arithmetic and reading in elementary classes
 - C) Setting up counselling services in schools
 - D) Social and emotional wellbeing of children
- 3) "Resilience as a property of an environment," means:
- A) Learning to cope with difficulties collectively
 - B) Becoming resistant to environmental change
 - C) Adversity is an integral part of life
 - D) None of the above
- 4) In the passage, total acceptance implies:
- A) Accepting children who are different
 - B) Ignoring individual difference among children
 - C) Recognizing that children share similar characteristics despite differences
 - D) All of us have our strengths and weaknesses
- 5) Which of the following statements is TRUE according to the passage?
- A) There is no such thing as a school culture
 - B) Only some schools are able to build a culture
 - C) School cultures are impossible to change
 - D) School cultures can be ambiguous
-

40. "A king rules over willing subjects," wrote the influential sixteenth-century Scottish scholar George Buchanan, "a tyrant over unwilling." The institutions of a free society are designed to ward off those who would govern, as Buchanan put it, "not for their country but for themselves, who take account not of the public interest but of their own pleasure." Under what circumstances, Shakespeare asked himself, do such cherished institutions, seemingly deep-rooted and impregnable, suddenly prove fragile? Why do large numbers of people knowingly accept being lied to? How does a figure like Richard III or Macbeth ascend to the throne?

Such a disaster, Shakespeare suggested, could not happen without widespread complicity. His plays probe the psychological mechanisms that lead a nation to abandon its ideals and even its self-interest. Why would anyone, he asked himself, be drawn to a leader manifestly unsuited to govern, someone dangerously impulsive or viciously conniving or indifferent to the truth? Why, in some circumstances, does evidence of

mendacity, crudeness, or cruelty serve not as a fatal disadvantage but as an allure, attracting ardent followers? Why do otherwise proud and self-respecting people submit to the sheer effrontery of the tyrant, his sense that he can get away with saying and doing anything he likes, his spectacular indecency?

Shakespeare repeatedly depicted the tragic cost of this submission—the moral corruption, the massive waste of treasure, the loss of life—and the desperate, painful, heroic measures required to return a damaged nation to some modicum of health. Is there, the plays ask, any way to stop the slide toward lawless and arbitrary rule before it is too late, any effective means to prevent the civil catastrophe that tyranny invariably provokes?

The playwright was not accusing England's current ruler, Elizabeth I, of being a tyrant. Quite apart from whatever Shakespeare privately thought, it would have been suicidal to float such a suggestion onstage. Dating back to 1534, during the reign of the queen's father, Henry VIII, legal statutes made it treason to refer to the ruler as a tyrant. The penalty for such a crime was death.

There was no freedom of expression in Shakespeare's England, on the stage or anywhere else. The 1597 performances of an allegedly seditious play called *The Isle of Dogs* led to the arrest and imprisonment of the playwright Ben Jonson and to a government order—fortunately not enforced—to demolish all the playhouses in London. Informants attended the theater, eager to claim a reward for denouncing to the authorities anything that could be construed as subversive. Attempts to reflect critically on contemporary events or on leading figures were particularly risky. As with modern totalitarian regimes, people developed techniques for speaking in code, addressing at one or more removes what most mattered to them.

[Excerpt from Stephen Greenblatt, *Tyrant* (2018)]

- 1) What does 'tyranny' mean in this paragraph?
 - A) Despotism
 - B) Sedition
 - C) Subversion
 - D) Indecency
- 2) What does 'tyranny' mean in this paragraph?
 - A) Despotism
 - B) Sedition
 - C) Subversion
 - D) Indecency
- 3) What are the consequences of tyranny?
 - A) Economic degradation
 - B) Moral degradation

- C) Lawlessness
- D) All of the above

- 4) Which of the following is NOT correct according to the passage?
- A) Ben Jonson was arrested
 - B) All playhouses in London were demolished
 - C) Government informants watched plays
 - D) Code language was used by people
- 5) According to the passage, which of the following questions is explored in Shakespeare's plays?
- A) Why do people submit to tyranny?
 - B) Why do people not have the freedom of speech?
 - C) What are the benefits of arbitrary rule?
 - D) How can people overthrow tyrants?
-

41. "Once upon a time there was a king."

When we were children there was no need to know who the king in the fairy story was. It didn't matter whether he was called Shiladitya or Shaliban, whether he lived at Kashi or Kanauj. The thing that made a seven-year-old boy's heart go thump, thump with delight was this one sovereign truth, this reality of all realities: "Once there was a king."

But the readers of this modern age are far more exact and exacting. When they hear such an opening to a story, they are at once critical and suspicious. They apply the searchlight of science to its legendary haze and ask: "Which king?"

But the readers of this modern age are far more exact and exacting. When they hear such an opening to a story, they are at once critical and suspicious. They apply the searchlight of science to its legendary haze and ask: "Which king?"

The modern reader's curiosity, however, is not so easily satisfied. He blinks at the author through his scientific spectacles and asks again: "Which Ajatasatru?"

When we were young, we understood all sweet things; and we could detect the sweets of a fairy story by an unerring science of our own. We never cared for such useless things as knowledge. We only cared for truth. And our unsophisticated little hearts knew well where the Crystal Palace of Truth lay and how to reach it. But today we are expected to write pages of facts, while the truth is simply this:

"There was a king."

I remember vividly that evening in Calcutta when the fairy story began. The rain and the storm had been incessant. The whole of the city was flooded. The water was knee-deep

in our lane. I had a straining hope, which was almost a certainty, that my tutor would be prevented from coming that evening. I sat on the stool in the far corner of the verandah looking down the lane, with a heart beating faster and faster. Every minute I kept my eye on the rain, and when it began to diminish I prayed with all my might: "Please, God, send some more rain till half-past seven is over." For I was quite ready to believe that there was no other need for rain except to protect one helpless boy one evening in one corner of Calcutta from the deadly clutches of his tutor.

If not in answer to my prayer, at any rate according to some grosser law of nature, the rain did not give up.

But, alas, nor did my teacher!

Exactly to the minute, in the bend of the lane, I saw his approaching umbrella. The great bubble of hope burst in my breast, and my heart collapsed. Truly, if there is a punishment to fit the crime after death, then my tutor will be born again as me, and I shall be born as my tutor.

As soon as I saw his umbrella I ran as hard as I could to my mother's room. My mother and my grandmother were sitting opposite one another playing cards by the light of a lamp. I ran into the room, and flung myself on the bed beside my mother, and said:

"Mother, the tutor has come, and I have such a bad headache; couldn't I have no lessons today?"

I hope no child of immature age will be allowed to read this story, and I sincerely trust it will not be used in text-books or primers for junior classes. For what I did was dreadfully bad, and I received no punishment whatever. On the contrary, my wickedness was crowned with success.

(Source: excerpts from 'Once there was a king' by Rabindranath Tagore)

- 1) Based on the passage, choose the correct statement
 - A) The author as a child wanted to know the names of kings in the story
 - B) The author liked the stories of Shiladitya and Shaliban
 - C) The author loved stories about kings
 - D) Ajatasatru was a favourite king
- 2) What does the author mean by 'Crystal palace of truth'?
 - A) Truth about the storyteller
 - B) Facts in the story
 - C) Essence of the story
 - D) The style of storytelling

- 3) What was the author's prayer to God?
- A) The rain should continue till 7:30
 - B) His tutor should come that day
 - C) He should become a tutor in the next life
 - D) He should be born as a student to this tutor again in the next life
- 4) What does the statement 'my wickedness was crowned with success' mean here?
- A) The author was wicked
 - B) His plan for not attending the classes was a wicked plan
 - C) The tutor was successful in making the author attend the class
 - D) The author's plan to not attend that day's class succeeded
- 5) Why does the author not want this story to be in a textbook?
- A) Textbook writers will get to know that he was not honest
 - B) The story has no moral
 - C) The story is not an example of good conduct
 - D) The story was already published somewhere else
-

42. While it is obviously necessary to know how to read and write, and to learn engineering or some other profession, will technique give us the capacity to understand life? Surely, technique is secondary; and if technique is the only thing we are striving for, we are obviously denying what is by far the greater part of life. Life is pain, joy, beauty, ugliness, love, and when we understand it as a whole, at every level, that understanding creates its own technique. But the contrary is not true: technique can never bring about creative understanding. Present-day education is a complete failure because it has overemphasized technique. In overemphasizing technique we destroy man. To cultivate capacity and efficiency without understanding life, without having a comprehensive perception of the ways of thought and desire, will only make us increasingly ruthless, which is to engender wars and jeopardize our physical security. The exclusive cultivation of technique has produced scientists, mathematicians, bridge builders, space conquerors; but do they understand the total process of life?

Can any specialist experience life as a whole? Only when he ceases to be a specialist. Technological progress does solve certain kinds of problems for some people at one level, but it introduces wider and deeper issues too. To live at one level, disregarding the total process of life, is to invite misery and destruction. The greatest need and most pressing problem for every individual is to have an integrated comprehension of life, which will enable him to meet its ever-increasing complexities. Technical knowledge, however necessary, will in no way resolve our inner, psychological pressures and conflict; and it is because we have acquired technical knowledge without understanding the total process of life that technology has become a means of destroying ourselves. The man who knows how to split the atom but has no love in his heart becomes a monster. We choose a vocation according to our capacities; but will the following of a vocation lead us out of conflict and confusion? Some form of technical training seems necessary; but

when we have become engineers, physicians, accountants - then what? Is the practice of a profession the fulfilment of life? Apparently with most of us it is. Our various professions may keep us busy for the greater part of our existence; but the very things that we produce and are so entranced with are causing destruction and misery. Our attitudes and values make of things and occupations the instruments of envy, bitterness and hate. Without understanding ourselves, mere occupation leads to frustration, with its inevitable escapes through all kinds of mischievous activities. Technique without understanding leads to enmity and ruthlessness, which we cover up with pleasant-sounding phrases. When function is all-important, life becomes dull and boring, a mechanical and sterile routine from which we escape into every kind of distraction. The accumulation of facts and the development of capacity, which we call education, has deprived us of the fullness of integrated life and action. It is because we do not understand the total process of life that we cling to capacity and efficiency, which thus assume overwhelming importance. But the whole cannot be understood through the part; it can be understood only through action and experience.

(Source: <https://jkrishnamurti.org/content/chapter-2-rightkind-education>)

- 1) According to the author, which of the following is real education?
 - A) Accumulation of facts
 - B) Integrated comprehension of life
 - C) Vocational training
 - D) Exclusive cultivation of technique
- 2) Which one of the following statements is true?
 - A) Engineering helps us to understand life
 - B) Technology solves all our problems
 - C) Understanding ourselves is the key to a happy life
 - D) Our occupations have led us to happiness
- 3) What is the purpose of using 'pleasant sounding phrases'?
 - A) To reduce dullness and boredom
 - B) To describe the beauty of life
 - C) To mask negative feelings and emotions
 - D) To increase capacity and efficiency
- 4) What could be the implication of this passage on the teaching-learning process at school?
 - A) Arts should get more emphasis than science
 - B) Technical training should not be allowed at school
 - C) Education should be based on action and experience
 - D) Children should focus only on studies and not get distracted
- 5) According to the passage which one of the following statements is true?
 - A) Understanding of life creates its own technique

- B) The whole can be understood from its parts
 - C) Acquisition of facts and development of capacity could lead to fullness of life
 - D) Technical knowledge is important for resolving conflict
-

43. With only 11 years left to achieve the 2030 Sustainable Development Goals, some of the most economically advanced countries have still not met targets in areas like poverty reduction, youth employment, education and training, gender equality and numerical literacy, according to a new OECD report.

Measuring Distance to the SDG Targets 2019: An Assessment of Where OECD Countries Stand finds that in most OECD countries there is widespread access to electricity, mobile networks and basic sanitation. Countries have met targets for maternal and infant mortality; and are making progress in reducing deaths from AIDS, TB, Hepatitis B, and road accidents. They are also cutting smoking and gradually adopting renewable energy sources. Yet, OECD countries are still leaving many people behind, and are struggling to reach the targets related to gender equality and to reducing inequality. Even more worrisome, some countries are moving in the wrong direction on some targets, with worsening performance since 2005.

In particular, medium-term GDP growth and productivity growth are on the wane in many countries. One in seven people in the OECD area live in poverty, and one in four 15-year-olds and adults lack basic numerical competency. Obesity and unemployment have been rising in one third of OECD countries since 2005, and in 13 countries vaccination coverage is dropping, risking outbreaks of diseases thought to have been eradicated. The number of threatened species is on the rise in two thirds of OECD countries.

“The SDGs and the 2030 Agenda objective of leaving no one behind are our promise and our responsibility to future generations. Unfortunately we are very far from being able to declare Mission Accomplished,” said OECD Secretary-General Angel Gurría, launching the report at the start of the annual OECD Week. “We must all redouble our efforts, with countries working together to make sure that the goals are achieved within the deadline that the international community set four years ago. We owe it to our children and to our planet.”

The report uses a unique methodology that enables a comparison of countries’ progress and data gaps across the 17 SDG Goals and the specific targets that underpin them, using the UN Global List of 244 indicators as a starting point. It also finds that over half the 2030 targets involve a transboundary effect, meaning that achieving them in one country will have an impact in others or on global goods, such as climate.

Key findings in the report include:

- Around 14% of the OECD population lives in relative poverty, far from the goal of halving poverty rates (half of the median rate in OECD countries is 5.5%).
- Across the OECD, 14% of youths are not in education, employment or training. Rates are above 20% in Italy and Turkey, and are at least 17% in Chile, Mexico and Spain.
- Women hold fewer than one-third of seats in national parliaments on average in the OECD, with no country achieving the target level (i.e. equal representation).
- Official development assistance (ODA) is still running at less than half the UN target of 0.7% of national income.
- Some 6% of women across the OECD report having been subjected to violence by a partner in the last 12 months [and as high as 11% in some countries]. This is far from the target to eliminate all forms of violence against women and girls.

(Source: Advanced economies still have plenty of work to do to reach Sustainable Development Goals)

- 1) In which of the following areas have the OECD countries made considerable progress, according to the passage?
 - A) Communication
 - B) Education
 - C) Social Justice
 - D) None of the above
- 2) Which of the following areas is a cause of concern in OECD countries?
 - A) Declining economic growth
 - B) Lack of access to electricity
 - C) Maternal Mortality Rate
 - D) None of the above
- 3) What according to OECD Secretary General is the approach that the OECD countries should follow to achieve the SDG targets within the deadline?
 - A) Cooperation among member countries
 - B) Competition among member countries
 - C) A transboundary strategy
 - D) All of the above
- 4) According to the passage, one of the targets which no OECD country has been able to achieve is?
 - A) Equal representation for women in parliament
 - B) Reduction in infant mortality
 - C) Improved access to electricity
 - D) Improved vaccination coverage
- 5) According to the passage, what is the percentage of 15-year-olds and adults in OECD countries who lack numerical competency?

- A) 25%
 - B) 20%
 - C) 75%
 - D) 37%
-

44. India faces multiple problems of under-nutrition and obesity co-existing with deficiencies of micro-nutrients such as iron, zinc, calcium, and several vitamins. This triple burden of malnutrition must be identified, understood, and addressed. It is much more important especially in the case of children and adolescents as it is during these phases of life that we see rapid growth of the body and development of food habits. Childhood and adolescence are two conjoined periods of continuous growth and development - a seamless duration. For instance, between two and 10 years of age, children tend to grow at an average of 6-7cm in height and 1.5 kg to 3 kg in weight every year. But, specifically, when the growth spurt happens at about 10-12 years in girls and two years later in boys during adolescence, their nutritional needs vastly increase. In the case of girls, their nutritional status impacts not only their health but that of generations to come. Malnutrition in any form can put children and adolescents at risk of compromised immune function, thus making them vulnerable to infections.

To understand and foster their immunity, one also needs to understand disruptive social environment factors that affect diet quality. In urban as well as among middle class and affluent communities, restricted movement, constrained socialisation and even dwindling physical contact have become the new normal. COVID-19 isolation and fatigue have led to generalised stress, adding to the immunity challenge for children. These challenges coupled with a lack of diet diversity leading to imbalanced micro-nutrient intake or consumption of high carbohydrate and high sugar foods, endanger the child's health by compromising their immunity and making them vulnerable to infections. Hence, the way we approach nutrition needs to change.

(Excerpts from Gavaravarapu, S., Hemalatha, R. Getting nutrition back on the school high table. The Hindu. November 1, 2021)

- 1) According to this passage, which of the following options constitute 'malnutrition'?
 - A) Restricted movement and dwindling physical contact
 - B) Obesity, under-nutrition and deficiency of micronutrients
 - C) High sugar food, iron deficiency and packaged food items
 - D) High fat diets, high carbohydrate food and obesity
- 2) Which of the following options summarises the given passage?
 - A) A vast majority of children are malnourished because of high carbohydrate intake.
 - B) Our approach to nutrition depends upon availability of resources and time.
 - C) Nutritional needs of children vary with age, stage of development they are at and their social environment.
 - D) Exercise and nutrition both are crucial for developing healthy citizens.

3) Read the following excerpt from the given passage:

COVID-19 isolation and fatigue have led to generalised stress, adding to the immunity challenge for children. These challenges coupled with a lack of diet diversity leading to imbalanced micro-nutrient intake or consumption of high carbohydrate and high sugar foods, endanger the child's health by compromising their immunity and making them vulnerable to infections. Hence, the way we approach nutrition needs to change.

Based on this excerpt, which of the following statements is true?

Statement A: COVID 19 stress is the main cause for loss of immunity among children.

Statement B: Lack of diet diversity is a reason for children becoming more vulnerable to infections.

- A) Both the statements are true
 - B) Statement A is true
 - C) Statement B is true
 - D) None of the statements is true
- 4) Complete the following sentence by selecting one of the options given below: The passage implies that
- A) we need to broaden our understanding of nutrition
 - B) multi-vitamins must be provided for children from urban and affluent families
 - C) COVID 19 has led to the malnutrition among children
 - D) nutritional needs of all the children across stages are similar
- 5) Consider the following two statements:

Statement A: Authors of this article are dissatisfied with the approach to malnutrition.

Statement B: The triple burden of malnutrition coupled with lack of social interaction is unaddressed.

Select the appropriate option from the ones given below:

- A) Statement B is the reason for statement A
 - B) Statement A is the reason for statement B
 - C) Statement B is the solution for statement A
 - D) The two statements are unrelated
-

45. Naukri is permanent and regular employment that generally provides a monthly salary and a considerable degree of legally sanctioned job security. Pakki naukri – the 'complete' or 'perfect' version of it – is sarkari naukri (government employment). In terms of pay and prestige, most 'perfect' of all is a central government job (which is what railway workers have), as opposed to one with the state government. By comparison

with either, even a relatively secure and well-remunerated regular job with a private sector firm is kacchi ('incomplete' or 'imperfect') naukri. Old timers reflect on how the relative valuation encapsulated in the time honoured proverb, uttam kheti, madhyam vyavsay, nich naukri ('highest agriculture, business middling, lowest naukri') is now reversed.

Long gone are the days when 'service' was tainted by association with the servility of the 'servant' (naukar). Naukri confers ijat ('honour' or 'respect'), whereas – for women especially – other kinds of employment outside the home detract from it. It raises the status of the household, enormously enhances its creditworthiness, and is a major asset when it comes to arranging a marriage or resisting the unreasonable demands of a boss. It was because she was the daughter of a naukri-vala, Budhvantin explained, that her mother-in-law treated her with such consideration when, after their elopement, Bukhau eventually brought her back to his impoverished village near Bhilai. Though for the most part unrealistically, in slum bastis ('neighbourhoods') on the periphery of the town young boys still learning their etters imagine themselves with a government job and their teenage sisters dream of a husband who has one.

Young men with the requisite educational qualifications, and the means to do so, spend years in 'time pass' until their hopes of appointment are finally extinguished on reaching the age limit. To promote their prospects, parents often mortgage or sell fields to pay private school fees, or bribes to a middle-man (dalal) who claims to be able to ensure selection. The supply of sarkari naukri is an index of vikas (of 'progress' or 'development'), which is why many of my informants were hopeful when Chhattisgarh became a separate state that the government bureaucracy would expand.

[Excerpts from Parry, J., & Ajay, T. G. (2020). *Classes of Labour: Work and life in a central Indian steel town*. Routledge].

- 1) Why were informants hopeful when Chhattisgarh became a separate state?
 - A) Reduced influence of middlemen in the region
 - B) Extension of age limit in joining government employment
 - C) More government schemes for local people
 - D) Greater opportunities for public sector employment
- 2) The author says that the proverb used by old timers about different types of work is now reversed. Which option would best capture this reversal?
 - A) Highest agriculture, lowest business, middling naukri
 - B) Highest naukri, middling business, lowest agriculture
 - C) Highest business, middling naukri, lowest agriculture
 - D) Highest naukri, middling agriculture, lowest business

3) Consider the following two statements:

Statement A: Government employment or a public sector job is as good as a well paying private sector job.

Statement B: Salaried jobs are more valued within the household. Which of the following options is correct?

- A) Both statements A and B are true.
 - B) Statement A is False but Statement B is true.
 - C) Statement A is true but statement B is false
 - D) Both the statements A and B are false
- 4) What, according to the passage, is “unrealistic” about young boys imagining a government sector job?
- A) Most adults from such neighbourhoods do not work in the service sector
 - B) People from these neighbourhoods cannot acquire skills for such jobs
 - C) People from these neighbourhoods don’t have the money to bribe middlemen
 - D) The competitive exams for government jobs are too difficult
- 5) What does the phrase 'spending years in time-pass' imply in this paragraph?
- A) Absence of a job and no real income
 - B) Absence of a job and waiting till the right age for employment is reached
 - C) Absence of a job and inability to pay off middle-men to ensure selection
 - D) Absence of a job and repeated attempts at entrance exams and job applications
-

46. At first glance, the term youth is used simply to define individuals who fall within a stipulated age category. For instance, the United Nations defines youth as individuals aged between 15 and 24, while the African Union and East African Community define youth as individuals between the age of 15 and 35. However, further exploration reveals that age categories are insufficient in determining youthhood. Definitions of youth vary in terms of age, space, time, location, gender, and socio-economic and political dynamics. As such, there are multiple categorizations of youth whose experiences differ considerably.

Similarly, the meaning and definition of adulthood can shift easily from situation to situation. For example, in the context of conflict, age and gender roles are disrupted and disregarded as youth and women may commit acts of violence to ensure survival. Furthermore, in the case of the loss of parents, young people (of either gender) may be forced into the position of head of household, taking on the role of ‘protector’ and ‘provider’. In this way, categories of differentiation in age can vanish completely.

The word ‘youth’ cannot be removed from politics and power. In African society, decision making and the public space is reserved for (male) adults and elites who seek to capture and maintain power. Politics is also an adult terrain where the subordination of the

youth is justified in the name of culture and continuity. Youth and age are socially constructed and easily manipulated. The capabilities of the youth are often exploited to sustain the power of those in authority while young people themselves feel increasingly disenfranchised, unable to access any tangible gains from the economy and society. Yet, their agency should not be underestimated, as their ability to organize their power to action can be an effective instrument for change as seen in the Arab Spring, #EndSars Movement in Nigeria, #Zimbabweanlivesmatter, and other social movements around the continent.

[Excerpts from LoWilla, M. (n.d.) Young Women Building Peace at the Intersection of Women, Peace and Security and Youth, Peace and Security, Women's International Peace Centre

Blog, <https://wipc.org/young-women-building-peace-at-the-intersection-of-women-peace-and-security-and-youth-peace-and-security/> (accessed on 12th November 2021)]

- 1) What are the factors considered for defining youth in different societies?
 - A) Age
 - B) Political power
 - C) Gender
 - D) All of the above
- 2) Which of the following statements captures the main argument of the passage?
 - A) Categories of differentiation in age are changeable as the example of youth and adulthood show
 - B) Culture is a contributor to defining youth
 - C) Elites and male decision-makers manipulate the definitions of youth
 - D) Conflicts and gender roles can force youth to take the role of an adult
- 3) Based on the above passage, indicate whether the two statements given below are true or false.
 - A) Capabilities of youth are supported by elites and decision makers.
 - B) Societal and economic gains are not always accessible to the youth.
 - A) Statement A is false but statement B is true
 - B) Both the statements are true
 - C) Both the statements are false
 - D) Statement A is true but statement B is false
- 4) Why does the author say that youth and age are socially constructed?
 - A) Young people are easily manipulated by people in power
 - B) Disenfranchised young people create social movements
 - C) The categorisation of youth changes across time and social context.
 - D) Lack of power creates different categories within the youth

- 5) Pick out the statement that is INCORRECT
- A) Youth are often instruments for elite control.
 - B) Youth are agents of social change.
 - C) Youth are agents without power.
 - D) Youth are powerful agents in social movements.
-

47. As children grow older, they try to make sense of their world in a variety of ways. Some of their understanding develops as a result of their own observations; things they overhear their parents or other family members say; conversations with friends; and their exposure to popular media. Teachers and textbooks also add to a child's repertoire of knowledge. However, often, the understanding children develop through their real-world experiences is different from what they learn in the classroom. School education rarely addresses these dual, parallel understandings. We developed a module on respiration to identify student conceptions, and use these as the base to build a better understanding of the concept. The teacher started the class by asking students to take a couple of deep breaths. After some initial hesitation, the children played along. "Do we breathe air or oxygen?" she asked them. The class responded with a resounding answer. "Oxygen", they said. She asked, "But, last year, we learnt that air is a mixture of many gases, right? So, how do we breathe just oxygen then?" This puzzled the children. After brief thought, one student responded, "The hair in our nose helps us to separate oxygen from air". Another student responded, "But oxygen is much smaller. The hair inside the nose traps only large particles." Both had reasons for believing what they did. They started building hypotheses about how we could breathe just oxygen from the mixture of gases in the air. Many students supported each perspective. This resulted in an argument, with each side offering examples and counterexamples. It was a pleasure to see the students thinking, arguing and, most importantly, being engaged in a scientific discussion — an opportunity that seldom arises in conventional teaching. At this point, a girl who had remained silent throughout raised her hand, and said, "But pure oxygen is flammable. If we breathe in pure oxygen, won't there be a fire inside us?" Another student pointed out that "If we could purify air and breathe just oxygen, we wouldn't need to wear pollution masks, and the problem of air pollution would have been solved!

Shah, M. (2021) I-wonder (Retrieved from [https://cdn.azimpremjiuniversity.edu.in/apuc3/media/publications/downloads/magazine/A PU-210986-I Wonder-Issue-6-Low-Res.pdf](https://cdn.azimpremjiuniversity.edu.in/apuc3/media/publications/downloads/magazine/A%20PU-210986-I%20Wonder-Issue-6-Low-Res.pdf) on 25th November 2021) p.39 (June 2021, Issue

- 1) What is the author referring to when he says "dual, parallel understandings"?
- A) Knowledge which children acquire through real-world experiences and what they learn at school.
 - B) Understanding that they develop based on their own experiences versus what their parents and friends tell them.
 - C) Understanding that while it is generally said that we breathe in air, what goes into the lungs is oxygen.

- D) Alternative explanations that children have for a phenomenon as a result of a classroom discussion.
- 2) In the passage, before the children participated in the discussion, they_____
- A) Had preconceived notions about how the respiratory system works.
 - B) Had well-founded knowledge about the respiratory system.
 - C) Had critical understanding about respiration in human beings.
 - D) Had talked about breathing with their friends and parents as a homework.
- 3) The children had contending explanations for the phenomenon because
- A) They assumed what their parents and friends had told them were facts.
 - B) They had misunderstood what had been taught in class regarding respiration.
 - C) They were learning bits and pieces of information from various sources.
 - D) They had been asked to engage in a scientific discussion.
- 4) "It was a pleasure to see the students thinking, arguing and, most importantly, being engaged in a scientific discussion — an opportunity that seldom arises in conventional teaching." This extract means that
- A) In conventional teaching opportunities to think, argue are plenty.
 - B) In conventional teaching there is no opportunity for engaging in a scientific discussion.
 - C) In conventional teaching a lot of opportunities to think and argue could be designed.
 - D) In conventional teaching opportunities for engaging in a scientific discussion are rare.
- 5) "They started building hypotheses about how we could breathe just oxygen from the mixture of gases in the air. Many students supported each perspective. This resulted in an argument, with each side offering examples and counterexamples." This interaction is an example of ...
- A) Incompatible arguments
 - B) Conflict resolution
 - C) Supportive perspectives
 - D) Scientific approach
-

48. G. Selvam (35) is an upstanding young agricultural labourer who has bonded himself as a pannaiyal (permanent farm servant) out of economic necessity. Selvam's family is of the Parayar scheduled caste.

A loan of Rs 100 taken over six years ago from a petty usurer, led directly to his present condition as farm servant. At that time, the loan was taken for subsistence needs and was perceived as a temporary expedient. On account of a 120 percent interest rate, the

loan of Rs 100 became a liability of Rs 220 over a year. The usurer pressed Selvam, then 31 years old, to sell his house in order to repay the loan. Selvam, refusing to abandon the family house site, went around asking for a way to work off his debt. The opportunity presented itself in the form of the landlord SCC. This landlord, who was looking for a young and strong farm servant, was willing to advance the money to clear the debt, provided Selvam attached himself as a farm servant for a remuneration of Rs 65 per month plus one sheet and a dhoti, a shirt, and a towel-cloth (thundu) a year.

Since then, that is, for six years, Selvam has been working for well over 13 hours a day.

SCC (landlord), like some other big landlords in the village, has found it much to his advantage to hire a farm servant in this way. He has advanced small sums of money to Selvam over the years, sums always taken “temporarily,” but with no real chance of the debtor repaying the debt and getting out of his present condition. Selvam makes it clear that he is not paid anything near the remuneration he should be getting for this work. “There is no choice,” he says, “I can’t leave my mudalali (employer, landlord) unless I can clear my debt of Rs 300. I would certainly like to leave.”

Extracted from Ramachandran, V. K., and Madhura Swaminathan, (eds.) (2018), *Telling the Truth, Taking Sides: Essays for N. Ram*, Tulika Books, New Delhi.

- 1) What are the main issues that the passage talks about?
 - A) Farming, housing property rates, and credit supply
 - B) Indebtedness, bondage, and caste
 - C) Housing loans, Interest rates, and credit
 - D) Market practices and farm ownership
- 2) Why was Selvam unable to pay off his loans?
 - A) High rate of interest and low income
 - B) Unemployment and emotional attachment to familial assets.
 - C) Insufficient market demand for his house
 - D) Lack of education and low remuneration in the farming sector.
- 3) What were the reasons for which Selvam took loans?
 - A) Meeting basic needs and paying off debt
 - B) Meeting basic needs and migrating away from the village
 - C) Buying familial house and paying off debt
 - D) To gain employment and buy familial house
- 4) Why does Selvam not leave his employer?
 - A) Unwillingness to leave the employer
 - B) Lack of non-agricultural work experience and skills

- C) Lack of other employment opportunities
- D) Inability to pay the debt

5) Which of the following statements best explains the actions of the landlord?

- A) Providing non wage benefits like food, clothing, and shelter for workers
 - B) Hiring indebted workers as farm servants
 - C) Setting low wages to reduce costs of farming
 - D) Choosing experienced and trained workers for farming
-

49. India has suffered one of the longest school closures in the world. For close to 18 months (in some states more than that), 265 million students have not been to school. Unless a sustained education recovery effort is organized over multiple years, the effects of these widening inequalities will become glaring in the years to come.

All surveys and research done during the period of the pandemic between May 2020 to July 2021 show that there has been no meaningful teaching-learning for the children of the rural and urban poor, dalit, Adivasi, OBC, minorities, migrant workers and other vulnerable groups. Remote learning was completely remote for them, as many lacked access to online learning, materials and teacher support.

The recently completed SCHOOL survey done in 15 states and UTs found that over 72 percent of elementary age children were not studying regularly (or not studying at all) using any method at the time of the survey, and only 8 percent of rural children were studying 'regularly' online. A majority of children had not had any interaction with their teacher during the 30 days preceding the survey. An overwhelming share of parents said that teachers had not helped their child to study over the previous 3 months. Nearly half the children in the sample were unable to read more than a few words of simple text. Addressing the education emergency and renewing the system cannot be done without additional resources. The cuts in the education budgets of the Centre and of many states are ominous. Other countries are infusing funds into their education system. India's children, who have been battered by COVID, need more support, not less at this time of crisis.

To help state governments and education professionals address this grave situation, India's National Coalition on Education Emergency, has released "A Future at Stake – Guidelines and Principles to Resume and Renew Education" along with other essential resources to help with the reopening of schools. Research has revealed the particularly devastating loss of the most basic language and mathematics skills among children of the rural and urban poor, Dalits, adivasis, minorities and migrant labourers, leading to millions of drop-outs.

Adapted from 'Meaningful Restart of Education is Critical', India Together, 4th November 2021, <https://indiatogether.org/edu-restart-education>

- 1) Why will 18 months of school closure cause widening inequality in the years to come?
- A) Because students do not study regularly
 - B) Because of the digital divide
 - C) Because of students dropping out
 - D) Lack of interest from parents among disadvantaged communities
- 2) What does the author think is an ominous development?
- A) Cuts in education budget at many levels of state
 - B) Additional resources being infused into online learning
- A) Both A and B are true
B) A is true but B is false
C) A is false but B is true
D) Both A and B are false
- 3) Which of the following options is NOT mentioned in the SCHOOL survey on online learning?
- A) There is a lack of teacher preparedness for remote teaching and learning.
 - B) There is a lack of teachers' engagement with students in the process of teaching learning.
 - C) There is a lack of satisfaction among parents with respect to online teaching.
 - D) There is a lack of reading proficiency among the students.
- 4) What is the way that the government can address education recovery?
- A) Infusing funds from other countries
 - B) Teaching parents and teachers
 - C) Creating new digital learning technologies
 - D) Increasing resource allocation and improving facilities
- 5) The passage implies that ...
- A) Long school closures have negatively impacted skills like language and mathematics
 - B) Cuts in education budgets of states have contributed to school drop-outs
 - C) Parents have not been able to support skill development in children
 - D) The government has provided additional resources to support the study of language and mathematics
-

50. Tens of millions of Indian women take microfinance loans every year. Some of these loans are for consumption, but many help fuel small businesses. These unsecured loans are at relatively high interest rates of 18 to 24 per cent, and women usually form joint liability groups to take on these borrowings. All these women are insured, and their credit history is recorded. Partly as a result of these arrangements, 98 per cent of the

loans are repaid despite the high rates of interest. There are now close to 60 million borrowers, and the average loan size is close to Rs.40,000.

It's fair to say that microfinance operations have worked well in many places, and this sector has helped India achieve financial inclusion in a big way. Microfinance is now a big business, and no longer hidden below the water line. Predictably, with this scale, new standards and regulations have also emerged. All microfinance lenders are registered with the Reserve Bank of India (RBI), and many of them are also members of one of the self-regulatory organisations: Sa-Dhan and the Microfinance Institutions Network (MFIN). These two have a code of conduct for microfinance operations, which they can enforce on their own members - up to the extent of fining them for breaches of this code.

The RBI is proposing new rules for microfinance. There will be no cap on the number of lenders from whom a person may borrow (earlier, this was capped at two) or the interest rate that lenders can charge, so long as the total monthly installments of all loans is less than half the monthly income of the borrower. These long-asked-for rules will level the playing field, allowing microfinance institutions to compete better with banks, which have relatively fewer restrictions on their operations.

Shivastava, Harsh (2021) 'Microfinance needs better self regulation', India Together, 31st October 2021, <https://indiatogether.org/mfi-regulate-economy>

- 1) Which factors ensure the repayment of loans despite the high interest rate by microfinance borrowers?
 - A) Group accounts, insurance and credit history records
 - B) Joint liability groups and 18 to 24 % interest
 - C) Insurance, trust and proper record maintenance
 - D) Record of credit history, low amount of loan, regular follow-up
- 2) Which term would best describe the microfinance sector?
 - A) Excessively regulated by government
 - B) Lack of regulations
 - C) Self-regulated
 - D) Driven by traditional moneylenders
- 3) The above paragraph makes a claim that _____.
 - A) Microfinance sector needs stricter regulations imposed by the RBI.
 - B) Microfinance Institutions have been able to provide more egalitarian access to credit for rural borrowers.
 - C) Self-regulatory organisations and their model code of conduct has failed in ensuring grievance redressal.

D) A large number of borrowers default on repayment of loans because of high rates of interest.

4) Vimala and Karuna earn Rs. 8000 and Rs. 15000 per month respectively. Both are currently paying an installment of Rs 4000/- on an existing loan. In order to set up a small business, both have applied for a new loan of Rs 50000/- each. As per the proposed RBI guidelines which one of them is eligible for the new loan?

- A) Vimala and Karuna are both eligible
- B) Only Vimala is eligible
- C) Neither Vimala nor Karuna are eligible
- D) Only Karuna is eligible

5) The author of this passage believes that-

Statement A: Microfinance sector is critical for rural development.

Statement B: Better rules will enable equity between microfinance institutions and banks

Statement C: Proposed guidelines by RBI will make the microfinance institutions face operational challenges.

- A) Statements A and B are true, but statement C is false
 - B) Only statement B is true, statements A and C are false
 - C) Statements A and C are true, but statement B is false
 - D) Statements B and C are true, but statement A is false
-

51. Even though independent databases, such as the CRS and State records, show large spikes in deaths, with no other explicable cause other than COVID-19, the Centre continues to be in denial of the mortal scale of the pandemic. Tuesday's statement by Bharati Pravin Pawar, Minister of State for Health and Family Welfare, in the Rajya Sabha, that there were no "specific reports" of deaths from States due to lack of oxygen, led Congress leader K.C. Venugopal, to say the party will move a privilege motion against her... It is technically true that while no death certificate or medical record would note a COVID-19 patient's demise as due to "lack of oxygen", and therefore not causative, the very fact that the Centre moved in April-May to repurpose all its industrial oxygen capacity into producing and transporting medical grade oxygen is itself evidence that the inability to access it must be considered as a probable cause of death. In the early days of the pandemic, a COVID-positive test was necessary to count as a COVID-19 death until the ICMR said it was not always required. It is bewildering why India — with the third highest number of COVID-19 deaths globally, whose oxygen crisis was international news, and mortality figures considered an under-count — sees value in denying oxygen-shortage casualties. Counter-productively, it diminishes public faith in the health-care system. India's leadership sought to convey the impression that the country had conquered the pandemic and — chastened by the second wave — is now advising abundant caution, with the public messaging focused on the possibility of a third wave, and how nearly a third of the population continues to be vulnerable as per the ICMR's

fourth serology survey. But diminishing the tragedy, especially in Parliament and in its official records, only further erodes the Government's credibility.

(Source: The Hindu. (2021, July 22). Dealing with denial: The Hindu editorial on playing down the COVID-19 tragedy. The Hindu. Retrieved April 25, 2022, from <https://www.thehindu.com/opinion/editorial/dealing-with-denial-the-hindu-editorial-onplaying-down-the-covid-19-tragedy/article35454701.ece>)

- 1) Why does the passage argue that the excess COVID-19 deaths were caused by lack of oxygen in India?
 - A) Supply shortage of oxygen and the repurposing of industrial oxygen to medical grade oxygen
 - B) Increase in death rates in the country
 - C) Both A and B
 - D) Neither A nor B

 - 2) Why was the cause "lack of oxygen" not captured by government reports?
 - A) COVID-19 related deaths due to lack of oxygen were not officially accounted for in statistics
 - B) There is no way to measure excess death rates due to COVID-19
 - C) Health infrastructure and availability of oxygen supply to hospitals was adequate D) Death rates due to COVID-19 were low when measured on a per capita basis

 - 3) Which of the following statements can be considered to be closest to the assessment made in the passage?
 - A) Lack of oxygen cannot be considered as a probable cause of COVID-19 related deaths
 - B) Lack of oxygen was only a perceived cause for COVID-19 related deaths
 - C) Lack of oxygen is not officially listed in medical records and death certificates D) Lack of oxygen was a supply constraint and not a medical issue

 - 4) What diminishes public faith in the health-care system?
 - A) Absence of statistical measures for death rates
 - B) Focus on the third wave of COVID-19
 - C) Denial of lived experience by misinterpreting statistics
 - D) International media and news agencies

 - 5) Why is the author arguing that the Government must accept the presence of excessive COVID related deaths in parliament and official records?
 - A) It would increase investment in producing medical grade oxygen
 - B) It would lead to better measurement in healthcare statistics
 - C) It would correctly place India as the country with the third highest deaths caused by India
 - D) It would make the government accountable for its actions
-

52. The education system does not function in isolation from the society of which it is a part. Hierarchies of caste, economic status and gender relations, cultural diversity as well as the uneven economic development that characterise Indian society also deeply influence access

to education and participation of children in school. This is reflected in the sharp disparities between different social and economic groups, which are seen in school enrolment and completion rates. Thus, girls belonging to SC and ST communities among the rural and urban poor and the disadvantaged sections of religious and other ethnic minorities are educationally most vulnerable. In urban locations and many villages, the school system itself is stratified and provides children with strikingly different educational experiences. Unequal gender relations not only perpetuate domination but also create anxieties and stunt the freedom of both boys and girls to develop their human capacities to their fullest. It is in the interest of all to liberate human beings from the existing inequalities of gender. Schools range from the high- cost 'public' (private) schools, to which the urban elite send their children, to the ostensibly 'free', poorly functioning local- body - run primary schools where children from hitherto educationally deprived communities predominate. A striking recent feature is the growth of multigrade schools in rural areas, based on the mechanical application of 'teacher - pupil ratios' to the need to provide a school within 1 km. of each habitation, yet unsupported by the necessary curricular concepts or clarity on materials or pedagogy.

(Excerpts from NCERT (2005). National Curriculum Framework, 2005. New Delhi. pp. 9)

- 1) What is the main concern raised in the passage?
 - A) Differential educational opportunities
 - B) Gender and economic inequalities
 - C) Liberation of human beings
 - D) High fee-paying private schools
- 2) What does this passage say about gender inequality in education?
 - A) Girls from the marginalized sections of society are not well served by the current education system.
 - B) All the girls in India are deprived of educational opportunities.
 - C) Girls from SC and ST background are more vulnerable than girls from ethnic minorities groups.
 - D) Girls from urban and rural poor backgrounds and SC and ST communities are resilient.
- 3) Multigrade schools pose new challenges'. Which of the following statements describe the reason/s for this?

Statement A: There is no clarity on what materials to use for teaching

Statement B: There is no discussion on what methods are useful to engage multigrade children

Statement C: Teacher-pupil ratio is not maintained

- A) Statements A and B are the reasons.
- B) Statements A, B and C are the reasons.
- C) Statement A is an adequate reason for this.
- D) Statements A and C are the reasons.

- 4) "Unequal gender relations not only perpetuate domination but also create anxieties and stunt the freedom of both boys and girls to develop their human capacities to their fullest. It is in the interest of all to liberate human beings from the existing inequalities of gender."

From this extract following conclusion can be drawn –

- A) Unequal gender relations influence development of boys and girls negatively.
- B) Unequal gender relations are beneficial to boys.
- C) Equality of gender will support development and growth of only girls.
- D) Equality of gender is detrimental to liberation of all.

- 5) Which of the following titles would be suitable for this passage?

- A) Stratified education system
 - B) Schools and Liberation of human beings
 - C) Education and social mobility
 - D) Private and Public Schools
-

53. Up to the age of 12 all the knowledge I gained was through Gujarati, my mother tongue. I knew then something of Arithmetic, History and Geography. Then I entered a High school. For the first three years the mother tongue was still the medium. But the school-master's business was to drive English into the pupil's head. Therefore more than half of our time was given to learning English and mastering its arbitrary spelling and pronunciation. It was a painful discovery to have to learn a language that was not pronounced as it was written. It was a strange experience to have to learn the spelling by heart.... However, for the first three years, it was comparatively plain sailing.

The pillory began with the fourth year. Everything had to be learnt through English – Geometry, Algebra, Chemistry, Astronomy, History, and Geography. The tyranny of English was so great that even Sanskrit or Persian had to be learnt through English, not through the mother tongue. If any boy spoke in the class in Gujarati which he understood, he was punished. It did not matter to the teacher if a boy spoke bad English which he could neither pronounce correctly nor understand fully. Why should the teacher worry? His own English was by no means without blemish. It could not be otherwise. English was as much a foreign language to him as to his pupils. The result was chaos. We the boys had to learn many things by heart, though we could not understand them fully and often not at all.... I know now that what I took four years to learn of Arithmetic, Geometry, Algebra, Chemistry and Astronomy, I should have learnt easily in one year, if I had not to learn them through English but Gujarati. My grasp of the subjects would have been easier and clearer. My Gujarati vocabulary would have been

richer. I would have made use of such knowledge in my own home. This English medium created an impassable barrier between me and the members of my family, who had not gone through English schools.... I was fast becoming a stranger in my own home. I certainly became a superior person. Even my dress began to undergo imperceptible changes. What happened to me was not an uncommon experience. It was common to the majority.... High schools were schools for cultural conquest by the English. The knowledge gained by the three hundred boys of my high school became a circumscribed possession. It was not for transmission to the masses.

Gandhi, M. K. 1999. "The Collected Works of Mahatma Gandhi (Electronic Book), New Delhi, Publications Division Government of India, 98 volumes", Vol. 73, <http://www.gandhiserve.org/e/cwmg/cwmg.htm>

1) Why was everything plain sailing during the first three years?

- A) The school-master was well trained.
- B) The medium of teaching was the mother tongue.
- C) The syllabus was easy.
- D) There were only a few subjects.

2) "His own English was by no means without blemish." This means:

- A) The teacher made mistakes in English
- B) The students made mistakes in English.
- C) The teacher's English was excellent.
- D) The students understood what the teacher was saying.

3) The author says that if the medium of education was Gujarati instead of English, many things would happen. Which of following claims is the author **not** making:

- A) He would have learnt faster.
- B) His Gujarati vocabulary would have been richer.
- C) His English would have improved.
- D) His dress would not have changed.

4) Which of the following statements are true?

Statement A: The teachers were functioning as instruments for (the English people??)

Statement B: English was connecting the author with the masses.

Statement C: The author always wanted to study in the English medium.

- A) Statement C is incorrect, but statement A and B are correct.
- B) Statement A is correct, but statement B and C are incorrect.
- C) Statement B is correct, but statement A and C are incorrect.
- D) Statement A is incorrect, but statement B and C are correct.

5) What do “imperceptible changes” mean?

- A) Visible changes
 - B) Almost invisible changes
 - C) Sudden changes
 - D) Recent changes
-

54. Deliberative Democracy and Education

Democracy presupposes inclusion of all and absence of discrimination. Therefore, one pointer to such criteria could be the common good (sarva jan hitaya). It is at least theoretically possible to refer all decisions to the greater common good, if we are in possession of such a commodity. However, it is no mean task to manufacture a notion of common good in a multicultural society where the moral and social values of different groups and communities may be at variance with each other, where economic interests of different groups and communities may be in conflict with each other. That is where rational public discourse comes into picture. Understanding each other's positions, articulating what one's cherished way of life is, accommodating the view of others and arguing for space for one's own life style; demands a conversation tempered with concern for the other and guided by reason.

The common good need not necessarily be conceived as a golden principle discovered, formulated and fixed for all times to come. It could be conceived as a set of values evolving through rational public discourse among all the citizens. An evolving consensus among all the citizens through public deliberations where everyone takes part on equal footing and where reason is the only arbiter. This discourse has to be truly public in the sense of widest possible participation to be effective and of any value. This discourse cannot be limited to choice of voting at the election time. Every political decision and every policy has to be constantly and critically evaluated.

-- Extracts from “Deliberative Democracy and Education” by Rohit Dhankar

1) Which of the following are the key elements for democracy to flourish?

- A. Reason
- B. Dialogue
- C. Pluralism
- D. Care

- (a) A, B and D.
- (b) A, B, and C
- (c) All of these
- (d) None of these

2) Statement 1: Assertion (A): Rational public discourse is essential for democracy.
Statement 2: Reason (R): Public deliberations help in conceptualising common good.

Select the correct alternatives from the options given below.

- (a) A is true but R is not the reason for A.
- (b) A is true and R is the reason for A
- (c) Both A and R are true, but they are unrelated.
- (d) Both A and R are false.

- 3) Why has the author used the word “deliberative” in the title?
- (a) Because he thinks that the notion of common good can be manufactured easily.
 - (b) Because he thinks that rationality is not enough.
 - (c) Because he thinks that values are not static.
 - (d) Because he thinks that voting provides equal footing to everyone.
- 4) Which of the following approaches towards democracy that the author is arguing for?
- (a) Considerate and passive
 - (b) Arbitrary and rational
 - (c) Majoritarian and common-sensical
 - (d) Critical and dialogical
- 5) What is the implication of the main ideas given in this passage?
- (a) Public participation is desirable but not mandatory for democracy.
 - (b) Public participation is crucial in assessing policies in democratic societies.
 - (c) Public participation depends upon the background of the people.
 - (d) Public participation is essential in implementing government policies.
-

One of the first steps taken by Chief Minister Raman Singh’s government was passing the Chhattisgarh Public Distribution System (Control) Order, 2004, which shifted the management of ration shops from private dealers to community-based organisations such as gram panchayats, self-help groups (SHGs) and cooperatives. The impact of this reform was visible during the survey. Of the 12 ration shops we visited, eight were run by cooperatives, three by gram panchayats and one by a women’s SHG. All 12 shops were either in a PDS building or the panchayat bhavan. Some respondents remembered how they had to go without food grains for weeks when the PDS was run by private dealers and said that the new system had led to better accountability because those running the shops were from the villages.

The second step was addressing the problem of diversion of foodgrains while they were being transported from government godowns to PDS outlets in private trucks. To reduce leakages, the government decided to dispense with private players and directly deliver foodgrains to ration shops. To make this process transparent, the government trucks engaged in “doorstep delivery” of PDS foodgrains were painted yellow. This, combined with a government order that made it mandatory for foodgrains to reach ration shops by the seventh of every month, helped plug leaks as well as ensure the timely distribution of rations. In interviews conducted in the second and third week of June, we found that a majority of the households had received their quota of foodgrains during the first week of the month, showing that the government had not only mandated reforms, but was ensuring that they were actually implemented.

While a majority of respondents (88%) were satisfied with the PDS, the remaining expressed concerns that were generally local in nature. The most common complaint came from respondents living far away from ration shops. For instance, in two villages in Sarguja district, respondents had to walk four km to six km to reach their ration shops.

When we met the sarpanch of one of these villages, he told us that the government had recently approved the construction of an extension counter of the ration shop for a settlement up in the hills. Extension counters are vital for improving the outreach of the PDS as some of the most vulnerable groups, such as the so-called “primitive tribal groups”, often live in areas that are not easily accessible.

(Excerpts from Raghav Puri (2012). Reforms from the Public Distribution System: Lessons from Chhattisgarh. Economic and Political Weekly. 47(05). Feb 4th.)

1) According to this passage, what did the Chhattisgarh Public Distribution System (Control) Order, 2004 do?

- a) Closed down ration shops
- b) Shifted management of ration shops from private actors to community led organisations
- c) Privatised management of ration shops
- d) Opened new ration shops

2) What was the result of the Chhattisgarh Public Distribution System (Control) Order, 2004?

- a) More corruption
- b) Less transparency
- c) More accountability
- d) More losses

3) Which of the following is true?

The Chhattisgarh government plugged leakages in the PDS by

Statement A: Removing private players and directly delivering foodgrains to ration shops

Statement B: Making it mandatory for foodgrains to reach ration shops by seventh of every month

- a) Both statements are true
- b) Statement A is true
- c) Statement B is true
- d) None of the statements are true

4) Complete the following sentence:

The most common complaint came from

- a) Respondents from another district
- b) Respondents living close to ration shops
- c) Respondents living far away from ration shops
- d) Respondents without a ration card

5) Why are extension counters vital for the PDS?

- a) Outreach for vulnerable groups living in inaccessible areas
 - b) To reduce transportation costs
 - c) To reduce prices of foodgrains
 - d) To reduce leakages
-

The Indian National Population Policy (NPP) 2000 provides a policy framework for advancing the goals and strategies from 2000 to 2010 (and now till 2026) suggesting that family planning be carried out to the 'extent necessary' for reducing birth rates to stabilise population at a level consistent with the requirement of the national economy and replacement levels of the 'Total Fertility Rate' or 'TFR' (GOI, 2000, p. 2; emphasis added). At the same time, the NPP is distinctive from previous policy statements on family planning in its use of the language of choice and consent and the explicit removal of the aggressive pursuit of family planning 'targets'. In its opening statement, the NPP affirms the commitment of the government towards the twin goals of a 'voluntary and informed choice and consent of citizens while availing of reproductive healthcare services, and the continuation of a target-free approach in administering family planning services' (NPP 2002 *ibid.*; emphasis added), explicitly referring to the removal of sterilisation targets for health workers.

A key strategy outlined in India's National Planning Policy 2000 for making the State more accountable to women's welfare was a devolution away from responsibility of individual states for delivering family welfare programmes. Instead, political and health functionaries and structures at the village level (namely panchayats or village councils and sub- and primary health centres) would deliver such programmes. Two further strategies were notable: (i) to collaborate with NGOs in the private sector (especially where government interventions were deemed to be insufficient) in a complementary manner, and (ii) to bring in legislation which would support the process. The 'strategic themes' as laid out earlier in the NPP 2000 were accompanied by a set of motivational measures for the adoption of a small family norm. For example, village councils and their leaders were rewarded and honoured for 'exemplary performance' in universalising the small family norm.

(Excerpt from Maya Unnithan (2022). *Conflicted Reproductive Governance: The Co-existence of Rights-based Approaches and Coercion in India's Family Planning Policy* in L. J. Wallace et al. (eds.), *Anthropologies of Global Maternal and Reproductive Health*, Global Maternal and Child Health, Springer, Cham.)

- 1) According to this excerpt, what policy framework does the Indian National Population Policy 2000 provide?
- a) To reduce birth rates
 - b) To reduce death rates
 - c) To increase birth rates
 - d) To stabilise birth rates

2) Which of the following is true?

The NPP was different from previous policy statements on family planning because

Statement A: Focusses on choice and consent

Statement B: Focusses on aggressive pursuit of family planning 'targets'

- a) Both statements are true
- b) Statement B is true
- c) Statement A is true
- d) None of the statements are true

3) How did NNP 2000 aim to make the State more accountable to women's welfare?

- a) Giving responsibility to individual states for delivering family welfare programs
- b) Giving responsibility to the central government for delivering family welfare programs
- c) Giving responsibility to panchayats and primary health centres for delivering family welfare programs
- d) Giving responsibility to women for delivering family welfare programs

4) Complete the following sentence:

According to the NNP 2000, panchayats and primary health centers would collaborate with

- a) Central government
- b) Non governmental organisations
- c) State government
- d) Primary schools

5) What were the village councils and their leaders rewarded for?

- a) Advocating the small family norm
 - b) Advocating one child family norm
 - c) Advocating only female child/children family norm
 - d) All of the above
-

From "The Leopard" by Ruskin Bond

As I crossed the stream and began climbing the hill, the grunting and chattering increased, as though the langurs were trying to warn me of some hidden danger. I looked up, and saw a great orange-gold leopard, sleek and spotted, poised on a rock about twenty feet away from me. The leopard looked at me once, briefly and with an air of disdain, and then sprang into a dense thicket, making absolutely no sound as it melted into the shadows.

I had disturbed the leopard in his quest for food. But a little later I heard the quickening cry of a barking deer as it fled through the forest.

After that encounter I did not see the leopard again, although I was often made aware of its presence by certain movements.

Sometimes I thought I was being followed; and once, when I was late getting home and darkness closed in on the forest, I saw two bright eyes staring at me from a thicket. I stood still, my heart thudding against my ribs. Then the eyes danced away, and I realized that they were only fireflies.

One evening, near the stream, I found the remains of a barking deer which had only been partly eaten. I wondered why the leopard had not hidden the remains of its meal, and decided that it had been disturbed while eating. Climbing the hill, I met a party of shikaris resting beneath the pine trees. They asked me if I had seen a leopard. I said I had not. They said they knew there was a leopard in the forest. Leopard skins were selling in Delhi at a thousand rupees each, they told me. I walked on.

But the hunters had seen the carcass of the deer, and they had seen the leopard's pug marks, and they had kept coming to the forest. Almost every evening I heard their guns banging away.

'There's a leopard about,' they always told me. 'You should carry a gun.'
'I don't have one,' I said.

The birds were seldom to be seen, and even the langurs had moved on. The red fox did not show itself; and the pine martens, who had become quite bold, now dashed into hiding at my approach. The smell of one human is like the smell of any other.

And then, of course, the inevitable happened.

The men were coming up the hill, shouting and singing. They had a long bamboo pole across their shoulders, and slung from the pole, feet up, head down, was the lifeless body of the leopard. It had been shot in the neck and in the head.

'We told you there was a leopard!' they shouted, in great good humour. 'Isn't it a fine specimen?'

'It was a fine leopard,' I said.

I walked home through the silent forest. It was very silent, almost as though the birds and animals knew that their trust had been violated.

1) In the first paragraph, "air of disdain" means

- a) The air was pure in the jungle
- b) The leopard ignored the narrator
- c) The leopard glared at the narrator
- d) All of the above

2) A barking deer is

- a) A kind of deer
- b) A kind of dog

- c) An animal that climbs the bark of a tree
- d) None of the above

3) The narrator's "heart thudded against his ribs" because

- a) His heart was weak
- b) He had been running
- c) He was frightened
- d) All of the above

4) The hunters knew that there was a leopard:

- A. Because they spotted it.
- B. Because they saw its footprints.

Pick ONE of these options:

- a) Both A and B are true
- b) A is true, but B is not
- c) B is true, but A is not
- d) Both A and B are not true

5) The tone of the last paragraph is

- a) Elated
 - b) Elevated
 - c) Regretful
 - d) None of the above
-

A conditional cash transfer (CCT) is basically an incentive, and often enough it works very well: if people are paid to do something that benefits them anyway, they tend to do it. As mentioned earlier, however, the services (e.g. schools and health centres) that enable people to meet the conditions must be there (or must improve very rapidly), and work reasonably well, for this approach to make sense. CCTs are not a substitute for having these services available – or ready to be quickly developed. From one recent study, we learn that CCTs in India 'represent a shift in the government's approach of focusing on the supply-side to a demand-driven approach'. This statement, if it is accurate as a reading of the government's perspective, rejects an exaggerated dichotomy between 'supply-side' and 'demand-driven' approaches, as if one could succeed without the other. Further, even when the demand can be met, in principle, through market institutions (despite their limitations in many areas of traditional social policy, including school education and elementary health care), the creation of these institutions may not be an easy exercise. We should not fall for the trap, which did such harm in Russia during the 1990s, of assuming that market institutions would instantly materialize as soon as pro-market incentives are in place.

The incentive role of conditional cash transfers can, of course, also be played by conditional 'in-kind' transfers. The midday meal programme in primary schools is one example: children get the meal only if they come to school, and as discussed earlier, the incentive effects seem to be quite powerful in encouraging pupils to attend school regularly, aside

from other benefits to this programme (including the nutrition benefits, and the socialization aspects of joint eating). Another interesting example of fairly encouraging experience with conditional in-kind transfers is the policy, introduced in several states, of giving free bicycles to girls who reach a certain stage (say Class 8) in the schooling system. These schemes are very popular, and while formal evidence of their incentive effects is limited as things stand, they are likely to be substantial. The cycles also help girls to continue going to school after completing Class 8 (secondary schools are often much more distant than upper-primary schools), and give them valuable mobility and freedom. It is doubtful that a conditional cash transfer to the girl's parents (conditional on her attending school) would achieve similar social benefits.

(Excerpts from Jean Dreze and Amartya Sen (2013). *An Uncertain Glory. India and its Contradictions*. Princeton University Press.)

- 1) According to this excerpt, when do conditional cash transfers generally work well?
 - a) When people do not have money
 - b) When the government cannot provide services such as health clinics and schools
 - c) When the services such as schools and health centres that enable people to meet the conditions are there
 - d) When people vote

- 2) As per the excerpt, Conditional Cash Transfers are not a substitute for.....
 - a) Income
 - b) Basic services of education and health
 - c) Corruption
 - d) Poor administration

- 3) Why is the midday meal program in primary schools of India a type of 'in-kind' transfer?
 - a) Children will get a meal only if parents send them to school
 - b) Children get a meal at home
 - c) Parents can eat with their children
 - d) Children get to choose what they eat

- 4) Giving free bicycles can be seen as an in-kind transfer. True or False?
 - a) True
 - b) False

- 5) Why are free bicycles beneficial to school going girls? Choose the right answer.
 - a) Help girls to continue going to secondary schools that are usually more distant.
 - b) Gives girls mobility

- c) Added Income
 - d) All of the above
-

Early Childhood Care and Education (ECCE)

The first eight years of a child's life are truly critical and lay the foundation for lifelong well-being, and overall growth and development across all dimensions – physical, cognitive, and socio-emotional.

Indeed, the pace of brain development in these years is more rapid than at any other stage of a person's life. Research from neuroscience informs us that over 85% of an individual's brain development occurs by the age of 6, indicating the critical importance of appropriate care and stimulation in a child's early years to promote sustained and healthy brain development and growth.

The most current research also demonstrates that children under the age of 8 tend not to follow linear, age-based educational trajectories. It is only at about the age of 8 that children begin to converge in their learning trajectories. Even after the age of 8, non-linearity and varied pace continue to be inherent characteristics of learning and development; however, up to the age of 8, the differences are so varied that it is effective to view the age of 8, on average, as a transition point from one stage of learning to another. In particular, it is only at about the age of 8 that children begin to adapt to more structured learning.

Early Childhood Care and Education (ECCE) is thus generally defined as the care and education of children from birth to eight years.

1. In the first paragraph, the word closest in meaning to “dimension” is
 - a) magnitude
 - b) aspect
 - c) space
 - d) All of the above

2. The passage tells us that
 - a) all brain development happens in the early years
 - b) some brain development happens in later years
 - c) no brain development happens in later years
 - d) All of the above

3. Which of the following comes closest to the meaning of “trajectories”?
 - a) non-linear
 - b) pathways
 - c) projections
 - d) None of the above

4. According to the passage, after the age of 8

- a) there is non-linear learning
- b) learning becomes linear
- c) educational trajectories cease
- d) All of the above

5. The passage is best described as

- a) intuitive
 - b) rhetorical
 - c) expository
 - d) All of the above
-

The Campaign to Save the Banyans of Chevella

Hyderabad has the distinction of being home to a unique feature: 914 banyan trees -- several more than 100-years old -- and 9000 other trees, line the old Hyderabad-Vikarabad road that runs through Chevella. Over the decades, the massive old banyans have collectively become micro-habitats and ecosystems that sustain biodiverse life forms and provide valuable green cover to the increasingly parched and drought-prone state. Most of this is set to vanish once the road-expansion on a section of NH 163 is taken up by the National Highways Authority of India.

Nature Lovers of Hyderabad, consisting of a group of citizens of all ages and walks of life, have been campaigning to save this unique stretch of natural heritage. Their request is to retain the banyan and other trees and instead take up eccentric widening of the existing road. They believe that translocation of trees is not an option, as the giant iconic trees will not survive the trauma of being divested of their branches and root systems in order to be translocated. Nature Lovers of Hyderabad have been tirelessly working to save the trees since 2018, and have also filed a petition with the National Green Tribunal in Chennai.

The group hopes that with Hyderabad winning the 'World Green City Award 2022', protection of fully grown and mature trees will also become part of the government's mandate, and that the banyans will become part of the necklace that won us the award.

1) Read these two statements

- A. The banyans of Chevella are under threat.
- B. The banyans of Chevella are worth protecting.

Pick ONE of these options:

- a) Both A and B are true
- b) A is true, but B is not
- c) B is true, but A is not
- d) Both A and B are not true

- 2) The passage tells us that many of the banyans are
- a) young plants
 - b) deep-rooted
 - c) over a century old
 - d) None of the above
- 3) In Paragraph 2 the phrase “walks of life” refers to
- a) people who take long walks
 - b) people from various professions
 - c) people who believe in life
 - d) All of the above
- 4) In Paragraph 2 “translocation” is not an option because
- a) the trees are very heavy
 - b) the banyans are iconic
 - c) their branches will have to be cut off
 - d) All of the above
- 5) The tone of the entire passage is
- a) disputatious
 - b) persuasive
 - c) ironic
 - d) elegiac
-