

Section – II

Directions for questions 51 to 55: Four alternative summaries are given below each text. Choose the option that best captures the essence of the text.

51. Greece has both natural and cultural assets. But it has lacked in infrastructure — be it inadequate, or unsuitable public transport from the airport, or poor service at a restaurant, or in a shop. Representatives from across the sector of the Greek tourism industry — hoteliers, restaurant owners, travel agents, tour bus operators, tour guides, ferry companies, and so on — have long touted the problems they have faced. From its first day in government, the New Democracy indicated its intention to address these problems. And in the first few months it has been in power, it has already gone beyond simply stating its intentions and has actually begun to do something.
- Greece is a major tourist attraction albeit plagued by lack of basic transportation facilities and poor services, which are being addressed by the new order.
 - The fact that the basic amenities are lacking is detrimental to tourism.
 - The New Democracy is alive to the problems being faced by the tourism industry and has already initiated steps to rectify them.
 - Greece is destination of Olympics regardless of its infrastructural inadequacies.
52. If one wishes to form a true estimate of the full grandeur of religion, one must keep in mind what it undertakes to do for men. It gives them information about the source and origin of the universe, it assures them of protection and final happiness amid the changing vicissitudes of life, and it guides their thoughts and actions by means of precepts which are backed by the whole force of its authority. It fulfils, therefore, three functions. In the first place, it satisfies man's desire for knowledge; it is here doing the same thing that science attempts to accomplish by its own methods, and here, therefore, enters into rivalry with it. It is to the second function that it performs that religion no doubt owes the greater part of its influence. In so far as religion brushes away man's fear of the dangers and vicissitudes of life, in so far as it assures them of a happy ending, and comforts them in their misfortunes, science cannot compete with it.
- Religion is incomparable.
 - Religion scores over science as far as the emotional quotient goes.
 - Man in his quest for knowledge prefers science and scientific methods.
 - Science cannot provide a security cover.
53. This generation of young people are far less likely to be able to learn how to make decisions when on their own, how to act responsibly and how to assess the motives of those they do not know. They are less likely to be able to have adventures, extend personal frontiers, be mischievous, learn directly the consequences of being careless, gain self-esteem and self-confidence from acting sensibly, and contribute to family and community life by shopping, visiting or running errands for old people. These are all essential components of becoming responsible citizens.
- Modernization is responsible for the new generations' tale of depravity.
 - Life is essentially an amalgamation of experiences.
 - One's experiences at the micro level get manifested at the macro.
 - A responsible citizen would have definitely led a wholesome childhood.

54. Ethics are supposed to provide us with 'moral principles' or universal rules that tell us what to do. Many people, for example, are passionate adherents of the moral principle of utilitarianism: "Everyone is obligated to do whatever will achieve the greatest good for the greatest number". Others are just as devoted to the basic principle of Immanuel Kant: "Everyone is obligated to act only in ways that respect the human dignity and moral rights of all persons."
- Utilitarianism focuses on the consequences rather than the motive or intrinsic nature of an action that fails to value concepts such as justice and equality.
 - Kant emphasizes the existence of an absolute moral law as the categorical imperative for everyone.
 - Ethics are a matter of individual choice.
 - A holistic view towards ethics is balancing the two theories, keeping individual goals in mind while dealing with the society at large.
55. Stonehenge is recently shown connected to the Serpent Mound and certain astrological or astronomical observations are discussed in an Ancient American magazine. Vortexes of energy are obvious in places like Sedona, Arizona. The Giza main pyramid is on such a vortex and some people talk about time warp effects there. But we must remember most archaeologists like their academic brethren, the psychiatrists, don't believe in psychic visions, soulful interpretations and other spiritual things that all early people on earth clearly knew very well.
- The arrangement of the stones at Stonehenge suggests that it was used as a religious center and also as an astronomical observatory.
 - Archaeologists are disbelievers universally.
 - Psychiatrists believe in the spiritual powers of these ancient monuments.
 - Ancient religious monuments exude primeval energies, which were strongly felt in the ancient times and are still perceptible to many.

Directions for questions 56 to 60: In each of the following questions, sentences of a paragraph are jumbled up. Choose the option that rearranges the sentences to form a coherent passage.

56. A. Protons and neutrons don't grow older, nor does electricity or gravity.
 B. Everyone goes through the ageing process.
 C. Life, which consists of these fundamental particles and forces, is astonishingly durable.
 D. But is it essential to grow old?
 E. Our DNA has remained much the same for at least 600 million years.
- a. BDACE b. AEBDC c. BDEAC d. ACEBD
57. A. The officer at the RAF station was of the opinion that I would easily get a job.
 B. I had been very much encouraged by this.
 C. I had a science degree and varied experience in engineering.
 D. The industry was reorganising itself and qualified people like me were in demand.
 E. I had kept up with my subject through technical journals while at the station.
- a. CADBE b. ABCDE c. CABED d. ADBCE

58. A. Of these, not more than five or six thousand can afford to undergo dialysis twice a week.
 B. About half of such patients get their kidneys transplanted, which is not cheap.
 C. So over a period of one year, about 94,000 lives are lost because of inability to afford treatment.
 D. Every year about one lakh people face kidney failure in India.
 E. The rest face death due to lack of financial resources for treatment.
 a. DBACE b. DEABC c. ABCDE d. DABEC
59. A. The knowledge worker is gaining importance since the opening up of Global competition.
 B. So the bait is no longer fatter bonus, but much beyond that.
 C. Indian companies see the need to attract and retain good workers.
 D. From training sessions to spruce up their skills to fun parties — anything to keep them happy.
 E. Moreover, the employers recognize the importance of peaceful personal relationships to keep the employee happy.
 a. ACBDE b. CEABC c. ABCDE d. ADEBC
60. A. Surprisingly, even a shaving razor needs feminine charms to sell itself.
 B. Are women really liberalised? Or are they still objects of the male fantasy?
 C. There is no scope for such ethical issues as far as the product sells.
 D. The advertising industry is busy cashing in on the concept.
 E. It takes a woman to sell anything.
 a. EADBC b. DEABC c. EABCD d. BCEAD

Directions for questions 61 to 65: In each of the following questions, identify the sentences with errors and then mark the respective choice as your answer.

61. A. Show me an intelligent woman in a house and I will show you an unhappy man in the same place.
 B. They were charged for murder.
 C. She was advised to lie in bed for a week.
 D. Underconfident people have a problem with expressing themselves and portrayal of their true feelings.
 a. A and D b. C and A c. B and D d. B and A
62. A. It is not only important to look enthusiastic but also to feel it.
 B. The Reliance Group have come up with a customer-friendly scheme, for people who can't pay the entire amount at one go.
 C. Dora can't go to the party tonight because she is studying for her final examinations.
 D. I understand your apprehensions regarding the new project.
 a. A and D b. B and C c. A and B d. All of these
63. A. The quake-hit people worked hard to keep the dog from the door.
 B. What are you referring to?
 C. Three-fourths of the cakes have been eaten.
 D. The majority believe that a male child is better than a female.
 a. Only A b. A, B and D c. A and D d. Only D

64. A. Neither of them was available for comment.
 B. Charles is going to pick up Mike at his office.
 C. The range has so many colours to choose from.
 D. Newport is as big a company as Marshall Limited.
 a. A and C b. Only B c. Only D d. No errors
65. A. What did you do to look so stunning?
 B. The kind of house I am looking for is the one with two rooms.
 C. Two dollars are all I had to pay for this doll.
 D. The comparison made between the products was unfair.
 a. C and D b. Only A c. A and D d. B and C

Directions for questions 66 to 70: Read the following poem and answer the questions that follow.

The Force that through the Green Fuse Drives the Flower

by Dylan Thomas

- 1** The force that through the green fuse drives the flower
 Drives my green age; that blasts the roots of trees
 Is my destroyer.
 And I am dumb to tell the crooked rose
- 5** My youth is bent by the same wintry fever.
 The force that drives the water through the rocks
 Drives my red blood; that dries the mouthing streams
 Turns mine to wax.
 And I am dumb to mouth unto my veins
- 10** How at the mountain spring the same mouth sucks.
 The hand that whirls the water in the pool
 Stirs the quicksand; that ropes the blowing wind
 Hauls my shroud sail.
 And I am dumb to tell the hanging man
- 15** How of my clay is made the hangman's lime.
 The lips of time leech to the fountain head;
 Love drips and gathers, but the fallen blood
 Shall calm her sores.
 And I am dumb to tell a weather's wind

- 20** How time has ticked a heaven round the stars.
And I am dumb to tell the lover's tomb
How at my sheet goes the same crooked worm.
66. What do the first three lines of the poem signify?
"The force that through the green fuse drives the flower
Drives my green age; that blasts the roots of trees
Is my destroyer."
a. The first three lines contrast the creative and destructive forces that surround humans.
b. The first three lines signify the green and woody surroundings that the poet is experiencing.
c. The first three lines indicate the different feelings that age brings in a person.
d. The first three lines talk about a tree and how the flowers and its roots change with age.
67. What does the word 'mine' in line 8 of the poem indicate?
a. It indicates the water in the streams. b. It indicates the speaker's blood.
c. It indicates the force of the winds. d. None of these
68. Which of the following is/are true in the context of the poem?
A. The speaker cannot tell the wind about the nature of time or of the heavens.
B. The speaker has got supernatural powers and he wants to exhibit them.
C. The speaker says that he is willing to experiment with his own soul to gain certain advantages.
a. B only b. A only c. A and C d. B and C
69. What is the central theme of the poem?
a. The forces of nature b. The destructive forces of nature
c. Creativity aligned with destruction d. None of these
70. Which of the following are false as per the poem?
A. The shroud in line 13 means death.
B. The speaker is terrified of death.
C. The speaker thinks that he is on a never ending quest for perfection.
a. A and C b. A and B c. B and C d. A, B and C

Directions for questions 71 to 92: Read the passages carefully and answer the questions that follow.

PASSAGE – 1

The young are given to analysis; they love to sift every issue threadbare with passionate scepticism and eager competence. The elderly tell stories. Fortunately for the latter, in recent years stories have become respectable in the social sciences, more so after some people have cleverly begun to call them narratives. However, listening to Indian stories can be trying, even in these post-modern days. Most of them lack a proper ending — this is no longer a crime, I am told — but they are also often not new, which is still an unforgivable sin in the global culture of knowledge. As with classical plays and ritual narrations of epics and

sacred myths, these stories create their own surprises in the process of being re-told. So I need not apologise if you find my story is not new and lacks a proper ending; I shall apologise only if you find that I have not told it right.

This is actually a story about stories. It begins with the awareness that in ancient societies like China and India, which possess resilient cultural traditions, there is a certain ambivalence towards democratic politics. While drawing sustenance from traditions, democratic politics is also expected to alter and update such societies for the contemporary world. These countries have reportedly fallen behind in the race that all countries these days breathlessly run to stay where they stand in the global Olympiad of nation-states. One enters this race not just with a political style which reflects specific cultural traditions, but also with a political process seeking to become a legitimate force of cultural change and promising to mediate between hope and experience, inherited fears and acquired ambitions. The contending stories of politics and traditions frame this process. They contain the ambivalence and anxieties associated with democracy, and they help construct the past in a way that makes possible meaningful political choices in the present.

Such stories also have shelf lives. They are born and they die; some after a long and glorious life, others after a brief, inglorious tenure. For instance, scholars of Indian political culture have, off and on, ventured the story of a stable culture facing an alien political order and, on the whole, unable to make much sense of it. Their idea of Indian politics as a straightforward reflection of Hindu culture and personality now looks jaded not because of the passage of time and academic fashions, but because a different political situation has now gripped the public imagination — that of a culture being literally bombarded by new global challenges and trying to maintain its identity in the face of these. Likewise, the competing stories that others have produced — of cultural and psychological forces as epiphenomena, and of Indian politics as a sequence of modern economic forms vanquishing traditional structures of behaviour and ideas in order to establish the supremacy of a historically superior order — have not survived well either. The global resurgence of religion and ethnicity has taken better care of such economic determinism than have their academic opponents. In both cases, the truth or falsity of such stories is of secondary importance; more important is the fact that neither rings true in the present global context.

71. Why is there ambivalence towards democratic politics in societies like those of China and India?
- Because the societies are rigidly hierarchical and therefore cannot progress while simultaneously committing to democratic principles.
 - Because China and India are demographically plural and therefore cannot follow the concept of one-nation democracy.
 - Because these ancient societies look to sustain their tradition, while also, modifying and updating it through the process of democratic politics.
 - The answer cannot be determined based on the reading of the passage.
72. The author uses the word 'epiphenomena' to suggest
- obvious reasons for the occurrence of a phenomenon.
 - secondary symptoms or casual causes of a phenomenon.
 - conflicting causes that result in the occurrence of a phenomenon.
 - None of these

73. According to the passage, which of the following has/have been mentioned as characteristics of stories?
- A large number of post-modern stories lack a proper ending.
 - In cultures across the globe, stories that are not new are considered to be an unforgivable sin.
 - Social scientists have begun to tell a large number of stories, terming these as narratives.
 - All of these
74. Countries participate in the global Olympiad with which of the following?
- A political style reflective of their native cultures.
 - An identical political style, common to all countries, so that they can perform equally.
 - A political process that makes the country a force, capable of effecting a cultural change.
 - Both (a) and (c)
75. Why have stories of traditional structures that have been vanquished by economic forces, not survived?
- Because increased awareness regarding ethnicity and religion, worldwide, has taken care of such economic determinism.
 - Because the stories had limited shelf life and people lost interest in them.
 - Because academicians and sociologists have dealt with economic forces, exceptionally well
 - All of these

PASSAGE – 2

Bertrand Russell said that the whole universe is simply ‘the outcome of accidental collocations of atoms’ and claimed that the scientific theories leading to this conclusion ‘if not quite beyond dispute, are yet so nearly certain, that no philosophy that rejects them can hope to stand. . . Only on the firm foundation of unyielding despair can the soul’s habitation henceforth be safely built’. Sir Fred Hoyle, the astronomer, talks of ‘the truly dreadful situation in which we find ourselves. Here we are in this wholly fantastic universe with scarcely a clue as to whether our existence has any real significance.’

Estrangement breeds loneliness and despair, the ‘encounter with nothingness’, cynicism, empty gestures of defiance, as we can see in the greater part of existentialist philosophy and general literature today. Or it suddenly turns — as I have mentioned before — into the ardent adoption of a fanatical teaching which, by a monstrous simplification of reality, pretends to answer all questions. So what is the cause of estrangement? Never has science been more triumphant; never has man’s power over his environment been more complete, nor his progress faster. It cannot be a lack of know-how that causes the despair not only of religious thinkers like Kierkegaard but also of leading mathematicians and scientists like Russell and Hoyle. We know how to do many things, but do we know what to do? Ortega Y Gasset put it succinctly: “We cannot live on the human level without ideas. Upon them depends what we do. Living is nothing more or less than doing one thing instead of another.” What, then, is education? It is the transmission of ideas which enables man to choose between one thing and another, or, to quote Ortega again, ‘to live a life which is something above meaningless tragedy or inward disgrace’.

How could, for instance, knowledge of the Second Law of Thermodynamics help us in this? Lord Snow tells us that when educated people deplore the 'illiteracy of scientists' he sometimes asks, "How many of them could describe the Second Law of Thermodynamics?" The response, he reports, is usually cold and negative. "Yet," he says, "I was asking something which is about the scientific equivalent of: have you read a work of Shakespeare's?" Such a statement challenges the entire basis of our civilisation. What matters is the tool-box of ideas with which, by which, through which, we experience and interpret the world. The Second Law of Thermodynamics is nothing more than a working hypothesis suitable for various types of scientific research. On the other hand — a work by Shakespeare, teems with the most vital ideas about the inner development of man, shows the whole grandeur and misery of a human existence. How could these two things be equivalent? What do I miss, as a human being, if I have never heard of the Second Law of Thermodynamics? The answer is: nothing. And what do I miss by not knowing Shakespeare? Unless I get my understanding from another source, I simply miss my life. Shall we tell our children that one thing is as good as another — here a bit of knowledge of physics, and there a bit of knowledge of literature? If we do so the sins of the fathers will be visited upon the children unto the third and fourth generation, because that normally is the time it takes from the birth of an idea to its full maturity when it fills the minds of a new generation and makes them think by it.

Science cannot produce ideas by which we could live. Even the greatest ideas of science are nothing more than working hypotheses, useful for purposes of special research but completely inapplicable to the conduct of our lives or the interpretation of the world. If, therefore, a man seeks education because he feels estranged and bewildered, because his life seems to him empty and meaningless, he cannot get what he is seeking by studying any of the natural sciences, i.e. by acquiring 'know-how'. That study has its own value which I am not inclined to belittle; it tells him a great deal about how things work in nature or in engineering: but it tells him nothing about the meaning of life and can in no way cure his estrangement and secret despair.

Where, then, shall he turn? Maybe, in spite of all that he hears about the scientific revolution and ours being an age of science, he turns to the so-called humanities. Here indeed he can find, if he is lucky, great and vital ideas to fill his mind, ideas with which to think and through which to make the world, society, and his own life intelligible.

76. The author wisely agrees with all of the following except that
- education leads to transmission of ideas which enables man to make his choices.
 - scientific ideas are useful for interpretation of life.
 - it takes about three-four generations from the birth of an idea, for it to reach its maturity.
 - science tells him little about the meaning of life.
77. What, according to the author, could hold the key towards making human life and the world intelligible?
- | | |
|------------------------------|---------------------------------|
| a. Technological advancement | b. Education |
| c. Humanities | d. Second law of thermodynamics |
78. The author is most likely to be
- | | |
|-------------------|----------------------------|
| a. a philosopher. | b. a scientist.. |
| c. a litterateur. | d. a syndicated columnist. |

79. The author uses the Second Law of Thermodynamics to
- illustrate his argument about the little purpose of scientific know-how in the experience and interpretation of the world.
 - argue how educated people deplore the illiteracy of scientists.
 - demonstrate the importance of the Second Law of Thermodynamics to human life.
 - draw a parallel between Shakespeare's works and the Second Law of Thermodynamics.
80. The passage quotes all of the following except
- Fred Hoyle
 - Lord Snow
 - Ortega Y Gasset
 - Kierkegaard
81. The title that best describes the passage is
- Estrangement and Man's Existence.*
 - Human Existence: the Need for Ideas.*
 - Science versus Humanities: the Subject Debate.*
 - An Encounter with Nothingness.*

PASSAGE – 3

Recently, the revolution in reproductive technology has attracted wide attention as controversy centred initially on genetic cloning techniques could create new, possibly dangerous forms of life. Attention next focused on the power of genetic engineering to produce valuable new medical and agricultural products. Largely overlooked, however, are developments that will ultimately have far greater social impact: the ability to analyse genetic information will allow the prediction of human traits. While some fear that by analysing the entire library of human gene sequences we will discover the essence of humanity, this is unlikely. Our bodies are complex networks of interacting components, influenced by a variable environment. Nevertheless, genes do help determine aspects of human form and function. Herein lie the seeds of future problems.

By about the year 2005, barring unforeseen technical obstacles, scientists will have fully mapped the complex human genetic terrain. Before this, however, new information will make possible techniques that will engender a host of ethical issues. Imagine that investigators could predict with some accuracy such aspects of human behaviour or functioning as intelligence, shyness, aggressiveness, or heat tolerance. Consider the power this would give to some and the vulnerable position in which it would put others.

Even if society can anticipate and control most misuse of genetic data, we face a more insidious problem: a rising ethic of genetic determinism. For the past century, ideological currents have closely affected the nature versus nurture debate.

Widespread rejection of social Darwinism and institutionalized racism has buoyed the strong naturist sentiments of the past half century, but a growing proportion of the public, impressed by the successes of genetics, is likely to come to view genes as determinants of the human condition. Such an uncritical embrace of genetics will not be detected by scientists' reminders that the powers of genetic predictions are limited. Environmental variations can cause genetically similar individuals to develop in dramatically different ways, and genetics will at best suggest only a probability of development for complex traits, such as those involved in behaviour and cognition. Those overlooking this will disastrously misjudge individual ability.

What a tragedy this would be! We Americans have viewed our roots as interesting historical relics, hardly as rigid molds dictating all that we are and will be. Moreover, a belief that each of us is responsible for our own behaviour has woven our social fabric. Yet in coming years we will hear increasingly from those attributing 'bad' behaviour to inexorable biological forces. As a biologist, I find this a bitter prospect. The biological revolution of the past decades will spawn enormous benefits, but we will pay a price unless we craft an ethic that cherishes our spontaneity, unpredictability, and individual uniqueness.

82. Which one of the following best expresses the main idea of the passage?
- The relationship between science and society leads to complex ethical questions that may either benefit or impair the development of each.
 - Society should understand that environmental conditions may cause genetically similar individuals to develop in dramatically different directions.
 - The effort to analyse humans' genetic make-up could lead to a dangerous belief in genes as determinants of who we are and how we think.
 - The ability to analyse complex genetic information will ultimately lead to a fundamental understanding of human form and function
83. With which one of the following predictions about the biological revolution discussed in the passage would the author be most likely to agree?
- The revolution will lead to gross injustices in society.
 - The revolution will bring greater good than harm to society.
 - The revolution will not be as far-reaching as some believe.
 - The revolution will be problematic as well as beneficial.
84. The author mentions the nature-versus-nurture debate primarily in order to
- demonstrate the difficulty of predicting and preventing misuse of scientific data.
 - supply a point of reference for an assessment of the validity of recent advances in genetics.
 - cast doubt on the moral integrity of society.
 - illustrate that political interests have largely determined public interpretations of scientific issues.
85. The author's attitude toward the revolution discussed in the passage can best be characterized as
- concern that the revolution will suffer technical setbacks.
 - apprehension about some of the revolution's likely effects.
 - encouraged about the material benefits society will derive from it.
 - surprise that the revolution enjoys wide public support.
86. Which of the following sentences would best complete the last paragraph of the passage?
- Biologists must assist in a search for a community of common purpose just as they must assist in the design of a society of mutual advantage.
 - Routine tests will soon detect predispositions to diseases as well as indicate a range of normal human traits.
 - In particular, the tangible fruits of the revolution will greatly improve our society's health and economic productivity.
 - By studying and enumerating individual genes, we will only begin to penetrate the surface of human complexity.

PASSAGE – 4

Desertification, the creation of desert-like conditions where none had existed before, is the result of the vagaries of most cases, in some, a combination of both. Such ecological deterioration in the Sahel has been likened in several ways to the increased size of live stock herds. During the 15 years preceding 1968, a period of extremely favourable rainfall, the pastoralists moved into the marginal regions in the north with relatively large herds. However, with the onset of a series of dry years beginning at the end of the rainy season in 1967, the pastoral population found themselves overtaxing very marginal rangelands, with the result that the nomads viewed themselves as victims of a natural disaster. The mistaken idea excuses the fact that long-range planning has failed to take rainfall variability into account. People blame the climate for agricultural failures in semi-arid regions and make it a scape-goat for faulty population and agricultural policies.

Deterioration and ultimately desertification in the Sahel and in other ecosystems can be combated only if an ecologically realistic carrying capacity for the rangelands is determined. Although there appears to be widespread agreement that such a determination would be significant, there has been little agreement on how to make operational the concept of carrying capacity, defined as the amount of grazing stock. Should the carrying capacity be geared to the best, the average, or the poorest years? Which combination of statistical measures would be most meaningful for the planning of long-term development of rangelands? On which variables should such an assessment be based — vegetation, rainfall, soil, ground and surface water or managerial capabilities? Such inconclusiveness within the scientific community, while understandable creates confusion for the land managers, who often decide to take no action or who decide that all scientific suggestions are of equal weight and, therefore, indiscriminately choose any one of those suggested. Given the downward spiral of land deterioration, it becomes essential that an ecologically acceptable carrying capacity be established and enforced.

It will also be crucial that land managers know what statistical and quasi-statistical measures actually mean: no single number can adequately describe the climate regime of an arid or semi-arid region. Land managers must supplement such terms as the 'mean' with more informative statistical measures to characterise adequately the variability of the climate. The understanding of this high degree of variability will serve to remove one of the major obstacles to resolving the perennial problems of the Sahel and the other arid or semi-arid regions.

87. The author is primarily concerned with
- criticizing a social attitude.
 - suggesting an approach to solving problems.
 - explaining the mechanics of a process.
 - defending the theories of ecological scientists.
88. According to the passage, which of the following contributed to the desertification of the Sahel?
- The size of livestock herds grazing on land
 - The quality of land in Sahel
 - The amount of rainfall after 1967
- a. (i) only b. (ii) only c. (iii) only d. (i), (ii), (iii)

89. With which of the following statements concerning desertification would the author be most likely to agree?
- It is the result of factors beyond the control of science.
 - It is a problem largely affecting arid regions.
 - It is not attributable to faulty agricultural policies.
 - It is not always the result of drastic climate changes alone.
90. It can be inferred from the passage that the concept of the carrying capacity of land is
- theoretical rather than practical.
 - basically political rather than ecological.
 - independent of climatic conditions.
 - generally misrepresented by ecologists.
91. According to the passage, a statistical description of climate regime of an arid or semi-arid ecosystem would probably be
- misleading.
 - impossible.
 - complex.
 - meaningless.
92. The tone of the passage can best be described as
- flippant.
 - objective.
 - aggressive.
 - apologetic.

Direction for questions 93 to 100: For the word given at the top of each table, match the dictionary definitions on the left with their corresponding usages on the right. Out of the four choices given in the columns below the table, select the one that has all the definitions and their usages correctly matched.

93. Benefit
- | Dictionary Definition | Usage |
|------------------------------|--|
| A. Helpful | E. The cricketers and filmstars came together to play a benefit match for the orphans. |
| B. Monetary help | F. The accused was given a benefit of doubt due to lack of evidence. |
| C. Raising funds for charity | G. Attending classes in college can be of great benefit to students. |
| D. To give a chance | H. The company provides several perks like housing and medical benefits. |
| a. A–G, B–E, C–H, D–F | b. A–F, B–H, C–E, D–G |
| c. A–G, B–H, C–E, D–F | d. A–E, B–H, C–G, D–F |
94. Glow
- | Dictionary Definition | Usage |
|--------------------------------|--|
| A. Emit light without flame | E. The channel presented a glowing report of the team's performance. |
| B. Show or feel strong emotion | F. The pieces of coal glow even after the fire is put out. |
| C. Expressing pride | G. The fluorescent stitches glow in the dark. |
| D. Shine when heated | H. Tina was glowing with pride after she won the contest. |
| a. A–E, B–H, C–F, D–G | b. A–G, B–E, C–H, D–F |
| c. A–G, B–H, C–E, D–F | d. A–F, B–H, C–E, D–G |

95. Heart
- Dictionary Definition**
- A. Centre of attraction
 B. Capacity for feeling emotion
- C. Sincerely
 D. Essence
- a. A–E, B–F, C–G, D–H
 c. A–F, B–E, C–G, D–H
- Usage**
- E. This place is the heart of the city.
 F. The heart of the matter was buried under irrelevant arguments.
 G. He has no heart for the poor.
 H. One can certainly succeed by working with all one's heart.
- b. A–E, B–G, C–H, D–F
 d. A–H, B–E, C–G, D–F
96. Objective
- Dictionary Definition**
- A. Facts uncoloured by personal feelings
- B. Aim
- C. Part of grammar
- D. External to the mind
- a. A–F, B–E, C–G, D–H
 c. A–G, B–F, C–H, D–E
- Usage**
- E. The objective case in your sentences must be correct.
 F. There are many objective points of view about the theory.
 G. The objective of his life is to help the poor and needy.
 H. All of us are so busy that we don't look at the objective world.
- b. A–H, B–G, C–F, D–E
 d. A–F, B–G, C–E, D–H
97. Level
- Dictionary Definition**
- A. A position on a scale
- B. Intellectual standard
- C. Flat and even
- D. Equality
- a. A–F, B–G, C–E, D–H
 c. A–F, B–E, C–G, D–H
- Usage**
- E. The land will have to be levelled before it is ploughed.
 F. The sea crossed the danger level.
 G. Our mental levels match so well that we understand each other.
 H. Both the batches are at the same level. You may sit in either.
- b. A–G, B–E, C–H, D–F
 d. A–H, B–G, C–E, D–F
98. Natural
- Dictionary Definition**
- A. Caused by nature
- B. In the course of nature
- C. To be expected
- D. By the nature to be such
- a. A–F, B–H, C–E, D–G
 c. A–E, B–F, C–G, D–H
- Usage**
- E. Your failure is the natural consequence of your indolence.
 F. He has a natural acumen for managing people.
 G. The natural calamity left thousands of people homeless.
 H. It is surprising that she died a natural death at such a young age.
- b. A–G, B–H, C–E, D–F
 d. A–G, B–H, C–F, D–E

99. Cast

Dictionary Definition

- A. Throw forcefully
- B. Direct or cause to fall
- C. Register a vote
- D. Actors in a play

- a. A-E, B-H, C-G, D-F
- c. A-H, B-G, C-F, D-E

Usage

- E. The fisherman decided to cast his net into the sea only thrice a day.
 - F. The director cast new actors in his latest venture.
 - G. She cast a glance at him which made him crazy.
 - H. Every responsible citizen must cast his or her vote.
- b. A-F, B-H, C-G, D-E
 - d. A-E, B-G, C-H, D-F

100. Flush

Dictionary Definition

- A. Dispose of
- B. Glow or blush
- C. Sudden feeling of heat
- D. Cleanse by a flow of water

- a. A-E, B-H, C-F, D-G
- c. A-G, B-H, C-F, D-E

Usage

- E. Kindly use the flush each time you use this bathroom.
 - F. She woke up in a hot flush last night.
 - G. Mary burnt the letter and flushed it down the drain.
 - H. Her face was flushed with embarrassment when she dropped a cup of tea in the party.
- b. A-H, B-E, C-G, D-F
 - d. A-G, B-F, C-H, D-E