Section – I

Directions for questions 1 to 30: Read the given passages and answer the questions that follow, choosing the most appropriate option.

Passage – 1

Perhaps more than any other single experience, the Irish migrations of the nineteenth century have captured the modern popular imagination as the most disturbing, indeed by some accounts the most tragic, chapter in the recent history of human relocations. Forever linked to the mid-century potato famine and the alleged British incompetence or malice in addressing the crisis, the estimated 3 million women, children and men who were emitted from their ancestral homeland between 1845 and 1870 did so in an act of sheer desperation. Over the course of the nineteenth century a string nationalist ideology developed within the ranks of the Catholic majority in Ireland. At its core was the angry conviction that all Irish migrants, irrespective of personal circumstances, were involuntary exiles, victims at the hands of the British expropriators and landlord oppressors. More than anything else, the self-perception of impoverished refuges was framed by the belief that they had been obliged to avoid the fate of their landless and luckless neighbors, tenant farmers who continued to produce cash crops for export even as starvation gripped the countryside.

Over 8 million people have emigrated from Ireland since the start of the eighteenth century, and more than 5 million of these departed during the period 1800 – 1870.Remarkably, by the year 1890 almost 40 percent of all women and men born in Ireland were living elsewhere. The great hunger was of course a major catalyst to removal, but we must not forget that mass emigration from Britain's 'other island' began decades before the terrible famine years of 1845 – 1870. It has been estimated, for example, that between 50, 000 and 100, 000 Irish sailed to North America during the seventeenth century. Several thousand of these were unsuccessful rebels against the Puritan government during the English civil wars. For their disloyalty they had been banished to Barbados, Jamaica and the mainland colonies by the military government of Oliver Cromwell. Beginning with Cromwell's depredations, the Irish comprised 'the largest single flow of white immigrants to the seventeenth – century West Indies'.

Over the course of the next century, between 250, 000 and 400, 000 Irish men, women and children left their ancestral homes. Given the fact that the total population of Ireland was around 2.3 million in 1754, this represents a significant exodus. Some left for military service in the employ of other European heads of state but, paradoxically, most of these eighteenth-century travelers were members of the Protestant community. During the 1800s they outnumbered Catholic migrants three to one, this despite the fact that the latter comprised 70 to 80 per cent of the population and that opportunities for indentured service in America were available to the Irish and English alike. These Presbyterian dissenters from Ulster, the majority of whom were responding to the 'push' factor of religious intolerance visited upon them by the official Church of Ireland, turned to America as their final refuge. While clearly interpreting their departure from Ireland as involuntary. Protestants were also quick to embrace their American resettlement as an escape from oppressive conditions. Many settled as far south as the Carolinas, but later, in the wake of the mid-nineteenth-century famine and the arrival of large numbers of Roman Catholic countrymen, they began disembarking in large numbers to the north, in Canada.

For the Roman Catholic majority, on the other hand, religious intolerance had little role to play in the decision to migrate. A burgeoning population, periodic bad harvests, poor soil and disappointing return were the key factors in the leading landless Catholics to depart. During the course of the eighteenth century, most of impecunious that left did so as indentured servants. A very small number of Catholics paid their own passage across the Atlantic before 1800, and they were truly the exception. For those who did own a small piece of land in Ireland, a deep-seated desire to preserve the family farm, no matter how marginal its productive capacity, led to a situation whereby younger unmarried children were more apt to leave, either for industrial work in Britain, or for the prospect of new land and social advancement upon completion of a term of indenture in America.

1. According to the passage, which one of these is not true with reference to the nationalist ideology that gained ground in the nineteenth century?
    a. It developed in the Protestant section of the population
    b. It gained ground in the Catholic majority of the population
    c. It regarded all Irish migrants as involuntary exiles
    d. The motivating force behind this movement was one of anger

2. What were the reasons for the migration of the Roman Catholics?
    a. They were faced with religious intolerance by the church
    b. There was a fast growth in the population
    c. There was a regular stretch of bad harvests, poor soil and consequently bad returns
    d. Both (b) and (c)

3. Which of these figures is specious with reference to the passage?
    a. More than 5 million of the migrants went through their journey during 1800 – 70
    b. By 1890, 40 % of women and 50 % of the men from Ireland were living elsewhere
    c. During the seventeenth century between 50, 000 to 100, 000 Irish sailed to North America
    d. 1845–70 are designated as the terrible famine years

4. What is one of the reasons mentioned for the migration during the rule of Oliver Cromwell?
    a. Support for the rival faction of Presbyterians
    b. Signing of a treaty between Cromwell and Barbados, Jamaica and the mainland colonies
    c. Disloyalty to the puritan government
    d. The enforcement of the "White Man's Burden" doctrine

5. What is the tone of the author in the passage?
    a. Critical (of the church)
    b. Supportive (of the Europeans)
    c. Descriptive (about the migration)
    d. Didactic (Preaching some laws of human rights)

6. According to the passage, what is the reason for the Protestant migrants being three times as many as the Catholics during the 1800s?
    a. The population dispersion of such a nature
    b. The Protestants were more enterprising and so wanted better chances for their future

c. The Protestants were victims of religious intolerance
d. The Church discretely provided funds to the Protestants

Passage – 2

Visiting South Korea at the end of 1998 was rather like visiting a once-proud friend who has suddenly been engulfed by a profound identity crisis. Eighteen months previously, South Korea had boasted one of the world's most admired economies, and its big industrial conglomerates, the chaebol, were being hailed as new models of corporate development. By the end of 1997, in the wake of the collapse of the Thai baht, the value of South Korea's currency had been halved, the chaebol were pleading with bankers for credit, and the government had been forced to beg forty-eight billion dollars from the IMF. Throughout 1998, the misery continued: The economy contracted by nearly 8 percent, some of the country's best- known companies went bankrupt, and industrial production suffered its biggest drop since the Bank of Korea started keeping statistics in 1953.

The most dramatic place to see the effects of the resulting identity crisis was on the border with North Korea. The South has long reserved its bravest face for the border. The road from Seoul to the demilitarized zone is one of the finest in the country — a many-laned highway that is meant to symbolize both the South's economic might and the belief that the country will eventually be unified again. The air at the border is filled with the sounds of jaunty pop songs doing battle with North's martial hymns. One giant billboard proclaims the South a "land of opportunity". Another reads simply, "ten million cars".

Even in December 1998, few of South Koreans who visited the DMZ seemed tempted to heed the invitations from Kim Jung II, broadcast every few minutes over loudspeakers, to "come join us in paradise." Yet the face that South Korea turns northward is not as brave as it once was. A guide to the border zone admits rather shamefacedly that his country has just taken down a billboard that had boasted of national per-capita average income of more than ten thousand dollars. The young soldiers admit that they are worried about their futures. After military service and university, many could have expected a safe billet in one of the chaebol. Now they think their best chances lie in getting jobs with foreign companies. Several have friends who are suffering from a fate that had been unknown in their country a year previously : life on the dole.

This identity crisis is evident throughout the country. One moment you are shown the sparkling new financial district; the next, Seoul Station, a granite edifice that is home to a growing number of hopeless people. The air is thick with disturbing stories: The staff of one hospital in Seoul, for example, turned up to work only to find that the place had gone bankrupt and everything – including the beds – had been removed by creditors. Ordinary people alternate between vainglory and humility, between foreigner bashing and foreigner worship, with disconcerting rapidity. Koreans sometimes blame their misfortunes on foreigners, particularly foreign currency speculators and bankers. But on the other hand, they think that foreigners hold the keys to solving their country's problems. The number of children enrolled in language classes has shot up since the economic crisis began.

One foreign institution attracts the most angst. An easy way to meet an untimely death in Seoul would be to wander into a bar late at night and casually mention that you work for the International Monetary Fund. When the IMF first put its rescue package in place, huge crowds of strikers – some of them wearing

bandannas emblazoned with the slogan IMF = I'M FIRED — packed the streets of the big cities. One of the grimmest television programs of 1998 was about 'IMF orphans' – children who are being brought up in state orphanages because their parents have either committed suicide or abandoned them in the wake of the crisis. Journalists dub the recent period of national humiliation "the IMF era". Pop psychologists have diagnosed a condition called "IMF phobia".

On the other hand, the Koreans have plainly begun to take heart the institution that has brought them so much misery. It seems as if every other restaurant and shop in Seoul is festooned with a banner on which the only Roman letters are IMF: "IMF menus" are the cheapest menus. "IMF shopping" means discount shopping. An 'IMF meeting' is a cheap date, on which the partners "go Dutch". One of the restaurants opposite Seoul Station has simply changed its name to IMF.

Even an outsider has to admit that the country's schizophrenia is actually fairly logical. South Korea has every reason to think that it has been kicked in the teeth by its friends in Western finance. In 1960, the country had a per capita GDP equivalent to that of Algeria and its third-largest export was wigs. In the following decades, it had become the world's eleventh largest economy, with an income per head equal to Portugal's. South Korea had been admitted to the Organisation for Economic Corporation and Development (OECD), the rich person's club. Throughout the mid-1990s, the IMF repeatedly sang the country's praises, and the World Bank went into ecstasies about its educational system. The international money markets gave it a higher credit rating than they gave to IBM.

From this perspective, the only thing that changed in 1997 was that another Asian country, Thailand got into trouble, and the foreign bankers who had once fallen over each other to lend to the chaebol panicked. The underlying economy did not change; nor did the chaebol. The previously heralded economic tiger became a symbol of "crony capitalism" for no better reason than that the markets suddenly changed. The chaebol's long involvement in political corruption, previously barely mentioned in the glowing IMF reports, suddenly obliterated in importance all the figures lauding per-capita income and record microchip production. Suddenly, South Korean companies that had been able to cover their debts easily were asked to pay back twice as much.

Many parts of the story are hard to contest. The markets plainly exaggerated first Korea's might, then its weakness. The IMF also deployed its tactics badly. But it was also clear, even to South Koreans in late 1998, that foreign capital markets were not solely to blame. The financial crisis had also revealed that much was rotten in Korea. Many South Koreans had long been uneasy about the country's social contract, under which most citizens traded a certain amount of political and economic liberty in exchange for security, guaranteed by a slightly corrupt oligarchy. In December 1998, the realization grew that this oligarchy was not just hopelessly corrupt but also not terribly clever.

The country had opened up its markets to foreign capital yet refused to regulate them according to foreign standards or to let foreign banks take over domestic ones. In 1996, South Korean banks showed bad-loan ratios accounting for just 1 percent of the country's lending, forcing outsiders to guess how much higher the true figure was.

A fair if brutal self examination was led by Kim Dae Jung, a longtime dissident who two decades before had been sentenced to death but who had been elected president at the same time that the reverberation from

Thailand struck South Korea. He led a wide-ranging campaign for economic liberalization. A welcome mat was put out for foreign companies. State-owned industries were privatized. The chaebol were ordered to concentrate on their core business through a sort of giant swap meet. Small businesses were encouraged. For Kim, openness to foreign capital was a mater of not just money but of democracy.

7.   What is the tone of the author while describing Kim Dae Jung's actions as the President of South Korea?
     a. Conciliatory   b. Objective   c. Critical   d. Praiseworthy

8.   What is the main point being communicated by the author's mention about how the South Koreans blame their misfortunes on foreigners but also think that they hold the key to their future?
     a. They have become victims of television propaganda which keeps shifting its stance
     b. They are in the throes of a deep identity crisis
     c. They are confused because the censorship on the press has led to many rumors doing the rounds
     d. The tumultuous history of the region has led them to be mistrusting of foreigners but the present economic scenario has made them feel positive

9.   What message is being communicated through the banners along the North-South Korea border, which have been mentioned by the author?
     a. To make it obvious that this part of Korea is entrenched in an identity crisis
     b. To plead for the unification of the two parts, which the South believes is inevitable
     c. To portray South as an ideal country with prosperity and many opportunities
     d. To inveigle the North Koreans to move to South Korea

10.   While the author discusses the strong reactions evoked by the IMF in Korea, which of these is not mentioned?
     a. Wearing bandannas with the letters IMF = I'M FIRED
     b. TV Programs about "IMF Orphans"
     c. TV Documentaries regularly shown on the national TV on "IMF Phobia"
     d. This period of national humiliation being called "the IMF era" by journalists

11.   According to the passage, what is the chronology of the events as they occurred in 1997?
     a. Thailand's economy gets into trouble —— talk of 'crony capitalism' and the involvement of the chaebols in political corruption was revealed — foreign bankers panicked —— South Korean companies are asked to pay twice the money they owed in debts
     b. Thailand's economy gets into trouble —— talk of 'crony capitalism' and the involvement of the chaebols in political corruption was revealed —— Companies in Thailand are asked to pay twice the money they owed in debts
     c. Thailand's economy gets into trouble —— talk of 'crony capitalism' and the involvement of the chaebols in political corruption was revealed — foreign bankers panicked —— South Korean companies are asked to pay twice the money they owed in debts
     d. Thailand's economy gets into trouble — foreign bankers panicked —— talk of 'crony capitalism' and the involvement of the chaebols in political corruption was revealed —— South Korean companies are asked to pay twice the money they owed in debts

12. Which statement is the author most likely to agree with?
    a. Besides external forces like the IMF and foreign bankers, the crisis was also caused by the policies of the political leadership
    b. Though there are many causes which led to the crisis, the actions of the political leadership triggered it off
    c. Between the external and the internal reasons for the crisis, the external reasons contributed more to the damage
    d. The IMF should have played its role as the "lender of the last resort" and mediated at an early stage to offset the damages

Passage – 3

The growth of the new nationalism and social and political 'particularism' – summarized by Michael Walzer in 1992 as 'the new tribalism' – is one of the most profound 'crises' in the familiar sphere of political culture at the end of the twentieth century. Opinion polls in France in 1996 suggested that fully 30 per cent of voters supported the policies of Le Pen's Front National, whilst in Austria there were echoes of the 1930s in the continuing rise of Jorge Haider's Freedom party. Elsewhere within Europe, in Belgium, with its formally defined 'linguistic communities;, in parts of Germany, in Spain, in northern and southern Italy and even, in a small way, in social-democratic Norway and Sweden, there has been evidence of support for different forms of 'Blood or Belonging' politics – articulated, above all, around the defence of the interests of 'national peoples' or particularist, local 'communities'. American political life, at the end of the twentieth century, is dominated by a continuing and anxious attempt to control the growth in influence of a variety of fundamentalist movements of the populist Right angrily attempting to insulate the American people from foreign competition and from 'Washington' itself. Throughout 1994 and 1995, the then most influential politician in America, Mr. Newt Gingrich, actively pursued the task of unpacking the social provisions but in place by the New Deal in that country in the 1930s. Mass support was mobilized amongst an anxious middle class for 'a new Contract with America'. Further north, the unity of the Canadian nation itself in terms of a compromise between French and English was seriously threatened by the determination of the separatist bloc in Quebec to end such arrangements. In English Canada itself, in the meantime, the traditions of political liberalism – a specific product of the history of immigration into that country, particularly of refugees and asylum seekers were being undermined by the rise of a fundamentalist party of the Right, the Reform Party, which in the general election of 1996 became the official Opposition.

Some of these new 'particularist' and tribal political movements, like the Front National in France, have an explicitly racialist stance and agenda, whilst others do not. Some movements claim, in effect, to be the carriers of new forms of personal, regional or cultural 'identity' which they see to have been unrecognized in 'traditional' or outdated form of modernist politics organized around the polarity of 'Left' and 'Right'. Other specifically 'primordialist' movements claim to be the benign representatives of national-popular traditions which had been repressed throughout the modernist twentieth century, now intent on returning 'a tribe' to its authentic national trajectory. This is particularly emphasized as Michael Ignatieff and Michael Walzer have shown, amongst the new nationalist movements of Middle and Eastern Europe. But what all these militant particularist movements have in common is an attempt to define, defend or advance the interests of a particular 'people' usually within a particular geographical area against intrusion or competition of others within that space, and the demands, which they may make for equality and inclusion in that space.

This is a very old question: Michael Walzer, for instance suggests: 'Who is in and who is out? – These are the first questions that any political community asks about itself. Particular communities are constituted by the answers they give or, better, through the process through which it is decided whose answers count. In ancient Greece, debating its relationship with its 'guest workers' and other 'foreigners' , the decision of the democratic assemblies was to establish an 'intermediate group' of 'resident aliens'; who shared a large part of the rights and duties of full citizens. Over time, this intermediate group then proceeded to build up through its own initiatives what Walzer calls a 'complex equality' across the pre-existing boundaries of class and status, and establish the foundations of the modern and inclusive democracies, participating in all debates about 'justice' and 'sharing' in the developing spheres of economic activity and social life. This particular and ancient conception of a complex and pluralist democratic community is the source of the 'modern' forms of democratic liberalism, which have been so influential, at least rhetorically, in the descriptions adopted of themselves by Western societies – for example, with its Jeffersonisan emphasis, the American Constitution, or in the Charters of Rights defended in various European courts. In the late twentieth century, however, it is precisely that form of democratic liberalism, which is under attack, in various different ways. A defining feature of the contemporary attack on the democratic liberal tradition is the attempt to curtail or restrict the numbers and the variety of minorities and 'aliens; which can be allowed the opportunity of being included in the developed 'democratic community'. Under the influence of the so-called Ad Hoc convention on Immigration, for example, every single member state of the European Community had tightened its rules on immigration, refugees and asylum seekers, whilst in the North American Free Trade Area considerable energy has gone into closing the borders between Mexico and the US, on the one hand, and also into limiting illegal immigration into Canada, one of the most under-populated landscapes on the face of the globe. There is also a powerful, but very problematic, underlying common sense economic theory at work here - not only to the effect that the declining resources of individual national communities cannot be extended to outsiders but also that 'economic downturns' or decline in the late twentieth century cannot be offset by the energy and innovation of new immigrant populations.

So my concern is also to underline an argument about any contemporary study of race and racialism as well – that is, to insist that the analysis of these is no longer effectively undertaken in terms of an anthropology or a psychology of 'difference' In market societies there is no dominant economic and political logic which requires such an assimilationist project to be mobilized by a national government. So also it might be argued, there is a challenge to studies of race relations that are framed only in terms of colonial legacy. Mike Davis' classic account of the 'deindustrialization' of Los Angeles during the 1980s describes a process not only of a 'hemorrhaging' of employment possibilities for blacks. It is also an account of the restructuring of a labour market to replace the loss of mass manufacturing capacity, and especially the new emphasis being placed on technological skill in the services trades, rather than on the muscular power required of the labouring classes in the Fordist period. The networks of street gangs which emerged in this period, fuelled by the developing trade in cocaine and other illegal drugs, is understood by Davis in one sense as rational response by unemployed young black men: an alternative economy in which young men from that segment of LA 'working class' could find 'employment'. But it is clear that the work was of a kind which enabled many of those young men, excluded from the labour market entered by their fathers, to reaffirm their muscular masculinity, but in a refashioned form. The impact of these two different crises – the demise of mass manufacturing and the concomitant crisis of an industrialized masculinity – is obviously not felt exclusively within areas of black residence in the US.

The multiplicity of problems in the black and poor white families should be understood as what Wilson refers to as a 'concentration effect' – a function not just of exclusion of many of the adults and young people from the formal labour market, or the general increase in inequality, but also the increasing sequestration and isolation of the areas of intense and multidimensional deprivation. Loic Wacquant's more recent analytical work suggests that we are witness to a distinctive new process of 'hyper – ghettoization' – the development of discrete urban territories where the mass of residents are permanently excluded from legitimate employment and where the writ of the public authorities, like the police, does not run.

13. According to the passage, which of these statements is false?
    a. Opinion polls in France in 1996 suggested 30 % of the voters supported the policies of Le Pen's Front National
    b. In Austria, there was a continuous rise in the popularity of Jorge Haider
    c. 'Blood or Belonging' politics is witnessed in Norway, Sweden and England
    d. At the end of 20th century, American political life is preoccupied with controlling fundamentalist movements

14. According to the passage, what is the reason for the high intensity of the impact of demise of mass manufacturing and crisis of industrialized masculinity?
    a. Exclusion of people affected by this in a similar manner
    b. Overall increase in inequality
    c. Increasing sequestration and isolation of these areas of deprivation
    d. All of the above

15. Which of these is not a characteristic of militant particularist movements?
    a. An attempt to define, defend or advance the interests of a particular 'people'
    b. The attempt to define, defend or advance are within a particular geographical area
    c. The attempt to define, defend or advance is made against intrusion from others in a certain space
    d. The attempt to define, defend or advance is decided after deliberations by a particular clique

16. Out of the following statements, with which statement is the author least likely to agree?
    a. The Ad Hoc convention on Immigration led to EC member states to enforce tighter laws for immigration
    b. The democratic liberalism has been under attack since the late 19th century
    c. In the North American Free Trade Area considerable energy has gone into limiting illegal immigration into Canada
    d. The theory at work behind the tight immigration laws is that the downturns cannot be offset by the energy of the new immigrants

17. Which one of these is the author least likely to agree with?
    a. The dynamics of the market society has shifted discussions about race completely out of the anthropological and psychological arena
    b. The studies of race relations framed only in terms of the colonial legacy are in sync with the dominant way of analyzing race relations

    c. Analysis of race is no more a pure anthropological or psychological area since the element of the market has also become a factor

    d. The struggle for position in societies is also seen to occur between different generational groups and individuals of different sexes

18. According to the passage, what was the role served by the network of street gangs as studied by Davis?

    a. Creation of an alternate economy where they find employment of some sort

    b. A vehicle for reaffirming their masculinity

    c. Both (a) and (b)

    d. Creation of strong ghettoes which created strong kinship ties

Passage – 4

The overwhelming majority of people who develop problems with anorexia nervosa and bulimia – regardless of nationality or social class – are female. This simple fact, which is acknowledged by virtually all researchers and clinicians, no matter what their particular theoretical persuasion, is of critical importance in a sociocultural understanding of why these problems have become an epidemic in recent times. But despite its virtually universal acknowledgement, its theoretical significance has yet to be fully appreciated.

At the outset it is important to acknowledge the possibility that such a lopsided sex ratio may have something to do with biological differences between the sexes. There are a number of possibilities that suggest themselves. For one thing, laboratory studies show that female animals are more able to withstand starvation than males. Such differential tolerance may have evolutionary significance. In times of food scarcity, the female's ability to tolerate starvation may have particular adaptive value in light of the female role in species propagation. This of course does not account for anorexia nervosa, which occurs under conditions of relative affluence, but it makes it more understandable why females are more likely to draw upon self-starvation as a means of coping with stress. A second possible link has to do with the generally higher ratio of fat to lean tissue in females relative to males, a fact that also can be interpreted from the standpoint of evolution. Again, in periods of famine or food scarcity, it would have been advantageous to females to have reserve stores of fat tissue in order to sustain pregnancy and lactation. In human cultures that emphasize the importance of thinness in women, females may experience more stress in efforts at dieting, given their greater biological propensity towards adiposity. A third possibility has to do with the relative complexity of females' pubertal development, from the standpoint of hormonal functions and the intricacy of related brain mechanisms. Such differential complexity may make the pubertal process more susceptible to disruption under stress as in anorexia nervosa. And finally, it is possible that females are more vulnerable to endogenous depression. Interestingly, females tend to respond to depression with increased appetite and weight gain, while for males the reverse is true.

Despite the possible role of biological factors in predisposing women to developing eating disorders, it seems virtually impossible to account for the gendered psychological features of these conditions without taking into account social and cultural influences. For example, anorexic patients have an enormous drive to be thin and an equally intense fear of becoming fat. It is difficult to understand the centrality of these concerns without taking into account the social and cultural pressures on women to achieve thinness, as

well as the specific stigma, peculiar to Western societies, attached to fat women. As we shall see, these pressures have increased significantly throughout the twentieth century, and the particular meanings that they have for women are centrally involved in understanding the eating disorders epidemic. But in addition, there are more subtle features of the psychology of eating disorders that demand an interpretation in social terms. These revolve around the nearly universal concerns of eating-disordered patients with issues of autonomy, self-esteem, achievement, and control. And this spectrum of psychological issues can be broadly understood as relating to the larger problem of the development of psychosocial identity.

The concept of identity is a difficult one, but is critical in understanding the central problems confronted by women with eating disorders. It has received its most elaborated formulation in the writings of Erik Erikson. Erikson suggests that the notion of identity is related to the individual's experience of self-cohesion, or has, as he puts it, the sense of continuity and sameness in time. The development of a cohesive or "viable" identity depends on many individual and social factors., but among the most important is the individual's ability to synthesize or bring together the divergent and conflicting aspects of his or her social experience. The development of identity is a dynamic process, which unfolds throughout a person's life, and is influenced by a host of factors – historical and sociological conditions, the particularities of family experiences, biological predispositions, and the accidents of development. However, the most critical period for the formation of an identity is during adolescence, the period in which the individual must put together the foundations of the self laid down in childhood experience with the new demands and challenges posed by the personal and social experiences of that period. The process of identity formation is particularly susceptible to disruption by radical changes in social roles or cultural expectations. This is one reason why individuals suddenly exposed to a radically different culture – say, in a situation of migration – seem particularly vulnerable to psychological problems. But it also suggests that even within the same culture, a particular group, which is exposed to dramatic change in social role – will also be highly susceptible to epidemic symptoms of identity confusion.

Here, I would like to develop the notion that eating disorders are the extreme expression of radically altered social expectations on women that have emerged on a mass scale since about the mid-twentieth century, but particularly since the 1960s. Over a relatively short period of time, young women have encountered a new set of pressures, demanding an orientation towards achievement, competitiveness, and independence, a set of values that conflict sharply with traditional Western definitions of the female role. In a period of increased opportunities but also intensified pressures, many have found it difficult to synthesize a "viable" and "workable" identity, and suffer inwardly from, a sense of fragmentation, confusion and self-doubt. What I am proposing here is that the central psychological problems experience by patients with eating disorders, which center on issues of self esteem, autonomy, and achievement, are magnified reflection of much more pervasive conflicts in the wider culture about the female role.

19.   Which of these statements is the author most likely to agree with?
   a. Since the 1950s, women have adopted extreme expressions of radically altered social expectations
   b. Eating disorders among women is an indicator of a cultural crisis
   c. Eating disorders in men have not received much attention because the society does not encourage them to open up about it
   d. The Western definitions of the female role has come into head-on collision with the eastern definitions

20. According to the passage, which of these statements cannot be attributed to the author?
    a. Females have a higher fat to lean tissue ratio for the purpose of higher ability to survive in case of food scarcity
    b. In humans, females would be more prone to stress while dieting since they have an inbuilt tendency towards adiposity
    c. Female pubertal development is complicated in terms of its effects on the brain related mechanisms
    d. Male pubertal development is complicated in terms of its effects on the brain related mechanisms

21. What point is the author trying to make in the third para by saying "anorexic patients have an enormous drive to be thin and an equally intense fear of becoming fat"?
    a. These obsessions have been created in social and cultural contexts which need to be understood
    b. To highlight the root of their strange and unhealthy eating habits
    c. The social and cultural context of eating food has led to the creation of these obsessions
    d. The balance of the positive drive and the negative fear combine to make the person very calm

22. With which of these statements is the author least likely to agree with?
    a. The individual's ability to assimilate conflicting aspects of social experience is important to the development of a cohesive identity
    b. The development of identity is a continuous process and does not terminate until death
    c. The period of adolescence is the final stage for the formation of cohesive identity and after that it is only affirmed/reaffirmed
    d. The period of adolescence is the most critical in the process of identity formation

23. Which one of these situations would most radically disrupt the process of identity formation?
    a. The mother in the family becomes the head after the father passes away
    b. NRI family comes to India for a vacation
    c. A small town boy moves to a school in the city
    d. A big businessman leaves his company and heads for the Himalayas

24. What is the "differential tolerance" that the author has mentioned in the second para?
    a. The higher ability of females to withstand starvation vis-à-vis males
    b. The higher ability of females to tolerate drastic temperature changes vis-à-vis males
    c. The higher ability of the female to tolerate emotional upheavals
    d. The higher ability of the males to withstand starvation vis-à-vis females

Passage – 5

Now for the more conservative approach to the Grandmother Paradox: time travelers don't change the past because they were always a part of it. The universe we observe is four-dimensional with world lines snaking through it. If some of these world lines can bend back and cross through the same event twice, then so be it. The time traveler can then shake hands with an earlier version of himself. The solution has to be self-consistent, however. This principle of self-consistency has been advanced by physicists Igor Novikov of the University of Copenhagen, Kip Thorne of Caltech, and their collaborators. In this case, the time traveler may have tea with his grandmother while she is a young girl, but he can't kill her – or he would not be born,

and we already know he was. If you witness a previous event, it must play out just as before, Think of rewatching the classic movie Casablanca. You know how it's going to turn out. No matter how many times you see it, Ingrid Bergman gets on that plane. The time traveler's view of a scene would be similar. She might know from studying history how it is going to turn out, but she would be unable to change it. If she went back in time and booked a passage on the Titanic, she would not be able to convince the captain that the icebergs were dangerous. Why? Because we know already what happened, and it cannot be changed. If any time travelers were aboard, they certainly failed to get the captain to stop. And the names of those time travelers would have to be on the list of passengers you can read today.

Self-consistency seems contrary to the common sense notion of free will. Though we seem to experience free will, to be able to do what we please, the time traveler seems constrained. This seems to rob the time traveler of an essential human ability. But consider this. Free will never did allow one to do something logically impossible – an important point made by Princeton philosopher David Lewis in analyzing time travel paradoxes. I might wish right now to instantly become a tomato larger than the whole universe, but no matter how hard I try, I cannot do it. Killing your grandmother as a young girl during a time travel expedition may be a similarly impossible task. If you think of the universe as one four-dimensional entity with world lines winding through it like so many garden hoses, it is clear why. This four dimensional entity does not change – it is like an intricate, fixed sculpture. If you want to know what it is like to experience living in that universe, you must look along the world line of a particular person from beginning to end.

Many science fiction time travel stories have explored the concept of self-consistent world history. The charming 1989 movie Bill and Ted's Excellent Adventure has a lot of fun with the idea. Bill and Ted are two high school boys hoping to form a rock band. Unfortunately, they are failing in history, and if they don't pass, Ted will be sent to military school in Alaska. Their only hope is to get an A + in their upcoming history presentation but they are clueless about what to do.

Then a time traveler from the year 2688 arrives. Apparently, the music produced by their rock band is the foundation of a great civilization. Thus, the time traveler has come to help them with their history project so that the rock band can be formed. HE provides them with a time machine that looks just like a phone box. They decide to go to the past and pick up some historical figures to bring to their history assembly, making their project exciting enough to garner an A +.

They use the time machine to round up a number of historical figures: Napoleon, Billy the Kid, Freud, Lincoln, Beethoven, Socrates, Genghis Khan and others. They bring them to twentieth-century California, and chaos ensues. The historical figures get into trouble in the San diman Mall. Beethoven draws a huge crowd by playing the electric organ in the music store; Joan of Arc gets arrested after taking over an aerobics class, and Genghis Khan trashes a sporting goods store while testing a baseball bat as a weapon. As these events unfold, time is running out, leaving only a few minutes until their presentation is due.

Luckily, Ted's father is the sheriff, and Ted remembers his father had the keys to the jail a couple of days ago, before he lost them. Bill suggests using the time machine to go back and get them, but unfortunately there is not enough time to get to their time machine before the history assembly starts. Then Ted has a great idea. Why not just make sure, after the assembly, to go back in time and steal the keys? Then they

could leave them hidden nearby, say, behind a particular sign, Bill suggests. Bill reaches behind the sign. There they are! They take the keys, break Genghis Khan and the others out of the jail – leaving the keys with Ted's astonished father – and arrive at the school auditorium with their historical figures, just in time for the presentation. They, of course get an A +, and the emergence of a splendid, rock-inspired future civilization is ensured.

Did Ted and Bill exercise free will? It certainly appeared so to them. When, in course of their adventures, they arrived to meet their younger selves, they wondered about the upcoming conversation. They didn't remember what they had said, so they proceeded with the meeting - which, of course, went exactly as before.

Self-consistency is the conservative possibility: you can visit the past, but you can't change it. The reason why I find this attractive is because arriving at self-consistent solutions – in fact, numerous ones – always seems possible from a given set of starting conditions, as suggested by Thorne, Novikov, and their collaborators in an elaborate series of experiments involving billiard balls going back in time. They tried to produce situations where a time-traveling billiard ball would collide with its earlier self, deflecting its trajectory so it couldn't enter the time machine in the first place. But they could always find a self-consistent solution where the collision was only a light tap that didn't stop the ball from entering the time machine, but sent it on a path that made it nearly miss its earlier self and only administer that light tap, instead of a heavy blow. No matter how hard the physicists tried to produce paradoxes, they always found it possible to find self-consistent solutions from a given start. Following Thorne and his colleagues, those who hold the conservative view believe that even in the many-worlds picture, one would still expect the principle of self-consistency to be upheld. However many self-consistent ways of playing out an event may exist in parallel, some involving time travelers. In each parallel universe, different things happen. In some, for example, the time traveler has tea with her young grandmother, whereas in others she sips lemonade. But each track is self-consistent, and in each, the time traveler never kills the grandmother. Each time traveler finds it impossible to change the past she remembers.

25. What point is proved by the experiment with the billiards ball going back in time?
    a. The principle of self consistency which talks about the randomness in a system is always minimal
    b. The principle of self consistency which means that you can go back to different scenarios when you time travel but you cannot change it
    c. The principle of self consistency has baffled many physicists has not yet been resolved
    d. The principle of self consistency which says that there needs to be a consistency between one's actions and the reactions

26. What has not been stated been as a view held by the author with reference to free will?
    a. Because of its promise of doing the impossible, it is not limited by the bounds of logical possibility
    b. Self consistency is accepted as being contrary to the common sense notion of free will
    c. Free will is considered an inherent human ability
    d. David Lewis from Princeton has considered this while working on time-travel paradoxes

27. What is the significance of the author's point regarding the universe being four-dimensional with world lines snaking through it?
    a. These lines are the conduit for the time traveler to move
    b. Only the lines which are free of electromagnetic waves are recommended for time travel
    c. The fact that some of these lines can bend and cross through the same event twice, means that one can revisit the past
    d. The fourth dimension is where the possibility of time travel has been proved to be most strong

28. What does the author mean when he makes the statement, which appears, at the end of the first para – *"And the names of those time travelers would have to be on the list of passengers you can read today"?*
    a. Some of the passengers on Titanic are believed to be travelers from the future
    b. Although you can travel to the past, you cannot change the course of events
    c. The sinking of the Titanic was a result of a natural calamity, so time travelers cannot change the course of events
    d. Warn the reader that if you travel to the past you need to guide against entering a potentially fatal situation

29. Which one of these has not been mentioned in the passage with reference to historical figures running amok in the present world in the movie Bill and Ted's Excellent Adventure?
    a. Joan of Arc getting arrested after taking an Aerobics class
    b. Genghis Khan trashes a sporting goods store while testing the baseball bat as a weapon
    c. Beethoven draws a crowd by playing the electric organ in the music store
    d. Lincoln getting onto the stage and creating a ruckus

30. Which one of this is the correct chronology of events as mentioned in the passage?
    a. Bill and Ted arrive in class —— attend assembly – get the keys —— go back into the past —— hide the keys —— come back to the present — free the historical figures
    b. Bill and Ted attend assembly – go back into the past —— get the keys and hide them —— come back to the present — free the historical figures — arrive in class
    c. Bill and Ted attend assembly – get the keys —— go back into the past —— hide the keys —— come back to the present — free the historical figures
    d. Bill and Ted attend assembly —— get the keys —— go back into the past —— hide the keys—— —— come back to the present —— free the historical figures