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Section A (25 Marks)

1. Read the short story below and answer the questions that follow:

War**Luigi Pirandello**

The passengers who had left Rome by the night express had had to stop until dawn at the small station of Fabriano in order to continue their journey by the small old-fashioned "local" joining the main line with Sulmona.

At dawn, in a stuffy and smoky second-class carriage in which five people had already spent the night, a bulky woman in deep mourning, was hoisted in—almost like a shapeless bundle. Behind her—puffing and moaning, followed her husband—a tiny man, thin and weakly, his face death-white, his eyes small and bright and looking shy and uneasy.

Having at last taken a seat he politely thanked the passengers who had helped his wife and who had made room for her; then he turned round to the woman trying to pull down the collar of her coat and politely enquired:

"Are you all right, dear?"

The wife, instead of answering, pulled up her collar again to her eyes, so as to hide her face.

"Nasty world," muttered the husband with a sad smile.

And he felt it his duty to explain to his traveling companions that the poor woman was to be pitied for the war was taking away from her her only son, a boy of twenty to whom both had devoted their entire life, even breaking up their home at Sulmona to follow him to Rome where he had to go as a student, then allowing him to volunteer for war with an assurance, however, that at least for six months he would not be sent to the front and now, all of a sudden, receiving a wire saying that he was due to leave in three days' time and asking them to go and see him off.

The woman under the big coat was twisting and wriggling, at times growling like a wild animal, feeling certain that all those explanations would not have aroused even a shadow of sympathy from those people who—most likely—were in the same plight as herself. One of them, who had been listening with particular attention, said:

"You should thank God that your son is only leaving now for the front. Mine has been sent there the first day of the war. He has already come back twice wounded and been sent back again to the front."

"What about me? I have two sons and three nephews at the front," said another passenger.

"Maybe, but in our case it is our only son," ventured the husband.

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"What difference can it make? You may spoil your only son with excessive attentions, but you cannot love him more than you would all your other children if you had any. Paternal love is not like bread that can be broken into pieces and split amongst the children in equal shares. A father gives all his love to each one of his children without discrimination, whether it be one or ten, and if I am suffering now for my two sons, I am not suffering half for each of them but double...."

"True ... true ..." sighed the embarrassed husband, "but suppose (of course we all hope it will never be your case) a father has two sons at the front and he loses one of them, there is still one left to console him ... while ..."

"Yes," answered the other, getting cross, "a son left to console him but also a son left for whom he must survive, while in the case of the father of an only son if the son dies the father can die too and put an end to his distress. Which of the two positions is the worse? Don't you see how my case would be worse than yours?"

"Nonsense," interrupted another traveler, a fat, red-faced man with bloodshot eyes of the palest gray.

He was panting. From his bulging eyes seemed to spurt inner violence of an uncontrolled vitality which his weakened body could hardly contain.

"Nonsense," he repeated, trying to cover his mouth with his hand so as to hide the two missing front teeth. "Nonsense. Do we give life to our children for our own benefit?"

The other travelers stared at him in distress. The one who had had his son at the front since the first day of the war sighed: "You are right. Our children do not belong to us, they belong to the Country...."

"Bosh," retorted the fat traveler. "Do we think of the Country when we give life to our children? Our sons are born because ... well, because they must be born and when they come to life they take our own life with them. This is the truth. We belong to them but they never belong to us. And when they reach twenty they are exactly what we were at their age. We too had a father and mother, but there were so many other things as well ... girls, cigarettes, illusions, new ties ... and the Country, of course, whose call we would have answered—when we were twenty—even if father and mother had said no. Now, at our age, the love of our Country is still great, of course, but stronger than it is the love for our children. Is there any one of us here who wouldn't gladly take his son's place at the front if he could?"

There was a silence all round, everybody nodding as to approve.

"Why then," continued the fat man, "shouldn't we consider the feelings of our children when they are twenty? Isn't it natural that at their age they should consider the love for their Country (I am speaking of decent boys, of course) even greater than the love for us? Isn't it natural that it should be so, as after all they must look upon us as upon old boys who cannot move any more and must stay at home? If Country exists, if Country is a natural necessity like bread, of which each of us must eat in order not to die of hunger, somebody must go to defend it. And our sons go, when they are twenty, and they don't want tears, because if they die, they die inflamed

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and happy (I am speaking, of course, of decent boys). Now, if one dies young and happy, without having the ugly sides of life, the boredom of it, the pettiness, the bitterness of disillusion ... what more can we ask for him? Everyone should stop crying: everyone should laugh, as I do ... or at least thank God—as I do—because my son, before dying, sent me a message saying that he was dying satisfied at having ended his life in the best way he could have wished. That is why, as you see, I do not even wear mourning...."

He shook his light fawn coat as to show it; his livid lip over his missing teeth was trembling, his eyes were watery and motionless, and soon after, he ended with a shrill laugh which might well have been a sob.

"Quite so ... quite so ..." agreed the others.

The woman who, bundled in a corner under her coat, had been sitting and listening had—for the last three months—tried to find in the words of her husband and her friends something to console her in her deep sorrow, something that might show her how a mother should resign herself to send her son not even to death but to a probable danger of life. Yet not a word had she found amongst the many which had been said ... and her grief had been greater in seeing that nobody—as she thought—could share her feelings.

But now the words of the traveler amazed and almost stunned her. She suddenly realized that it wasn't the others who were wrong and could not understand her but herself who could not rise up to the same height of those fathers and mothers willing to resign themselves, without crying, not only to the departure of their sons but even to their death.

She lifted her head, she bent over from her corner trying to listen with great attention to the details which the fat man was giving to his companions about the way his son had fallen as a hero, for his King and his Country, happy and without regrets. It seemed to her that she had stumbled into a world she had never dreamt of, a world so far unknown to her and she was so pleased to hear everyone joining in congratulating that brave father who could so stoically speak of his child's death.

Then suddenly, just as if she had heard nothing of what had been said and almost as if waking up from a dream, she turned to the old man, asking him:

"Then ... is your son really dead?"

Everybody stared at her. The old man, too, turned to look at her, fixing his great, bulging, horribly watery light gray eyes, deep in her face. For some little time he tried to answer, but words failed him. He looked and looked at her, almost as if only then—at that silly, incongruous question—he had suddenly realized at last that his son was really dead ... gone forever ... forever. His face contracted, became horribly distorted, then he snatched in haste a handkerchief from his pocket and, to the amazement of everyone, broke into harrowing, heart-rending, uncontrollable sobs.

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Answer the questions by choosing the best option from the list of choices following each question and entering it ('A', 'B' or 'C') in the box provided. [2 x 5 = 10 marks]

1. Which of the following statements presents the writer's attitude to the woman passenger and the fat man?
- A. The woman makes a public display of her grief out of self-pity while the man makes a brave attempt to come to terms with his unbearable loss.
 - B. The fat man's approach to his loss is coldly logical while the woman's response to her condition is visceral.
 - C. The two characters vie with each other in evoking the sympathy of their fellow-passengers by exaggerating their suffering.

Answer:

2. How does the fat man react to one of his fellow-passenger's pious rhetoric that one's children belong to one's country?
- A. He rejects it by arguing that one's children belong more to one's family than one's country.
 - B. He rejects the opinion of the fellow-passenger on the grounds that 'country' is a construct and not an entity.
 - C. He rubbishes the argument and claims instead that children choose to go to war because it is natural for them to love their country.

Answer:

3. How does the woman passenger's question "Then ... is your son really dead?" shake the fat man to the roots of his existence?
- A. The man's secretly nourished hope that his son would return to him one day is destroyed by the woman's impudent question.
 - B. The woman's impolite question activates his emotional self that he has been struggling to repress in an effort to deal with his bereavement rationally.
 - C. The woman's question makes him feel guilty that he has not been mourning for his beloved son like a good father should.

Answer:

4. What is the significance of the "stuffy and smoky second-class carriage in which five people had already spent the night," in the story?
- A. It is a microcosm of a world in the grip of a catastrophic war where human suffering and loss is hidden by the smokescreen of war rhetoric.
 - B. It draws our attention to the autobiographical elements in the story.
 - C. It is a symbol of life, a journey where relationships are temporary and the only certainty is death – a certainty that everyone has to deal with.

Answer:

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5. What is the major difference between the fat man's response to losing one's children to the war and that of the other male passengers?
- A. Unlike the other passengers, the fat man has an open mind about his children sacrificing their lives for their country.
- B. The other passengers are mainly concerned with their own lives in the absence of their sons while the fat man's grief is over the loss of a precious life.
- C. Unlike the others, the fat man acknowledges his children's right to choose to go to war even as he is affected by the loss of his son.

Answer:

2. Compare the following poem with the short story 'War' to bring out the similarities in their treatment of war. Your answer should be about 300 words in length. [15 Marks]

my sweet old etcetera

my sweet old etcetera
aunt lucy during the recent

war could and what
is more did tell you just
what everybody was fighting

for,
my sister

Isabel created hundreds
(and
hundreds) of socks not to
mention fleas or earwarmers
etcetera whisters etcetera, my
mother hoped that

i would die etcetera
bravely of course my father used
to become hoarse talking about how it was
a privilege and if only he
could meanwhile my

self etcetera lay quietly
in the deep mud et

cetera
(dreaming,
et
cetera, of

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Section B (25 Marks)

PART I: Read the 3 passages below and answer the questions that follow. There are 15 questions in this part. Each question is followed by four options marked A, B, C and D: indicate the correct option (a, b, c or d) in the box provided for each question. [15 x 1 = 15 marks]

Passage A:

Parallel to the domain of elite politics there existed throughout the colonial period another domain of Indian politics in which the principal actors were not the dominant groups of the indigenous society or the colonial authorities but the subaltern classes and groups constituting the mass of the labouring population and the intermediate strata in town and country – that is, the people. This was an *autonomous* domain, for it neither originated from elite politics nor did its existence depend upon the latter. It was traditional only in so far as its roots could be traced back to pre-colonial times, but it was by no means archaic in the sense of being outmoded. Far from being destroyed or rendered virtually ineffective, as was elite politics of the traditional type by the intrusion of colonialism, it continued to operate vigorously in spite of the latter, adjusting itself to the conditions prevailing under the Raj and in many respects developing entirely new strains in both form and content. As modern as indigenous elite politics, it was distinguished by its relatively greater depth in time as well as in structure.

1. According to the passage, resistance to colonial rule in British India:

- A. involved the mobilization of peasantry and workers by the elite leadership
- B. was elitist in nature
- C. involved the peasantry and workers as much as the elite
- D. was populist in nature

Answer:

2. In the context to the passage, the term 'subaltern' refers to:

- A. all those who did not belong to the elite
- B. an autonomous class of native people
- C. traditional classes of people who had existed in pre-colonial India
- D. the poorest and most oppressed among the native populace

Answer:

3. Which of the following statements about subaltern politics is *not* implied in the passage?

- A. It functioned independently of the elite leadership.
- B. It opposed the elite leadership in its form and content.
- C. It was capable of adapting itself to new circumstances and demands.
- D. It had a reach greater than that of the elite leadership.

Answer:

4. Which of the following statements best expresses the central idea of the passage?

- A. The subaltern classes formed the backbone of anti-colonial resistance.
- B. The subaltern classes were as modern in their approach as the native elite.
- C. The subaltern classes were not subordinated to the dominant classes.
- D. The subaltern classes were an important site of anti-colonial resistance.

Answer:

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5. Choose the title that is most appropriate for the passage.

- A. 'Ambivalences of National History'
- B. 'History from Below'
- C. 'National History and the Forms of Leadership'
- D. 'Political Consciousness in National History'

Answer:

Passage B:

At a time when the term 'gender' has gained so much currency that now people take it for granted, it might seem odd and superfluous to dwell on its genesis. Tracing the political history of terms and concepts has a purpose here. It exposes the cultural contexts of the concepts and marks the distinctiveness of Indian formulations. Initially the term was used to distinguish sex as a biological category from the social and cultural distinctions that being a man or woman entailed. Oakley's presentation was a good beginning. Gender, according to this view, is the cultural expression of sexual difference. Any given society at any given time prescribes a set of behaviours for each sex, the script that every man or woman has to follow. This distinction between sex and gender became a major tool of feminist theory and feminist politics in the west. If biology were women's destiny, all observed differences and inequalities between men and women were 'natural'. Women had to protest against the organization of inequalities around reproductive differences.

6. The distinction between sex and gender implies that:

- A. sex forms the basis on which gender difference is organized
- B. gender forms the basis on which sexual difference is organized
- C. one's gender has nothing to do with one's sex
- D. sex is more important than gender

Answer:

7. From the argument presented in the passage, which of the following statements is *not* true?

- A. Gender differences are believed to derive from sexual difference.
- B. Gender difference derives from sexual difference.
- C. The norms of gender are culturally specific.
- D. The norms of gender are not culturally specific.

Answer:

8. It is necessary to trace the political history of a concept because:

- A. people will otherwise take it for granted
- B. its universality across cultures can be revealed
- C. its context in India can be better ascertained
- D. its implications can be contextualized and examined

Answer:

9. If biology is women's destiny, it follows that

- A. women are biologically different from men
- B. gender differences are biological and therefore unquestionable
- C. sexual differences are biological and therefore questionable
- D. biological distinctions are more true for women than for men

Answer:

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10. 'In the opinion of the author, the distinction between sex and gender is less important for Indian feminists than it is for Western feminists'. Based on what the passage states, this sentence is:

- A. definitely true
- B. probably true
- C. definitely false
- D. probably false

Answer:

Passage C:

The autobiography of R K Narayan, the well-known Indian writer in English, is perhaps a useful place to begin one's explorations into the complex interrelationship between caste, identity politics and public sphere. When I read it recently, one of the things that struck me the most was how Narayan, whose fictional world dealt substantially with the life of rural and small town south India, was almost completely silent about his caste identity. In an autobiographical text running into 186 pages, he mentions his caste only in two places. First, when he recollects his schooling in colonial Madras during the 1910s. He was the only Brahmin boy in his class in the missionary-run school. The context was the scripture classes in the school where Hinduism and Brahmins were deliberately chosen for systematic lampooning. The second instance was from his adult life as a journalist working from Mysore. Here, he wonders how he, a Brahmin, was employed as a stringer for the official newspaper of the South Indian Liberal Federation (or the Justice Party), *The Justice*, which vigorously enunciated anti-Brahminism in colonial south India. Interestingly, both are occasions when others bring his caste into being — the rabid fundamentalist Christians in one instance; and the exclusivist non-Brahmins in the other. But for their incitement, caste perhaps would not have made even those two appearances in the rich and textured story of Narayan's life.

For a man born in 1906 and witnessed the most acute battles around caste — whether it be M K Gandhi's threat to suicide which robbed by means of the Poona Pact the 'untouchable' communities of separate electorate, or the nation-wide movement for temple entry by the untouchables, or the rise of the non-Brahmin politics in the Madras Presidency during the early decades of the twentieth century — Narayan's forgetfulness about caste comes through as a bit surprising. But this feeling of surprise fades away when one does a closer reading of his autobiography. All through the autobiography, caste masquerades as something else and makes its muted modern appearance. For instance, writing about his difficulties in getting a proper house to rent in Mysore, he writes, '...our requirements were rather complicated — separate room for three brothers, their families, and a mother; also for Sheba, our huge Great Dane, who had to have a place outside the house to have her meat cooked, without the fumes from the meat pot polluting our strictly vegetarian atmosphere; a place for our old servant too, who was the only one who could go out and get the mutton and cook it.' It does not need much of an effort to understand what 'strictly vegetarian atmosphere' or meat, which is specified as mutton (that is, *it is not beef*) encodes. It is caste by other means.

The subtle act of transcoding caste and caste relations into something else — as though to talk about caste as caste would incarcerate one into a pre-modern realm — is a regular feature one finds in most upper caste autobiographies. Caste always belongs to someone else; it is somewhere else; it is of another time. The act of transcoding is an act of acknowledging and disavowing caste at once.

In marked contrast to the upper caste autobiographies, the self-definition of one's identity, as found in the autobiographies of the lower castes, is located explicitly in caste as a relational

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identity. The autobiographical renditions of Bama or Viramma, two Dalit women from the Tamil-speaking region, the poignant autobiographical fragments of Dalits from Maharashtra, put together by Arjun Dangle in his edited volume *Corpse in the Well*, and Vasant Moon's *Growing up Untouchable in India* are all suffused with the language of caste — at times mutinous, at times moving. Most often the very act of writing an autobiography for a person belonging to a lower caste is to talk about and engage with the issue of caste.

In other words, we have here two competing sets of languages dealing with the issue of caste. One talks of caste by other means; and the other talks of caste on its 'own terms' [Extract from **M S S Pandian's** "One Step Outside Modernity: Caste, identity Politics and Public Sphere"]

11. Author refers to RK Narayan's autobiography to make a key argument that

- A. R K Narayan's writing is casteist in nature
- B. that R. K Narayan in his autobiography did not talk about caste at all
- C. R K Narayan's autobiography transcodes caste in to something else
- D. R K Narayan's autobiography is an important text to understand caste in the rural and small town in south india

Answer:

12. Author refers to dalit autobiographies to make the specific argument that

- A. dalit autobiographies talk about caste in its own and explicit terms as opposite to the upper caste autobiographies that talk of caste in other means.
- B. dalit autobiographies are better than R K Narayan's autobiography in terms of literary values
- C. dalit autobiographies divide the society by always talking about caste
- D. dalit autobiographies generally depart from the genre of autobiography

Answer:

13. According to the author R K Narayan mentions his caste in two places in his autobiography to

- A. establish Christians are fundamentalists and non-brahmins are exclusivists
- B. show how caste is one of the serious concerns of his lifetime due to the rise of no Brahmin politics in Madras presidency
- C. to narrate his rich and textured life story in a humorous way
- D. show caste is always brought in by others and it belongs to somebody else.

Answer:

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14. Which one of the following is implied in the text?

- A. R K Narayan is an important writer who explored the relation between caste, identity politics and public sphere.
- B. In R K Narayan's fictional world issues of caste is completely missed out
- C. As a stringer for the official newspaper of justice party, R K Narayan vigorously enunciated anti Brahmanism in colonial south India.
- D. R K Narayan was part of the nationwide movement for temple entry

Answer:

15. Author is surprised by R K Narayan's forgetfulness of caste because

- A. R K Narayan's fictional world, the life of rural and small town south India is a life of caste ridden society.
- B. R K Narayan is talking about his servant buying mutton, but not beef
- C. R K Narayan's life time is remarkable for the political struggles around the question of caste
- D. R K Narayan was the only Brahmin boy in his class in the missionary-run school

Answer:

Part II Write a short essay on any ONE of the following topics in not more than 250 words.

[10 marks]

1. Popular culture in India
2. Caste and communal violence in contemporary India
3. Sexual minorities and Indian state
4. Colonial modernity
5. Woman writing in India

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Section C (25 Marks)**I. Read the following passage carefully and answer the questions that follow.**

Many of those who were Gandhi's followers in the nationalist movement accepted his political leadership even while rejecting or not hearing his message of religious commitment and social reform. With each passing generation his image and ideas have declined in public understanding and acceptance. One era's inspiration has become the next era's cliché. Post-Independence Indians have little regard for Gandhi's vision of India as a nation with a special 'spiritual' vocation and the will and means to live simply in self-sufficient villages. One hears less and less in political discourse of the Vedas, Upanishads, and Gita or of the public relevance of the quest for union with the eternal. The conception of India as a spiritual nation formulated in the nineteenth and early twentieth century by Dayanand, Vivekananda, Tagore, Aurobindo, and Gandhi himself played a significant part in shaping India's national identity and helping her to make a name and place for herself in the world. With the coming of independence and democratic self-government, new age groups have emerged for whom the nationalist struggle, in which Gandhi played so central a part, has become a history book happening or the memory of old men's youth.

The men of power in India today also have little patience with Gandhi's post-industrial critique of industrial civilization and the alternatives he advocated. Living in an era when industrialized civilization was already well-established in the West, Gandhi was of a nation that was just beginning to industrialize. He could still hear and sympathize with the critics of early industrialism, Ruskin, Thoreau, and the European and American utopian socialists, who found that it brutalized men, alienating them from self and society and depriving them of the capacity to govern themselves. Like those who founded utopian colonies, he hoped to revitalize the village community economically and morally, transforming it into a viable and attractive alternative to urban and machine civilization. By freeing men from the dehumanizing tyranny of artificial wants and the production required to satisfy them, the Gandhian village would enable them to live simple, worthwhile lives in meaningful communities. These conceptions have influenced post-Independence policies, by providing some of the rationale and legitimation for political and economic decentralization. But they are suspect as an unrealistic village romance that fails to appreciate how rapid industrial development can replace poverty with abundance and national weakness with national power. For many among India's intellectual and professional classes, the village is backward and conservative, a place where higher castes and classes dominate lower and new ideas and technology advance at a snail's pace, the place least rather than most likely to provide the inspiration and the means for tomorrow's utopia.

Both at home and abroad Gandhi's philosophy of non-violence has been more sympathetically and broadly received than has his apotheosis of village life. It helped to explain and legitimize, even if it was not the basis of, Nehru's non-aligned foreign policy, and it continues to influence the political tactics of organized political forces. Abroad, its most conspicuous influence has been on the ideas, strategy, and tactics of Martin Luther King in his struggle to win equal rights and opportunities for American blacks. Yet it, too, has been a casualty of events and forces. Gandhi was gunned down by a fundamentalist Hindu who thought he was too soft toward Muslims and Pakistan. Although just prior to his assassination Gandhi had been able to restore sanity and order in parts of Bengal and in Delhi, he had not been able to do so generally;

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the partition of India released the furies of communal hatred and vengeance, shattering the civilizing controls of respect for non-violence and for public force. In December 1961, Jawaharlal Nehru took the decision he had been resisting for fourteen years, to use military force against the Portuguese colonial presence in Goa. In October 1962, the Chinese penetrated India's Himalayan frontiers, driving India's badly equipped and trained mountain forces to the plains of Assam. In September 1965, full-scale hostilities broke out between India and Pakistan. These encounters dramatically illustrated the limits of non-violence in international politics, weakened its hold on the Indian public mind, and undermined its place in official ideology. It still is invoked to justify India's decision not to build nuclear weapons, but the treat of nuclear proliferation in the region and globally puts support for the policy at risk. The last ten years have witnessed the emergence of a vigorous new nationalism; it is more chauvinistic and parochial than that of Nehru, less tolerant, and more intemperate than that of Gandhi. It speaks especially to the urbanized young men who have benefited from expanding if deficient college education. They and others more senior and influential would like India to have more muscle, larger armed forces and nuclear weapons to lick China, Pakistan, or whoever else might be looking for a fight.

On all these counts, spirituality, the self-sufficient village, and non-violence, Gandhi no longer speaks to the needs of the politically active classes of the sixties. For them Gandhi is a virtuous old gentleman, good in his time. His memory is being ritualized and devalued by proliferation of district town statues and stereotyped praise. But there is an aspect of Gandhi's character and work that is relevant to the political modernizer.

Gandhi's greatest contribution to political modernization was the one we have already discussed, helping India to acquire national coherence and identity, to become a nation, by showing Indians a way to courage, self-respect, and political potency. But because these contributions were rooted in the experience of imperial domination and coloured by Gandhi's transcendental morality and appeal to traditional ideas, they have become less meaningful to post-Independence generations. It is those aspects of Gandhi's leadership that relate to middle-level norms of conduct and to instrumental rather than ideological effectiveness that remain relevant. Obscured by the grand legacies of saintliness and independence, they require analysis and understanding not only because of their continuing significance but also because they were necessary conditions for Gandhi's greatness.

Gandhi's more mundane contributions to political modernization include introducing in the conduct of politics a work ethic and economizing behaviour with respect to time and resources, and making India's political structures more rational, democratic, and professional. A man with Gandhi's spiritual concerns might be supposed to show little interest in the more routine tasks of modern politics. Yet far from being incapacitated for mundane political entrepreneurship by his religious heritage, Gandhi drew from it a this-worldly asceticism. His efforts to build effective political organizations were associated with a psychological disposition toward work and efficiency that mobilized like propensities among those whose lives were affected by his examples and teaching.

Questions 1 – 3: Each question is followed by three answer options marked A, B, and C. Choose the correct option and enter it in the box provided. [1 x 3 = 3 marks]

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1. The central idea of the passage is:

- A. Gandhi's critique of industrial civilization.
- B. Gandhi's contribution to political modernization of India.
- C. decline of Gandhi's image and ideas in public acceptance in India.

Answer:

2. 'Like those who founded utopian colonies, he hoped to revitalize the village community economically and morally, transforming *it* into a viable and attractive alternative to urban and machine civilization.' The pronoun *it* here refers to:

- A. utopian colonies
- B. village community
- C. urban civilization

Answer:

3. The meaning of the word *conspicuous* is identical with:

- A. important
- B. hidden
- C. noticeable

Answer:

4. Which word in paragraph 4 of the passage means *showing lack of control*?

[1 mark]

Answer: _____

5. Find a word from paragraph 3 of the passage which means *the most perfect development of something*.

[1 mark]

Answer: _____

6. What was Gandhi's vision of India according to the writer?

[2 marks]

Answer: _____

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[4 marks]

Answer: _____

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[6 marks]

Answer: _____

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[4 x 2 = 8 marks]

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Example:

S1. In today's schools and universities, science is taught in a largely ahistorical way.

S2. _____

S3. _____

S4. But some appreciation of the history of scientific ideas is helpful for understanding the issues that interest philosophers of science.

- The origins of modern science lie in a period of rapid science.
- As a pedagogic strategy, this makes good sense.
- Textbooks present the key ideas of a scientific discipline with little mention of the historical process that led to their discovery.

Answer:

S1. In today's schools and universities, science is taught in a largely ahistorical way.

S2. Textbooks present the key ideas of a scientific discipline with little mention of the historical process that led to their discovery.

S3. As a pedagogic strategy, this makes good sense.

S4. But some appreciation of the history of scientific ideas is helpful for understanding the issues that interest philosophers of science.

Question 10

S1. Our brain cannot be good at everything; therefore, it selects over time that which will ensure its survival.

S2. _____

S3. _____

S4. Through this process, learning seems to be enhanced.

- We learn best when we teach something to someone.
- This may partly explain why groups, teams and co-operative learning benefit our understanding and application of new concepts.
- As a species, the human brain has evolved to use language as our primary means for communication.

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Question 11

S1. Study guides are often a helpful way of causing students to draw the correct conclusions from a book.

S2. _____

S3. _____

S4. The purpose of each study guide is to assist the student in learning.

- These understandings must be passed on to the student as he completes the study guide.
- In formulating these study guides the teacher must first decide upon the misunderstandings that she wants to get across in a particular guide.
- Grading should come with compositions, vocabulary exercises, and the like.

Question 12

S1. For thousands of years knowledge was imparted from generation to generation through the medium of singing or chanting.

S2. _____

S3. _____

S4. As a result, most of us have thousands of commercial musical jingles in our long-term memory but relatively few school-related musical pieces.

- In the 20th century, advertisers have discovered that musical jingles help people remember their client's product.
- Educators, however, have been slower to recognize the importance of music in learning.
- Inviting students themselves to create songs or chants that apply meanings from subjects they are studying moves students to a higher level of learning.

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Question 13

S1. During much of this century, reformers sought to shut small schools and herd youngsters into larger schools that styled themselves after the factory model.

S2. _____

S3. _____

S4. But students are not pieces on an assembly line and knowledge is not an inert commodity.

- In the age of mega-schools, there are some creative solutions to providing the small-school experience within the large-school building.
- This paradigm, with its vast array of offerings, represented the epitome of educational progress.
- Experts perceived bigness as a *sine qua non* of excellence

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Section D (25 Marks)

Questions 1-5: Each question has a pair of words expressing a relationship, followed by four options marked A, B, C and D. Select the option that comes closest to the relationship expressed in the question pair, and mark your choice in the box provided. [1 x 5 = 5 marks]

1. SHOAL: FISH

- A. Furniture: table
C. Herd: Elephants

- B. Game: Chess
D. Bird: Sparrow

Answer:

2. GAS: FLUID

- A. Diamond: Hard
C. Paper: White

- B. Ink: blue
D. Woman: Graceful

A

3. RODENT: RAT

- A. Frog: Tadpole
C. Whale: Shark

- B. Stationery: pencil
D. Wolves: Dogs

Answer:

4. CAR: WHEELS

- A. Bird: Wings
C. Fish: Net

- B. Snake: hole
D. Boat: Water

Answer:

5. BOTTLE: WATER

- A. Pint: Beer
C. Bunch: Keys

- B. Box: Matches
D. Bouquet: Flowers

Answer:

Questions 6-10: Pick the odd word out from each of the sets of words below and write its corresponding letter in the box. [1 x 5 = 5 marks]

6. A. Flower B. Flour C. Tower D. Floor

Answer:

7. A. Tyre B. Fire C. Liar D. Tier

Answer:

8. A. Illegal B. Incorrigible C. Invaluable D. Impossible

Answer:

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9. A. Slept B. Crept C. Deft D. Left

Answer:

10. A. Cooker B. Teacher C. Teller D. Smoker

Answer:

11. Consider the following sentences from a hypothetical language called Kuvi, with their English translations. **[2 marks]**

Kuvi	English
1. binu	'listen'
2. mabini	'he listens'
3. nabinu	'you listen'
4. sibini	'she listens'
5. tebinu	'they listen'
6. binuta	'listen to me'
7. tebinuta	'they listen to me'
8. nabinuta	'you listen to me'

What is the Kuvi expression for "She listens to me"? _____

12. Read the following passage and answer the questions follow. Put a tick mark in the appropriate box, marked 'True' or 'False'. **[1 x 5 = 5 marks]**

Although most of the fastest growing jobs in today's economy will require a college degree, many of the new jobs being created from home health aide to desktop publisher-require knowledge other than that gained from earning a degree. For workers in those jobs, good basic skills in reading, communication, and mathematics play an important role in getting a job and developing a career.

From the information given above it can be validly concluded that, in today's economy,

- i. skills in reading, communication, and mathematics play an important role in developing a career as a desktop publisher

True ☐

False ☐

- ii. the majority of the new jobs being created require knowledge other than that gained from earning a college degree

True ☐

False ☐

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iii. a job as a home health aide will rely more on communication skills than on basic skills in reading and mathematics

True ☐

False ☐

iv. if a job is one of the fastest growing jobs, it will require a college degree

True ☐

False ☐

v. desktop publisher jobs and home health aide jobs are not among the fastest growing jobs

True ☐

False ☐

13. Find out the number which should come at the place of question mark which will complete the series: **[1 mark]**

25, 49, 81, 121, ?

- A. 64
- B. 140
- C. 169
- D. 181

Answer:

14. In which of the following ways is a theory not different from a belief? **[1 mark]**

- A. Examination
- B. Interview
- C. Verifiability
- D. Acceptability

Answer:

15. Of the following statements, there are two statements both of which cannot be true but both can be false. Which are those two statements? **[1 mark]**

- (i) All computers process information
- (ii) Some computers process information
- (iii) No computers process information
- (iv) Some computers do not process information

- A. (i) & (ii)
- B. (iii) & (iv)
- C. (i) & (iii)
- D. (ii) & (iv)

Answer:

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16. Study the argument and the inference drawn from that argument, given below carefully.

[1 mark]

Argument: Any word in English that ends with an *-ly* (e.g. *nicely*, *slowly*, *completely*, *carefully*) is an adverb. A word like *Italy* also ends with an *-ly*.

Inference: So, the word *Italy* is an adverb.

What in your opinion is the inference drawn from the argument?

- A. Valid
- B. Invalid
- C. Doubtful
- D. Long drawn one

Answer:

17. In Vishakha village, some people speak only Telugu and some people speak only English. There are some bi-linguals too who speak both Telugu and English. The big circles below represent the monolinguals (who speak either Telugu or English), while the small circles represent the bilinguals.

[1 mark]

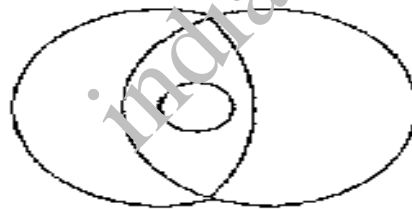
Which diagram shows the relation between them?

Answer:

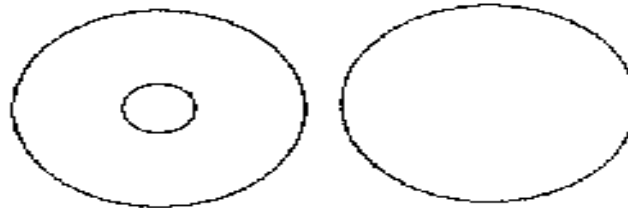
A)



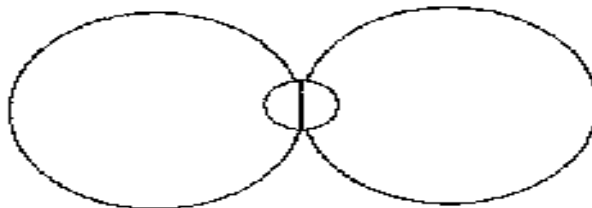
B)



C)



D)



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18. Read the following table and answer the questions. Indicate the correct option (A, B, C or D) in the box provided. **[1 x 3 = 3 marks]**

Four sprinters (W,X,Y,Z) participated in a running race competition consisting of a series of four rounds (I, II, III and IV). Their scores out of 100 are given below:

Sprinters	Round I	Round II	Round III	Round IV
W	65	81	40	55
X	59	33	51	10
Y	64	10	71	65
Z	70	66	12	68

1. Which sprinter has scored 60 – 65 percent in aggregate?

- A. W
B. X
C. Y
D. Z

Answer:

2. Who has obtained the lowest average in aggregate?

- A. W
B. X
C. Y
D. Z

Answer:

3. Who has obtained the highest average score?

- A. W
B. X
C. Y
D. Z

Answer: