Reading Comprehension Question Bank
Directions: Read the passages below and answer the questions that follow.

Passage I

When he was six weeks old, Paul Bowles was undressed by his father and placed naked in a wicker cot on the third-story windowsill of a brownstone in Queens during a snowstorm. Only the intervention of his maternal grandmother, who heard his cries of distress and rushed to the rescue, saved "the only American existentialist" from certain death in babyhood.

This may or may or may not have actually happened. Young Paul so hated his father Claude, a New York dentist whose "mere presence meant misery", that he was prepared to believe him capable of anything, even attempted infanticide. It was also just the sort of horror story that excited Paul Bowles's imagination. A fascination with macabre cruelty suffuses his fiction -- a fascination initially inspired in him by the tales of Edgar Allan Poe he read as a boy. Indeed, so enthralled was young Bowles by Poe, that he enrolled as a student at the University of Virginia in Charlottesville only because his hero had gone there.

As a composer of ballet music and the incidental music for films and plays, including Tennessee William's "The Glass Menagerie" and "Sweet Bird of Youth", Mr. Bowles continued to be influenced by American music, particularly the music of his early patron, and perhaps lover, Aaron Copland. But in his politics and, except for Poe, in his writing he increasingly sought inspiration from elsewhere, especially from the writers, artists and intellectuals he got to know in Paris and Berlin in the early 1930s. They included Gide, Auden, Isherwood, Cocteau and Gertrude Stein.

As a then very impressionable youth, he veered to the Stalinist left. Such was his zealotry that he commissioned, at his own expense, 15,000 stickers for distribution in Mexico that called for the death of the exiled Trotsky.

After the Second World War, Mr. Bowles, by then relatively apolitical, left America to live in Morocco. There, in Tangiers, he wrote "The Sheltering Sky", a classic often listed among the great novels of the 20th century. As succinctly summarized by the author himself, it is "an adventure story in which the adventure take place on two planes simultaneously: in the actual desert, and in the inner desert of the spirit."

For some reason, the novel is more highly regarded in Europe than America. It may be that Mr. Bowles' bleak world is more accessible to societies that experienced the full horrors of two world wars. Like other atheistic existentialists, Mr. Bowles put no store in a compassionate God, let alone the innate goodness of man. His characters are, as a British critic, Melvyn Bragg, says, "acted upon rather than acting for themselves"; often westerners at the mercy of unpredictable events in incomprehensible Arab lands.

When Mr. Bowles handed in the manuscript of "The Sheltering Sky" to Doubleday, the New York publishing house said it "unhesitatingly rejected it". The author, it complained, had contracted for a novel and produced something else. After coming out first in England, the book was eventually published in the United States in 1949 amid much critical acclaim, orchestrated by a rave review by Tennessee Williams in the *New* York Times.

For 40 years, this marked the peak of Mr. Bowles's career as a writer. Other novels as well as collections of sometimes Gothic short stories followed, but his literary fame was eclipsed by his cult status. Most unfairly, he and his wife, Jane, an author in her own right and a late convert to Catholicism, came to be seen as mere celebrities. In the public imagination, they personified the louche life of the "Tangerines" -- a colony of drug-addicted, sexually predatory and generally decadent western would-be writers and intellectuals in Tangiers.

Most of the leading lights of the American "Beat Generation" called at Mr. Bowles's apartment in Tangiers. So did visiting journalists in search of a quote and a colorful personality. He nearly always treated them courteously, yet he gave little of himself away. His autobiography, "Without Stopping", was just as reticent. In reviewing it, William Burroughs, the author of "The Naked Lunch" and a close friend, mischievously retitled it "Without Telling".

His books continued to be read in Europe but in the United States his literary reputation was remaindered by the time his wife, a lesbian to whom he was devoted, died in 1973. The label he was stuck with, "the only American existentialist", served to confirm the foreignness of his ideas in the minds of his fellow Americans.

Cult status seemed to be his lot when Bernardo Bertolucci, an Italian film director, rescued his literary reputation. Mr. Bertolucci's film version of "The Sheltering Sky", starring John Malkovich and with Mr. Bowles himself in a cameo role, opens the story out and romanticizes the characters. Mr. Bowles thought it "awful" but it inspired Americans again to read his long forgotten masterwork.

The rest of Mr. Bowles's fiction remains largely neglected. He seems destined, like Malcolm Lowry ("Under the Volcano") and Jack Kerouac ("On the Road"), to be remembered mainly for one novel. Mr. Bertolucci's 1990 film gave it legs, but it is a great one.

1. Why does the author give the example of Bowles' father in the beginning of the passage?
(1) To show that Bowles had an unhappy childhood
(2) To show that Bowles hated his father that he thought he was capable of anything
(3) To show the influence of his early childhood to his later work, "The Sheltering Sky."
(4) None of the above

2. We can conclude that "The Sheltering Sky" is:
I. An adventure story with a lot of action in it
II. Is an allegorical story that draws between two parallels?
III. Explores the inner self as well as the outer world.
IV. Is not very easy to read.
(1) I, III & IV (2) I, II, III, IV (3) II, III & IV (4) I & IV

3. Bowles' characters are "acted upon rather than acting for themselves". What does the critic imply through this statement?
(1) The characters depend on fate and are often quite lazy.
(2) The characters do not believe in God or the innate goodness of man
(3) The characters have no control over events that affect them
(4) None of the above

4. "His literary fame eclipsed by his cult status"-- which of the following would be the best meaning of this sentence?
(1) His contribution to literature was not taken seriously because he was seen as a celebrity, not as a literary genius
(2) His followers established a cult, which helped him become famous
(3) He was not famous for his literary contributions because he personified the louche life of the "Tangerines"
(4) None of the above

5. Which of the following did Mr. Bowles not do in his life?
(1) acting (2) writing (3) composing music (4) making a film

6. The passage is most probably of a/an:
(1) Assessment of the life of Paul Bowles
(2) Description of the philosophy of Paul Bowles
(3) Description of the influences on the work of Paul Bowles
(4) Explanation of the life of "the only American existentialist"

Passage II

A few days after receiving the letter, as I was walking to work in the morning, I saw an Indian woman on the other side of Massachusetts Avenue, wearing a sari with its free end nearly dragging on the footpath, and pushing a child in a stroller. An American woman with a small black dog on a leash was walking to one side of her. Suddenly the dog began

barking. From the other side of the street I watched as the Indian woman, startled, stopped in her path, at which point the dog leapt up and seized the end of the sari between its teeth. The American woman scolded the dog, appeared to apologize, and walked quickly away, leaving the Indian woman to fix her sari in the middle of the footpath, and quiet her crying child. She did not see me standing there, and eventually she continued on her way. Such a mishap, I realized that morning, would soon be my concern. It was my duty to take care of Mala, to welcome her and protect her. I would have to buy her first pair of snow boots, her first winter coat. I would have to tell her which streets to avoid, which way the traffic came, tell her to wear her sari so that the free end did not drag on the footpath. A five-mile separation from her parents, I recalled with some irritation, had caused her to weep.

Unlike Mala, I was used to it all by then: used to cornflakes and milk, used to Helen's visits, used to sitting on the bench with Mrs. Croft. The only thing I was not used to was Mala. Nevertheless I did what I had to do. I went to the housing office at MIT and found a furnished apartment a few blocks away, with a double bed and a private kitchen and bath, for forty dollars a week. One last Friday I handed Mrs. Croft eight one-dollar bills in an envelope, brought my suitcase downstairs, and informed her that I was moving. She put my key into her change purse. The last thing she asked me to do was hand her the cane propped against the table, so that she could walk to the door and lock it behind me. "Good-bye, then," she said, and retreated back into the house. I did not expect any display of emotion, but I was disappointed all the same. I was only a boarder, a man who paid her a bit of money and passed in and out of her home for six weeks. Compared to a century, it was no time at all.

At the airport I recognized Mala immediately. The free end of her sari did not drag on the floor, but was draped in a sign of bridal modesty over her head, just as it had draped my mother until the day my father died. Her thin brown arms were stacked with gold bracelets, a small red circle was painted on her forehead, and the edges of her feet were tinted with a decorative red dye. I did not embrace her, or kiss her, or take her hand. Instead I asked her, speaking Bengali for the first time in America, if she was hungry.

She hesitated, then nodded yes. I told her I had prepared some egg curry at home. "What did they give you to eat on the plane?"
"I didn't eat."
"All the way from Calcutta?" "The menu said oxtail soup."
"But surely there were other items."
"The thought of eating an ox's tail made me lose my appetite."
When we arrived home, Mala opened up one of her suitcases, and presented me with two pullover sweaters, both made with bright blue wool, which she had knitted in the course of our separation; one with a V neck, the other covered with cables. I tried them on; both were tight under the arms. She had also brought me two new pairs of drawstring pajamas, a letter from my brother, and a packet of loose Darjeeling tea.

7. Why does the author say that such a mishap would soon be his concern?
   (1) Because he was an Indian living in America

(2) Because he wanted to protect the Indian lady
(3) Because it was his duty to take care of Mala
(4) Because his bride was coming from India to join him.

8. Why does the author feel that he would have to tell many things to Mala?
(1) Because he wanted her to avoid the experience of the India lady
(2) Because he wanted her to learn America ways.
(3) Because he did not want that she be an embarrassment to him
(4) None of the above.

9. Why was the author disappointed with Mrs. Croft's reaction?
(1) Because she did not display any emotion
(2) Because he did not expect any display of emotion.
(3) Because he was only a boarder
(4) Because he was leaving the apartment

10. It can be inferred from the passage that:
(1) Mala is a vegetarian
(2) The author is a student at MIT
(3) The author has had an arranged marriage
(4) None of the above.

11. The author before receiving Mala at the airport would agree with which of the following statement
(1) Living in Massachusetts will be a cultural shock for Mala
(2) With the author's help, Mala's cultural assimilation will be a piece of cake.
(3) Mala's passion for oxtail soup is matched by Mrs. Croft's emotional outburst for her boarder.
(4) The author is very comfortable living with Mala in Massachusetts.

Passage III

The Bengali as we know, or think of him, appeared for the first time in the late l8th century, at the confluence of, principally, three cultures: the Muslim, the local Bengali and the British. What appeared on the horizon, at first, hesitantly, individual by individual, sometimes dressed in Persian-influenced clothes, like Raja Rammohun Roy, gradually emboldened into a type and extended into a species as the l9th century progressed. It is difficult to know exactly where the Bengali first came from, because he's less likely to be found (despite what we're told by popular mythology) at the origin or source of things than at midstream, at the confluence of different currents, or at the junction of the arterial routes of history, wondering where to go next.

This point at midstream, this junction in history, has a grand name--the Bengal, or the Indian, renaissance. It has certain similarities with its namesake, the Italian renaissance, which occurred about 400-500 years earlier; they may be worth glancing at again. In both

cases, a new secularized intelligentsia, or class, was created; in Bengal, a new bourgeoisie, the product of colonial trade, collaboration, education, and of institutions like the Hindu College, began to emerge gradually in the l9th century, and came to be called the bhadralok class. In both cases this class turned away from contemporary medievalism, or, in the instance of Bengal, feudalism, to other cultures and histories to find paradigms with which to reinterpret contemporaneity. The Italian renaissance turned to ancient Greece and Rome; the Bengali middle-class, through colonial contact, to the cultural movements of Europe and the Anglo-Saxon world. It also used the ancient texts of the Upanishads and the Vedas to turn away from a polyphonic Hinduism and inaugurate a spiritual humanism, in the incarnation of the Brahmo Samaj, sanctioned by `indigenous' scriptures, notwithstanding that many of them had been rediscovered by British orientalists. Coincidentally, two poets, and composers of sonnets, occupy pivotal interpretative roles in each renaissance; Petrarch is one of the first persons of his time to identify that he was living in an age of darkness, and to speak of the need to turn to the classical world for inspiration; Henry Louis Vivian Derozio, centuries later, would, in the early decades of the Bengal renaissance, make a similar plea in sonnets (now rarely read except by schoolchildren) like "To India--My Native Land".

The differences between the renaissances are probably equally, if not more, illuminating. The humanists of the Italian renaissance, over-attached to the idea of classical antiquity and to Latin, resisted the rise of poets like Dante and Boccaccio who sought to use the Italian vernacular. The Bengal renaissance, on the other hand, can be seen to be more or less concomitant with, and profoundly linked to, the rise of the Bengali vernacular, its increasing de- sanskritization, and its movement away from a `chaste' to a more colloquial diction. There is another, more vital difference. Whatever the disagreements, say, between Pope and Emperor, the major artists and the Pope, the Italian renaissance has left behind artifacts that were commissioned by the official hegemony: for instance Michelangelo's frescoes on the ceiling of the Sistine Chapel. The Bengal renaissance took place, in contrast, in a colonized country; its occurrence was hardly recognized by the ruling hegemony, the British colonizer. There is, thus, a degree of concealment and reticence even about its most assertive moments. Calcutta was an imperial city and yet its imperial buildings have little to do with the renaissance. The Bengal renaissance, unlike the Italian, has left no grand monument, no Sistine Chapel, precisely because it didn't have imperial sanction, the sanction of the British ruling class. When I wish to acquaint friends visiting Calcutta with its history, I take them not to monuments, but to houses people have lived in, like Tagore's Jorasanko, or to a relative's house, or to the coffee shops in which university students gathered, or the cemeteries where people were buried.

The principal site of the renaissance--bhadralok society--was always only an equivocal and qualified hegemony, without access to absolute political power; it was created first as a professional cadre of clerks and bureaucrats, then barristers, doctors, teachers; in colonial times, it worked for the rulers, but never really became a ruling class itself. In post-Independence India, this class remained at one remove from total political power and continued to inhabit its fragile, increasingly endangered world of professional, educational success and social propriety. No wonder that this class chose as its national poet not an epic poet, as most national poets are, but a lyric poet, Tagore, a poet, in his

songs and verse, of hesitancies, reticences, and elisions, a poet who approached the absolute indirectly and ambivalently.

The renaissance Bengali, always about to vanish from his-story into silence, has now probably ceased to exist. The last great representatives died in their houses in the final decade of the 20th century; Satyajit Ray in Calcutta, Nirad Chaudhuri, in 1998, in Oxford. Perhaps Amartya Sen is the last living representative. Is this the renaissance Bengali's fate, to die unhappily at home, or spend his days in exile, in grand trappings, in the country of the erstwhile colonizer? Meanwhile, the educated Bengali continues to observe old obeisances and rituals: Tagore songs, watching Ray on video. Of course, the middle-class, the world over, has ceased to be the arbiter of `high' culture; middle-class humanism has been replaced by post-modernity. But post-modernity still hasn't come to Bengal; there's no such thing as a post-modern Bengali, just as there's no such thing as a post-modern humanist. The Bengali, or whatever we might call him now, must wait and see what happens to him. As he waits, he can only hope to map the discrepancies and slippages of meaning that have been his history so far.

12. The bhadralok class can best be described as:
    (1) Middle class
    (2) A secularized intelligentsia
    (3) A class that turned away from feudalism to other cultures
    (4) Something like Italian society

13. What, among the following, is the difference between Italian and Bengali renaissance?
    (1) One fought against colonialism, the other didn't
    (2) One has become post-modern, the other hasn't
    (3) One was recognized officially, the other wasn't
    (4) None of these

14. Why does the author say that it was no wonder that this class chose a lyrical poet as its national poet?
    (1) Because this class remained aloof from political power
    (2) It consisted of the professional, educated class
    (3) It was a class of hesitancies and reticences
    (4) Difficult to say

15. Why does the author say that the renaissance Bengali is about to vanish into silence?
    (1) Because he does not speak any more
    (2) Because the old men have died
    (3) Because the quintessential Bengali does not exist anymore
    (4) Because post-modernity has taken over

16. What is the central theme of the article?
    (1) The renaissance Bengali has probably ceased to exist
    (2) Bengal is in its death throes
    (3) Bengalis have not been able to change themselves
    (4) There is a great onslaught on Bengali culture

Passage IV

On landing in the 'New World', Columbus found a peaceful, gentle people. In his journal he noted 'They are the best people in the world and the gentlest', and in a letter to a patron he wrote 'They exhibit great love to all others in preference to themselves'. Thus Columbus entered in his journal that they were ideal slave material. Cortez continued in the same vein in Mexico, slaughtering the Aztec nation. The plunder of the New World started a new era in European exploitation. Until then the European countries had plundered each other (which continued) with the occasional cooperative foray into the Middle East.

The plunder of the Third World did not end with the end of colonialism. Britain, as it pulled out, ensured with the aid of the US and suitably fat Swiss bank accounts that the incoming administrations would allow the plunder to continue. For the West, independence was a great boon, they were able to extract greater wealth without the costs of a colonial administration and it was the local despots who got the blame for the exploitation.

The second wave of exploitation was the Green Revolution. Third World countries were persuaded to buy and plant high yielding varieties. Soon these would take over large areas of the countryside, displacing traditional varieties and the rural poor. The high yielding varieties had a snag; they only produced their high yields when dowsed in agrochemicals, purchased from Western global corporations. Other disadvantages were that the seeds were often sterile F1-hybrids, requiring the purchase of fresh seeds each season. The crops were cash crops for the West, for which it gave a guaranteed low price. Farmers and countries alike found themselves drawn ever deeper into debt.

We are now embarking on a third wave of exploitation, that of biopiracy, aided and consolidated by intellectual property rights. Global corporations are scouring the world, extracting genetic material, the patenting these finds as 'their discoveries'. While the West is not immune from this practice (a man undergoing surgery had the genetic contents of his removed spleen patented without his knowledge or permission) the Third world is targeted as it has the richest genetic diversity.

Historically patents have served to protect the lone inventor from being ripped-off by big business, though whether he can afford to establish his right in a law is another matter. Patents, intellectual property rights, exist to award intellectual endeavor 'any new and useful process, machine, manufacture, or composition of matter, or of any new and useful improvement thereof'. They were never meant to award mere discovery. On the basis of the current granting of patents Newton could have patented the Laws of Gravity, Einstein the Theory of Relativity, the elements could have been patented, new planets could be patented -- a royalty charged for anyone who chose to look at them.

Endangered indigenous people are having their genes sampled and stored in gene banks against the day when their race becomes extinct. If they are lucky they receive a token

payment. UNESCO's international bioethics committee has endorsed the criticisms raised by indigenous peoples.

No intellectual endeavor is involved in the automated cataloguing of genes. In Cambridge a bank of automated DNA sequencers are busy sequencing human DNA as part of the Human Genome Project. But even if intellectual effort were involved, it is not intellectual invention; it is basic research, the results of which have always been shared to the benefit of all. The discovery of genetic links to diseases is being patented. This means that anyone offering a diagnosis or cure based upon the patent will be obliged to pay royalties.

Gardeners and farmers traditionally buy seed, save from previous crops or swap and share with their neighbors. The saving and sharing of seed has helped to promote genetic diversity. In the past if farmers or growers bought seed they were free to do as they wished with their harvested seed. Now, with patented seeds, they will be obliged to pay a royalty, or forbidden to save seeds. Monsanto, as part of a package, forces farmers to buy seed and agrochemicals, they cannot source agrochemicals elsewhere, cannot save seed. If they do either, they are in breach of contract and Monsanto demands a penalty payment (100 times the value of the seeds). To enforce the contract, farmers have to agree to inspections by Monsanto agents at any time.

The Terminator Technology is the ultimate weapon to ensure that farmers do not reuse seed, as they will no longer be able to. The Terminator Technology, to which Monsanto owns the patent rights, is the ultimate biological weapon. It introduces a 'suicide gene' into plants, turning off their ability to produce viable genes. For Monsanto this is a Trojan horse into the Third World, which bypasses weak patent laws. The farmer will have no choice other than to purchase fresh seed each season. Farmers and communities will pay a heavy price, in loss of biodiversity, but the ultimate price will be when the 'terminator gene' escapes, causing failure of the word's food crops. Monsanto are proposing to wage nothing less than biological warfare. Terminator Technology should be banned under the Convention on the Prohibition of the Development, Production, and Stockpiling of Bacteriological and Toxic Weapons, and on Their Destruction (1972). At a time when the US and UK are prepared to wage war against Iraq over weapons factories that several years of inspections have yet to uncover, why are we allowing Monsanto to wage biological warfare from the US's own backyard?

17. When the author states that Columbus entered in his journal that "they were ideal slave material," he is

(1) Stating a baseless sentiment (2) being bitter
(3) Dramatizing a fact (4) ignoring the reality

18. According to the passage, the second wave of exploitation did not include

(1) Low export prices for cash crops produced in the third world.
(2) Introduction of high yielding varieties of seeds.
(3) Creating a dependence on western irrigation equipment.
(4) Sale of sterile seeds by the west.

19. Which of the following cannot be inferred from the passage
(1) The author disapproves of he concept of patents as they are exploitative in nature.
(2) The author regards the Europeans as basically exploitative.
(3) The author believes that companies like Monsanto ought to be checked.
(4) The author suggests that the genome project is not an intellectual endeavor.

20. UNESCO's stand on the sampling and storing of genes of indigenous people is
(1) Laudatory, in view of the fact hat it has gone beyond the call of duty.
(2) Indicative of the global endorsement of biopiracy.
(3) Heartening, in the face of the heartless rush to patent and catalogue.
(4) None of the above.

21. Which of the following acts of Monsanto amounts to biopiracy?
(1) The inclusion of agrochemicals in the purchase of seeds.
(2) The insistence on inspections by the company.
(3) The prohibition to save seeds.
(4) None of the above.

22. The Terminator technology has been liked to a Trojan horse because:
(1) It is being introduced surreptitiously?
(2) Weak patent laws provide no defense against it
(3) As a weapon, it is unquestionably effective.
(4) It operates on the basis of self-destruction.

23. The continued exploitation of the Third World by Britain is ensured by:
(1) Collaborating with the US to set up multinationals.
(2) Enrolling the help of Swiss Banks to put up the capital for local ventures.
(3) Local corruption among the administration.
(4) Local despotism combined with the absence of administrative costs.

24. Patenting to laws of gravity is, according to the author
(1) An outrageous possibility.
(2) A likelihood under present circumstances.
(3) A better option than patenting genetic material.
(4) An example of the extremes to which scientists will go.

25. The suggestion to ban the Terminator Technology, is apparently,
(1) A legal and practicable solution.
(2) The only way to stunt the flood of biological wars.
(3) Based on the theory that failure of the world's food crops is not impossibility.
(4) None of the above.

26. The author is most unlikely to be
(1) An agricultural scientist based in the States.
(2) A farmer
(3) Championing the cause of patents

(4) An India research scientist

Passage V

"Capitalism has triumphed." That was the conclusion reached in the West as, one by one, the communist regimes of Eastern Europe began to fall. It has become such an article of faith that we have become blind to its effects. Those effects are highly negative -- indeed, dangerous -- because the conclusion itself is wrong. In my view, we have confounded the whole relationship between business and government, and we had best clear it up before we end up no better off than the Eastern Europeans once were.

Capitalism did not triumph at all; balance did. We in the West have been living in balanced societies with strong private sectors, strong public sectors, and great strength in the sectors in between. The countries under communism were totally out of balance. In those countries, the state controlled an enormous proportion of all organized activity. There was little or no countervailing force. Indeed, the first crack in the Eastern bloc appeared in the one place (Poland) where such a force had survived (the Catholic Church).

The belief that capitalism has triumphed is now throwing the societies of the West out of balance, especially the United Kingdom and the United States. That the imbalance will favor private rather than state ownership will not help society. I take issue with Milton Friedman of the University of Chicago, who has been fond of comparing what he calls "free enterprise" with "subversive" socialism. The very notion that an institution, independent of the people who constitute it, can be free is itself a subversive notion in a democratic society. When the enterprises are really free, the people are not.

Indeed, there is a role in our society for different kinds of organizations and for the different contributions they make in such areas as research, education, and health care. The capitalism of privately owned corporations has certainly served us well for the distribution of goods and services that are appropriately controlled by open-market forces. The books published by Friedman and his colleagues are goods of that kind. But is their research? Or the health care received by poor people living near those professors' offices?

For as long as anyone cares to remember we have been mired in a debate over the allocation of resources between the so-called private and public sectors. Whether it is capitalism versus communism, privatization versus nationalization, or the markets of business versus the controls of government, the arguments have always pitted private, independent forces against public, collective ones. It is time we recognized how limited that dichotomy really is.

There are privately owned organizations, to be sure, whether closely held by individuals or widely held in the form of market-traded shares. And there are publicly owned organizations, although they should really be called state owned, because the state acts on

behalf of the public. We as citizens no more control our public organizations directly than we as customers (or as small shareholders) control the private ones. But there are two other types of ownership that deserve equal attention.

First, there are co-operatively owned organizations, whether controlled formally by their suppliers (as in agricultural co-operatives), by their customers (as in mutual insurance companies or co-operative retail chains), or by their employees (as in some commercial enterprises, such as Avis). Indeed, all countries in the West, including the United States, are to a large extent societies of co-operatively owned organization. According to the National Co-operative Business Association, almost half of the U.S. population is directly served by some co-operative endeavor and one in three people is a member of a co-operative. I did some work recently for a major U.S. mutual insurance company. The enterprise is vigorously competitive, yet it benefits from being co-operatively owned. Its executives are quick to point out just how important the absence of stock market pressures is for their ability to take a long-term perspective.

Second, we have what I call nonowned organizations, controlled by self-selecting and often very diverse boards of directors. These not-for-profit organizations (NGOs), but they are also non-business and noncooperative organizations (NBOs and NCOs). Indeed, we are surrounded by nonowned organizations. Among them are many of our universities, hospitals, charity organizations, and volunteer and activist organizations (the Red Cross and Greenpeace, for example)

From a conventional political perspective, the inclination might be to lay out these four forms of ownership along a straight line from left (state ownership) to right (private ownership), with co-operative ownership and nonownership in between. But it would be a mistake because extremes meet: it is the ends that are most alike. For example, from the point of view of structure, both private and state organizations are tightly and directly controlled through hierarchies -- one emanating from the owners, the other from state authorities. In other words, we should fold that line over. What seems like a straight line is really more like a horseshoe.

Unfortunately, we in the West have not come to terms with the full range of possibilities. Because capitalism has supposedly triumphed, the private sector has become good, the public sector bad, and the co-operatively owned and nonowned sectors irrelevant. Above all, say many experts, government must become more like business. It is especially this proposition that I wish to contest. If we are to manage government properly, then we must learn to govern management.

27. The notion that capitalism has triumph is hollow because:
(1) Capitalism has led to a balance that is difficult to sustain.
(2) The West is not looking towards the other sides but merely concentrating on the extremes of capitalism and communism.
(3) The relationship between market and capitalism is not yet fully understood.
(4) None of the above.

28. The word 'their' in "…stock market pressures is for their…" refers to:
(1) NGOs (2) NCOs
(3) Cooperatively owned organizations (4) state owned organizations.

29. A diverse boards of directors is the characteristic of:
(1) NGOs
(2) NCOs
(3) Both (1) and (2)
(4) Co-operatively owned organizations.

30. A concept of the horseshoe would help the economies because:
(1) The change between private and state ownership can be made more easily.
(2) It facilitates the slow but sure change of the extremes
(3) Buying out of the whole system becomes difficult and hence more profit.
(4) Not deducible form the passage.

31. The author's attitude towards mixed economies is:
(1) Advisory
(2) Sarcastic
(3) Slightly appreciative
(4) Not deducible from the passage

32. The advice borne out of the passage to the West is that:
(1) Wee should learn to remain balanced.
(2) Government should become more like business.
(3) They should manage management properly.
(4) None of the above.

33. The West has been associated in a discussion over:
(1) Production abilities of private and public sectors.
(2) Profit margin of socialistic and capitalistic economies.
(3) Both (1) and (2)
(4) Distribution of resources among the so-called public and private sectors.

34. The United States is, largely, a:
(1) Society of private organizations
(2) Society of public organizations
(3) Society of cooperatively owned organizations
(4) Not mentioned in the passage.

Passage VI

A hundred years ago there lived a philosopher named Jeremy Bentham, who was universally recognized to be a very wicked man. I remember to this day the first time that I came across his name when I was a boy. It was in a statement by the Rev. Sydney Smith to the effect that Bentham thought people ought to make soup of their dead

grandmothers. This practice appeared to me as undesirable from a culinary as from a moral point of view, and I therefore conceived a bad opinion of Bentham. Long afterwards, I discovered that the statement was one of those reckless lies in which respectable people are wont to indulge in the interests of virtue. I also discovered what was the really serious charge against him. It was no less than this; that he defined a good man as a man who does good. This definition, as the reader will perceive at once if he is right-minded, is subversive of all true morality. How much more exalted is the attitude of Kant, who said that a kind action is not virtuous if it springs from affection for the beneficiary, but only if it is inspired by the moral law, which is, of course, just as likely to inspire unkind actions. We know that the exercise of virtue should be its own reward, and it seems to follow that the enduring of it on the part of the patient should be its own punishment. Kant, therefore, is a more sublime moralist than Bentham, and has the suffrages of all those who tell us that they love virtue for its own sake.

It is true that Bentham fulfilled his own definition of a good man: he did much good. The forty middle years of the nineteenth century in England were years of incredibly rapid progress, materially, intellectually and morally. At the beginning of the period comes the Reform Act, which made parliament representative of the middle class, not, as before, of the aristocracy. This Act was the most difficult of the steps towards democracy in England, and was quickly followed by other important reforms, such as the abolition of slavery in Jamaica. At the beginning of the period the penalty for petty theft was death by hanging; very soon the death penalty was confined to those who were guilty of murder or high treason. The Corn Laws, which made food so dear as to cause atrocious poverty, were abolished in 1846. Compulsory education was introduced in 1870. It is the fashion to decry the Victorians, but I wish our age had half as good a record as theirs. This, however, is beside the point. My point is that a very large proportion of the progress during those years must be attributed to the influence of Bentham. There can be no doubt that nine tenths of the people living in England in the latter part of last century were happier than they would have been if he had never lived. So shallow was his philosophy that he would have regarded this as a vindication of his activities. We, in our more enlightened age, can see that such a view is preposterous; but it may fortify us to review the grounds for rejecting a groveling utilitarianism such as that of Bentham.

We all know what we mean by a good man. The ideally good man does not drink or smoke, avoids bad language, converses in the presence of men only exactly as he would if there were ladies present, attends church regularly, and holds the correct opinions on all subjects. He has a wholesome horror of wrong thinking, and considers it the business of the authorities to safeguard the young against those who question the wisdom of the views generally accepted by middle-aged successful citizens. Apart from his professional duties, at which he is assiduous, he spends much time in good works; he may encourage patriotism and military training; he may promote industry, sobriety and virtue among wage-earners and their children by seeing to it that failures in these respects receive due punishment; he may be the trustee of a university and prevent an ill judged respect for learning from allowing the employment of professors with subversive ideas. Above all, of course, his ‘morals’, in the narrow sense, must be irreproachable.

It may be doubted whether a good man, in the above sense, does, on the average, any more good than a bad man. I mean by a bad man the contrary of what we have been describing. A bad man is one who is known to smoke and to drink occasionally, and even to say a bad word when someone treads on his toe. His conversation is not always such as could be printed and he sometimes spends fine Sundays out of doors instead of at church. Some of his opinions are subversive; for instance, he may think that if you desire peace you should prepare for peace, not for war. Towards wrongdoing he takes a scientific attitude, such as he would take towards his motorcar if it misbehaved; he argues that sermons and prison will no more cure vice than mend a broken tyre. In the matter of wrong thinking he is even more perverse. He maintains that what is called 'wrong thinking' is simply thinking, and what is called 'right thinking' is repeating words like a parrot; this gives him a sympathy with all sorts of undesirable cranks. His activities outside his working hours may consist merely in enjoyment, or, worse still, in stirring up discontent with preventable evils, which do not interfere with the comfort of the men in power. And it is even possible that in the matter of morals he may not conceal his lapses as carefully as a truly virtuous man would do, defending himself by the perverse contention that it is better to be honest than to pretend to set a good example. A man who fails in any or several of these respects will be thought ill of by the average, respectable citizen, and will not be allowed to hold any position conferring authority, such as that of a judge, a magistrate, or school-master. Such positions are open only to good men.

This whole state of affairs is more or less modern. It existed in England during the brief reign of the Puritans in the time of Cromwell, and by them it was transplanted to America. It did not reappear in force in England till after the French Revolution when it was thought to be a good method of combating Jacobiniasm (what we should now call Bolshevism). The life of Wordsworth illustrates the change. In his youth he sympathized with the French Revolution, went to France, wrote good poetry, and had a natural daughter. At this period he was a 'bad' man. Then he became 'good', abandoned his daughter, adopted correct principles, and wrote bad poetry. Coleridge went through a similar change; when he was wicked he wrote *Kubla Khan*, and when he was good he wrote theology.

It is difficult to think of any instance of a poet who was 'good' at the times when he was writing good poetry. Dante was deported for subversive propaganda; Shakespeare, to judge by the *Sonnets* would not have been allowed by American immigration office to land in New York. It is of the essence of a 'good' man that he supports the government; therefore, Milton was good during the reign of Cromwell, and bad before and after; but it was before and after that he wrote his poetry. Donne was virtuous after he became Dean of St Paul's but all his poems were written before that time, and on account of them his appointment caused a scandal. Swinburne was wicked in his youth, when he wrote *Songs Before Sunrise* in praise of those who fought for freedom; he was virtuous in his old age, when he wrote about savage attacks on the Boers for defending their liberty against wanton aggression. It is needles to multiply examples; enough has been said to suggest that the standards of virtue now prevalent are incompatible with the production of good poetry.

In other directions the same thing is true. We all know that Galileo and Darwin were bad men; Spinoza was thought dreadfully wicked until a hundred years after his death; Descartes went abroad for fear of persecution. Almost all the Renaissance artists were bad men. To come to humbler matters those who object to preventable morality are necessarily wicked. I live in a part of London that is partly very rich, partly very poor; the infant mortality is high, and the rich, by corruption and intimidation, control the local government. They use their power to cut down the expenditure on infant welfare and public health and to engage a medical officer at less than the standard rate on condition that he gives only half his time to the work. No one can win the respect of the important local people unless he considers that good dinners for the rich are more important than life for the children of the poor. The corresponding thing is true in every part of the world with which I am acquainted. This suggests that we may simplify our account of what constitutes a good man; a good man is one whose opinions and activities are pleasing to the holders of power.

35. The author changed his opinion about Jeremy Bentham because:
(1) He was a good man
(2) The Church asked him to do so
(3) The authorities claimed so
(4) None of the above.

36. All "good men" have, in general, suffered at the hands of time.
(1) True (2) False (3) Can't say (4) None of these

37. The concluding lines of the passage state that:
(1) Rich people are getting richer and poor poorer.
(2) Rich people's sovereignty earns more than the positive agreement of "good men"
(3) Rich people illegally use their influence to gain more monetary gains.
(4) Infants are dying due to rampant corruption and malnutrition.

38. In the third paragraph, while coming across the definition of a 'good man', we find an unmistakable hint of:
(1) Deep remorse
(2) Philosophical pursuit
(3) Theological inclination
(4) Satire

39. Which of the following are true as per the passage?
A. Shakespeare was prohibited from entering America.
B. Swinburne was a true champion for freedom.
C. Wordsworth and Coleridge were the greatest poets.
(1) Both A and B (2) Only C (3) both C and A (4) None of the above.

40. The author holds Bentham responsible largely for:
(1) Prohibition of drudgery in Africa.

(2) Moral, material and intellectual development of middle 19th century Britain.
(3) The progressive attitude towards education in the world.
(4) The entire democratic set up of United Kingdom.

41. The passage is presented with the help of the following except:
(1) Personification (2) factual representation
(3) Concrete examples (4) critical appreciation.

42. We can deduce from the passage that as per the prevalent opinion, a 'good man:
(1) Might have prepared for a destructive war if it ensured peace.
(2) Would never have approved of things such as war
(3) Would prepare for peace if wanted peace.
(4) None of the above.

43. "Almost all the Renaissance artists were bad men." The author is trying to say that:
(1) These people were iconoclastic
(2) These people never respected authority.
(3) These artists were responsible for all growth we see today.
(4) None of the above.

44. The best title for this passage would be:
(1) "The Morality of a Good Man's Actions".
(2) "Harm That Good Men Do"
(3) "Bad Men v/s Good Men - The Debate Concludes"
(4) "Philosophy of Rejection - Good v/s Bad"

45. From the passage, we can say that the author seems to be pretty good at:
(1) Seeing through things
(2) Respecting authoritative opinions
(3) Demolishing religious opinions
(4) Creating an image for himself.

46. As per Bentham's definition, a good man is one:
(1) who does good (2)who is not bad
(3) who is religious (4) who is mortal

Passage VII

The Game resumed, after a 75-year hiatus, with the collapse of the Soviet Union, and this one is far more complex than the original one that Rudyard Kipling's Kim romanticized about. The prize this time: the vast oil and gas reserves that the eight former Soviet republics of Central Asia are sitting on. And the new Great Game now has an Indian player: the Ambanis of the Rs. 15,000 crore Reliance group. They met President Bill Clinton for an exclusive hour-long *tête-à-tête* in the president's private suite inside a Mumbai hotel during the latter's visit to India.

What is it all about? For the James Bond version of it, see *The World Is Not Enough*, a movie about building a gas pipeline from Central Asia to the Mediterranean through Turkey. As for the facts, here they are. Proven oil reserves in Central Asia are pegged at between 15 billion and 31 billion barrels, approximately 2.7 per cent of the total proven oil reserves of the world. Proven natural gas reserves of 230 to 360 trillion cubic feet represent about 7 per cent of the total proven gas reserves of the world. Some geologists assert that these figures are misleadingly low given that large areas of the central Asian region have not yet been explored.

However, the countries with the largest export potential--Kazakhstan, Azerbaijan and Turkmenistan--are landlocked. Unlike competitors in other large oil-rich regions such as the Middle East, South America and Russia, they cannot simply ship their produce by tanker from domestic ports. Instead, these countries must rely on expensive pipelines constructed through foreign territories to reach port where tankers can load the gas to carry it across the globe. Many possible routes have been discussed: through Russia, Georgia, China, Afghanistan, Iran and Turkey via Georgia or Armenia, but development of pipeline corridors has been a slow and a painstaking process because of the unsettled political climate of the region. And one of the route options is the one passing through Afghanistan and Pakistan, down to Karachi and the western coast ports of India. Interested parties for this mega project include neighbors Russia, Turkey, Iran and China, as well as Pakistan and India, and the US, Europe, Japan, Saudi Arabia and even Israel, and every major energy corporation on Planet Earth.

Reliance wants to build pipelines carrying oil and gas from Central Asia on one side and from Bangladesh and Myanmar on the other, to India. This makes maintaining peace in the volatile region an issue of paramount importance. According to *Upstream*, the world's largest and most reputed oil and gas journal, Reliance is close to acquiring a block in southern Iraq and is negotiating for exploration and production assets in Iran, Russia and Latin America. And even if Sheikh Hasina's Awami League, Bangladesh’s ruling party, which is considering export of surplus gas to India, can be handled with relative ease, the Ambanis need a strong friend to tackle issues involving Pakistan and the countries of Central Asia.
Naturally, Reliance is tight-lipped about the Clinton meeting. But highly-placed industry sources say that the Ambanis' regional peace process started a year ago when, after the Kargil intrusions, the Indian government dispatched R.K. Mishra, who is close to the Ambanis, on a secret mission to Islamabad to broker peace. "For the first time in history, a corporate entity driven by business interests took the first bold step of playing a crucial diplomatic role between two warring neighbors," sources say. "If the Berlin wall can collapse, then anything is possible. Pakistan will soon come to realize that it needs to expand business (in infrastructure sectors) and that there are a whole lot of options available next door. So the Ambanis have taken the cue and moved in first.”

Reliance wants to acquire control over the Indian portion of the proposed pipeline from Turkmenistan to New Delhi via Afghanistan and Pakistan, and former Pakistan premier Nawaz Sharif was apparently extremely receptive to the idea. While Islamabad and New

Delhi publicly cold-shoulder each other over cross-border business prospects, sources close to the Ambanis point out that though Western nations refuse to deal with Afghanistan's ruling Taliban, companies like Unocal of the US and Bridas Corporation of Argentina are known to have developed close relations with the hard-line Islamic faction ruling the country, and this despite announcing plans to move out of this difficult project. Says former Indian PM Gujral, "The economic compulsions are severe. In a few years, politics will take a backseat and better business sense will prevail among India, Pakistan and Bangladesh."

Apart from being able to re-export the gas, India needs the fuel for its own consumption. Says ONGC director Subir Raha, "India has to import gas because our reserves in the western sector are depleting. The eastern sector find is encouraging but it's a long haul to commercial production. Afghanistan is no issue. If pipelines could be laid from Siberia to France at the height of the Cold War, what's the tension with Kabul? The Taliban will soon realize that economic implications are more important than political ones.

Indeed, not just for gas from Iran, Turkmenistan and Kazakhstan, industry sources say active lobbying for such transnational pipelines is currently on in Bangladesh and Myanmar where both British and US diplomats are exerting pressure on the Awami-led Bangladesh government to allow gas exports--against the wishes of opposition Bangladesh Nationalist Party (BNP)--to India.

That's good news for India, which does not import any gas as of now but has plans to become one of its largest Asian importers by 2005. As per current estimates, the nation's crucial power sector consumes nearly 45-mmscmd of gas, which will increase to 72-mmscmd in 20004-5 and 156-mmscmd in 2009-10. There will be, also, higher consumption by the fertilizer, the sponge iron and the domestic fuel sectors. As dependence on natural gas increases, the gap between the levels of current supply and current demand is widening. The demand is likely to increase by at least seven times over the course of the next decade.

47. The "Great Game" refers to
(1) The war that Britain and Russia fought against each other
(2) The war for control over petroleum resources
(3) Any war fought for the gain of political supremacy
(4) None of the above

48. Why is the laying of pipelines considered a slow process?
(1) Because of the huge capital investment requirements thereof
(2) Because constructing these pipelines is a time-consuming exercise
(3) Because of the unsettled political climate of the region
(4) None of the above

49. Which country is currently considering exporting its surplus natural gas to India?
(1) Bangladesh (2) America (3) Iran (4) Kazakhstan

50. Which of the following personalities is not mentioned in the passage?
(1) Nawaz Sharif (2) R.K. Mishra
(3) Dhirubhai Ambani (4) Sheikh Hasina

51. What are the long-term objective(s) of the Ambanis?
(1) Controlling the Indian stretch of the proposed pipeline from Turkmenistan to New Delhi
(2) Establishing peace in the central Asian region.
(3) Building pipelines carrying oil and gas from Central Asia and Bangladesh to India
(4) All of the above.

52. Which of the following is definitely true?
(1) India is the largest Asian importer of natural gas today
(2) During the Cold War pipelines were laid from Siberia to France
(3) Russia has the largest export potential of oil in the world
(4) The proven natural gas reserves of central Asia are pegged at about 2.7% of the total proven gas reserves of the world.

53. Which of the following is definitely false?
(1) India needs natural gas for the purpose of re-exporting it only
(2) The Bangladesh Nationalist Party is against the export of natural gas to India from Bangladesh
(3) Unocal of America has developed close relations with the Taliban of Afghanistan.
(4) None of the above is the right choice

54. Which of the following would be an apt title for the passage?
(1) The War For Black Gold (2) India and the Great Game
(3) Peace: The Key Factor (4) None of the above

55. An optimistic estimate of the proven oil reserves of the world would be
(1) 1150 million barrels (2) 1300 million barrels
(3) 1300 billion barrels (4) 1150 billion barrels

Passage VIII

Many surprises lie in store for an academic who strays into the real world. The first such surprise to come my way during a stint as a university administrator related to the photocopying machines within my jurisdiction. I discovered that paper for the machines plus contractual maintenance cost substantially more than photocopies in the private market. This took no account of the other costs of the photocopiers--ink, spare parts, the space occupied by the machine, the interest and depreciation on it, the wages of the machine operator, the loss of time when the machine broke down or the operator absented himself.

The university--and indeed the entire educational system--was in a financial crisis. Here was a situation calling for a quick and painless execution of all white elephants, or so I

thought. I proposed that we stop using the photocopying machines and make a private operator who had rented space from our institution do our photocopies. Further, we could reduce our costs well below the market price through an agreement with the private operator, which would let him run our surplus machines in exchange for a price concession.

I had expected my proposal to be eagerly embraced by an impoverished university. Instead, it created a furor. In a progressive institution like ours, how could I have the temerity to suggest handing over a university asset to a private sector? Perhaps I was in the pay of the private operator. Friends and well-wishers emphasized the necessity of immediately distancing myself from any plan that may conceivably benefit the university. That, I gathered, was the essence of financial rectitude.

Abashed, I repented my indiscretion. The photocopying machines were of course no longer used, but neither were they transferred to the enemy in the private sector. We got our photocopying done privately at market prices, not at the confessional rates I had proposed. The university lost money, but the family silver was saved from falling into the hands of the private enemy. After a decently long period gathering dust and cobwebs, it could be sold as scrap, but that would not be during my tenure.

The story of the photocopying machines is repeated in many different guises throughout our public and semi-public institutions. The public sector is replete with unproductive assets, their sterile purity jealously protected from the seductive influences of private enterprise. There are the pathetic load factors in our power plants. There are fleets of public buses lying in idle disrepair in our state transport depots. There is the fertilizer plant, which has never produced even a gram of fertilizer because, after its executive had scoured the wide world searching the cheapest possible part, they found that the specifications for these parts did not match each other. There are the 80 gas guzzling staff cars boasted of by a north Indian university, which has little else to boast about.

Perhaps the most spectacular instances of unproductive government assets relate to land. Five years ago, the then minister of surface transport, Jagdish Tytler, suggested a plan for developing the vast tracts of unused land in the Delhi Transport Corporation's bus depots. He argued, entirely credibly, that by leasing out this land for commercial purposes, the DTC could not only cover its chronic and massive deficit but also achieve a substantial surplus. The proposal was never implemented; various government departments heroically resisted the infiltration of the private sector into DTC depots and the corporation continues its relentless plunge deeper into the red.

All other examples of public extravagance however pale into insignificance alongside the astronomical wastefulness perpetrated by the New Delhi municipal committee and the design of Edward Lutyens' Delhi. Delhi has, unlike as does any other major city of the world, a hollow center--the density of population at the heart of town is negligible. In design, it is no modern metropolis but a medieval imperial capital like the Baghdad of the Abbasid Caliphate. The very center of the city is entirely occupied by the almost empty

places of the mighty while *hoi polloi* throng the periphery and travel long distances daily to serve their masters.

Within the charmed circle of inner New Delhi, ministers and members of parliament, the top military brass and the bureaucratic and the judicial elite of the country luxuriate in sprawling bungalows nestling amidst lush greenery in almost sylvan surroundings. The total land area occupied by these bungalows is one of the best-kept official secrets. The ministry of urban development keeps no count of aggregates; but it appears that there are about 600 bungalows with areas varying from one to ten acres. A not implausible estimate of the total area is about 10 million square yards.
A conservative estimate of the value of land in central New Delhi is Rs. 1,00,000 per square yard. Six hundred families of VIPs are occupying real estate worth about Rs 1,000 billion; at an interest rate of 12%, this sum would yield an annual income of Rs 120 billion. This amounts to more than one per cent of the national gross domestic product.

If the government were to move these six hundred families to the outskirts of the town and lease this land out, say for multi-storied residential construction--subject, of course, to environmental restrictions that would protect the existing greenery--the primary deficit of India would be wiped out.

What is more, rents would drop all over the city and the housing problem of Delhi would be solved, if not fully, at least in substantial measure. Further, there would be a major inward shift of population reducing transport requirements, and making it more lucrative for public transport to ply through inner Delhi. The removal of the six hundred would, at one stroke, relieve the accommodation and transport problems of Delhi as well as the budget deficit of the country. But who would bell the cat? Would the government do it, considering that 600 are the government?

Public interest litigation has of late highlighted a relatively minor aspect of the VIP housing issue: the abuse of ministerial discretion in making out of turns allotments. This focuses attention on the question of a fair distribution between the members of the elite of the fruits of power. In the process, unfortunately, a question of infinitely larger import has been conveniently consigned to oblivion. Doesn't the entire scheme of VIP housing in New Delhi imply organized plunder of the citizenry on a scale quite unprecedented and totally incompatible with the principles of a democratic society?

Strangely enough, this matter has entirely eluded the searchlight of public attention. Political parties, the media, public interest litigants, grass root people's movements, have all maintained a resounding reticence on the issue. When the excesses perpetrated in the name of VIP security provoked public protest, the Prime Minister desired that VIP security should be made "unobtrusive". VIP housing, however, is an entirely unobtrusive burden on the public, but a burden of quite mind-boggling proportions. Perhaps it is the silent character of this infliction that has made it so easy to impose. Or perhaps centuries of colonial rule have made habitual slaves of us: mere 50 years democracy cannot erase our slavish habit of obsequiousness to the imperial state and its rulers.

56. According to the passage, when a public system suffers a financial crunch, the situation calls for:

(1) Tightening of belts all around
(2) Handing over of unproductive assets to private parties
(3) Contracting out of the maintenance of assets to less efficient private parties
(4) Painless but quick execution of all white elephants.

57. Identify from among the following the proposal made by the author to reduce the cost of photocopying well below the market price level

(1) Stop using self-owned photocopying machines and get the work done by private operators
(2) Stop using self-owned photocopying machines and get the work done by a private operator who has rented space from the firm in question
(3) Enter into an agreement with a private operator allowing him to use the owned but surplus machines in exchange for a concession in service charges
(4) Pay the firm's photocopy-operating employees on a work-done basis

58. The author's experience taught him that the essence of financial rectitude involved

(1) Dissociating oneself from any plan that benefited a private entrepreneur even if the latter was currently of consequence to the firm
(2) Supporting any plan that benefited a public institution as well as a private entrepreneur
(3) Dissociating oneself from any plan that benefited a private entrepreneur at the cost of a public undertaking
(4) Supporting any plan that benefited a public institution at the cost of a private enterprise

59. The practice of getting photocopies done privately at market prices was an acceptable one because

(1) It saved money for the university
(2) It lost money for the university.
(3) It saved the family silver from falling into other hands
(4) It saved the family silver even though it lost money for the university

60. "…their sterile purity jealously protected from the seductive advances of private enterprise." Here the author is referring to:

(1) The unproductive assets of public undertakings
(2) The productive assets of public undertakings
(3) The rigid financial practices followed by public undertakings
(4) None of the above is the right choice

61. The Delhi Transport Corporation's relentless plunge deeper into the red continued because, according to the passage,

(1) Disposing off 80 gas guzzling staff cars was an unacceptable proposition
(2) Fleets of buses lying in idle disrepair were not allowed to be sold off as scrap
(3) The leasing out of unused land for commercial purposes was strongly resisted

(4) The selling off of surplus land to private parties was strongly opposed

62. A fair estimate of the total land area occupied by the sprawling bungalows of inner New Delhi is:
(1) 600 acres (2) 6000 acres
(3) 10 million square yards (4) 3000 acres

63. The author's proposal to lease out the land occupied by bungalows for the construction of multi-storied residential complexes would:
(1) Disturb the ecological balance of inner New Delhi
(2) Wipe out the primary fiscal deficit of India
(3) Create a surplus of Rs. 120 billion for use by the Municipal Committee
(4) Enhance the level of greenery in the inner city

64. The author contends that shifting 600 elite families of government personnel from the inner city to its periphery would solve the problems(s) of:
(1) Accommodation and transportation.
(2) Transportation and national budgetary deficit
(3) Accommodation and national budgetary deficit
(4) Accommodation, transportation and national budgetary deficit

65. When the author talks about an unobtrusive public burden of mind-boggling proportions, he is referring to
(1) The VIP housing issue
(2) The VIP security issue
(3) The out-of-turn allotment of houses to VIPs
(4) Unproductive public assets

Passage IX

In supplier quality control the emphasis must be upon conformance. Without this no control is possible. The simplest kind of conformance would be the requirement that production quantities of the purchased item should be exactly like the samples. This is usually an impossible requirement and no supplier would accept a contract written in that way. The required conformance will therefore be to written specification, prepared either by the supplier or some independent body such as a national standards organization. These specifications will define the essential features of the product including one or more of specifications. Supplier quality control starts with the purchasing specifications and the importance of good specifications cannot be over-emphasized. If the user prepares the specifications he must be sure that they include all the requirements needed. He must also make sure that the supplier completely understands the specifications. If the specifications are prepared by the supplier (possibly for one of his standard range) the user must still be sure that he completely understands the specifications.

Accepting that the goods for purchasing are adequately specified it is then the responsibility of the purchasing department to buy products that conform exactly to the specified

requirements. This statement is so important that is worth repeating. Just as it is the responsibility of the manufacturing department to make products that conform to the requirements, it is the responsibility of the purchasing departments to buy products that conform to the requirements. Obviously, the work of the purchasing department is easier if it ignores conformance and concentrates only upon negotiating low prices and delivery. It should instead encourage and demand work from the other departments in accurate specifications and effective quality control, recognizing that these will assist it in fulfilling its own responsibilities. General management should judge the purchasing department at least as much on its ability to buy products that do their job as on its cost-reduction and schedule activities.

An effective supplier quality control programme is virtually impossible without good, working co-operation between the customer's purchasing, engineering and quality people. If purchasing believes it has a complete right to buy from whomsoever it wishes; if Engineering feels its responsibilities end in the development laboratory and that the preparation of purchasing specifications is a dull chore to be avoided; and Quality thinks its job is to reject parts and materials at incoming inspection; there can be no basis for a supplier quality control programme. Half of the problem associated with purchased parts and materials are the fault of the customer, not the supplier and these can only be solved by co-operation of the relevant departments.

66. The simplest kind of conformance acceptable to the supplier will be when:
(1) Purchased items are like the samples thereof in all possible ways
(2) Items specified in the contract by the purchaser are solely prepared by him
(3) Specifications define the essential features of the product.
(4) Variations in specification are left to the supplier to decide upon

67. If the user proposes the specifications, then:
(1) He must make sure that all the specifications are included
(2) The supplier must make sure that all specifications are duly met
(3) The supplier must make the product to exact specifications
(4) An independent agency must be hired to monitor the process

68. Once the goods are adequately specified it is the responsibility of:
(1) The supplier to supply as per specification
(2) The purchasing department to buy products that are as per requirement
(3) The manufacturing department to ensure that supply is as per specification
(4) The purchasing department that the lowest price is paid even if it meant compromising on quality

69. General management should judge the purchasing department
(1) On the basis of success or otherwise in cost reduction
(2) On the basis of conformance to scheduled activities
(3) (1) and (2)
(4) On the basis of not only quality of product but also success in cost reduction and conformance to scheduled activities

70. A good supplier quality-control programme depends on:
(1) Co-operation between the customer’s purchasing and engineering.
(2) Good quality people
(3) Customer’s purchasing and quality of people
(4) Both a & b

71. Half the problems associated with purchased parts and material
(1) Originate with the supplier
(2) Are because of the lack of quality control
(3) Originate with the customer
(4) Can be attributed to the purchase department

72. An effective quality control programme must have:
(1) Fully developed conformance standards
(2) Co-operation between the supplier's and the customer's staffs
(3) A cost reduction programme, as well
(4) None of the above