

# Entrance Examinations – 2016

## M.A. Sociology

**Time: 2 Hours**

**Max. Marks: 100**

### Instructions

1. Please read these instructions carefully before answering.
2. Please enter your Hall Ticket No ..... on the OMR answer sheet.
3. Answers are to be marked on the OMR answer sheet following the instructions provided thereupon.
4. Please hand over the OMR answer sheet at the end of the examination. The question paper booklet may be retained by the candidate.
5. **Use of calculators of any kind is not permitted.**
6. The Question Paper has **Four** Parts: Part A, Part B, Part C and Part D. **Part A** consists of 30 questions (1 – 30) testing the students' comprehension of a sociological passage (30 marks). **Part B** consists of 25 questions (31 – 55) testing general arithmetic and reasoning (25 marks). **Part C** has 20 questions (56 – 75) testing comprehension of a literary passage (20 marks). **Part D** has 25 questions (76 – 100) testing knowledge of current affairs (25 marks).
7. Each correct answer carries one mark. Marks obtained in Part A will determine the merit rank in case of a tie in the total number of marks obtained.
8. **There is negative marking. Each wrong answer carries - 0.33 marks.**
9. This question paper contains **32** pages including cover page. There is a blank page provided at the end of the question paper marked 'ROUGH WORK'. Candidates are allowed to do rough work only on this page

**Part – A****Comprehension****(30 Marks)****GENDER DIFFERENCES: NATURE VERSUS NURTURE**

We begin by inquiring into the origins of the differences between boys and girls, men and women. The nature-nurture debate appears with some force here. Scholars are divided about the degree to which inborn biological characteristics have an enduring impact upon our gender identities as "feminine" or "masculine" and the social roles based on those identities. The debate is really one about how much learning there is. No one any longer supposes that our behavior is instinctive in the sense in which the sexual activity of many lower animals-like the celebrated birds and bees-is instinctive. Some scholars, however, allow more prominence than others to social influences in analyzing gender differences.

Before we review these competing theories, we need to make an important distinction, between sex and gender. While sex refers to physical differences of the body, gender concerns the psychological, social, and cultural differences between males and females. The distinction between sex and gender is fundamental, since many differences between males and females are not biological in origin.

**The Role of Biology**

How far are differences in the behavior of women and men the result of sex rather than gender? In other words, how much are they the result of biological differences? The opinions of researchers are divided. Some hold that there are innate differences of behavior between women and men that appear in some form in all cultures, and that the findings of sociobiology point strongly in this direction. Such researchers are likely to draw attention to the fact, for example, that in almost all cultures, men rather than women take part in hunting and warfare. Surely, they argue, this indicates that men possess biologically based tendencies toward aggression that women lack? In the case of the word processors, they might point out that typing is a more passive occupation than being a bicycle messenger (an equivalent job category within the firm), which requires more physical strength and aggressiveness in traffic.

Other researchers are unconvinced by this argument. The level of aggressiveness of males, they say, varies widely between different cultures, and women are expected to be more passive or gentle in some cultures than in others (Elshtain, 1981). Moreover, they add, because a trait is more or less universal, it does not follow that it is biological in origin; there may be cultural factors of a general kind that produce such characteristics. For instance, in most cultures, most women spent a significant part of their lives caring for children and could not readily take part in hunting or war. According to this view, differences in the behavior of men and women develop mainly through the social learning of female and male identities.

What does the evidence show? One possible source of information is the differences in hormonal makeup between the sexes. Some have claimed that the male sex hormone, testosterone, is associated with the male propensity to violence (Rutter and Giller, 1984). Research has indicated, for instance, that if male monkeys are castrated at birth, they become less aggressive; conversely, female monkeys given testosterone will become more aggressive than normal females. However, it has also been found that providing monkeys with opportunities to dominate others actually increases the testosterone level. Aggressive behavior may thus affect the production of the hormone, rather than the hormone causing increased aggression.

Another possible source of evidence is direct observations of animal behavior. Writers who connect male aggression with biological influences often stress male aggressiveness among the higher animals. If we look at the behavior of chimpanzees, they say, male animals are invariably more aggressive than females. Yet there are in fact large differences between types of animals. Among gibbons, for instance, there are few noticeable differences in aggression between the sexes. Moreover, many female apes or monkeys are highly aggressive in some situations, such as when their young are threatened.

Another source of information comes from the experience of identical twins. Identical twins derive from a single egg and have exactly the same genetic makeup. In one particular case, one of a pair of identical male twins was seriously injured while being circumcised, and the decision was made to reconstruct his genitals as a female. He was 'thereafter raised as a girl. The twins at six years old demonstrated typical male and female traits as found in Western culture. The little girl enjoyed playing with other girls, helped with the housework, and wanted to get married when she grew up. The boy preferred the company of other boys, his favorite toys were cars and trucks, and he wanted to become a fire fighter or police officer.

For some time, this case was treated as a conclusive demonstration of the overriding influence of social learning on gender differences. However, when the girl was a teenager, she was interviewed during a television program, and the interview showed that she felt some unease about her gender identity, even perhaps that she was "really" a boy after all. She had by then learned of her unusual background, and this knowledge may very well have been responsible for this altered perception of herself (Ryan, 1985).

This case does not refute the possibility that there are biological influences on observed behavior differences between men and women. If these do exist, though, their physiological origins have not yet been identified. Many would agree that the primary self-identification of a person as a man or a woman, with the multitude of attitudes, ideas, and desires that accompany that identification, depends on what label was attached to him or her as a child. In the normal course of events, these labels correspond to a consistent biological difference in chromosomes, hormones, and morphology. Thus biological differences become a signal for, rather than a cause of, differentiation in social roles. (Lewontin, 1982).

### The Social Construction of Gender Identity

Many sociologists argue that gender differences result from socialization and interaction with others. In order to understand this argument, let's take a look at the following two scenes. Two newly born infants lie in the nursery of a hospital maternity ward. One, a male baby, is wrapped in a blue blanket, the other, a female, is in a pink blanket. Both babies are only a few hours old and are being seen by their grandparents for the first time. The conversation between one pair of grandparents runs along these lines

*Grandma A: There he is-our first grandchild, and a boy.*

*Grandpa A: Hey, isn't he a hefty little fellow? Look at that fist he's making. He's going to be a regular little fighter, that guy is. (Grandpa A smiles and throws out a boxing jab to his grand-son.) At-a-boy!*

*Grandma A: I think he looks like you. He has your strong chin. Oh, look, he's starting to cry.*

*Grandpa A: Yeah-just listen to that set of lungs. He's going to be some boy.*

*Grandma A: Poor thing-he's still crying.*

*Grandpa A: It's okay. It's good for him. He's exercising and it will develop his lungs.*

*Grandma A: Let's go and congratulate the parents. I know they're thrilled about little Fred. They wanted a boy first.*

*Grandpa A: Yeah, and they were sure it would be a boy too, what with all that kicking and thumping going on even before he got here.*

When they depart to congratulate the parents, the grandparents of the other child arrive. The dialogue between them goes like this:

*Grandma B: There she is . . . the only one with a pink bow taped to her head. Isn't she darling.*

*Grandpa B: Yeah-isn't she little. Look at how tiny her fingers are. Oh, look-she's trying to make a fist.*

*Grandma B: Isn't she sweet . . . you know, I think she looks a little like me.*

*Grandpa B: Yeah, she sorta does. She has your chin.*

*Grandma B: Oh, look, she's starting to cry.*

*Grandpa B: Maybe we better call the nurse to pick her up or change her or something.*

*Grandma B: Yes, let's. Poor little girl. (To the baby) There, there, we'll try to help you.*

*Grandpa B: Let's find the nurse. I don't like to see her cry ...*

*Grandma B: Hmm. I wonder when they will have their next one. I know Fred would like a son, but little Fredericka is well and healthy. After all, that's what really matters.*

*Grandpa B: They're young yet. They have time for more kids. I'm thankful too that she's healthy.*

*Grandma B: I don't think they were surprised when it was a girl anyway ... she was carrying so low. (Walum, 1977)*

The contrast between the two sets of conversations sounds so exaggerated that it is tempting to think they were made up. In fact, they are composed of transcripts of actual dialogue recorded in a maternity ward. The very first question usually asked of a parent in Western culture at least-is, "Is it a boy or a girl?" Our images of others are fundamentally structured around gender identity. In turn, social and cultural expectations for each gender create expectations about the roles and identities one should assume.

When we say that gender is "socially constructed," we mean that people create gender through social interactions with others, such as family members, friends, and colleagues. As we just saw, the social construction of gender begins at birth when doctors, nurses, and family members the first to see an infant assign the person to a gender category on the basis of physical characteristics. Babies are immediately dressed in a way that marks the sex category: "parents don't want to be constantly asked if their child is a boy or a girl" (Lorber, 1994).

Once the child is marked as male or female, everyone who interacts with the child will treat it in accordance with its gender. They do so on the basis of the society's assumptions, which lead people to treat women and men differently, even as opposites (Renzetti and Curran, 1995).

### **Gender Identity in Everyday Life**

Our conceptions of gender identity are formed so early in life that as adults we mainly take them for granted. Yet gender is more than learning to act like a girl or boy. Gender differences are something we live with every day.

In other words, gender as a physical concept does not exist; we all, as some sociologists put it, "do gender" in our daily interactions with others (West and Zimmerman, 1987). For instance, Jan Morris, the celebrated travel writer, used to be a man. As James Morris, she was a member of the British expedition, led by Sir Edmund Hillary, that successfully climbed Mount Everest. She was, in fact, a very "manly", man a race car driver and an athlete. Yet she had always felt herself to be a woman in a male body. So she underwent a sex-change operation and since then has lived as a woman.

Jan Morris had to learn how to do gender when she discovered how differently she was expected to behave as a woman, rather than as a man. As she says, there is "no aspect of existence" that is not gendered. But she did not notice this until she changed her sex.

It amuses me to consider, for instance, when I am taken out to lunch by one of my more urbane men friends, that not so many years ago the waiter would have treated *me* as he is now treating *him*. Then he would have greeted me with respectful seriousness. Now he unfolds my napkin with a playful flourish, as if to humor me. Then he would have taken my order with grave concern, now he expects me to say something frivolous (and I do). (Morris, 1974)

The subtle ways in which we do gender are so much a part of our lives that we don't notice them until they are missing or radically altered.

This differentiation between the roles and identities that society creates for men and women occurs not only in face-to-face interaction, but is also part of society's institutions, such as the economy, political system, educational system, religions, and family forms. Because gender is so pervasive in structuring social life, gender statuses must be clearly differentiated if the society is to function in an orderly manner. However, gender differentiation can also be the basis for inequalities between men and women (Lorber, 1993; West and Fenstermaker, 1995).

### **The Social Construction of Masculinity**

Many discussions of gender identity focus on women's roles in a society. In recent years, more scholarly attention has been paid to how men's identities are constructed and the impact that these socially prescribed roles have on men's behavior. The traditional male role has been described by Linda Brannon as having four components (1976):

1. "No Sissy Stuff": the need to be different from women.
2. "The Big Wheel": the need to be superior to others.
3. "The Sturdy Oak": the need to be independent and self-reliant.
4. "Give 'Em Hell": the need to be more powerful than others, through violence if necessary.

These are difficult standards to measure up to. Some have argued that these stereotypical male gender roles create a strain between unattainable ideals and men's actual experiences. The stress produced by adherence to these norms may be indirectly related to men's greater risk of death due to heart disease, respiratory illness, cancer, accident, homicide, and suicide. In other words, masculinity may be dangerous to your health (Brannon, 1976; Pleck, 1981; Harrison et al., 1996).

The recognition that adherence to the stereotypical male gender role carries with it unique pressures has led to the development of a men's movement. In the early 1970s, some men—mostly white, educated professionals began to meet in small informal groups to discuss their experiences as men, their interpersonal relationships, their notions of masculinity, and how these influence their lives. By the mid-1970s, more than three hundred men's groups had developed, with the primary task of discussing how gender norms and stereotypes limited them (Katz, 1974).

There are two main strands to the men's movement. The first is labeled as "male-identified" and is a corollary of mainstream feminism. A main tenet is that male privilege bestows as many

disadvantages as advantages. The goals of this camp are male enlightenment and personal development. Men are encouraged to explore "feminine" aspects of their personality, to develop closer relationships, and to freely express their emotions. A second strand has been labeled as female-identified." Adherents argue that traditional masculinity is debilitating and thus the social structures that distribute power unequally must be dismantled and rebuilt (Brod, 1987).

**Answer the following questions from the above passage:**

1. The nature-nurture debate
  - A. is no longer relevant in social sciences
  - B. has little to do with definitions of sex and gender
  - C. discusses the relationship between biology and gender identities
  - D. counters the learning theories
  
2. Gender differentiation is not a result of
  - A. Biological characteristics
  - B. Socialization
  - C. Interaction with others
  - D. Social equalities between men and women
  
3. What are the competing theories of gender differences about?
  - A. The sexual activity of animals
  - B. The relative importance of social factors
  - C. The basis of instinctive behaviour
  - D. Birds and bees
  
4. What is the basis of the distinction between sex and gender?
  - A. That gender differences are not exclusively biological
  - B. The role of biology
  - C. Physical differences
  - D. None of the above
  
5. Men rather than women take part in hunting and warfare
  - A. is a universalist phenomenon
  - B. is a finding of the sociobiologists
  - C. is a feminist conception
  - D. is a view based on lore and not research

6. Men possess biologically based tendencies towards aggression as compared to women due to
  - A. The kind of occupation they pursue since time immemorial
  - B. Inherent physical strength
  - C. The male sex hormone testosterone
  - D. All of the above
  
7. Sociobiology, it is claimed is essentially about
  - A. The role of culture
  - B. The embedding of differences between the sexes in innate processes
  - C. Hunting and warfare
  - D. Human aggression
  
8. Sounding the limits of sociobiology are arguments to the effect that
  - A. Word processors are passive
  - B. Aggressiveness is required in traffic
  - C. Behaviour traits can vary across cultures
  - D. Male and female identities are primarily biological
  
9. Women spend a significant part of their lives taking care of children
  - A. As it is determined by biology
  - B. As it is a passive occupation
  - C. As it requires feminine traits
  - D. Through social learning and conditioning
  
10. Gender labels that are given to children at birth
  - A. Are usually based on socialization
  - B. Are based on social indicators alone
  - C. Are usually measured hormonally
  - D. Are based on a test of aggression
  
11. In typical Western cultures, blues and pinks are an example of
  - A. Gender identity based on socialization
  - B. The amount of money you can afford
  - C. Uniforms for boys and girls in schools
  - D. Biological and hormonal factors



12. Studies addressing aggressive behavior among monkeys have established that
- A. Monkeys are all prone to violence
  - B. Female monkeys are more aggressive
  - C. Hormonal differences are not important
  - D. Aggressive behavior more affects hormonal problem
13. What are the gender traits considered typical in Western culture?
- A. Girls playing with other girls and boys with other boys
  - B. House work for girls and playing with cars for boys
  - C. Marriage for girls and occupations for boys
  - D. All of the above
14. The physiological basis of gender differentiation
- A. Remains yet to be identified
  - B. Must emanate from the study of twins
  - C. Explains teenage behavior
  - D. Is the stuff of television programmes
15. How do we approach differentiation in social roles?
- A. As relating to childhood experiences
  - B. As indexed by biological differences
  - C. As caused by biology
  - D. None of the above
16. What do the two conversations between the two pairs of grandparents as illustrated in the passage signify?
- A. That grandparents always love their grandchildren
  - B. That both parents and nurses are responsible for upbringing
  - C. That gender is socially constructed
  - D. That both men and women are the same
17. The conversation between grandparents indicates that
- A. Boys are born to be fighters
  - B. Girls need to be protected
  - C. Boys are preferred over girls
  - D. All of the above

18. Gendering is essentially about

- A. Specifying the statuses of male and female
- B. Physical concepts
- C. Sex-change operation
- D. Frivolity

19. The very first question usually asked of the parent of a newborn in Western culture at least is, "Is it a boy or a girl?" This reflects

- A. Our images of others are fundamentally structured around gender identity
- B. There are social and cultural expectations of roles and identities for gender
- C. Gender is socially constructed through our interactions with others
- D. All of the above

20. Social constructions of gender

- A. Are significant only at birth
- B. Rarely determine life outside the home
- C. Are usually in contrast to cultural expectations
- D. Lead people to treat men and women differently

21. The example of James Morris who is now Jan

- A. Shows that a man can become a woman
- B. Shows that travel writers need to be women
- C. Shows that women cannot climb Mount Everest
- D. Sex-change operations happen for gender equality in society

22. Gender differentiation is

- A. The social construction of men's identities
- B. Female roles
- C. Aggressive behavior
- D. Men's greater risk

23. Stereotypical gender prescribed roles

- A. Effect and influence women's behavioral patterns and not those of men
- B. Has led to masculinity that is hard to measure upto
- C. Finds countering psychological differences
- D. Are inevitable for societal harmony

24. Men and women should be
- A. Poles apart in social behavior
  - B. Able to distribute power unequally
  - C. Able to overcome the burden of socially constructed differences
  - D. Adhering to stereotypically prescribed sex roles
25. Masculinity is about
- A. The social construction of men's identities
  - B. Female roles
  - C. Aggressive behavior
  - D. Men's greater risk
26. "The Sturdy Oak" is a characteristic of
- A. Masculinity
  - B. Dependence on others
  - C. Violence
  - D. Powerlessness
27. The stereotypical male gender roles produce a breach between ideals and actual experiences of men. The outcome of this is:
- A. Stress
  - B. Greater risk of death
  - C. Development of men's movement
  - D. All of the above
28. One of the main tenets of the first strand of men's movement labeled as 'male-identified' was:
- A. The social structure that encourages unequal distribution of power must be disassembled
  - B. The social structure that encourages unequal distribution of power must be rebuilt
  - C. Male privileges are universal and bestow only disadvantages
  - D. Men are encouraged to explore 'feminine' aspects of their personality

29. Hegemonic masculinity is the gender practice that guarantees
- Power inequality
  - Social reproduction of patriarchy
  - Subordination of the social position of women
  - All of the above
30. Gender statuses must be clearly differentiated if the society is to function in an orderly manner. How do we learn to "DO" gender?
- Mannerism
  - Speech and body language
  - Clothing
  - All of the above

**PART - B**

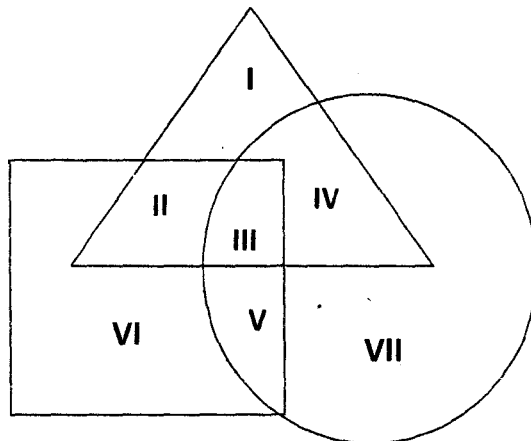
**Arithmetic and Reasoning**

**(25 Marks)**

31. If MILD is coded as KNOH, then GATE will be coded as:

A. HDVQ                      B. HCWI                      C. IBUF                      D. HDUR

32. If the triangle, square and circle represent urban, hardworking and educated people respectively in the following diagram, then which of the areas marked from I to VII is represented by the urban educated who are not hardworking?



A. II                      B. I                      C. IV                      D. V

33. Which number will replace the question mark to complete the following series?

2, 7, 14, 23, ?, 47, 62

A. 30

B. 34

C. 39

D. 44

34. If C E J Q is coded as X V Q J; and B C D E is coded as Y X W V; then B D I P will be coded as

A. WURQ

B. YWRK

C. WUPI

D. YWPI

35. If 'Friday' means 'Sunday'; 'Sunday' means 'Monday'; 'Monday' means 'Tuesday'; and 'Tuesday' means 'Wednesday'; then which day is a holiday?

A. Sunday

B. Friday

C. Monday

D. Wednesday

36. Which of the following word cannot be made from the given word 'NEWSPAPER'?

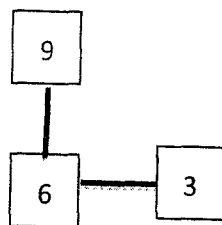
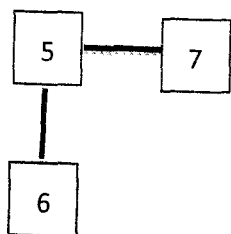
A. ERASE

B. SPARE

C. REPAIR

D. RENEW

37. Which number will replace the question mark in the following sequence of figure?



A. 5

B. 10

C. 11

D. 3

38. If signs + and - and numbers 4 and 8 interchange with each other, which one of the following four equations would be correct?

A.  $4 - 8 + 12 = 0$

B.  $8 - 4 \div 12 = 8$

C.  $4 \div 8 - 12 = 16$

D.  $8 \div 4 - 12 = 24$

39. A train travelled at an average speed of 80 km per hour for the first two and half hours; 60 km per hour for the next one and half hours and finally 20 km per hour for the last one hour. What is the overall average speed of the train?
- A. 60 km ph                      B. 20 km ph                      C. 80 kmph                      D. 62 km ph
40. X takes 12 hours to complete a job, while Y takes 16 hours to complete the same job. If both X and Y work together, how long will they take to complete the job?
- A. 12 hrs                              B.  $6\frac{5}{7}$  hrs                              C.  $6\frac{6}{7}$  hrs                              D. 16 hrs
41. Rashmi's height is 5'4". Anjali is taller than Rashmi but she is not taller than Pooja. Pooja is shorter than her cousin Ranjan but she is not shorter than Rashmi. Who is the tallest in the group?
- A. Rashmi                              B Ranjan                              C, Pooja                              D. Anjali
42. A vehicle starts from point 'A' and runs 10 km. towards north, turns to its right and runs 15 km. it then turns to its right and runs another 10 km. to reach the finishing point 'B'. if the vehicles runs on an average speed of 30 km per hour, how much time will it take to reach the starting point from the finishing point?
- A. 30 Minutes                      B. 1 Hour                      C. Cannot be determined                      D. 15 minutes
43. If a train is 140 metre long, and runs in a speed of 60 km per hour, how much time will it take to cross a 260 metre long platform?
- A. 15 seconds                      B. 1 Minute                      C. 24 seconds                      D. 30 seconds
44. In an examination, 35% of the total students failed in Telugu 45% failed in Hindi and 20% in both. The percentage of those who passed in both subjects is
- A. 10                      B. 20                      C. 40                      D. 30

45. 1 Terabyte is equal to  
A. 1000 Megabyte    B. 1000 Gigabyte    C. 1250 Gigabyte    D. None of the above
46. Twenty five workers can do a work in fifteen days. Fourteen workers can complete the same work in thirteen days. What is the ratio between the capacity of a first group of workers and second group of workers?  
A. 3:4    B. 5:4    C. 5:3    D. Data inadequate
47. A sum of money at simple interest becomes Rs. 945 in two years and Rs. 1065 in three years. The sum is  
A. 1185    B. 705    C. 825    D. Data inadequate
48. The run rate in the first five Overs of a cricket match is 4.5. What should be the run rate in the remaining 15 Overs to reach the target of 128 runs?  
A. 7.03    B. 7.35    C. 8.2    D. 6.5
49. A shop gives 10 % of discount on purchase of an item. If paid for cash immediately, a further discount of 12 % is given. If the original price of the item is 300, what is the price of the article if a cash purchase is made?  
A. Rs. 237.60ps    B. Rs. 250.50ps    C. Rs. 337.40ps    D. Rs. 273.60ps
50. Find the lowest common multiple of 15, 25, 30, and 50  
A. 100    B. 175    C. 150    D. 125
51. How many bricks, each measuring, 25 cm X 11.25 cm X 6 cm will be needed to build a wall of 8 m X 6 m X 22.5 cm?  
A. 5600    B. 6000    C. 7200    D. 6400

52. In one and a half hours, the minute hand of a clock rotates through an angle of
- A. 360 degrees      B. 540 degrees      C. 180 degrees      D. 90 degrees
53. Sunil is two years older than Anil who is twice as old as Farhaan. If the total of the ages of Sunil, Anil and Farhaan be 27, then how old is Anil?
- A. 10      B. 7      C. 8      D. 9
54. A farmer took loan from a bank at the rate of 12% p.a. simple interest. After 3 years he had to pay Rs. 5400 interest only for the period. The principal amount borrowed by him was:
- A. Rs. 2000      B. Rs. 10,000      C. Rs. 15,000      D. Rs. 20,000
55. Which one of the following is not a prime number?
- A. 31      B. 61      C. 71      D. 91

**Rough Work**



## PART – C

(20 Marks)

## Literary Passage

'You too will marry a boy I choose,' said Mrs. Rupa Mehra firmly to her younger daughter.

Lata avoided the maternal imperative by looking around the great lamp-lit garden of Prem Nivas. The wedding guests were gathered on the lawn. 'Hmm,' she said. This annoyed her mother further.

'I know what your hmms mean, young lady, and I can tell you I will not stand for hmms in this matter. I do know what is best. I am doing it all for you'.

Do you think it is easy for me, trying to arrange things for all four of my children without His help?' Her nose began to redden at the thought of her husband, who would, she felt certain, be partaking of their present joy from somewhere benevolently above. Mrs. Rupa Mehra believed, of course, in reincarnation, but at moments of exceptional sentiment, she imagined that the late Raghbir Mehra still inhabited the form in which she had known him when he was alive: the robust, cheerful form of his early forties before overwork had brought about his heart attack at the height of the Second World War. Eight years ago, eight years, thought Mrs. Rupa Mehra miserably.

'Now, now, Ma, you can't cry on Savita's wedding day,' said Lata, putting her arm gently but not very concernedly around her mother's shoulder.

'If He had been here, I could have worn the tissue-patola sari I wore for my own wedding,' sighed Mrs. Rupa Mehra. 'But it is too rich for a widow to wear.' 'Ma!' said Lata, a little exasperated at the emotional capital her mother insisted on making out of every possible circumstance. 'People are looking at you. They want to congratulate you, and they'll think it very odd if they see you crying in this way.'

Several guests were indeed doing *namaste* to Mrs. Rupa Mehra and smiling at her; the cream of Brahmpur society, she was pleased to note. 'Let them see me!' said Mrs. Rupa Mehra defiantly, dabbing at her eyes hastily with a handkerchief perfumed with 4711 Eau de Cologne. 'They will only think it is because of my happiness at Savita's wedding. Everything I do is for you, and no one appreciates me. I have chosen such a good boy for Savita, and all everyone does is complain.'

Lata reflected that of the four brothers and sisters, the only one who hadn't complained of the match had been the sweet-tempered, fair-complexioned, beautiful Savita herself.

'He is a little thin, Ma,' said Lata a bit thoughtlessly. This was putting it mildly. Pran Kapoor, soon to be her brother-in-law, was lank, dark, gangly, and asthmatic.

'Thin? What is thin? Everyone is trying to become thin these days. Even I have had to fast the whole day and it is not good for my diabetes. And if Savita is not complaining, everyone should be happy with him. Arun and Varun are always complaining: why didn't they choose a boy for their sister then? Pran is a good, decent, cultured khatri boy.'

There was no denying that Pran, at thirty, was a good boy, a decent boy, and belonged to the right caste. And, indeed, Lata did like Pran. Oddly enough, she knew him better than her sister did—or, at least, had seen him for longer than her sister had. Lata was studying English at Brahmipur University, and Pran Kapoor was a popular lecturer there. Lata had attended his class on the Elizabethans, while Savita, the bride, had met him for only an hour, and that too in her mother's company.

'And Savita will fatten him up,' added Mrs. Rupa Mehra. 'Why are you trying to annoy me when I am so happy? And Pran and Savita will be happy, you will see. They will be happy,' she continued emphatically. 'Thank you, thank you,' she now beamed at those who were coming up to greet her. 'It is so wonderful—the boy of my dreams, and such a good family. The Minister Sahib has been very kind to us. And Savita is so happy. 'Please eat something, please eat, they have made such delicious 'gulab-jamuns', but owing to my diabetes I cannot eat them even after the ceremonies. I am not even allowed 'gajak', which is so difficult to resist in winter. But please eat, please eat. I must go in to check what is happening: the time that the pandits have given is coming up, and there is no sign of either bride or groom!' She looked at Lata, frowning. Her younger daughter was going to prove more difficult than her elder, she decided.

'Don't forget what I told you,' she said in an admonitory voice.

'Hmm,' said Lata. 'Ma, your handkerchief's sticking out of your blouse.'

'Oh!' said Mrs. Rupa Mehra, worriedly tucking it in. 'And tell Arun to please take his duties seriously. He is just standing there in a corner talking to that Meenakshi and his silly friend from Calcutta. He should see that everyone is drinking and eating properly and having a gala time.'

'That Meenakshi' was Arun's glamorous wife and her own disrespectful daughter-in-law. In four years of marriage Meenakshi's only worthwhile act, in Mrs. Rupa Mehra's eyes, had been to give birth to her beloved granddaughter, Aparna, who now had found her way to her grandmother's brown silk sari and was tugging at it for attention. Mrs. Rupa Mehra was delighted. She gave her a kiss and told her: 'Aparna, you must stay with your Mummy or with Lata Bua, otherwise you will get lost. And then where would we be?'

'Can't I come with you?' asked Aparna, who, at three, naturally had views and preferences of her own.

'Sweetheart, I wish you could,' said Mrs. Rupa Mehra, 'but I have to make sure that your Savita Bua is ready to be married. She is so late already.' And Mrs. Rupa Mehra looked once again at the little gold watch that had been her husband's first gift to her and which had not missed a beat for two and a half decades.

'I want to see Savita Bua!' said Aparna, holding her ground.

Mrs. Rupa Mehra looked a little harassed and nodded vaguely at Aparna.

Lata picked Aparna up. 'When Savita Bua comes out, we'll go over there together, shall we, and I'll hold you up like this, and we'll both get a good view.

Meanwhile, should we go and see if we can get some ice-cream? I feel like some too.'

Aparna approved of this, as of most of Lata's suggestions. It was never too cold for ice-cream. They walked towards the buffet table together, three-year-old and nineteen-year-old hand in hand. A few rose petals wafted down on them from somewhere.

'What is good enough for your sister is good enough for you,' said Mrs. Rupa Mehra to Lata as a parting shot.

'We can't both marry Pran,' said Lata, laughing.

Lata soon lost Malati to a clutch of college friends, but before she and Aparna could get much further, they were captured by Aparna's parents.

'So there you are, you precious little runaway,' said the resplendent Meenakshi, implanting a kiss on her daughter's forehead. 'Isn't she precious, Arun?

'Now where have you been, you precious truant?'

'I went to find Daadi,' began Aparna. 'And then I found her, but she had to go into the house because of Savita Bua, but I couldn't go with her, and then Lata Bua took me to have ice-cream, but we couldn't because—'

But Meenakshi had lost interest and had turned to Lata.

'That pink doesn't really suit you, Luts,' said Meenakshi. 'It lacks a certain—a certain—'

'*Je ne sais quoi?*' prompted a suave friend of her husband's, who was standing nearby.

'Thank you,' said Meenakshi, with such withering charm that the young fellow glided away for a while and pretended to stare at the stars.

'No, pink's just not right for you, Luts,' reaffirmed Meenakshi, stretching her long, tawny neck like a relaxed cat and appraising her sister-in-law.

She herself was wearing a green-and-gold sari of Banaras silk, with a green choli that exposed more of her midriff than Brahmpur society was normally privileged or prepared to see.

'Oh,' said Lata, suddenly self-conscious. She knew she didn't have much dress sense, and imagined she looked rather drab standing next to this bird of paradise.

'Who was that fellow you were talking to?' demanded her brother Arun, who, unlike his wife, had noticed Lata talking to Maan. Arun was twenty-five, a tall, fair, intelligent, pleasant-looking bully

who kept his siblings in place by pummelling their egos. He was fond of reminding them that after their father's death, he was 'in a manner of speaking', in loco parentis to them.

'That was Maan, Pran's brother.'

'Ah.' The word spoke volumes of disapproval.

Arun and Meenakshi had arrived just this morning by overnight train from Calcutta, where Arun worked as one of the few Indian executives in the prestigious and largely white firm of Bentsen & Pryce. He had had neither the time nor the desire to acquaint himself with the Kapoor family—or clan, as he called it—with whom his mother had contrived a match for his sister. He cast his eyes balefully around. Typical of their type to overdo everything, he thought, looking at the coloured lights in the hedge. The crassness of the state politicians, white-capped and effusive, and of Mahesh Kapoor's contingent of rustic relatives excited his finely tuned disdain. And the fact that neither the brigadier from the Brahmpur Cantonment nor the Brahmpur representatives of companies like Burmah Shell, Imperial Tobacco, and Caltex were represented in the crowd of invitees blinded his eyes to the presence of the larger part of the professional elite of Brahmpur.

'A bit of a bounder, I'd say,' said Arun, who had noticed Maan's eyes casually following Lata before he had turned them elsewhere.

Lata smiled, and her meek brother Varun, who was a nervous shadow to Arun and Meenakshi, smiled too in a kind of stifled complicity. Varun was studying—or trying to study—mathematics at Calcutta University, and he lived with Arun and Meenakshi in their small ground-floor flat. He was thin, unsure of himself, sweet-natured and shifty-eyed; and he was Lata's favourite. Though he was a year older than her, she felt protective of him. Varun was terrified, in different ways, of both Arun and Meenakshi, and in some ways even of the precocious Aparna. His enjoyment of mathematics was mainly limited to the calculation of odds and handicaps on the racing form. In winter, as Varun's excitement rose with the racing season, so did his elder brother's ire. Arun was fond of calling him a bounder as well.

And what would you know about bounding, Arun Bhai? thought Lata to herself. Aloud she said: 'He seemed quite nice.'

'An aunty we met called him a Cad,' contributed Aparna.

'Did she, precious?' said Meenakshi, interested. 'Do point him out to me, Arun.' But Maan was now nowhere to be seen.

'I blame myself to some extent,' said Arun in a voice which implied nothing of the sort; Arun was not capable of blaming himself for anything. 'I really should have done something,' he continued. 'If I hadn't been so tied up with work, I might have prevented this whole fiasco. But once Ma got it into her head that this Kapoor chap was suitable, it was impossible to dissuade her. It's impossible to talk reason with Ma; she just turns on the waterworks.'

What had also helped deflect Arun's suspicions had been the fact that Dr Pran Kapoor taught English. And yet, to Arun's chagrin, there was hardly an English face in this whole provincial crowd.

How fearfully dowdy! said Meenakshi wearily to herself, encapsulating her husband's thoughts. 'And how utterly unlike Calcutta. Precious, you have smut on your nose,' she added to Aparna, half looking around to tell an imaginary ayah to wipe it off with a handkerchief.

'I'm enjoying it here,' Varun ventured, seeing Lata look hurt. He knew that she liked Brahmipur, though it was clearly no metropolis.

'You be quiet,' snapped Arun brutally. His judgment was being challenged by his subordinate, and he would have none of it.

Varun struggled with himself; he glared, then looked down.

'Don't talk about what you don't understand,' added Arun, putting the boot in.

Varun glowered silently.

'Did you hear me?'

'Yes,' said Varun.

'Yes, what?'

'Yes, Arun Bhai,' muttered Varun.

This pulverization was standard fare for Varun, and Lata was not surprised by the exchange. But she felt very bad for him, and indignant at Arun. She could not understand either the pleasure or the purpose of it. She decided she would speak to Varun as soon after the wedding as possible to try to help him withstand—at least internally—such assaults upon his spirit. Even if I'm not very good at withstanding them myself, Lata thought.

'Well, Arun Bhai,' she said innocently, 'I suppose it's too late. We're all one big happy family now, and we'll have to put up with each other as well as we can.'

The phrase, however, was not innocent. 'One big happy family' was an ironically used Chatterji phrase. Meenakshi Mehra had been a Chatterji before she and Arun had met at a cocktail party, fallen in torrid, rapturous and elegant love, and got married within a month, to the shock of both families. Whether or not Mr. Justice Chatterji of the Calcutta High Court and his wife were happy to welcome the non-Bengali Arun as the first appendage to their ring of five children (plus Cuddles the dog), and whether or not Mrs. Rupa Mehra had been delighted at the thought of her firstborn, the apple of her eye, marrying outside the khatri caste (and to a spoilt super-sophisticate like Meenakshi at that), Arun certainly valued the Chatterji connection greatly. The Chatterjis had wealth and position and a grand Calcutta house where they threw enormous (but tasteful) parties. And even if the big happy family, especially Meenakshi's brothers and sisters, sometimes bothered

him with their endless, unchokable wit and improvised rhyming couplets, he accepted it precisely because it appeared to him to be undeniably urbane.

It was a far cry from this provincial capital, this Kapoor crowd and these garish light-in-the-hedge celebrations—with pomegranate juice in lieu of alcohol!

'What precisely do you mean by that?' demanded Arun of Lata. 'Do you think that if Daddy had been alive we would have married into this sort of a family?'

Arun hardly seemed to care that they might be overheard. Lata flushed. But the brutal point was well made. Had Raghbir Mehra not died in his forties but continued his meteoric rise in the Railway Service, he would—when the British left Indian government service in droves in 1947—certainly have become a member of the Railway Board. His excellence and experience might even have made him Chairman. The family would not have had to struggle, as it had had to for years and was still forced to, on Mrs. Rupa Mehra's depleted savings, the kindness of friends and, lately, her elder son's salary. She would not have had to sell most of her jewellery and even their small house in Darjeeling to give her children the schooling which she felt that, above everything else, they must have. Beneath her pervasive sentimentality—and her attachment to the seemingly secure physical objects that reminded her of her beloved husband—lay a sense of sacrifice and a sense of values that determinedly melted them down into the insecure, intangible benefits of an excellent English-medium boarding school education. And so Arun and Varun had continued to go to St George's School, and Savita and Lata had not been withdrawn from St Sophia's Convent.

The Kapoors might be all very well for Brahmpur society, thought Arun, but if Daddy had been alive, a constellation of brilliant matches would have been strewn at the feet of the Mehras. At least he, for one, had overcome their circumstances and done well in the way of in-laws. What possible comparison could there be between Pran's brother, that ogling fellow whom Lata had just been talking to—who ran, of all things, a cloth shop in Banaras, from what Arun had heard—and, say, Meenakshi's elder brother, who had been to Oxford, was supposed to be studying law at Lincoln's Inn, and was, in addition, a published poet?

Arun's speculations were brought down to earth by his daughter, who threatened to scream if she didn't get her ice-cream. She knew from experience that screaming (or even the threat of it) worked wonders with her parents. And, after all, they sometimes screamed at each other, and often at the servants.

Lata looked guilty. 'It's my fault, darling,' she said to Aparna. 'Let's go at once before we get caught up in something else. But you mustn't cry or yell, promise me that. It won't work with me.'

Aparna, who knew it wouldn't, was silent.

But just at that moment the bridegroom emerged from one side of the house, dressed all in white, his dark, rather nervous face veiled with hanging strings of white flowers; everyone crowded

forward towards the door from which the bride would emerge; and Aparna, lifted into her Lata Bua's arms, was forced to defer once again both treat and threat.

**Answer the following questions on the above passage:**

56. Identify the option that rightly lists out Mrs. Rupa Mehra's children in order of their age (from the oldest to the youngest):
- A. Savita, Arun, Varun and Lata;
  - B. Arun, Savita, Lata and Varun;
  - C. Arun, Varun, Lata and Savita;
  - D. Varun, Arun, Savita and Lata;
57. What was the maternal imperative which Lata, in the passage above is trying to avoid??
- A. To marry a boy of her mother's choice
  - B. To marry Maan Kapoor, her brother-in-law;
  - C. To to be the second wife to her elder sister's husband;
  - D. To stay with her lonely mother in Brahmpur;
58. What does Rupa Mehra believe in for certain?
- A. She believes that her husband would be partaking of their present joy from somewhere benevolently above;
  - B. She believes that her elder son Arun is equally happy about the marriage alliance she got for Savita;
  - C. She believes that Savita's marriage with Pran would be a failure at the end;
  - D. She believes that it is almost impossible to meet her husband again as there is no reincarnation;
59. What is Lata exasperated at?
- A. Aparna's insistence to have an ice-cream in the middle of her serious conversation with Meenakshi;
  - B. at Varun's request to help him cope with Arun's anger;
  - C. at the emotional capital her mother insisted on making out of every possible circumstance;
  - D. at Maan's proposal for marriage;

60. Looking carefully at the passage, one can decisively say that?
- A. Lata and Savita have the same views and aspirations about the marriage;
  - B. Unlike Lata, Savita does not like others to make decisions for her future;
  - C. Unlike Savita, Lata always obeys to her mother's dictates;
  - D. Lata is a girl with progressive ideas, never to allow others to impose their views and preferences either on her or onto those she likes most;
61. According to Rupa Mehra, the best groom for her daughter is one who is
- A. A good boy who is well educated
  - B. A boy who understands her daughter and takes loving care of her
  - C. A good boy, a decent boy, and belonged to the right caste
  - D. A boy who is very handsome and decent
62. What does Meenakshi mean to Rupa Mehra?
- A. A glamorous wife to her son and a respectful daughter-in-law she admired most;
  - B. A daughter-in-law whose marriage with her son fetched the family nothing other than shame and disrepute
  - C. A disrespectful daughter-in-law
  - D. An educated girl with enough credentials to become Arun's wife;
63. The only worthwhile act Meenakshi is appreciated for is
- A. Attending the wedding party
  - B. Looking after the children
  - C. Caring her the mother-in-law
  - D. Giving birth to Aparna
64. Which among the following is Late Mr. Raghubir Mehra's first gift to her wife?
- A. The little gold watch that has been in constant disrepair from day one;
  - B. The little gold watch that worked without any repair for two and a half decades;
  - C. The little gold watch that had to be repaired quite too frequently;
  - D. The tissue-patola sari Mrs. Mehra wore for their wedding;



65. What does Mrs. Rupa Mehra's parting shot to Lata, 'What is good enough for your sister is good enough for you' , symbolically imply?
- A. It is a serious suggestion to Lata that she should marry Pran Kapoor and be happy;
  - B. It is a cajoling statement allowing Lata to go ahead and get married with the one she is pleased with;
  - C. It is a serious advice that Lata, like her sister Savita, should simply comply with the decision her mother makes for her in the matter of marriage, for her mother knows what is best for her as she knew what was best for her sister;
  - D. It is a motherly advice to Lata and Savita that they both should obey to their brother Arun, for he knows what is best for them;
66. What qualifies Arun to stand before his siblings "in a manner of speaking, in loco parentis to them"?
- A. The sudden death of his father and that he is the eldest male in the family
  - B. The irresponsible attitude of his mother;
  - C. The unwarranted family fudes between his angry mother and her aging father;
  - D. Arun's newly acquired status by virtue of his marriage to Meenakshi, a woman from one of the wealthy families in Calcutta those days;
67. Arun's disappointment over his sister's marriage alliance with "Kapoor's Clan" (as he calls it) stems primarily from?
- A. His disdain for intercaste marriages;
  - B. His inward sadness for Raghubir's absence;
  - C. His close affinity with Maan Kapoor to whom he wanted to give her sister in marriage, instead to Pran Kapoor;
  - D. His preference for equal class status which Kapoor family never possessed;
68. Had he not been so tied up with work, Arun might have?
- A. Obstructed Lata's engagement with Maan;
  - B. Prevented Savita's marriage with Pran Kapoor;
  - C. Disallowed Meenakshi to get their little daughter Aparna to the wedding ceremony;
  - D. Prevented his father's sudden death;

69. What does the phrase "One big happy family" mean?
- A. It is an innocent expression Lata uses to console her brothers that they are all now part of Kapoor's big family;
  - B. It is an ironically used 'Chatterji' phrase referring to an intercaste and interclass marriage between Arun Mehra and Meenakshi Chatterji;
  - C. It is the humorous phrase Meenakshi always used to mock at her husband's post-marital status;
  - D. It is an ironically used Kapoor phrase referring to Savita's marriage alliance with Praan Kapoor;
70. What does Raghubir's death mean for Mrs. Rupa Mehra?
- A. The loss of social status;
  - B. The sudden disruption of normal life and heightened economic hardships;
  - C. Both A&B;
  - D. None of the above;
71. For Arun, having their father alive at such a crucial juncture would have meant?
- A. Guarding their family prestige and social status;
  - B. Acquiring political power like Kapoor's family;
  - C. Both A&B;
  - D. None of the above;
72. Little Aparna in the passage always acted as?
- A. An irritating prig;
  - B. A useless disrupter;
  - C. An intelligent interpreter;
  - D. An inveterate, yet timely interrupter;
73. What was so disappointing about the provincial crowd?
- A. Lack of refinement
  - B. Lack of discipline
  - C. Lack of seriousness
  - D. Lack of any English-face

74. Arun valued Chatterji's connection because

- A. Knowledge and respectability
- B. Chatterjis being Urbane
- C. Both A and B
- D. None of the above

75. In the passage who stood as stark contrast in terms of status

- A. The invitees at Savita wedding and Kapoor's family and kin
- B. Kapoor's family and kin and Chatterji's family and kin
- C. The educational status of Pran and Varun
- D. The caste-marriage and the inter-caste marriage

**PART – D**

**[25 Marks]**

**CURRENT AFFAIRS**

76. Amnesty International is

- A. A Global human rights movement
- B. An agency of the UN focusing on Peace Keeping.
- C. A European Foot Ball Team
- D. An Inter-Governmental organization to resolve water disputes.

77. The Fifth and Sixth Schedule in the Constitution of India deal with

- A. Protect the interests of the Scheduled Tribes
- B. Demarcate boundaries among States and Union Territories
- C. Determine the power of Panchayats
- D. Define the role of Judiciary

78. The Custodian of India's Constitution is

- A. The Supreme Court of India
- B. The President of India
- C. The Prime Minister of India
- D. The Planning Commission of India

79. The Advisory Committee on Fundamental Rights, Minorities and Tribal and Excluded Areas a committee under the Constituent Assembly was headed by
- A. Maulana Abul Kalam Azad
  - B. Vallabh Bhai Patel
  - C. Jawahar Lal Nehru
  - D. Dr B.R.Ambedkar
80. During the Reorganization of the Indian States in 1956, the state of Hyderabad was split up between
- A. Andhra Pradesh & Maharastra
  - B. Andhra Pradesh, Maharastra & Karnataka
  - C. Andhra Pradesh & Karnataka
  - D. Andhra Pradesh, Maharastra, Goa & Karnataka
81. Who among the following has not served as Minister for Human Resource Development
- A. Kapil Sibal
  - B. Smriti Irani
  - C. P V Narasimha Rao
  - D. Manmohan Singh
82. The doctrine of 'One Religion, One Caste and One God for Mankind' was preached by
- A. Sri Narayana Guru
  - B. Jyotiba Phule
  - C. Swami Vivekananda
  - D. Dr B.R.Ambedkar
83. Which of the following has been adjudged as the best feature film for the national award for the year 2015
- A. Piku
  - B. PK
  - C. Baahubali
  - D. Dilwale

84. Who among the following received the highest civilian honour of Pakistan (Neshan-e-Pakistan)?

- A. Indira Gandhi
- B. Mahatma Gandhi
- C. Morarji Desai
- D. Lal Bahardur Shastri

85. \_\_\_ is the only UNESCO World Heritage Site in the State of Bihar

- A. Mahabodhi Vihar
- B. Buddhist Monastery in Nalanda
- C. Ancient site of Vikramashila Monastery
- D. The Tomb of Sher Shah Suri.

86. Kudremukh in Karnataka is well known for \_\_\_

- A. Manganese
- B. Copper
- C. Bauxite
- D. Iron

87. Who is the Chairperson of National Human Rights Commission (NHRC)?

- A. Markandey Katju
- B. HL Dattu
- C. K.G. Balakrishnan
- D. Subhashan Reddy

88. Jurisdiction of \_\_\_\_\_ High Courts covers the Union Territory of Lakshadweep

- A. Madras High Court
- B. Bombay High Court
- C. Kerala High Court
- D. Karnataka High Court

89. The "Leader of the House" of Lok Sabha is nominated by

- A. Lok Sabha Speaker
- B. The Prime Minister of India
- C. Chief Election Commissioner
- D. The President of India

90. Which of the following Committees was mandated to revitalize Panchayati Raj Institutions for Democracy and Development in 1986?
- A. V.K.Rao Committee
  - B. L.M.Singhvi Committee
  - C. Balwant Rai Mehta Committee
  - D. Ashok Mehta Committee
91. The first municipal corporation set up in India in the year 1687 was
- A. Madras Municipal Corporation
  - B. Bombay Municipal Corporation
  - C. Delhi Municipal Corporation
  - D. Calcutta Municipal Corporation
92. \_\_\_\_\_ Commission formed in 1983 to look into the relationship and balance of power between state and central governments
- A. Kalelkar Commission
  - B. Narendran Commission
  - C. Mandal Commission
  - D. Sarkaria Commission
93. Who among the following is a recipient of Bharat Ratna?
- A. Kapil Dev
  - B. Sachin Tendulkar
  - C. Sunil Gavaskar
  - D. Vijay Tendulkar
94. 'Beijing Declaration and Platform for Action' is associated with
- A. An Agenda for Women's empowerment
  - B. Combating global terrorism
  - C. Climate Change
  - D. Preventing Drug Trade

95. "To Uphold and protect the Sovereignty, Unity and Integrity of India" is a provision made in the
- A. Preamble of the Constitution
  - B. Directive Principles of State Policy
  - C. Fundamental Duties
  - D. Fundamental Rights
96. The term 'Ecosystem' refers to?
- A. A Community of organisms together with the environment in which they live
  - B. A community of organisms interacting with one another
  - C. That part of the Earth which is inhabited by living organisms
  - D. The flora and fauna of a geographical area.
97. Which one of the following language was given classical language status recently?
- A. Konkani
  - B. Odia
  - C. Bhojpuri
  - D. Assamese
98. H1N1 virus is associated with the disease \_\_\_\_
- A. AIDS
  - B. Swine Flu
  - C. Bird Flu
  - D. Dengue
99. The Government of India has established NITI Aayog to replace the
- A. Planning Commission
  - B. National Human Rights Commission
  - C. Law Commission
  - D. Finance Commission

100. In a particular region in India, the local people train the roots of living trees into robust bridges across the streams. As the time passes, these bridges become stronger. These unique 'Living Root Bridges' are found in

- A. Meghalaya
- B. Himachal Pradesh
- C. Chattisgarh
- D. Assam

**Rough Work**