

# Reading Comprehension Questions for XAT 2025

## Passage 1

At the heart of the enormous boom in wine consumption that has taken place in the English speaking world over the last two decades or so is a fascinating, happy paradox. In the days when wine was exclusively the preserve of a narrow cultural elite, bought either at auctions or from gentleman wine merchants in wing collars and bow-ties, to be stored in rambling cellars and decanted to order by one's butler, the ordinary drinker didn't get a look-in. Wine was considered a highly technical subject, in which anybody without the necessary ability could only fall flat on his or her face in embarrassment. It wasn't just that you needed a refined aesthetic sensibility for the stuff if it wasn't to be hopelessly wasted on you. It required an intimate knowledge of what came from where, and what it was supposed to taste like.

Those were times, however, when wine appreciation essentially meant a familiarity with the great French classics, with perhaps a smattering of other wines — like sherry and port. That was what the wine trade dealt in. These days, wine is bought daily in supermarkets and high-street chains to be consumed that evening, hardly anybody has a cellar to store it in and most don't even possess a decanter. Above all, the wines of literally dozens of countries are available on our market. When a supermarket offers its customers a couple of fruity little numbers from Brazil, we scarcely raise an eyebrow.

It seems, in other words, that the commercial jungle that wine has now become has not in the slightest deterred people from plunging adventurously into the thickets in order to taste and see. Consumers are no longer intimidated by the thought of needing to know their Pouilly-Fume from their Pouilly-Fuisse, just at the very moment when there is more to know than ever before.

The reason for this new mood of confidence is not hard to find. It is on every wine label from Australia, New Zealand, South Africa and the United States: the name of the grape from which the wine is made. At one time that might have sounded like a fairly technical approach in itself. Why should native English-speakers know what Cabernet Sauvignon or Chardonnay were? The answer lies in the popularity that wines made from those grape varieties now enjoy. Consumers effectively recognize them as brand names, and have acquired a basic lexicon of wine that can serve them even when confronted with those Brazilian upstarts.

In the wine heartlands of France, they are scared to death of that trend—not because they think their wine isn't as good as the best from California or South Australia (what French winemaker will ever admit that?) but because they don't traditionally call their wines Cabernet Saucignon or Chardonnay. They call them Chateau Ducru Beaucaillou or Corton-Charlemagne, and they aren't about to change. Some areas, in the middle of southern France, have now produced a

generation of growers using the varietal names on their labels and are tempting consumers back to French wine. It will be an uphill struggle, but there is probably no other way if France is to avoid simply becoming a specialty source of old-fashioned wines for old-fashioned connoisseurs.

Wine consumption was also given a significant boost in the early 1990s by the work of Dr. Serge Renaud, who has spent many years investigating the reasons for the uncannily low incidence of coronary heart disease in the south of France. One of his major findings is that the fat-derived cholesterol that builds up in the arteries and can eventually lead to heart trouble, can be dispersed by the tannins in wine. Tannin is derived from the skins of grapes, and is therefore present in higher levels in red wines, because they have to be infused with their skins to attain the red colour. That news caused a huge upsurge in red wine consumption in the United States. It has not been accorded the prominence it deserves in the UK, largely because the medical profession still sees all alcohol as a menace to health, and is constantly calling for it to be made prohibitively expensive. Certainly, the manufacturers of anticoagulant drugs might have something to lose if we all got the message that we would do just as well by our hearts by taking half a bottle of red wine every day!

### **Question 1**

**The tone that the author uses while asking “what French winemaker will ever admit that?” is best described as**

- A. Caustic
- B. Satirical
- C. Critical
- D. Hypocritical

### **Question 2**

**The development which has created fear among winemakers in the wine heartland of France is the**

- A. tendency not to name wines after the grape varieties that are used in the wines
- B. ‘education’ that consumers have derived from wine labels from English speaking countries.
- C. new generation of local winegrowers who use labels that show names of grape varieties
- D. ability of consumers to understand a wine’s qualities when confronted with “Brazilian upstarts”

### **Question 3**

**Which one of the following, if true, would provide most support for Dr. Renaud’s findings about the effect of tannins?**

- A. A survey showed that film celebrities based in France have a low incidence of coronary heart disease.
- B. Measurements carried out in southern France showed red wine drinkers had significantly higher levels of coronary heart incidence than white wine drinkers did.

- C. Data showed a positive association between sales of red wine and incidence of coronary heart disease.
- D. Long-term surveys in southern France showed that the incidence of coronary heart disease was significantly lower in red wine drinkers than in those who did not drink red wine.

## Passage 2

Modern science, exclusive of geometry, is a comparatively recent creation and can be said to have originated with Galileo and Newton. Galileo was the first scientist to recognize clearly that the only way to further our understanding of the physical world was to resort to experiment. However obvious Galileo's contention may appear in the light of our present knowledge, it remains a fact that the Greeks, in spite of their proficiency in geometry, never seem to have realized the importance of experiment. To a certain extent this may be attributed to the crudeness of their instruments of measurement. Still an excuse of this sort can scarcely be put forward when the elementary nature of Galileo's experiments and observations is recalled. Watching a lamp oscillate in the cathedral of Pisa, dropping bodies from the leaning tower of Pisa, rolling balls down inclined planes, noticing the magnifying effect of water in a spherical glass vase, such was the nature of Galileo's experiments and observations. As can be seen, they might just as well have been performed by the Greeks. At any rate, it was thanks to such experiments that Galileo discovered the fundamental law of dynamics, according to which the acceleration imparted to a body is proportional to the force acting upon it.

The next advance was due to Newton, the greatest scientist of all time if account be taken of his joint contributions to mathematics and physics. As a physicist, he was of course an ardent adherent of the empirical method, but his greatest title to fame lies in another direction. Prior to Newton, mathematics, chiefly in the form of geometry, had been studied as a fine art without any view to its physical applications other than in very trivial cases. But with Newton all the resources of mathematics were turned to advantage in the solution of physical problems. Thenceforth mathematics appeared as an instrument of discovery, the most powerful one known to man, multiplying the power of thought just as in the mechanical domain the lever multiplied our physical action. It is this application of mathematics to the solution of physical problems, this combination of two separate fields of investigation, which constitutes the essential characteristic of the Newtonian method. Thus problems of physics were metamorphosed into problems of mathematics.

But in Newton's day the mathematical instrument was still in a very backward state of development. In this field again Newton showed the mark of genius by inventing the integral calculus. As a result of this remarkable discovery, problems, which would have baffled Archimedes was solved with ease. We know that in Newton's hands this new departure in scientific method led to the discovery of the law of gravitation. But here again the real significance of Newton's achievement lay not so much in the exact quantitative formulation

of the law of attraction, as in his having established the presence of law and order at least in one important realm of nature, namely, in the motions of heavenly bodies. Nature thus exhibited rationality and was not mere blind chaos and uncertainty. To be sure, Newton's investigations had been concerned with but a small group of natural phenomena, but it appeared unlikely that this mathematical law and order should turn out to be restricted to certain special phenomena; and the feeling was general that all the physical processes of nature would prove to be unfolding themselves according to rigorous mathematical laws.

When Einstein, in 1905, published his celebrated paper on the electrodynamics of moving bodies, he remarked that the difficulties, which surrounded the equations of electrodynamics, together with the negative experiments of Michelson and others, would be obviated if we extended the validity of the Newtonian principle of the relativity of Galilean motion, which applies solely to mechanical phenomena, so as to include all manner of phenomena: electrodynamics, optical etc. When extended in this way the Newtonian principle of relativity became Einstein's special principle of relativity. Its significance lay in its assertion that absolute Galilean motion or absolute velocity must ever escape all experimental detection. Henceforth absolute velocity should be conceived of as physically meaningless, not only in the particular realm of mechanics, as in Newton's day, but in the entire realm of physical phenomena. Einstein's special principle, by adding increased emphasis to this relativity of velocity, making absolute velocity metaphysically meaningless, created a still more profound distinction between velocity and accelerated or rotational motion. This latter type of motion remained absolute and real as before. It is most important to understand this point and to realize that Einstein's special principle is merely an extension of the validity of the classical Newtonian principle to all classes of phenomena.

### Question 1

**According to the author, why did the Greeks NOT conduct experiments to understand the physical world?**

- A. Apparently they did not think it necessary to experiment.
- B. They focused exclusively on geometry.
- C. Their instruments of measurement were very crude.
- D. The Greeks considered the application of geometry to the physical world more important.

### Question 2

**The statement "Nature thus exhibited rationality and was not mere blind chaos and uncertainty" suggests that**

- A. problems that had baffled scientists like Archimedes were not really problems.
- B. only a small group of natural phenomena was chaotic.
- C. physical phenomena conformed to mathematical laws.
- D. natural phenomena were evolving towards a less chaotic future.

### Question 3

**Newton may be considered one of the greatest scientists of all time because he**

- A. discovered the law of gravitation.
- B. married physics with mathematics.
- C. invented integral calculus.
- D. started the use of the empirical method in science.

**Question 4**

**Which of the following statements about modern science best captures the theme of the passage?**

- A. Modern science rests firmly on the platform built by the Greeks.
- B. We need to go back to the method of enquiry used by the Greeks to better understand the laws of dynamics.
- C. Disciplines like Mathematics and Physics function best when integrated into one.
- D. New knowledge about natural phenomena builds on existing knowledge.

**Question 5**

**The significant implication of Einstein's special principle of relativity is that**

- A. absolute velocity was meaningless in the realm of mechanics.
- B. Newton's principle of relativity needs to be modified.
- C. there are limits to which experimentation can be used to understand some physical phenomena.
- D. it is meaningless to try to understand the distinction between velocity and accelerated or rotational motion.

**Passage 3**

Intellectual authority is defined as the authority of arguments that prevail by virtue of good reasoning and do not depend on coercion or convention. A contrasting notion, institutional authority, refers to the power of social institutions to enforce acceptance of arguments that may or may not possess intellectual authority. The authority wielded by legal systems is especially interesting because such systems are institutions that nonetheless aspire to a purely intellectual authority. One judge goes so far as to claim that courts are merely passive vehicles for applying the intellectual authority of the law and possess no coercive powers of their own.

In contrast, some critics maintain that whatever authority judicial pronouncements have is exclusively institutional. Some of these critics go further, claiming that intellectual authority does not really exist—i.e., it reduces to institutional authority. But it can be countered that these claims break down when a sufficiently broad historical perspective is taken: Not all arguments accepted by institutions withstand the test of time, and some well-reasoned arguments never receive institutional imprimatur. The reasonable argument that goes unrecognized in its own

time because it challenges institutional beliefs is common in intellectual history; intellectual authority and institutional consensus are not the same thing.

But the critics might respond, intellectual authority is only recognized as such because of institutional consensus. For example, if a musicologist were to claim that an alleged musical genius who, after several decades, had not gained respect and recognition for his or her compositions is probably not a genius, the critics might say that basing a judgment on a unit of time—“several decades”—is an institutional rather than an intellectual construct. What, the critics might ask, makes a particular number of decades reasonable evidence by which to judge genius? The answer, of course, is nothing, except for the fact that such institutional procedures have proved useful to musicologists in making such distinctions in the past.

The analogous legal concept is the doctrine of precedent, i.e., a judge’s merely deciding a case a certain way becomes a basis for deciding later cases the same way—a pure example of institutional authority. But eh critics miss the crucial distinction that when a judicial decision is badly reasoned, or simply no longer applies in the face of evolving social standards or practices, the notion of intellectual authority is introduced: judges reconsider, revise, or in some cases throw out in the reconsideration of decisions, leading one to draw the conclusion that legal systems contain a significant degree of intellectual authority even if the thrust of their power is predominantly institutional.

### **Question 1**

**Which one of the following most accurately states the main idea of the passage?**

1. Although some argue that the authority of legal systems is purely intellectual, these systems possess a degree of institutional authority due to their ability to enforce acceptance of badly reasoned or socially inappropriate judicial decisions.
2. Although some argue that the authority of legal systems is purely institutional, these systems are more correctly seen as vehicles for applying the intellectual authority of the law while possessing no coercive power of their own.
3. Although some argue that the authority of legal systems is purely intellectual, these systems in fact wield institutional authority by virtue of the fact that intellectual authority reduces to institutional authority.
4. Although some argue that the authority of legal systems is purely institutional, these systems possess a degree of intellectual authority due to their ability to reconsider badly reasoned or socially inappropriate judicial decisions.
5. Although some argue that the authority of legal systems is purely intellectual, these systems in fact wield exclusively institutional authority in that they possess the power to enforce acceptance of badly reasoned or socially inappropriate judicial decisions.



### **Question 2**

**That some arguments “never receive institutional imprimatur” most likely means that these arguments**

1. fail to gain institutional consensus
2. fail to challenge institutional beliefs
3. fail to conform to the example of precedent
4. fail to convince by virtue of good reasoning
5. fail to gain acceptance except by coercion

### **Question 3**

**Which one of the following, if true, most challenges the author’s contention that legal systems contain a significant degree of intellectual authority?**

1. Judges often act under time constraints and occasionally render a badly reasoned or socially inappropriate decision.
2. In some legal systems, the percentage of judicial decisions that contain faulty reasoning is far higher than it is in other legal systems.
3. Many socially inappropriate legal decisions are thrown out by judges only after citizens begin to voice opposition to them.
4. In some legal systems, the percentage of judicial decisions that are reconsidered and revised is far higher than it is in other legal systems.
5. Judges are rarely willing to rectify the examples of faulty reasoning they discover when reviewing previous legal decisions.

### **Question 4**

**Based on the passage, the author would be most likely to hold which one of the following views about the doctrine of precedent?**

1. it is the only tool judges should use if they wish to achieve a purely intellectual authority.
2. It is a useful tool in theory but in practice it invariably conflicts with the demands of intellectual authority.
3. It is a useful tool but lacks intellectual authority unless it is combined with the reconsidering of decisions.
4. It is often an unreliable tool because it prevents judges from reconsidering the intellectual authority of past decisions.
5. It is an unreliable tool that should be abandoned because it lacks intellectual authority.

### **Passage 5**

We cannot travel outside our neighbourhood without passports. We must wear the same plainclothes. We must exchange our houses every ten years. We cannot avoid labour. We all go to bed at the same time . . . We have religious freedom, but we cannot deny that the soul dies with the body, since 'but for the fear of punishment, they would have nothing but contempt for the laws and customs of society'. . . . In More's time, for much of the population, given the plenty



and security on offer, such restraints would not have seemed overly unreasonable. For modern readers, however, Utopia appears to rely upon relentless transparency, the repression of variety, and the curtailment of privacy. Utopia provides security: but at what price' In both its external and internal relations, indeed, it seems perilously dystopian.

Such a conclusion might be fortified by examining selectively the tradition which follows more on these points. This often portrays societies where. . . 'It would be almost impossible for man to be depraved, or wicked'. . . This is achieved both through institutions and mores, which underpin the common life. . . The passions are regulated and inequalities of wealth and distinction are minimized. Needs, vanity, and emulation are restrained, often by prizing equality and holding riches in contempt. The desire for public power is curbed. Marriage and sexual intercourse are often controlled: in Tommaso Campanella's *The City of the Sun* (1623), the first great literary utopia after More's, relations are forbidden to men before the age of twenty-one and women before nineteen. Communal child-rearing is normal; for Campanella this commences at age two. Greater simplicity of life, 'living according to nature', is often a result: the desire for simplicity and purity are closely related. People become more alike in appearance, opinion, and outlook than they often have been. Unity, order, and homogeneity thus prevail at the cost of individuality and diversity. This model, as J. C. Davis demonstrates, dominated early modern utopianism. . . . And utopian homogeneity remains a familiar theme well into the twentieth century.

Given these considerations, it is not unreasonable to take as our starting point here the hypothesis that utopia and dystopia evidently share more in common than is often supposed. Indeed, they might be twins, the progeny of the same parents. Insofar as this proves to be the case, my linkage of both here will be uncomfortably close for some readers. Yet we should not mistake this argument for the assertion that all utopias are, or tend to produce, dystopias. Those who defend this proposition will find that their association here is not nearly close enough. For we have only to acknowledge the existence of thousands of successful intentional communities in which a cooperative ethos predominates and where harmony without coercion is the rule to set aside such an assertion. Here the individual's submersion in the group is consensual (though this concept is not unproblematic). It results not in enslavement but voluntary submission to group norms. Harmony is achieved without . . .harming others.

### Question 1

**All of the following statements can be inferred from the passage EXCEPT that:**

1. utopian and dystopian societies are twins, the progeny of the same parents.
2. utopian societies exist in a long tradition of literature dealing with imaginary people practicing imaginary customs, in imaginary worlds.
3. many conceptions of utopian societies emphasize the importance of social uniformity and cultural homogeneity.
4. it is possible to see utopias as dystopias, with a change in perspective, because one person's utopia could be seen as another's dystopia.



### Question 2

Following from the passage, which one of the following may be seen as a characteristic of a utopian society?

1. The regulation of homogeneity through promoting competitive heterogeneity.
2. A society where public power is earned through merit rather than through privilege.
3. Institutional surveillance of every individual to ensure his/her security and welfare.
4. A society without any laws to restrain one's individuality.

### Question 3

Which sequence of words below best captures the narrative of the passage?

1. Relentless transparency - Homogeneity - Utopia - Dystopia
2. Utopia - Security - Dystopia - Coercion
3. Curtailment of privacy - Dystopia - Utopia - Intentional community
4. Utopia - Security - Homogeneity - Intentional community

### Question 4

All of the following arguments are made in the passage EXCEPT that:

1. In More's time, there was plenty and security, so people did not need restraints that could appear unreasonable.
2. There have been thousands of communities where homogeneity and stability have been achieved through choice, rather than by force.
3. In early modern utopianism, the stability of utopian societies was seen to be achieved only with individuals surrendering their sense of self.
4. The tradition of utopian literature has often shown societies in which it would be nearly impossible for anyone to be sinful or criminal.

## Passage 6

A recent study has provided clues to predator-prey dynamics in the late Pleistocene era. Researchers compared the number of tooth fractures in present-day carnivores with tooth fractures in carnivores that lived 36,000 to 10,000 years ago and that were preserved in the Rancho La Brea tar pits in Los Angeles. The breakage frequencies in the extinct species were strikingly higher than those in the present-day species.

In considering possible explanations for this finding, the researchers dismissed demographic bias because older individuals were not over represented in the fossil samples. They rejected preservational bias because a total absence of breakage in two extinct species demonstrated that the fractures were not the result of abrasion within the pits. They ruled out local bias because breakage data obtained from other Pleistocene sites were similar to the La Brea data. The explanation they consider most plausible is behavioral differences between extinct and

present-day carnivores—in particular, more contact between the teeth of predators and the bones of prey due to more thorough consumption of carcasses by the extinct species.

Such thorough carcass consumption implies to the researchers either that prey availability was low, at least seasonally, or that there was intense competition over kills and a high rate of carcass theft due to relatively high predator densities.

### Question 1

**The primary purpose of the passage is to**

1. present several explanations for a well-known fact
2. suggest alternative methods for resolving a debate
3. argue in favor of a controversial theory
4. question the methodology used in a study
5. discuss the implications of a research finding

### Question 2

**According to the passage, compared with Pleistocene carnivores in other areas, Pleistocene carnivores in the La Brea area**

1. included the same species, in approximately the same proportions
2. had a similar frequency of tooth fractures
3. populated the La Brea area more densely
4. consumed their prey more thoroughly
5. found it harder to obtain sufficient prey

### Question 3

**According to the passage, the researchers believe that the high frequency of tooth breakage in carnivores found at La Brea was caused primarily by**

1. the aging process in individual carnivores
2. contact between the fossils in the pits
3. poor preservation of the fossils after they were removed from the pits
4. the impact of carnivores' teeth against the bones of their prey
5. the impact of carnivores' teeth against the bones of other carnivores during fights over kills

### Question 4

**The researchers' conclusion concerning the absence of demographic bias would be most seriously undermined if it were found that**

1. the older an individual carnivore is, the more likely it is to have a large number of tooth fractures
2. the average age at death of a present-day carnivore is greater than was the average age at death of a Pleistocene carnivore

3. in Pleistocene carnivore species, older individuals consumed carcasses as thoroughly as did younger individuals
4. the methods used to determine animals' ages in fossil samples tend to misidentify many older individuals as younger individuals
5. data concerning the ages of fossil samples cannot provide reliable information about behavioral differences between extinct carnivores and present-day carnivores

#### Question 5

**According to the passage, if the researchers had NOT found that two extinct carnivore species were free of tooth breakage, the researchers would have concluded that**

1. the difference in breakage frequencies could have been the result of damage to the fossil remains in the La Brea pits
2. the fossils in other Pleistocene sites could have higher breakage frequencies than do the fossils in the La Brea pits
3. Pleistocene carnivore species probably behaved very similarly to one another with respect to consumption of carcasses
4. all Pleistocene carnivore species differed behaviorally from present-day carnivore species
5. predator densities during the Pleistocene era were extremely high

#### Question 6

**The passage suggests that tooth fractures in Pleistocene carnivores probably tended to occur less frequently**

1. during periods in which more prey were available
2. at sites distant from the La Brea area
3. in older individual carnivores
4. in species that were not preserved as fossils
5. in species that regularly stole carcasses from other species

#### Passage 7

I have elaborated . . . a framework for analyzing the contradictory pulls on [Indian] nationalist ideology in its struggle against the dominance of colonialism and the resolution it offered to those contradictions. Briefly, this resolution was built around a separation of the domain of culture into two spheres - the material and the spiritual. It was in the material sphere that the claims of Western civilization were the most powerful. Science, technology, rational forms of economic organization, modern methods of statecraft - these had given the European countries the strength to subjugate the non-European people . . . To overcome this domination, the colonized people had to learn those superior techniques of organizing material life and incorporate them within their own cultures. . . . But this could not mean the imitation of the West in every aspect of life, for then the very distinction between the West and the East would vanish - the self-identity of national culture would itself be threatened. . . . The discourse of nationalism shows that the material/spiritual distinction was condensed into an analogous, but ideologically

far more powerful, dichotomy: that between the outer and the inner. . . . Applying the inner/outer distinction to the matter of concrete day-to-day living separates the social space into ghar and bāhir, the home and the world. The world is the external, the domain of the material; the home represents one's inner spiritual self, one's true identity. The world is a treacherous terrain of the pursuit of material interests, where practical considerations reign supreme. It is also typically the domain of the male. The home in its essence must remain unaffected by the profane activities of the material world - and woman is its representation. And so one gets an identification of social roles by gender to correspond with the separation of the social space into ghar and bāhir. . . .

The colonial situation, and the ideological response of nationalism to the critique of Indian tradition, introduced an entirely new substance to [these dichotomies] and effected their transformation. The material/spiritual dichotomy, to which the terms world and home corresponded, had acquired . . . a very special significance in the nationalist mind. The world was where the European power had challenged the non-European peoples and, by virtue of its superior material culture, had subjugated them. But, the nationalists asserted, it had failed to colonize the inner, essential, identity of the East which lay in its distinctive, and superior, spiritual culture. . . . [I]n the entire phase of the national struggle, the crucial need was to protect, preserve and strengthen the inner core of the national culture, its spiritual essence. . . .

Once we match this new meaning of the home/world dichotomy with the identification of social roles by gender, we get the ideological framework within which nationalism answered the women's question. It would be a grave error to see this, as liberals are apt to in their despair at the many marks of social conservatism in nationalist practice, a total rejection of the West. Quite the contrary: the nationalist paradigm in fact supplied an ideological principle of selection.

### **Question 1**

**Which one of the following explains the "contradictory pulls" on Indian nationalism?**

1. Despite its scientific and technological inferiority, Indian nationalism had to fight against colonial domination.
2. Despite its fight against colonial domination, Indian nationalism had to borrow from the colonizer in the material sphere.
3. Despite its fight against colonial domination, Indian nationalism had to borrow from the colonizer in the spiritual sphere.
4. Despite its spiritual superiority, Indian nationalism had to fight against colonial domination.

### **Question 2**

**Which one of the following best describes the liberal perception of Indian nationalism?**

1. Indian nationalism's sophistication resided in its distinction of the material from the spiritual spheres.

2. Indian nationalist discourses provided an ideological principle of selection.
3. Indian nationalist discourses reaffirmed traditional gender roles for Indian women.
4. Indian nationalism embraced the changes brought about by colonialism in Indian women's traditional gender roles.

**Question: 3**

**Which one of the following, if true, would weaken the author's claims in the passage?**

1. The colonial period saw the hybridisation of Indian culture in all realms as it came in contact with British/European culture.
2. Indian nationalists rejected the cause of English education for women during the colonial period.
3. The Industrial Revolution played a crucial role in shaping the economic prowess of Britain in the eighteenth century.
4. Forces of colonial modernity played an important role in shaping anti-colonial Indian nationalism.

**Question: 4**

**On the basis of the information in the passage, all of the following are true about the spiritual/ material dichotomy of Indian nationalism EXCEPT that it:**

1. constituted the premise of the ghar/bāhir dichotomy
2. represented a continuation of age-old oppositions in Indian culture
3. helped in safeguarding the identity of Indian nationalism
4. was not as ideologically powerful as the inner/outer dichotomy.