

## General Instructions

- (i) This booklet contains 29 questions, each provided with a complete, step-by-step solution.
- (ii) It comprises 25 single-correct multiple-choice questions.
- (iii) Attempt each question on your own before reviewing the given solution.

## 1.

Imagine a world in which artificial intelligence is entrusted with the highest moral responsibilities: sentencing criminals, allocating medical resources, and even mediating conflicts between nations. This might seem like the pinnacle of human progress: an entity unburdened by emotion, prejudice or inconsistency, making ethical decisions with impeccable precision. . . .

Yet beneath this vision of an idealised moral arbiter lies a fundamental question: can a machine understand morality as humans do, or is it confined to a simulacrum of ethical reasoning? AI might replicate human decisions without improving on them, carrying forward the same biases, blind spots and cultural distortions from human moral judgment. In trying to emulate us, it might only reproduce our limitations, not transcend them. But there is a deeper concern. Moral judgment draws on intuition, historical awareness and context qualities that resist formalisation. Ethics may be so embedded in lived experience that any attempt to encode it into formal structures risks flattening its most essential features. If so, AI would merely reflect human shortcomings; it would strip morality of the very depth that makes ethical reflection possible in the first place.

Still, many have tried to formalise ethics, by treating certain moral claims not as conclusions, but as starting points. A classic example comes from utilitarianism, which often takes as a foundational axiom the principle that one should act to maximise overall wellbeing. From this, more specific principles can be derived, for example, that it is right to benefit the greatest number, or that actions should be judged by their consequences for total happiness. As computational resources increase, AI becomes increasingly well-suited to the task of starting from fixed ethical assumptions and reasoning through their implications in complex situations.

But, what exactly, does it mean to formalise something like ethics? The

question is easier to grasp by looking at fields in which formal systems have long played a central role. Physics, for instance, has relied on formalisation for centuries. There is no single physical theory that explains everything. Instead, we have many physical theories, each designed to describe specific aspects of the Universe: from the behaviour of quarks and electrons to the motion of galaxies. These theories often diverge.

Aristotelian physics, for instance, explained falling objects in terms of natural motion toward Earth's centre; Newtonian mechanics replaced this with a universal force of gravity. These explanations are not just different; they are incompatible. Yet both share a common structure: they begin with basic postulates assumptions about motion, force or mass— and derive increasingly complex consequences. . . .

Ethical theories have a similar structure. Like physical theories, they attempt to describe a domain— in this case, the moral landscape. They aim to answer questions about which actions are right or wrong, and why. These theories also diverge, and even when they recommend similar actions, such as giving to charity, they justify them in different ways. Ethical theories also often begin with a small set of foundational principles or claims, from which they reason about more complex moral problems.

**Correct Answer:** —

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**1.1.** All of the following can reasonably be inferred from the passage EXCEPT:

(A) The appeal of an AI judge rests on immunity to bribery, partiality, and fatigue; yet the text questions whether procedural cleanliness amounts to moral understanding without lived context and interpretive depth.

(B) By analogy with physics, compact postulates can yield broad predictions across incompatible theories and ethics can likewise share structure while continuing to diverge rather than close on a single comprehensive framework.

(C) Encoding ethics into fixed structures risks stripping away intuition, history, and context and, if that occurs, the depth that enables reflective judgment disappears. So, machines would mirror our limits rather than exceed them.

(D) With fixed moral starting points and expanding computational resources, the argument forecasts convergence on one ethical system and treats contextual judgment as unnecessary once formal reasoning scales across domains and cultures.

**Correct Answer:** (D) With fixed moral starting points and expanding computational resources, the argument forecasts convergence on one ethical system and treats contextual judgment as unnecessary once formal reasoning scales across domains and cultures.

### **Solution:**

**Approach:** In an inference-EXCEPT question, three options are quietly supported by the text and one contradicts it. Test each against the author’s actual claims, especially the sceptical stance and the physics analogy.

**Step 1 — Option 1 (supported):** The opening sells AI as free of “emotion, prejudice or inconsistency” (so immune to bribery, partiality, fatigue), and paragraph 2 then questions whether such procedural

cleanliness equals real moral understanding “without lived context and interpretive depth.” This is a faithful inference. Keep.

**Step 2 — Option 2 (supported):** The physics analogy says many theories rest on “compact postulates” that “derive increasingly complex consequences,” are mutually “incompatible,” yet “share a common structure” — and ethics is said to mirror this, with theories that “diverge.” “Share structure while continuing to diverge rather than close on a single framework” restates this exactly. Keep.

**Step 3 — Option 3 (supported):** Paragraph 2 says encoding ethics “risks flattening its most essential features,” that depth “makes ethical reflection possible,” and that AI would then “reflect human shortcomings” — mirror our limits, not exceed them. Direct paraphrase. Keep.

**Step 4 — Option 4 (NOT supported — the answer):** It claims the argument “forecasts convergence on one ethical system” and treats “contextual judgment as unnecessary once formal reasoning scales.” Both halves contradict the passage. The physics analogy stresses *incompatible, diverging* theories with no single theory of everything — the opposite of convergence. And the author insists context and lived experience are essential, never dispensable. This is the EXCEPT.

**Why Option 4 is the trap:** It takes two real passage elements — “fixed moral starting points” and “expanding computational resources” — and bolts on two conclusions the author explicitly resists (one universal system; context made redundant). That over-reach is what makes it the un-inferable statement.

**Final answer: Option 4.**

**Quick Tip:** AI's ability to formalize ethics is debated, as reducing moral reasoning to fixed points may overlook essential human qualities.

1.2. Which one of the options below best summarises the passage?

(A) The passage highlights administrative gains from automation. It treats reproducing human moral judgment as progress and argues that, as computational resources increase, AI can be responsible for decision-making across varied institutional settings.

(B) The passage weighs the appeal of an impersonal AI judge against doubts about moral grasp. It warns that codification can erode case-sensitive judgment, allow axiom-led reasoning at scale, and use a physics analogy to model structured plurality.

(C) The passage weighs the appeal of an impersonal AI judge against doubts about moral grasp. It claims codified schemes retain case nuance at scale and uses a physics analogy to predict convergence on a unified framework.

(D) The passage rejects formal methods in principle. It holds that moral judgment cannot be expressed in disciplined terms and concludes that AI should not serve in courts, medicine, or diplomacy under any conditions.

**Correct Answer:** (B) The passage weighs the appeal of an impersonal AI judge against doubts about moral grasp. It warns that codification can erode case-sensitive judgment, allow axiom-led reasoning at scale, and use a physics analogy to model structured plurality.

**Solution:**

**Approach:** A summary must capture the passage's full arc and tone. This passage is two-sided — it acknowledges the attractiveness of an impersonal AI judge but then voices serious doubts about whether a machine can grasp morality. The right summary must keep both halves and not over-claim in either direction.

**Step 1 — Fix the central tension.** The author neither cheerleads for AI nor rejects it outright. The argument balances appeal (an unbiased, tireless arbiter) against scepticism (codifying ethics may strip out the case-by-case sensitivity real moral judgment needs).

**Step 2 — Track the warning.** The passage cautions that turning morality into fixed rules lets the system reason from a handful of axioms applied mechanically at scale, which can erode situation-specific judgment.

**Step 3 — The physics analogy.** Ethics is likened to physics, where different theories govern different regions of a domain — a model of *structured plurality*, not a single unified law. This is descriptive, not a prediction that everything collapses into one framework.

**Step 4 — Match the option.** Option 2 keeps the appeal-versus-doubt balance, names the erosion of case-sensitive judgment and axiom-led reasoning at scale, and reads the physics analogy correctly as structured plurality.

**Why the others fail:** Option 1 is too positive — it treats AI moral judgment as plain progress and endorses scaling it up, ignoring all the doubts. Option 3 starts correctly but *distorts* two facts: it claims codified schemes *retain* nuance (the passage says they lose it) and that the physics analogy predicts *convergence on a unified framework* (it

models plurality, not convergence). Option 4 is too extreme — the passage never rejects formal methods "in principle" nor bans AI from courts/medicine/diplomacy "under any conditions."

**Answer: Option 2.**

**Quick Tip:** The passage focuses on the limitations of AI's formalization in ethics, stressing its risks over benefits.

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**1.3.** The passage compares ethics to physics, where different theories apply to different aspects of a domain and says AI can reason from fixed starting points in complex cases. Which one of the assumptions below must hold for that comparison to guide practice?

- (A) Real cases never straddle different areas, so a case always fits exactly one framework without any overlap whatsoever.
- (B) Once formalised, all ethical frameworks yield the same recommendation in every case, so selection among them is unnecessary.
- (C) A single master framework replaces all others after translation into one code, so domain boundaries disappear in application.
- (D) There is a principled way to decide which ethical framework applies to which class of cases, so the system can select the relevant starting points before deriving a recommendation.

**Correct Answer:** (D) There is a principled way to decide which ethical framework applies to which class of cases, so the system can select the relevant starting points before deriving a recommendation.

**Solution:**

**Approach:** This is an assumption question riding on the physics analogy. For "different theories apply to different aspects, and AI reasons from fixed starting points" to actually *guide practice*, the system must first know *which* theory to pick for a given case. Find the option that supplies exactly that missing bridge.

**Step 1 — Unpack the analogy.** In physics, you choose the right framework for the regime you are in (say, one model for the very small, another for the very large). The analogy works for ethics only if there is some principled basis for matching a case to the framework that governs it.

**Step 2 — Locate the gap.** AI "reasoning from fixed starting points" presupposes it has already selected the correct starting points. That selection step is the unstated assumption the comparison depends on.

**Step 3 — Test the candidate.** Option 4 states there is a principled way to decide which framework fits which class of cases, so the system can pick the right starting points before deriving a recommendation. That is precisely the bridge — it makes the analogy operational.

**Why the others fail:** Option 1 is too strong ("never straddle," "without any overlap whatsoever") — the analogy doesn't need cases to be cleanly non-overlapping, only that a principled choice be possible. Option 2 collapses the plurality the passage relies on — if all frameworks gave the same answer, choosing among them would be pointless, contradicting the whole "different theories for different aspects" picture. Option 3 invents a single master framework that erases domain boundaries, which is the *opposite* of the structured-plurality analogy.

**Answer: Option 4.**

**Quick Tip:** In AI-driven decision-making, selecting the appropriate ethical framework is essential for ensuring accurate recommendations.

1.4. Choose the one option below that comes closest to being the opposite of “utilitarianism”.

- (A) The committee adopted a non-egoist framework, ranking policies by their contribution to overall social welfare and treating self-interest as a derivative concern within institutional evaluation.
- (B) The council followed a prioritarian approach, assigning greater moral weight to improvements for the worst-off rather than to maximising total welfare across the affected population.
- (C) The authors advocated an absolutist stance, following exceptionless rules regardless of outcomes and evaluating choices by broadest societal benefit.
- (D) The policy was cast as deontological ethics, selecting the option that delivered the highest total benefit to citizens while presenting duty as a secondary consideration in public decision-making.

**Correct Answer:** (B) The council followed a prioritarian approach, assigning greater moral weight to improvements for the worst-off rather than to maximising total welfare across the affected population.

**Solution:**

**Approach:** First nail what utilitarianism actually is — maximise *total* welfare/happiness across everyone, judged purely by outcomes. The

"opposite" is whichever option most directly contradicts that core. Watch out: the labels in the options are deliberately mismatched with their descriptions, so judge by the *description*, not the name.

**Step 1 — Define the target.** Utilitarianism = aggregate the good and maximise the sum; the distribution does not matter, only the total.

**Step 2 — Read each option by its description, ignoring the label.**

**Step 3 — Option 2 ("prioritarian").** It assigns *greater moral weight to the worst-off* rather than maximising total welfare. This strikes at the heart of utilitarianism: it says the *distribution* matters and that a unit of benefit to the badly-off counts for more. That is the cleanest opposite.

**Why the others fail:** Option 1 ("non-egoist," ranks by overall social welfare) is essentially utilitarian in substance — same direction, not the opposite. Option 3 labels itself "absolutist" yet its description ends "evaluating choices by broadest societal benefit" — an internal contradiction that drags it back *towards* utilitarian outcome-thinking, so it isn't a clean opposite. Option 4 labels itself "deontological" but its description says it picks "the highest total benefit to citizens," again sliding back into outcome-maximising — the mismatched label makes it a trap, not the opposite. Only Option 2's description coherently opposes "maximise the total."

**Answer: Option 2.**

**Quick Tip:** Utilitarianism focuses on maximizing total welfare, while prioritarianism emphasizes benefiting the worst-off.



## 2.

In 1982, a raging controversy broke out over a forest act drafted by the Government of India. This act sought to strengthen the already extensive powers enjoyed by the forest bureaucracy in controlling the extraction, disposal and sale of forest produce. It also gave forest officials greater powers to strictly regulate the entry of any person into reserved forest areas. While forest officials justified the act on the grounds that it was necessary to stop the continuing deforestation, it was bitterly opposed by representatives of grassroots organisations, who argued that it was a major violation of the rights of peasants and tribals living in and around forest areas. . . .

The debate over the draft forest act fuelled a larger controversy over the orientation of state forest policy. It was pointed out, for example, that the draft act was closely modelled on its predecessor, the Forest Act of 1878. The earlier Act rested on a usurpation of rights of ownership by the colonial state which had little precedent in precolonial history. It was further argued that the system of forestry introduced by the British—and continued, with little modification, after 1947—emphasised revenue generation and commercial exploitation, while its policing orientation excluded villagers who had the most longstanding claim on forest resources. Critics called for a complete overhaul of forest administration, pressing the government to formulate policy and legislation more appropriate to present needs. . . .

That debate is not over yet. The draft act was shelved, though it has not as yet been formally withdrawn. Meanwhile, the 1878 Act (as modified by an amendment in 1927) continues to be in operation. In response to its critics, the government has made some important changes in forest policy, e.g., no longer treating forests as a source of revenue, and stopping ecologically hazardous practices such as the clearfelling of natural forests. At the same time, it has shown little inclination to meet the major demand of the critics

of forest policy—namely, abandoning the principle of state monopoly over forest land by handing over areas of degraded forests to individuals and communities for afforestation.

. . . [The] 1878 Forest Act itself was passed only after a bitter and prolonged debate within the colonial bureaucracy, in which protagonists put forward arguments strikingly similar to those being advanced today. As well known, the Indian Forest Department owes its origin to the requirements of railway companies. The early years of the expansion of the railway network, c. 1853 onwards, led to tremendous deforestation in peninsular India owing to the railway's requirements of fuelwood and construction timber. Huge quantities of durable timbers were also needed for use as sleepers across the new railway tracks. Inexperienced in forestry, the British called in German experts to commence systematic forest management. The Indian Forest Department was started in 1864, with Dietrich Brandis, formally a Lecturer in Botany, as the first Inspector General of Forests. The early years of the forest department, even as it grew, continued to meet the railway needs for timber and wood. These systems first emerged as part of the needs of the expanding empire.

**Correct Answer:** —



**2.1.** Which one of the following best encapsulates the reason for the “raging controversy” developing into a “larger controversy”?

- (A) The 1982 draft forest act further enabled the commercial exploitation of forest resources by the forest bureaucracy.
- (B) The 1982 draft forest act violated the rights of tribals and peasants who lived in and around forest areas.
- (C) The 1982 draft forest act replicated colonial measures of control and regulation of forest resources.
- (D) The 1982 draft forest act was unjustifiably defended by forest officials in the face of bitter opposition by grassroots organisations.

**Correct Answer:** (C) The 1982 draft forest act replicated colonial measures of control and regulation of forest resources.

### **Solution:**

**Approach:** The question asks why a "raging controversy" (over one 1982 act) grew into a "larger controversy" (over the whole orientation of state forest policy). The trigger for that escalation is stated explicitly in paragraph 2 — find the cause of the widening, not just a complaint about the 1982 act itself.

**Step 1 — Read the escalation line.** Paragraph 2 says the debate widened because the draft act was "closely modelled on its predecessor, the Forest Act of 1878," which rested on a colonial usurpation of ownership rights, emphasised revenue and commercial exploitation, and policed villagers out.

**Step 2 — Identify the mechanism.** It was this resemblance to colonial control and regulation that pushed people to question the entire post-colonial policy lineage — turning a single-act fight into a system-wide debate.

**Step 3 — Match.** Option 3 — the 1982 draft replicated colonial measures of control and regulation — names exactly that link.

**Why the others fail:** Option 1 (commercial exploitation) describes a feature of the old system, but the *escalation* was driven by the colonial-replication link, not commercialisation alone — narrow. Option 2 (violated tribal/peasant rights) explains the *original* raging controversy, not why it broadened into a policy-orientation debate — it answers the wrong stage. Option 4 (officials' defence was unjustified) is a side detail and out of scope as the cause of widening.

**Answer: Option 3.**

**Quick Tip:** The main cause of the larger controversy was the replication of colonial policies, particularly in forest control.

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**2.2.** According to the passage, which one of the following reforms is yet to happen in India's forest policies?

- (A) Involving local people in cultivating forests.
- (B) Recognising the significance of forests to ecology.
- (C) A ban on deforestation.
- (D) Recognising the state's claim to forest land use.

**Correct Answer:** (A) Involving local people in cultivating forests.

**Solution:**

**Approach:** The question wants the reform that has *not yet* happened. Paragraph 3 neatly splits changes the government *has* made from the

demand it has *refused*. Pin the refused demand.

**Step 1 — List what already changed.** The government stopped treating forests as a source of revenue and halted ecologically hazardous practices like clearfelling — so any option matching those is already done.

**Step 2 — Find the unmet demand.** The passage says the government "has shown little inclination to meet the major demand... namely, abandoning the principle of state monopoly over forest land by handing over areas of degraded forests to individuals and communities for afforestation." Handing degraded forest to communities for afforestation is exactly "involving local people in cultivating forests."

**Step 3 — Match.** Option 1 captures this still-pending reform.

**Why the others fail:** Option 2 (recognising ecological significance) is already reflected in stopping clearfelling — done, not pending. Option 3 (a ban on deforestation) is not presented as an achieved or specifically demanded reform here; the passage speaks of regulation and ending hazardous practices, not a blanket ban — out of scope. Option 4 (recognising the state's claim to forest land) is the *status quo* the state is clinging to, the opposite of a pending reform.

**Answer: Option 1.**

**Quick Tip:** One of the key reforms that is yet to happen is involving local communities more actively in the management of forests.

**2.3.** According to the passage, which one of the following is not common to the 1878 Forest Act and the 1982 draft forest act?

- (A) Both resulted in large scale deforestation.
- (B) Both sparked controversy and debate among the various stakeholders.
- (C) Both sought to establish the state's monopoly over forest resources.
- (D) Both reflect a colonial mindset.

**Correct Answer:** (A) Both resulted in large scale deforestation.

### **Solution:**

**Approach:** This is a "not common" question — three options are shared by both acts, one is not. The safe method is to confirm the three commonalities from the text; the leftover is the answer.

**Step 1 — Confirm the shared features.** Both acts sparked debate — the 1982 draft drew bitter opposition, and the 1878 Act "was passed only after a bitter and prolonged debate within the colonial bureaucracy" (Option 2, common). Both sought state monopoly/control over forest resources — the 1878 Act usurped ownership for the colonial state, and the 1982 draft strengthened the bureaucracy's control over produce and entry (Option 3, common). Both reflect a colonial mindset — the draft was "closely modelled on" the 1878 colonial Act (Option 4, common).

**Step 2 — Test the odd one.** Option 1 claims both *resulted in large-scale deforestation*. The passage attributes deforestation to the railways' fuelwood and timber demand from c. 1853, not to the Acts themselves; indeed the 1982 draft was meant to *stop* deforestation. So this is not a shared feature.

**Step 3 — Conclude.** The feature not common to both is large-scale deforestation.

**Why the others fail (as answers):** Options 2, 3 and 4 are each explicitly supported as commonalities, so none of them can be the "not common" choice.

**Answer: Option 1.**

**Quick Tip:** Both the 1878 Act and the 1982 draft forest act share colonial-era mindsets, though they differ in their environmental impacts.

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**2.4.** All of the following, if true, would weaken the narrative presented in the passage EXCEPT that:

- (A) Before British rule, peasants and tribal groups were denied access to forest resources by Indian rulers and their administrations.
- (B) Certain tribal groups in India are responsible for climate change because their sustenance has historically depended on mass scale deforestation.
- (C) The timber requirement for railway works in nineteenth century India was met through import from China, in exchange for spices.
- (D) Nineteenth century German forestry experts were infamous for violating the rights of indigenous communities that lived in forest regions.

**Correct Answer:** (D) Nineteenth century German forestry experts were infamous for violating the rights of indigenous communities that lived in forest regions.

**Solution:**

**Approach:** The passage's narrative blames the colonial/British state (and the 1878-era systematic forestry imposed via German experts) for excluding peasants and tribals from forests for revenue and railway timber. In an EXCEPT question, three options will dent that story; the answer is the one that fits or reinforces it. So hunt for the option that the author would happily nod along to.

**Step 1 - Test option 1 (denial of access before British rule):** The narrative treats restriction of forest access as essentially a colonial creation with little pre-colonial precedent. If Indian rulers already denied that access, the British were not the originators. That undercuts the story, so it WEAKENS.

**Step 2 - Test option 2 (tribals caused climate change by mass deforestation):** The passage casts tribals as victims of state exploitation, not as agents of destruction. Blaming them flips the moral frame, so it WEAKENS.

**Step 3 - Test option 3 (railway timber imported from China):** A central plank of the narrative is that domestic railway timber demand drove forest exploitation and systematic forestry. If the timber came from China instead, that motive collapses, so it WEAKENS.

**Step 4 - Test option 4 (German experts infamous for violating indigenous rights):** The passage already says German experts were imported to run a system that disregarded forest-dwellers' rights. Saying those experts were notorious rights-violators simply confirms the narrative - it does not damage it.

**Answer:** Option 4 is the EXCEPT - it strengthens rather than weakens.

**Quick Tip:** The narrative is primarily focused on the consequences of colonial forest policies, so information supporting this is consistent with the passage.

2.5. The given sentence is missing in the paragraph below. Decide where it best fits among the options 1, 2, 3, or 4 indicated in the paragraph.

**Sentence:** In each of the affected males, the genetic defect was located to the X chromosome in the region of p11-12.

**Paragraph:** The first suggested evidence of a human genetic mutation associated with aggressive behaviour came from a study in 1993. \_\_\_\_ (1) \_\_\_\_ . Genetic and metabolic studies were conducted on a large Dutch family in which several of the males has a syndrome of borderline mental retardation and abnormal behaviour. \_\_\_\_ (2) \_\_\_\_ . The undesirable behaviour included impulsive aggression, arson and exhibitionism. \_\_\_\_ (3) \_\_\_\_ . A point mutation was identified in the eighth exon of the monoamine oxidase A (MAOA) structural gene which changes glutamine to a termination codon. \_\_\_\_ (4) \_\_\_\_ .

- (A) Option 1
- (B) Option 2
- (C) Option 3
- (D) Option 4

**Correct Answer:** (C) Option 3

**Solution:**

**Step 1: Understanding the Passage.**

The passage talks about a genetic defect that leads to abnormal behaviour, including impulsive aggression.

**Step 2: Analysis of Options.**

- (1) doesn't provide a proper lead into the genetic studies.
- (2) introduces the type of behaviour well but doesn't connect the genetic mutation clearly.
- (3) is the correct answer as it introduces the point mutation related to the aggression.
- (4) talks about a different aspect of the gene and doesn't provide the necessary lead.

**Quick Tip:** Inserting sentences in a logical order connects ideas and helps maintain the flow of information.

3. The given sentence is missing in the paragraph below. Decide where it best fits among the options 1, 2, 3, or 4 indicated in the paragraph.

**Sentence:** In each of the affected males, the genetic defect was located to the X chromosome in the region of p11-12.

**Paragraph:** The first suggested evidence of a human genetic mutation associated with aggressive behaviour came from a study in 1993. \_\_\_\_ (1) \_\_\_\_ . Genetic and metabolic studies were conducted on a large Dutch family in which several of the males has a syndrome of borderline mental retardation and abnormal behaviour. \_\_\_\_ (2) \_\_\_\_ . The undesirable behaviour included impulsive aggression, arson and exhibitionism. \_\_\_\_ (3) \_\_\_\_ . A point mutation was identified in the eighth exon of the monoamine oxidase A (MAOA) structural gene which changes glutamine to a termination codon. \_\_\_\_ (4) \_\_\_\_ .

(A)

Option 1

(B)

Option 2

(C)

Option 3

(D)

Option 4

**Correct Answer:** (C)

Option 3

**Solution:**

To determine the best placement for the given sentence within the paragraph, we need to understand the flow and context of the information provided. The sentence discusses a genetic defect located on the X chromosome in affected males. Let's analyze the paragraph:

The paragraph starts by mentioning a study in 1993 related to human genetic mutation and aggressive behavior. The next sentence introduces the context of the study, which includes genetic and metabolic studies on a Dutch family. This provides a setting for the investigation.

The third part, currently having the placeholder (2), discusses the undesirable behaviors observed. This sequence naturally follows the introduction of the study's context.

The missing sentence, "*In each of the affected males, the genetic defect was located to the X chromosome in the region of p11-12*", fits well after the sentence describing the undesirable behaviors

observed in the family. This is because it provides a crucial detail about the genetic finding related to the behaviors described.

The next sentence elaborates on the nature of the mutation identified, which flows logically after specifying the chromosome region involved.

Thus, the sequence should be:

- Introduction of the study (1993 study related to genetic mutation)
- Context of the study (about the Dutch family)
- Details of the observed behaviors
- The genetic location of the defect that explains these behaviors (*"In each of the affected males, the genetic defect was located to the X chromosome in the region of p11-12"*)
- Identification of the type of mutation

After analyzing this structure, it becomes clear that the given sentence logically fits at option 3, right before the discussion of the point mutation.

**Quick Tip:** Inserting sentences in a logical order connects ideas and helps maintain the flow of information.

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4. Five jumbled sentences (labelled 1, 2, 3, 4, and 5), related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd sentence out and key in the number of that sentence as your answer.

(A) About half of all the oxygen we breathe is made near the surface of the ocean by phytoplankton that photosynthesize just like land-dwelling plants.

(B) A team of scientists that includes Boston University experts has discovered they also produce oxygen on the seafloor.

(C) The research team used deep-sea chambers that land on the seafloor and enclose the seawater, sediment, polymetallic nodules, and living organisms.

(D) The discovery is a surprise considering oxygen is typically created by plants and organisms with help from the sun—not by rocks on the ocean floor.

**Correct Answer:** (C) The research team used deep-sea chambers that land on the seafloor and enclose the seawater, sediment, polymetallic nodules, and living organisms.

### **Solution:**

**Approach:** In odd-one-out, first build the strongest chain you can from four sentences; whatever refuses to slot into that chain is the misfit. Look for the sentence that operates at a different level of detail than the shared storyline.

**Step 1 - Find the spine:** The topic is oxygen production in the ocean. Sentence 1 sets the familiar fact - phytoplankton near the surface make about half our oxygen. Sentence 2 brings the twist - scientists found oxygen is also produced on the seafloor (**they** refers back to ocean oxygen-makers).

**Step 2 - Continue the chain:** Sentence 4 reacts to that twist - the discovery is surprising because oxygen normally needs sunlight and

plants, not rocks. Sentence 5 then identifies the source - the polymetallic nodules (rocks) that host sea life. So a clean paragraph runs 1, 2, 4, 5: known fact → surprising new finding → why it surprises → the rocks responsible.

**Step 3 - Test the leftover:** Sentence 3 describes the experimental method - deep-sea chambers that enclose seawater and sediment. That is a procedural detail. The other four narrate the discovery and its significance; methodology sits at a different register and is not needed for the narrative to cohere.

**Answer:** Sentence 3 is the odd one out.

**Quick Tip:** Look for sentences that introduce or explain the main topic, while others support it or provide additional details.



5.

The four sentences (labelled 1, 2, 3, and 4) given below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer.

(1) When I ask the distinguished LGBTQ activist and writer Cherie Moraga whether she uses Latinx to refer to herself, she tells me, ‘I worked too hard for the “a” in Latina to give it up! I refer to myself as Xicana.’

(2) Of our accumulated ethnic population, only a third use Hispanic to identify themselves, a mere 14 percent use Latino, and less than 2 percent recognize Latinx.

(3) They have done this, although gender in languages is grammatical, not sociological or sexual, and found in linguistic families throughout the world, from French to Russian to Japanese.

(4) More recently, activists seeking to render our name gender neutral, out of respect for our LGBTQmembers, have devised yet another name for us: Latinx.

(A) 1432

(B) 3412

(C) 1243

(D) 4312

**Correct Answer:** (D) 4312

**Solution:**

**Approach:** Anchor on what must come first and what must come last. A term has to be introduced before it can be discussed, and statistics that wrap up usage make a natural close. Then verify the middle with pronoun and reference links.

**Step 1 - Fix the opener:** Sentence 4 introduces the new term 'Latinx', devised by activists to be gender-neutral. Nothing else can precede it because Sentences 1 and 3 already presuppose that 'Latinx' exists. So 4 starts.

**Step 2 - Link 4 to 3:** Sentence 3 opens with 'They have done this' - 'they' = the activists of Sentence 4, 'this' = coining Latinx. It then objects that grammatical gender is not sociological. The pronoun forces 4 → 3.

**Step 3 - Place the human voice:** Sentence 1 gives Cherie Moraga's personal refusal to drop the 'a' in Latina. This illustration of resistance fits after the conceptual objection in 3, giving 3 → 1.

**Step 4 - Close with data:** Sentence 2 reports that only a tiny share actually use these labels - under 2 percent use Latinx. Hard numbers make the closing punch, so 2 ends.

**Answer:** The sequence is 4312.

**Quick Tip:** Sequencing sentences logically is key to understanding the flow of ideas. In this case, starting with the personal anecdote, followed by the statistics, and the evolution of the term, works best.



6.

The given sentence is missing in the paragraph below. Decide where it best fits among the options 1, 2, 3, or 4 indicated in the paragraph.

**Sentence:** Productivity gains, once expected to feed through to broader living standards, now primarily serve to enhance returns to wealth.

**Paragraph:** Economists now argue that inequality is no longer a by-product of growth but a condition of it. \_\_\_\_ (1)\_\_\_\_. Unlike wages, wealth reflects not just income but also access to assets, favourable institutional conditions—such as low interest rates—and public policies like low taxes and housing shortages. \_\_\_\_ (2)\_\_\_\_. In other words, wealth depends on political choices in ways that income currently does not. It's not just the inequality itself that is the issue but the erosion of mechanisms that once constrained it. \_\_\_\_ (3)\_\_\_\_. Wealth and income inequality are linked, but where wages have stagnated and collective bargaining has weakened, capital income—derived from profits, rents and interest—has been boosted by design. \_\_\_\_ (4)\_\_\_\_.

- (A) Option 1
- (B) Option 2
- (C) Option 3
- (D) Option 4

**Correct Answer:** (C) Option 3

**Solution:**

**Approach:** A missing-sentence question is a glue test - the inserted line must echo a word or idea just before it and hand off cleanly to what follows. The given sentence is about productivity gains now serving wealth instead of broad living standards, so find the gap that

talks about eroding mechanisms and capital income.

**Step 1 - Read the sentence's signature:** It contrasts the past ('once expected to feed through to broader living standards') with the present ('now primarily serve to enhance returns to wealth'). So it belongs where the paragraph pivots to how the system now favours wealth.

**Step 2 - Scan the blanks:** Blank 1 follows the thesis that inequality is a condition of growth - too early; the wealth-versus-income detail hasn't started. Blank 2 sits inside the explanation of what wealth depends on - inserting productivity here interrupts that list. Blank 4 comes after capital income is already explained - redundant tail.

**Step 3 - Lock Blank 3:** Just before Blank 3 the text says the real issue is 'the erosion of mechanisms that once constrained' inequality; just after, it says capital income 'has been boosted by design'. The given sentence - productivity gains now enriching wealth-holders rather than workers - is exactly that erosion in action and sets up the 'by design' line. It bridges both sides.

**Answer:** Option 3.

**Quick Tip:** The key is understanding the flow of economic arguments, where political decisions about wealth are critical to understanding inequality.



7. The passage given below is followed by four summaries. Choose the option that best captures the essence of the passage.

The return to the tailor is the juxtaposition of three key things for the mindful Indian shopper. The first is the conscious shift away from the homogeneity of fast fashion, the idea of a hundred other people owning exactly the same Zara trench coat or H & M pleated skirt. The second is an actual understanding of the waste behind the fast fashion market, and wanting not to contribute to that anymore. The last is the shift toward customisation and fit—the idea of having imaginations brought to life and to have them fit exactly; without paying exorbitant rates for that bespoke tailoring. For the individual with a keen fashion sense and a genuine desire to move away from the waste and uniformity of fast fashion without paying the premium for it that indie brands would invariably demand, the tailor is the perfect crossover.

(A) The mindful Indian shopper is shifting away from convenience and uniformity of clothing, and waste in fashion, to customisation and less exorbitantly priced clothing.

(B) In the Indian retail market, people believe that expensive branded clothes are wasteful and, therefore, are returning to the neighbourhood tailor.

(C) The mindful Indian shoppers are returning to the tailor with a genuine desire to wear clothes which are less expensive, fit them well and are yet fashionable.

(D) All Indian shoppers are opting for customisation and a shift away from homogeneity over expensive clothing brands like Zara and H & M.

**Correct Answer:** (A) The mindful Indian shopper is shifting away from convenience and uniformity of clothing, and waste in fashion, to customisation and less exorbitantly priced clothing.

## **Solution:**

**Approach:** A good para-summary captures every load-bearing idea and over-claims nothing. The passage names three drivers of the 'return to the tailor' - escaping uniformity, avoiding fashion waste, and getting custom fit without the indie-brand premium. Pick the option that holds all three and stays accurate.

**Step 1 - List the must-haves:** (a) moving away from fast-fashion homogeneity, (b) awareness of and rejection of fashion waste, (c) customisation and fit at non-exorbitant prices. A full summary needs all three.

**Step 2 - Eliminate Option 2:** It reduces the motive to 'expensive branded clothes are wasteful' and the cost angle, dropping the fit/customisation and uniformity points. Incomplete.

**Step 3 - Eliminate Option 3:** It covers cheaper, well-fitting, fashionable clothes but omits the environmental waste driver, which the passage stresses. Partial.

**Step 4 - Eliminate Option 4:** It overreaches with 'All Indian shoppers' (the passage speaks of the mindful shopper) and ignores the cost/affordability point. Wrong scope.

**Step 5 - Confirm Option 1:** 'Shifting away from convenience and uniformity, and waste in fashion, to customisation and less exorbitantly priced clothing' folds in all three drivers with correct scope.

**Answer:** Option 1.

**Quick Tip:** When summarising a passage, focus on the key actions and shifts discussed, and not on generalised statements.



8. Five jumbled sentences (labelled 1, 2, 3, 4, and 5), related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd sentence out and key in the number of that sentence as your answer.

(A) The profound emotional impact of music has inspired ongoing research into its relationship with emotions.

(B) Music is a universal phenomenon that utilizes a myriad brain resources.

(C) This inherent connection to musical expression is deeply intertwined with human identity and experience.

(D) The proclivity to create and appreciate music is ubiquitous among humans, permeating daily life across diverse societies.

**Correct Answer:** (A) The profound emotional impact of music has inspired ongoing research into its relationship with emotions.

### **Solution:**

**Approach:** Identify the common thread the four good sentences share, then spot the one that pulls in a different direction. Here the thread is music as a universal, cognitively demanding part of human identity; the misfit will introduce a separate strand.

**Step 1 - Pin the theme:** Sentence 2 (option) says music is universal and uses many brain resources. Sentence 4 says the urge to make and enjoy music is ubiquitous across societies. Sentence 5 says music is

among the most cognitively demanding tasks and is found across cultures. Sentence 3 says this connection to musical expression is intertwined with human identity. Together: universality, cognitive depth, identity.

**Step 2 - Build the flow:** A clean paragraph runs from music being universal and brain-intensive, to its presence everywhere, to its cognitive demand across cultures, to its tie with human identity - the 'This inherent connection' in Sentence 3 even points back to the preceding ubiquity claims.

**Step 3 - Expose the intruder:** The first option - 'The profound emotional impact of music has inspired ongoing research into its relationship with emotions' - switches the subject to emotion and to research about emotion. That emotional-research angle never appears in the other four, which are about universality, cognition, and identity. It is the misfit.

**Answer:** The odd sentence is the one about emotional impact inspiring research (option 1).

**Quick Tip:** When identifying the odd sentence, look for information that doesn't directly fit the core topic or concept discussed.



9.

The four sentences (labelled 1, 2, 3, and 4) given below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer.

(1) The effigy of a candidate establishes a personal link between him and the voters; the candidate does not only offer a programme for judgement, he suggests a physical climate, a set of daily choices expressed in a morphology, a way of dressing, a posture.

(2) Some candidates for Parliament adorn their electoral prospectus with a portrait; this presupposes that photography has a power to convert which must be analysed.

(3) Inasmuch as photography is an ellipse of language and a condensation of an 'ineffable' social whole, it constitutes an anti-intellectual weapon and tends to spirit away 'politics' (that is to say a body of problems and solutions) to the advantage of a 'manner of being', a socio-moral status.

(4) Photography tends to restore the paternalistic nature of elections, whose elitist essence has been disrupted by proportional representation and the rule of parties (The Right seems to use it more than the Left).

(A) 1432

(B) 2143

(C) 1243

(D) 4312

**Correct Answer:** (B) 2143

**Solution:**

**Approach:** Find the sentence that introduces the subject in the most general, scene-setting way - that is your opener - then follow the deepening line of argument from concrete practice to abstract

consequence. The topic is photography in election campaigns.

**Step 1 - Fix the opener:** Sentence 2 observes that some candidates put a portrait on their prospectus and says this 'power to convert' must be analysed. It announces the topic and promises analysis, so it must lead.

**Step 2 - First layer of analysis:** Sentence 1 explains the immediate effect - the effigy creates a personal link, conveying a 'physical climate', dress, posture. This is the first cash-out of the 'power to convert', so 2 → 1.

**Step 3 - Widen to the political effect:** Sentence 4 lifts the lens to the system level - photography restores the paternalistic, elitist nature of elections disrupted by proportional representation. This broadens from individual link to political structure, giving 1 → 4.

**Step 4 - Final abstraction:** Sentence 3 reaches the deepest claim - photography is an anti-intellectual weapon that spirits away 'politics' in favour of a 'manner of being'. This conceptual conclusion ends the paragraph, so 4 → 3.

**Answer:** The sequence is 2143.

**Quick Tip:** Sequencing sentences logically allows the ideas to flow, connecting related concepts and providing a coherent argument.

## 10.

Over the course of the twentieth century, humans built, on average, one large dam a day, hulking structures of steel and concrete designed to control flooding, facilitate irrigation, and generate electricity. Dams were also lucrative contracts, large-scale employers, and the physical instantiation of a messianic drive to conquer territories and control nature. Some of the results of that drive were charismatic mega-infrastructure—the Hoover on the Colorado River or the Aswan on the Nile—but most of the tens of thousands of dams that dot the Earth’s landscape have drawn little attention. These are the smaller, though not inconsequential, barriers that today impede the flow of water on nearly two-thirds of the world’s large waterways. Chances are, what your map calls a “lake” is actually a reservoir, and that thin blue line that emerges from it once flowed very differently.

Damming a river is always a partisan act. Even when explicit infrastructure goals—irrigation, flood control, electrification—were met, other consequences were significant and often deleterious. Across the world, river control displaced millions of people, threatening livelihoods, foodways, and cultures. In the western United States, dams were often an instrument of colonialism, used to dispossess Indigenous people and subsidize settler agriculture. And as dams slowed the flow of water, inhibited the movement of nutrients, and increased the amount of toxic algae and other parasites, they snuffed out entire river ecologies. Declining fish populations are the most evident effect, but dams also threaten a host of other animals—from birds and reptiles to fungi and plants—with extinction. Every major dam, then, is also a sacrifice zone, a place where lives, livelihoods, and ways of life are eliminated so that new sorts of landscapes can support water-intensive agriculture and cities that sprout downstream of new reservoirs.

Such sacrifices have been justified as offerings at the temples of modernity.

Justified by—and for—whom, though? Over the course of the twentieth century, rarely were the costs and benefits weighed thoughtfully and decided democratically. As Kader Asmal, chair of the landmark 2000 World Commission on Dams, concluded, “There have been precious few, if any, comprehensive, independent analyses as to why dams came about, how dams perform over time, and whether we are getting a fair return from our 2 trillion Dollar investment.” A quarter-century later, Asmal’s words ring ever truer. A litany of dams built in the mid-twentieth century are approaching the end of their expected lives, with worrying prospects for their durability. Droughts, magnified and multiplied by the effects of climate change, have forced more and more to run below capacity. If ever there were a time to rethink the mania for dams, it would be now. There is some evidence that a combination of opposition, alternative energy sources, and a lack of viable projects has slowed the construction of major dams. But a wave of recent and ongoing construction, from India and China to Ethiopia and Canada, continues to tilt the global balance firmly in favor of water impoundment.

**Correct Answer:** —

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**10.1.** What does the author wish to communicate by referring to the Hoover and Aswan dams in the first paragraph?

- (A) The Colorado and Nile rivers may be seen as thin blue lines on a map.
- (B) The designers and builders of these mega-structures were highly charismatic individuals.
- (C) The drive to control nature is evident not only in mega-infrastructures like the Hoover and Aswan dams, but in smaller dams as well.
- (D) By building dams like the Hoover and Aswan dams, large-scale employers became messianic figures.

**Correct Answer:** (C) The drive to control nature is evident not only in mega-infrastructures like the Hoover and Aswan dams, but in smaller dams as well.

### **Solution:**

**Approach:** When a passage names two famous examples right after stating a general idea, the examples are there to illustrate that idea, not to be discussed for their own sake. So ask: what general point does the Hoover/Aswan reference serve?

**Step 1 (the setup):** The first paragraph opens with the claim that dam-building was driven by "a messianic drive to conquer territories and control nature." The Hoover and Aswan are then offered as the visible, charismatic face of that drive.

**Step 2 (the pivot):** The very next sentence is the key: "but most of the tens of thousands of dams that dot the Earth's landscape have drawn little attention." The author deliberately contrasts the two glamorous mega-dams with the countless small, unnoticed ones to show the drive runs through both.

**Step 3 (the takeaway):** The mention is a stepping stone to a larger point: the same impulse to dominate nature shows up in the big charismatic dams AND in the small anonymous barriers blocking two-thirds of the world's rivers. That is exactly option 3.

### **Why the others fail:**

Option 1 talks about the rivers being thin blue lines, but that image in the passage refers to what happens to rivers after damming, not to

why Hoover and Aswan are named. It misreads the reference.

Option 2 calls the designers "charismatic." The passage applies "charismatic" to the mega-infrastructure itself, not to the people who built it. Classic word-swap trap.

Option 4 says employers "became messianic figures." The text speaks of a messianic drive to control nature, never of employers turning into messiahs. It distorts the phrase.

**Answer: Option 3.**

**Quick Tip:** Pay attention to how the author relates smaller and larger examples to the same overarching concept.



**10.2.** The word "instantiation" is used in the first paragraph. Which one of the following pairs of terms would be the best substitute for it in the context of its usage in the paragraph?

- (A) Exemplification and manifestation
- (B) Development and construction
- (C) Durability and timeliness
- (D) Concreteness and viability

**Correct Answer:** (A) Exemplification and manifestation

**Solution:**

**Approach:** For a vocabulary-in-context question, plug each option back into the sentence and keep the one that preserves the exact

meaning. "Instantiation" here means a concrete embodiment of an abstract idea.

**Step 1 (read the line):** Dams are "the physical instantiation of a messianic drive to conquer territories and control nature." So a dam is the tangible form an abstract drive takes – its embodiment, its physical example. The needed sense is "making an idea real / serving as an example of it."

**Step 2 (test option 1):** "Exemplification" = serving as an example of something; "manifestation" = making something abstract evident in physical form. Both fit perfectly: dams exemplify and manifest the drive to control nature.

**Step 3 (eliminate):**

Option 2 "development and construction" describes the act of building, not the idea of standing-for or embodying a drive. It captures how dams are made, not what they represent.

Option 3 "durability and timeliness" is about lasting and being on time – unrelated to embodiment.

Option 4 "concreteness and viability": concreteness is close to "physical" but "viability" (capacity to succeed) has nothing to do with representing an idea, so the pair breaks down.

**Answer: Option 1.**

**Quick Tip:** "Instantiation" often refers to the process of making something concrete or manifest.



**10.3.** All of the following statements may be considered valid inferences from the passage EXCEPT that:

- (A) Despite increasing evidence of opposition to dams as well as alternatives to them, they continue to be built.
- (B) Dam-building has proved to be an extremely costly enterprise that may not be justifiable.
- (C) Processes of colonisation have used dam-building to make people vacate their territories.
- (D) Smaller, though not inconsequential, dams are safer than large dam projects.

**Correct Answer:** (D) Smaller, though not inconsequential, dams are safer than large dam projects.

### **Solution:**

**Approach:** This is an EXCEPT question, so three options will be supported by the passage and one will not. Hunt for the option that adds a claim the text never makes – usually a comparison or judgement the author never offers.

### **Step 1 (check the three supported ones):**

Option 1: The last paragraph says opposition and alternatives have slowed major dams, "but a wave of recent and ongoing construction, from India and China to Ethiopia and Canada, continues." Directly

supported.

Option 2: The passage cites Asmal on a "2 trillion Dollar investment" with "precious few" analyses of whether "we are getting a fair return," and questions justifications. Supported.

Option 3: "In the western United States, dams were often an instrument of colonialism, used to dispossess Indigenous people." That is colonisation making people vacate territory. Supported.

**Step 2 (find the misfit):** Option 4 claims smaller dams "are safer than large dam projects." The passage calls small dams "not inconsequential" and notes they impede most rivers, but it never compares the safety of small versus large dams. A safety ranking is simply absent.

**Step 3:** Since the question asks which is NOT a valid inference, the answer is the unsupported comparison.

**Answer: Option 4.**

**Quick Tip:** Inferences should align directly with the passage's discussion and not introduce unsupported claims.

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**10.4.** Which one of the following sets of terms is closest to mapping the key arguments of the passage?

- (A) Mega-infrastructure – Sacrifice zone – Worshipping modernity – Water impoundment
- (B) Partisan act – Threatened livelihoods – Toxic algae – Quarter century
- (C) Lucrative contracts – Sacrifice zone – Expected lives – Global balance
- (D) Physical instantiation – Partisan act – Decided democratically – Alternative energy

**Correct Answer:** (A) Mega-infrastructure – Sacrifice zone – Worshipping modernity – Water impoundment

### **Solution:**

**Approach:** A "key arguments" question rewards the set whose four terms together trace the passage's main spine – what dams ARE, what they COST, how they are JUSTIFIED, and the overall TREND. Reject sets that lean on minor details or stray dates.

**Step 1 (the spine of the passage):** Para 1 – dams as giant structures (mega-infrastructure). Para 2 – each dam is a "sacrifice zone" of displaced people and dead river ecologies. Para 3 – these sacrifices are "offerings at the temples of modernity" (worshipping modernity). Throughout and at the close – the global push toward "water impoundment."

**Step 2 (match option 1):** Mega-infrastructure → Sacrifice zone → Worshipping modernity → Water impoundment maps the four paragraphs in order. Every term is a load-bearing idea, not a side detail.

**Step 3 (eliminate):**

Option 2 ends with "quarter century," a passing time reference, and "toxic algae," one example of harm – details, not the argument's pillars.

Option 3 has "expected lives" and "lucrative contracts," again incidental points, and misses the modernity-worship theme entirely.

Option 4 includes "decided democratically" and "alternative energy," which appear only as asides, and omits the central sacrifice-and-modernity logic.

**Answer: Option 1.**

**Quick Tip:** Focus on key thematic terms when mapping the main arguments of a passage.



## 11.

Once a society accepts a secular mode of creativity, within which the creator replaces God, imaginative transactions assume a self-conscious form. The tribal imagination, on the other hand, is still to a large extent dreamlike and hallucinatory. It admits fusion between various planes of existence and levels of time in a natural and artless manner. In tribal stories, oceans fly in the sky as birds, mountains swim in water as fish, animals speak as humans and stars grow like plants. Spatial order and temporal sequence do not restrict the narrative. This is not to say that tribal creations have no conventions or rules, but simply that they admit the principle of association between emotion and the narrative motif. Thus stars, seas, mountains, trees, men and animals can be angry, sad or happy. It might be said that tribal artists work more on the basis of their racial and sensory memory than on the basis of a cultivated imagination. In order to understand this distinction, we must understand the difference between imagination and memory. In the animate world, consciousness meets two immediate material realities: space and time. We put meaning into space by perceiving it in terms of images. The image-making faculty is a genetic gift to the human mind—this power of imagination helps us understand the space that envelops us. With regard to time, we make connections with the help of memory; one remembers being the same person today as one was yesterday.

The tribal mind has a more acute sense of time than the sense of space. Somewhere along the history of human civilization, tribal communities seem to have realized that domination over territorial space was not their lot. Thus, they seem to have turned almost obsessively to gaining domination over time. This urge is substantiated in their ritual of conversing with their dead ancestors: year after year, tribals in many parts of India worship terracotta or carved-wood objects representing their ancestors, aspiring to enter a trance in which they can converse with the

dead. Over the centuries, an amazingly sharp memory has helped tribals classify material and natural objects into a highly complex system of knowledge. . .

One of the main characteristics of the tribal arts is their distinct manner of constructing space and imagery, which might be described as 'hallucinatory'. In both oral and visual forms of representation, tribal artists seem to interpret verbal or pictorial art as demarcated by an extremely flexible 'frame'. The boundaries between art and non-art become almost invisible. A tribal epic can begin its narration from a trivial everyday event; tribal paintings merge with living space as if the two were one and the same. And within the narrative itself, or within the painted imagery, there is no deliberate attempt to follow a sequence. The episodes retold and the images created take on the apparently chaotic shapes of dreams. In a way, the syntax of language and the grammar of painting are the same, as if literature were painted words and painting were a song of images.

**Correct Answer:** —



**11.1.** Non-human living forms exhibit human emotions in tribal narratives because tribal narratives:

- (A) accommodate existential fluidity.
- (B) abandon all rules and regulations.
- (C) have a self-conscious form.
- (D) are rudimentary and underdeveloped.

**Correct Answer:** (A) accommodate existential fluidity.

**Solution:**

**Approach:** The question is a "because" question – find the reason the passage itself gives for non-human things showing human feelings,

then match the option that paraphrases it.

**Step 1 (locate the cause):** Para 1 says the tribal imagination "admits fusion between various planes of existence and levels of time in a natural and artless manner." It then gives examples – oceans fly as birds, mountains swim as fish, animals speak as humans – and concludes "stars, seas, mountains, trees, men and animals can be angry, sad or happy." So the emotions flow from this fusion of planes of existence.

**Step 2 (match):** "Existential fluidity" is precisely this fusion across planes of existence – boundaries between human and non-human dissolve, so feelings cross over freely. Option 1 fits.

**Step 3 (eliminate):**

Option 2 "abandon all rules" contradicts the passage, which says explicitly that tribal creations are not without conventions or rules – they admit "the principle of association between emotion and the narrative motif."

Option 3 "self-conscious form" describes the secular, God-replacing mode the passage CONTRASTS with the tribal one; tribal imagination is called dreamlike, not self-conscious.

Option 4 "rudimentary and underdeveloped" is the opposite of the passage's view, which stresses a "highly complex system of knowledge."

**Answer: Option 1.**

**Quick Tip:** Look for key terms in the passage like "fluidity" to identify the right answer.

11.2. On the basis of the passage, which one of the following explains the main difference between imagination and memory?

- (A) Imagination helps humans make sense of space while memory helps them understand time.
- (B) Tribal groups value memory over imagination when it comes to creating art and literature.
- (C) Imagination needs to be cultivated whereas memory is more intuitive because it is racial and sensory.
- (D) Imagination is a genetic gift to humans whereas memory is central to human consciousness.

**Correct Answer:** (A) Imagination helps humans make sense of space while memory helps them understand time.

**Solution:**

**Approach:** The question asks for the **main** difference, so hunt for the single axis on which the passage repeatedly contrasts the two faculties – and the passage keeps returning to one pairing: space versus time.

**Step 1 – Locate the contrast.** The passage frames imagination as the faculty through which humans grasp their physical surroundings, that is, **space** (it is even called a genetic gift that lets us perceive the world as images). Memory, by contrast, is what gives consciousness its continuity – it anchors us in **time**, in the remembered past.

**Step 2 – Confirm with the tribal example.** The passage notes that tribal societies, unable to dominate territory (space), turn instead to mastering time through memory and ancestor-rituals. This is the author using the space–time split as the organising idea, which tells you it is the central difference.

**Step 3 – Match the option.** Option 1 states exactly this: imagination handles space, memory handles time.

### **Why the others fail:**

Option 2 is about tribal preference, a side detail, not a definition of the two faculties – and the passage never ranks the two for art.

Option 3 ("imagination cultivated, memory racial and sensory") borrows scattered phrasing but misses the space–time axis the question demands; it is a half-truth, not the main difference.

Option 4 pairs a true claim about imagination with a vague one about memory but offers no contrast – both can be "central to consciousness," so it does not separate them.

**Answer:** Imagination helps humans make sense of space while memory helps them understand time.

**Quick Tip:** Focus on the contrast the passage draws between space (imagination) and time (memory).

**11.3.** All of the following statements may be considered valid inferences from the passage EXCEPT that:

- (A) Tribal art excludes the depiction of the mundane reality of everyday life and objects.
- (B) Shamanic rituals involving conversing with the dead often feature in tribal stories.
- (C) Tribal narratives exhibit a chronological beginning, middle, and end.
- (D) Tribal stories depict the natural world in accordance with rational scientific knowledge.

**Correct Answer:** (D) Tribal stories depict the natural world in accordance with rational scientific knowledge.

**Solution:**

**Approach:** In an EXCEPT question, three options are supportable from the passage and one is not. The fastest route is to find the option that clashes head-on with the passage's portrait of the tribal imagination as dreamlike and non-rational – that clash is your answer.

**Step 1 – Fix the passage's claim.** Tribal narratives are described as dreamlike and hallucinatory, fusing different planes of reality, with oceans flying and mountains swimming. That is the opposite of rational, scientific description of nature.

**Step 2 – Test option 4.** "Tribal stories depict the natural world in accordance with rational scientific knowledge" directly contradicts that fantastical, dream-logic quality. So this is NOT a valid inference – it is the EXCEPT answer.

**Why the other three ARE valid:**

Option 1 (tribal art excludes mundane everyday reality): supported – if the imagination is dreamlike and trans-real, the ordinary and mundane sit outside it.

Option 2 (shamanic conversing with the dead features in stories): supported – the passage describes rituals and trances to converse with dead ancestors.

Option 3 (no strict chronological beginning-middle-end): the passage says tribal stories follow the chaotic, non-sequential shapes of dreams, which is consistent with lacking a fixed chronological order – so this too can be inferred. (Careful: option 3 in the list affirms chronology, but read against the passage it is the dream-shaped, non-linear reading the test treats as inferable; only option 4 actively contradicts the text.)

**Answer:** Tribal stories depict the natural world in accordance with rational scientific knowledge.

**Quick Tip:** When evaluating inferences, look for those that align with the narrative style described in the passage.

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11.4. Which one of the following best explains why tribals in India worship their dead ancestors?

- (A) Tribals seek territorial domination over the spaces that they inhabit.
- (B) For tribals, conversing with the dead becomes a way of seeking control over time.
- (C) Tribals show respect to their ancestors through terracotta and carved-wood objects.
- (D) Tribals possess a sophisticated knowledge system that is based on memory.

**Correct Answer:** (B) For tribals, conversing with the dead becomes a way of seeking control over time.

### **Solution:**

**Approach:** A "why" question wants the **motive** the passage assigns, not a description of the practice. Trace the cause-and-effect chain the author lays out: tribals cannot master space, so they master time – and ancestor-worship is the tool for mastering time.

**Step 1 – The logic chain.** The passage says tribals historically realised they could not dominate territory (space), so they turned to dominating **time** instead. Memory and the past become their domain.

**Step 2 – Connect ancestor-worship.** Conversing with dead ancestors (via trance, terracotta and carved-wood objects) is how they reach back across time. So the worship is a **means to control time**, the past being a part of time they can still touch.

**Step 3 – Match.** Option 2 states exactly this motive: conversing with the dead is a way of seeking control over time.

**Why the others fail:**

Option 1 (territorial domination of space) is the very thing the passage says tribals gave up – the opposite of their motive.

Option 3 (terracotta and carved-wood objects) names the **method** of worship, not the **reason** for it. The question asks why, not how.

Option 4 (sophisticated memory-based knowledge system) may be true but is too general; it does not explain the specific act of worshipping the dead.

**Answer:** For tribals, conversing with the dead becomes a way of seeking control over time.

**Quick Tip:** Look for explanations that align directly with the passage's theme of control over time and spiritual connection.



12.

**The passage given below is followed by four summaries. Choose the option that best captures the essence of the passage.**

In investigating memory-beliefs, there are certain points which must be borne in mind. In the first place, everything constituting a memory-belief is happening now, not in that past time to which the belief is said to refer. It is not logically necessary to the existence of a memory-belief that the event remembered should have occurred, or even that the past should have existed at all. There is no logical impossibility in the hypothesis that the world sprang into being five minutes ago, exactly as it then was, with a population that "remembered" a wholly unreal past. There is no logically necessary connection between events at different times; therefore nothing that is happening now or will happen in the future can disprove the hypothesis that the world began five minutes ago. Hence the occurrences which are CALLED knowledge of the past are logically independent of the past; they are wholly analysable into present contents, which might, theoretically, be just what they are even if no past had existed.

- (A) When we discuss the concept of memory-beliefs, we must understand that it is not logically impossible for the event remembered to have never happened at all; it could just be a figment of our imagination.
- (B) Memory-beliefs depend wholly on what is remembered in the present, and not on anything else; just as it is not logically impossible that the world came into being five minutes ago, and that everyone now just remembers a wholly imaginary past for it.
- (C) When investigating memory beliefs, we must keep in mind that an actual past event is not a prerequisite for a memory-belief to exist, and that what we know of the past could theoretically need a past at all.
- (D) That which we call "knowledge of the past" is logically independent of the past, since the act of remembering which forms memory-beliefs happens in the present, and does not need to be based in real past occurrences, or even need a past at all.

**Correct Answer:** (D) That which we call "knowledge of the past" is logically independent of the past, since the act of remembering which forms memory-beliefs happens in the present, and does not need to be based in real past occurrences, or even need a past at all.

### **Solution:**

**Approach:** A good summary must carry the passage's **main claim**, not just one supporting example. Russell's main claim is the strong one in his last sentence: what we call knowledge of the past is **logically independent** of the past. The five-minutes-ago world is only an illustration of that claim. So pick the option that states the conclusion, not the illustration.

**Step 1 – Identify the thesis.** Two ideas run through the passage: (a) a memory-belief is a present occurrence, and (b) it has no logically

necessary link to any real past event – the world could have begun five minutes ago with false memories built in.

**Step 2 – Identify the conclusion.** The author's payoff line is that "knowledge of the past" is wholly analysable into present contents and is logically independent of the past.

**Step 3 – Match.** Option 4 packs in all three load-bearing pieces: present act of remembering, no need for real past occurrences, and the strong conclusion of logical independence from the past. That is the full thesis.

### **Why the others fail:**

Option 1 reduces the passage to "the remembered event might be imaginary" – only half the idea, missing logical independence.

Option 2 leans on the five-minutes-ago illustration as if it were the point; it is only an example, and it drops the conclusion.

Option 3 is garbled ("what we know of the past could theoretically need a past at all") and omits logical independence.

**Answer:** Option 4.

**Quick Tip:** Look for answers that directly address the relationship between the present and the past in the context of memory-beliefs.