

CLAT Current Affairs & GK

Sample Paper – 4

Duration: 30 Minutes

Maximum Marks: 30

Instructions

- This paper contains **30** Multiple Choice Questions (Single Correct Answer), modelled on the Current Affairs including General Knowledge section of **CLAT** (Common Law Admission Test).
- Each correct answer carries **+1 mark**. There is a **negative marking of 0.25 marks** for every incorrect answer; unattempted questions carry no penalty.
- The paper has **six passages**, each followed by four to six questions. Only **one** option is correct; base your answer on the passage together with the general knowledge it draws upon.
- CLAT is an offline pen-and-paper (OMR) test with no sectional time limit; attempt this practice paper in one timed sitting of about **30 minutes**.
- Use of mobile phones, calculators, dictionaries, or electronic gadgets is strictly prohibited.

Passage I

Directions (Q1–Q6): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

The phrase “fundamental rights” carries a weight in India that ordinary laws do not. These are the guarantees set out in the third part of the Constitution, running from Article 12 to Article 35, which every citizen may hold up against the state itself. Unlike a promise made in an election manifesto, they can be enforced in court: if a government law or order violates one of them, the higher judiciary can strike it down. That power to test the acts of a mighty state against a written charter is what turns a right from a hope into a shield.

Among the best known of these guarantees is the cluster of six freedoms, which protect a citizen’s ability to speak and express opinions, to assemble peacefully, to form associ-



ations, to move throughout the territory of the country, to reside anywhere in it, and to practise any profession or carry on any trade. None of these is absolute; each may be limited by reasonable restrictions in the interest of public order, decency, or the security of the state. The art of constitutional law lies in judging where a reasonable limit ends and an unreasonable one begins.

A deeper question haunted the early decades: could Parliament, by amending the Constitution, simply erase these rights altogether? The answer, worked out over years of argument, was that the power to amend is wide but not unlimited. The courts held that certain essential features form a framework that no amendment may destroy, however large the majority behind it. The supremacy of the Constitution, the separation of powers, and the guarantee of fundamental rights themselves were placed beyond the reach of a temporary majority.

Critics say this hands unelected judges a veto over the elected legislature, letting a court substitute its own view for that of the people's representatives. Defenders reply that a constitution which any majority could rewrite at will would be no protection at all, and that the whole point of a fundamental right is to bind even the powerful. The tension has never been fully resolved, and perhaps cannot be. What endures is the idea, radical when it was framed, that in a democracy there are some things the government of the day simply may not do.

Q1. Which of the following best captures the central idea of the passage?

- (A) Fundamental rights are ordinary promises that any government may withdraw at will.
- (B) Fundamental rights are court-enforceable guarantees that even Parliament's amending power may not wholly destroy.
- (C) The six freedoms are absolute and can never be limited for any reason.
- (D) The third part of the Constitution deals only with the duties of citizens, not their rights.

Q2. According to the passage, what chiefly makes a fundamental right different from a promise made in an election manifesto?

- (A) It can be enforced in a court of law and held up against the state itself.
- (B) It is printed in a political party's campaign literature.



- (C) It applies only to government officials and not to ordinary citizens.
- (D) It can never be limited under any circumstances whatsoever.

Q3. The passage says the fundamental rights are set out in the “third part of the Constitution, running from Article 12 to Article 35.” In the Constitution of India, this part is known as:

- (A) Part I (The Union and its Territory).
- (B) Part IV (the Directive Principles of State Policy).
- (C) Part III (Fundamental Rights).
- (D) Part II (Citizenship).

Q4. As used in the passage, the word “absolute” (“None of these is absolute”) most nearly means:

- (A) written down in a single document.
- (B) shared equally among all citizens.
- (C) decided by a court rather than a legislature.
- (D) subject to no limits or exceptions.

Q5. The passage describes certain “essential features” that form a framework “no amendment may destroy.” In Indian constitutional law, this idea is known as the:

- (A) doctrine of pleasure.
- (B) basic structure doctrine.
- (C) doctrine of lapse.
- (D) doctrine of colourable legislation.

Q6. The author’s treatment of the debate between the critics and the defenders is best described as:

- (A) even-handed, laying out a genuine tension without fully siding with either view.



- (B) openly contemptuous of the courts.
- (C) wholly uninterested in the question.
- (D) certain that the critics are entirely right.

Passage II

Directions (Q7–Q11): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

Once a year the leaders of the world's largest economies squeeze into a single conference hall, trailed by thousands of officials, journalists, and security staff, to spend two days talking about the state of the planet's economy. The gathering has no permanent headquarters, no charter, and no power to pass binding law. It is simply a forum, one whose membership was chosen to bring together the countries that between them account for the bulk of the world's output and trade. Yet what is agreed there, however vaguely, ripples outward through markets and ministries everywhere.

The forum was born in the shadow of financial crisis. It began in the late 1990s as a meeting of finance ministers and central bankers, a response to turmoil that had spread from one economy to another with frightening speed. When a far larger crash struck in 2008, the group was raised to the level of heads of government, on the reasoning that only leaders could commit their nations to the coordinated action a global emergency demanded. Since then the annual leaders' summit has become a fixture of the diplomatic calendar.

One feature gives the arrangement its peculiar rhythm: there is no fixed chair. Each year a different member holds the presidency, sets the agenda, and hosts the summit, before handing the role on to the next in turn. This rotation means that the concerns of a given year often reflect the priorities of whichever country happens to be in the chair, so that development, debt relief, climate finance, or digital rules may rise up the agenda depending on the host.

Critics complain that the forum is long on communiqués and short on delivery, that its carefully worded final statements paper over deep disagreements between rich and emerging powers. Its defenders answer that in a fractured world any table that seats the largest economies together, rich and developing alike, is worth keeping, and that quiet coordination on tax, debt, or public health can matter more than the headlines suggest. Whatever the verdict, the once-a-year ritual has given the major economies a habit of talking to one another that did not exist a generation ago.

Q7. Which of the following best states the main idea of the passage?

- (A) The forum has a permanent headquarters and the power to pass binding international law.



- (B) The forum was created purely to celebrate the culture of its host countries.
- (C) An informal forum of the world's largest economies, with no binding power but real influence, is valued for keeping those economies talking to one another.
- (D) Only the poorest countries in the world are invited to the annual summit.
- Q8.** The grouping described in the passage, made up of the world's twenty major economies that meet each year, is commonly known as the:
- (A) G7.
- (B) United Nations Security Council.
- (C) European Union.
- (D) G20.
- Q9.** According to the passage, the forum was raised to the level of heads of government because:
- (A) finance ministers had refused to attend any further meetings.
- (B) only national leaders could commit their countries to the coordinated action a global crisis demanded.
- (C) a permanent headquarters had finally been built for it.
- (D) the group wished to reduce the number of countries taking part.
- Q10.** As used in the passage, the word "communiqués" most nearly means:
- (A) official statements issued after a meeting.
- (B) private letters exchanged between two leaders.
- (C) taxes collected from member states.
- (D) permanent laws binding on all members.
- Q11.** The author's overall view of the forum is best described as:



- (A) convinced that it should be abolished at once.
- (B) certain that it has already solved the world's economic problems.
- (C) measured, seeing it as imperfect yet worth keeping.
- (D) interested only in the security arrangements at its summits.

Passage III

Directions (Q12–Q16): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

Each year, once the applause of the commercial award shows has faded, India confers a quieter and more official set of film honours. These are given not by an industry body or a magazine, but by the government itself, through a jury it appoints to sift through the year's cinema in every major language. Because the awards range across the whole country rather than a single film industry, a low-budget film in a regional tongue can stand beside a lavish blockbuster, and sometimes carry off the top prize. That reach is the point: the honours are meant to reflect the cinema of a nation, not of one city.

Sitting above the yearly prizes is a single, grander honour, reserved for a lifetime of work rather than one film. It is named after the man widely called the father of Indian cinema, the pioneer who made the country's first full-length feature in the second decade of the twentieth century, at a time when moving pictures were a foreign novelty and a home-grown film industry did not yet exist. To receive the award named in his memory is to be recognised for having shaped the medium itself over a long career, and the list of its recipients reads like a history of Indian film.

The choices are not free of controversy. Juries are accused, in some years, of rewarding worthy but dull films and of overlooking popular work that moved millions. Regional film industries sometimes feel slighted by juries they suspect of favouring particular languages or fashions. Yet the very fact that the debates rage each year is a sign that the honours still matter, that people care who is judged the best.

For a young actor or director, national recognition can change a career overnight, lending an authority that box-office success alone does not confer. For the veterans who receive the lifetime honour, it is something else: a nation's public thanks for a life spent in the dark of the cinema hall, conjuring light onto a screen. In a country that watches more films than almost any other, that gratitude is no small thing.

- Q12.** Which of the following best captures the central concern of the passage?
- (A) A demand that the government stop giving film awards altogether.
 - (B) A detailed account of the production budget of a single blockbuster.
 - (C) The claim that regional-language films should never win national honours.



(D) India's official, government-conferred film honours, including a lifetime award, and the debates that surround them.

Q13. The single “grander honour” described in the passage, named after the man called the father of Indian cinema and given for lifetime achievement, is the:

- (A) Filmfare Award.
- (B) Dadasaheb Phalke Award.
- (C) IIFA Award.
- (D) Bharat Ratna.

Q14. According to the passage, the official yearly film honours differ from the commercial award shows in that they are:

- (A) given by a government-appointed jury and range across films in every major language of the country.
- (B) decided entirely by public voting through mobile phones.
- (C) awarded only to films made in a single city's industry.
- (D) based purely on how much money a film earned at the box office.

Q15. As used in the passage, the word “slighted” most nearly means:

- (A) generously rewarded.
- (B) carefully counted.
- (C) treated without proper respect; snubbed.
- (D) filmed in black and white.

Q16. It can be inferred that a low-budget film in a regional language can win the top prize because the honours:

- (A) are reserved only for the most expensive productions.
- (B) are chosen by the film industry of one city alone.
- (C) may be given only to films made in a single language.



- (D) judge the cinema of the whole nation across all its languages, not one industry.

Passage IV

Directions (Q17–Q20): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

Every four years, athletes from a scattered family of nations gather for a sporting festival that traces its roots to a vanished empire. The competitors come from the countries of the Commonwealth, a loose association of states most of which were once ruled from London, and which now choose to remain linked by history, language, and a handful of shared institutions. The event is sometimes called “the friendly games”, a nickname meant to set it apart from the fiercer rivalries of larger international contests.

The origins of the Games lie in the idea that sport might knit together a far-flung group of peoples who had little else in common but a shared past. The first edition, held in Canada in the early twentieth century, drew a modest number of nations; the modern Games span dozens of territories, from large countries to tiny island states that would struggle to make a mark at any bigger event. For those small nations, the Games offer a rare stage on which their athletes can win medals and march behind their flags before a global audience.

The programme has a character of its own. Alongside the familiar track-and-field and swimming events sit sports that carry a particular Commonwealth flavour, reflecting the games that spread with the empire and took deep root in its former territories. Host cities pour money into stadiums and athletes’ villages, hoping, as with all such events, that the fortnight of competition will leave behind arenas and goodwill rather than debt. Not everyone is sure the Games have a future. Critics ask what a grouping founded on a colonial past means to a young athlete born long after empire ended, and some cities have grown wary of the cost of hosting. Defenders answer that the Games have quietly reinvented themselves, giving smaller nations a spotlight, welcoming athletes with disabilities into the same programme, and keeping alive a sporting community that, for all its awkward origins, still brings distant peoples together once every four years.

Q17. Which of the following best states the main idea of the passage?

- (A) Rooted in a shared imperial past, the Games are a four-yearly festival that gives smaller nations a stage, even as some question their future.
- (B) The Games have no connection to any shared history among the competing nations.
- (C) Only the wealthiest nations are allowed to take part in the Games.



(D) The Games have been cancelled and will never be held again.

Q18. According to the passage, the Games are held once every:

- (A) year.
- (B) two years.
- (C) four years.
- (D) eight years.

Q19. As used in the passage, the phrase “far-flung” most nearly means:

- (A) recently created.
- (B) spread over a great distance; widely scattered.
- (C) extremely wealthy.
- (D) closely packed together.

Q20. The passage suggests that the Games matter especially to small island nations because they:

- (A) allow those nations to host every edition of the event.
- (B) guarantee that those nations will win the most medals.
- (C) are cheaper for small nations to attend than any other event.
- (D) offer a rare global stage on which their athletes can win medals and march behind their flags.

Passage V

Directions (Q21–Q25): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

Few countries mark the turning of the year with as many festivals as India, where scarcely a month passes without some community lighting lamps, cooking special food, or carrying an image through the streets. The sheer variety can bewilder an outsider, but beneath it lie a few deep patterns. Many of the greatest festivals are tied to the rhythms of the farming year, to the harvest, the changing seasons, and the movement of the sun and moon that governs when crops are sown and gathered.

The harvest festivals are among the most joyful. When the winter crop is safely in,



farming communities across the country give their thanks under different names and forms: a festival of boiled rice and sugarcane in the far south, a spring gathering of dance and drums in the north, a grand feast marked by flower carpets and boat races along one southern coast. What unites them is gratitude for a good yield and a hope that the next season will be as kind. To share sweets made from the new crop is to acknowledge that a community's fortune rises and falls with its fields.

Other festivals turn on light and its victory over darkness, a theme that recurs across religions and regions. Rows of small lamps, bursts of colour thrown in the air, fasts broken at the sighting of the moon: each carries its own story, yet each also speaks to something older, the human wish to push back the dark and to begin again. Families clean and decorate their homes, settle old quarrels, and gather across the generations. For all their religious roots, these festivals are also the glue of ordinary social life. They fix the calendar around which families plan visits and weddings, they move vast sums through markets in sweets, clothes, and travel, and they carry old crafts and songs from one generation to the next. A festival is never only about the god or the season it honours; it is also a community telling itself, once more, who it is.

- Q21.** Which of the following best states the central idea of the passage?
- (A) Indian festivals have no connection to farming or the seasons.
 - (B) Only one festival is celebrated across the whole of India.
 - (C) India's many varied festivals follow deep shared patterns tied to harvest, season, and light, and bind communities together.
 - (D) Festivals in India are purely commercial events with no cultural meaning.
- Q22.** The passage refers to "a festival of boiled rice and sugarcane in the far south", celebrated when the winter crop is gathered. This harvest festival, associated chiefly with Tamil Nadu, is:
- (A) Pongal.
 - (B) Bihu.
 - (C) Onam.
 - (D) Lohri.
- Q23.** As used in the passage, the word "bewilder" most nearly means:



- (A) to delight completely.
- (B) to feed generously.
- (C) to celebrate loudly.
- (D) to confuse or perplex.

Q24. According to the passage, what unites the various harvest festivals across the country is:

- (A) that they are all celebrated on exactly the same day.
- (B) gratitude for a good yield and the hope that the next season will be as kind.
- (C) that they involve no food or sweets of any kind.
- (D) that they are observed only in the far south.

Q25. The closing image of “a community telling itself, once more, who it is” suggests that festivals mainly serve to:

- (A) reinforce a community’s shared sense of identity across the generations.
- (B) replace all religious belief with commerce.
- (C) discourage families from meeting one another.
- (D) mark the end of all farming for the year.

Passage VI

Directions (Q26–Q30): Read the following passage carefully and answer the questions that follow. Base your answers on the passage and on the general knowledge it refers to.

When India set out, half a century ago, to save its most magnificent predator from vanishing, it launched what has become one of the world’s best-known conservation efforts. The great striped cat, the country’s national animal, had been hunted and squeezed until only a few thousand remained, its forests shrinking as fields and towns advanced. The programme that followed set aside special reserves where the animal could breed and roam under a degree of protection, and where the whole web of life around it, from deer to grassland to river, might recover too.

The reasoning behind the effort was subtle. To protect a single large predator is, in prac-



tice, to protect everything beneath it. A big cat needs a vast range and abundant prey; guard those, and one automatically guards the forests, the wetlands, and the countless smaller creatures that share its home. Conservationists call such a creature an “umbrella” species, because the shelter raised over it covers a whole ecosystem. Saving the tiger, in other words, was never only about the tiger.

Success has brought its own difficulties. As the reserves have filled and numbers have climbed, big cats increasingly wander beyond protected boundaries into villages and farms, where they may kill livestock or, rarely, people. Managing this friction, compensating farmers, moving animals, keeping wildlife corridors open, is now as important as guarding against poachers. A conservation triumph has become, in part, a problem of coexistence.

The wider lesson reaches beyond one animal. India’s experience shows that a determined state, working with local communities rather than against them, can pull a species back from the edge, but also that protection is never finished. Poaching networks adapt, habitats stay under pressure from a growing economy, and the political will to fund reserves must be renewed in every generation. The striped cat prowling a dawn forest is a symbol of what patient effort can achieve, and a reminder of how easily it could still be lost.

Q26. Which of the following best states the main idea of the passage?

- (A) The tiger has already become extinct in India despite every effort.
- (B) India’s decades-long effort to save its national animal shows how protecting one great predator can shield a whole ecosystem, even as success brings new challenges.
- (C) Conservation in India was completed long ago and needs no further attention.
- (D) Protecting the tiger has no effect on any other species.

Q27. The conservation programme described in the passage, launched about half a century ago to save India’s national animal, is best known as:

- (A) the Green Revolution.
- (B) the Chipko Movement.
- (C) Project Tiger.
- (D) the Blue Revolution.



- Q28.** According to the passage, protecting the tiger also protects many other species because the tiger:
- (A) is the smallest animal in its habitat.
 - (B) lives entirely apart from all other creatures.
 - (C) needs no territory or prey of its own.
 - (D) is an “umbrella” species whose wide range and prey needs, once guarded, shelter a whole ecosystem.
- Q29.** As used in the passage, the word “friction” (“managing this friction”) most nearly means:
- (A) conflict or tension between two groups.
 - (B) heat produced by rubbing two surfaces.
 - (C) a sum of money paid as compensation.
 - (D) a kind of forest grassland.
- Q30.** The wider lesson the author draws at the end is that conservation:
- (A) is a task that, once done, never needs revisiting.
 - (B) is best left entirely to poaching networks.
 - (C) is never truly finished and must be renewed by each generation.
 - (D) has failed completely and should be abandoned.



Detailed Solutions

Q1.

Solution

Concept — Main idea: The central idea is the single claim the whole passage supports, spanning both what the rights are and the limit on changing them.

Passage support: The passage says the rights “can be enforced in court” against the state, and that the power to amend them is “wide but not unlimited,” with certain features placed “beyond the reach of a temporary majority.” Option B captures both the enforceability and the limit on amendment.

Why other options are wrong:

- Option A: The passage contrasts these rights with mere “promises” a government can withdraw, so this reverses its point.
- Option C: The passage says plainly that “None of these is absolute.”
- Option D: Part III sets out rights, not merely duties.

Final Answer: Court-enforceable rights that even amendment may not wholly destroy ⇒ **B**

Answer: (B) [Go Back to Q1](#)

Q2.

Solution

Concept — Detail: Locate the stated difference between a fundamental right and an ordinary promise.

Passage support: “Unlike a promise made in an election manifesto, they can be enforced in court: if a government law or order violates one of them, the higher judiciary can strike it down.” That enforceability against the state is the key difference.

Why other options are wrong:

- Option B: Being printed in campaign literature describes the manifesto promise, not the right.
- Option C: The rights protect every citizen, not only officials.
- Option D: The passage states these rights are not absolute and may face reasonable restrictions.

Final Answer: It can be enforced in court and used against the state ⇒ **A**



Answer: (A) [Go Back to Q2](#)

Q3.

Solution

Concept — Static GK linked to the passage: The passage places the fundamental rights in “the third part of the Constitution, running from Article 12 to Article 35.”

Reasoning: In the Constitution of India, Fundamental Rights are contained in Part III, covering Articles 12 to 35, exactly the range the passage names.

Why other options are wrong:

- Option A: Part I deals with the Union and its territory.
- Option B: Part IV contains the Directive Principles of State Policy, which are not enforceable in court.
- Option D: Part II deals with Citizenship.

Final Answer: Part III (Fundamental Rights) ⇒ C

Answer: (C) [Go Back to Q3](#)

Q4.

Solution

Concept — Vocabulary in context: Substitute each meaning into the sentence and keep the one that fits.

Passage support: “None of these is absolute; each may be limited by reasonable restrictions.” If a right may be limited, then to be “absolute” is to be subject to no limits or exceptions.

Why other options are wrong:

- Option A: Being in a single document is about form, not the meaning of “absolute.”
- Option B: Equal sharing among citizens is a different idea.
- Option C: Who decides the right is unrelated to the word.

Final Answer: Subject to no limits or exceptions ⇒ D

Answer: (D) [Go Back to Q4](#)



Q5.

Solution

Concept — Static GK linked to the passage: The passage describes “essential features” forming a framework “no amendment may destroy,” placed beyond a temporary majority.

Reasoning: In Indian constitutional law this is the basic structure doctrine, under which Parliament’s amending power is wide but cannot destroy the Constitution’s essential framework, such as its supremacy, the separation of powers, and fundamental rights.

Why other options are wrong:

- Option A: The doctrine of pleasure concerns the tenure of certain office-holders.
- Option C: The doctrine of lapse was a colonial annexation policy, not a limit on amendment.
- Option D: Colourable legislation is about laws that do indirectly what cannot be done directly, a different idea.

Final Answer: The basic structure doctrine ⇒ **B**

Answer: (B) [Go Back to Q5](#)

Q6.

Solution

Concept — Author’s tone: Weigh how the author handles the two sides of the argument.

Passage support: The author sets out the critics’ view (judges get “a veto”) and the defenders’ reply (a constitution any majority could rewrite “would be no protection at all”), then says “the tension has never been fully resolved, and perhaps cannot be.” That is even-handed presentation, not a verdict.

Why other options are wrong:

- Option B: Nothing shows contempt for the courts.
- Option C: The careful argument shows clear interest, not indifference.
- Option D: The author does not declare the critics entirely right.

Final Answer: Even-handed, laying out a genuine tension without siding fully ⇒

A



Answer: (A) [Go Back to Q6](#)

Q7.

Solution

Concept — Main idea: Choose the option that spans the whole passage.

Passage support: The passage says the forum has “no permanent headquarters, no charter, and no power to pass binding law,” yet what it agrees “ripples outward,” and it is “worth keeping” because it seats the largest economies together. Option C holds all this together.

Why other options are wrong:

- Option A: The passage explicitly denies it has a headquarters or binding power.
- Option B: It was born “in the shadow of financial crisis,” not to celebrate culture.
- Option D: Its membership is the world’s largest economies, not only the poorest countries.

Final Answer: An informal forum of major economies, valued for keeping them talking ⇒ C

Answer: (C) [Go Back to Q7](#)

Q8.

Solution

Concept — Static GK linked to the passage: The passage describes an annual forum of “the world’s largest economies,” begun among finance ministers in the late 1990s and raised to leaders’ level after the 2008 crash, with a rotating presidency.

Reasoning: This is the G20, the group of twenty major economies whose leaders’ summit has met annually since 2008 under a yearly rotating presidency, matching every detail in the passage.

Why other options are wrong:

- Option A: The G7 is a smaller group of seven advanced economies, not twenty.
- Option B: The UN Security Council is a body of the United Nations, not an economic forum.



- Option C: The European Union is a regional bloc, though it is itself a member of the G20.

Final Answer: The G20 ⇒

[Go Back to Q8](#)

Q9.

Solution

Concept — Detail: Read the stated reason for the upgrade to heads of government.

Passage support: When the 2008 crash struck, “the group was raised to the level of heads of government, on the reasoning that only leaders could commit their nations to the coordinated action a global emergency demanded.”

Why other options are wrong:

- Option A: No refusal by finance ministers to attend is mentioned.
- Option C: The passage says the forum has no permanent headquarters.
- Option D: Nothing suggests a wish to cut the number of members.

Final Answer: Only leaders could commit their nations to coordinated crisis action ⇒

[Go Back to Q9](#)

Q10.

Solution

Concept — Vocabulary in context: Read the sentence around the word.

Passage support: Critics say the forum is “long on communiqués and short on delivery, that its carefully worded final statements paper over deep disagreements.” The communiqués are equated with “final statements,” i.e. official statements issued after a meeting.

Why other options are wrong:

- Option B: They are public final statements, not private letters between two leaders.
- Option C: Taxes on members are never mentioned.
- Option D: The forum has “no power to pass binding law,” so these are not



binding laws.

Final Answer: Official statements issued after a meeting ⇒

Answer: (A) [Go Back to Q10](#)

Q11.

Solution

Concept — Author's view: Find where the author settles between critics and defenders.

Passage support: The author grants the critics' complaint that the forum is "long on communiqués and short on delivery," yet closes that the ritual "has given the major economies a habit of talking to one another that did not exist a generation ago." That is a measured, imperfect-but-worth-keeping view.

Why other options are wrong:

- Option A: The author does not call for abolition.
- Option B: The passage never claims the world's problems are solved.
- Option D: Security arrangements are mentioned only in passing, not the author's focus.

Final Answer: Measured, seeing the forum as imperfect yet worth keeping ⇒

Answer: (C) [Go Back to Q11](#)

Q12.

Solution

Concept — Main idea: Identify the passage's overall concern.

Passage support: The passage describes official film honours "given... by the government itself," a lifetime award named after the father of Indian cinema, and the yearly controversies over the juries' choices. Option D unites the honours and the debates around them.

Why other options are wrong:

- Option A: The passage never demands that the awards be stopped; it says they "still matter."
- Option B: No single film's budget is the subject.
- Option C: The passage praises the fact that a regional film "can... carry off



the top prize.”

Final Answer: India’s official film honours, a lifetime award, and their debates ⇒

D

Answer: (D) [Go Back to Q12](#)

Q13.

Solution

Concept — Static GK linked to the passage: The passage names a lifetime honour “named after the man widely called the father of Indian cinema,” the pioneer who made the country’s first full-length feature.

Reasoning: This is the Dadasaheb Phalke Award, India’s highest honour in cinema for lifetime contribution, named after Dadasaheb Phalke, who made the first Indian full-length feature in the second decade of the twentieth century.

Why other options are wrong:

- Option A: The Filmfare Awards are given by a magazine, not by the government for a lifetime.
- Option C: The IIFA Awards honour Hindi cinema at an overseas ceremony, not a lifetime state award.
- Option D: The Bharat Ratna is India’s highest civilian honour, not a film award.

Final Answer: The Dadasaheb Phalke Award ⇒ **B**

Answer: (B) [Go Back to Q13](#)

Q14.

Solution

Concept — Detail: Read how the official honours differ from commercial shows.

Passage support: They are given “by the government itself, through a jury it appoints to sift through the year’s cinema in every major language,” ranging “across the whole country rather than a single film industry.”

Why other options are wrong:

- Option B: The choice is by a jury, not by public mobile-phone voting.
- Option C: The awards span the whole country, not one city’s industry.



- Option D: A low-budget film can beat a blockbuster, so box-office earnings do not decide them.

Final Answer: A government jury judging films in every major language ⇒

Answer: (A) [Go Back to Q14](#)

Q15.

Solution

Concept — Vocabulary in context: Read the sentence around “slighted.”

Passage support: “Regional film industries sometimes feel slighted by juries they suspect of favouring particular languages or fashions.” To feel slighted here is to feel snubbed or treated without proper respect.

Why other options are wrong:

- Option A: “Generously rewarded” is the opposite of the intended sense.
- Option B: “Carefully counted” is unrelated to the feeling described.
- Option D: “Filmed in black and white” plays on the film setting but is not the meaning.

Final Answer: Treated without proper respect; snubbed ⇒

Answer: (C) [Go Back to Q15](#)

Q16.

Solution

Concept — Inference: Work out why a small regional film can win the top prize.

Passage support: “Because the awards range across the whole country rather than a single film industry, a low-budget film in a regional tongue can stand beside a lavish blockbuster.” The honours judge the nation’s cinema across all languages.

Why other options are wrong:

- Option A: The passage shows the opposite, that a low-budget film can win.
- Option B: The awards are not confined to one city’s industry.
- Option C: They cover “every major language,” not a single one.

Final Answer: They judge the whole nation’s cinema across all languages ⇒

Answer: (D) [Go Back to Q16](#)



Q17.

Solution

Concept — Main idea: Select the option that unites the whole passage.

Passage support: The passage traces the Games to “a vanished empire,” notes they are held “every four years,” give small nations “a rare stage,” and face questions about their “future.” Option A ties the imperial roots, the smaller nations, and the doubts together.

Why other options are wrong:

- Option B: The nations share “history, language, and a handful of shared institutions,” so there is a shared past.
- Option C: Tiny island states take part, so it is not only the wealthy.
- Option D: The passage debates the Games’ future, but does not say they are cancelled forever.

Final Answer: An imperial-rooted, four-yearly festival that gives small nations a stage ⇒

Answer: (A) [Go Back to Q17](#)

Q18.

Solution

Concept — Detail / static GK: Read the stated frequency of the Games.

Passage support: “Every four years, athletes from a scattered family of nations gather,” and the close repeats that the Games bring peoples together “once every four years.” This matches the known four-year Commonwealth Games cycle.

Why other options are wrong:

- Option A: “Year” contradicts “every four years.”
- Option B: A two-year gap is not stated.
- Option D: “Eight years” is nowhere supported.

Final Answer: Once every four years ⇒

Answer: (C) [Go Back to Q18](#)



Q19.

Solution

Concept — Vocabulary in context: Fit the meaning to “a far-flung group of peoples.”

Passage support: The Games try to “knit together a far-flung group of peoples who had little else in common but a shared past” — peoples spread across the globe. “Far-flung” means widely scattered over a great distance.

Why other options are wrong:

- Option A: “Recently created” is about time, not distance.
- Option C: “Extremely wealthy” is unrelated to the word.
- Option D: “Closely packed together” is the opposite of scattered.

Final Answer: Spread over a great distance; widely scattered ⇒ **B**

Answer: (B) [Go Back to Q19](#)

Q20.

Solution

Concept — Detail / inference: Read why the Games matter to small island nations.

Passage support: For small island states “that would struggle to make a mark at any bigger event,” the Games “offer a rare stage on which their athletes can win medals and march behind their flags before a global audience.”

Why other options are wrong:

- Option A: Nothing says small nations host every edition.
- Option B: No guarantee of the most medals is given.
- Option C: Relative cost of attending is not the stated reason.

Final Answer: A rare global stage to win medals and march behind their flags ⇒ **D**

Answer: (D) [Go Back to Q20](#)



Q21.

Solution

Concept — Main idea: Pick the option that covers the whole passage.

Passage support: Beneath the “sheer variety” lie “a few deep patterns” — harvest, season, and light — and festivals are also “the glue of ordinary social life,” binding communities together. Option C captures the shared patterns and the community bond.

Why other options are wrong:

- Option A: Many festivals are expressly “tied to the rhythms of the farming year.”
- Option B: The passage describes many festivals, not one nationwide festival.
- Option D: It stresses their cultural and social meaning, not mere commerce.

Final Answer: Varied festivals share deep patterns and bind communities ⇒

Answer: (C) [Go Back to Q21](#)

Q22.

Solution

Concept — Static GK linked to the passage: The passage points to “a festival of boiled rice and sugarcane in the far south,” celebrated at the winter harvest and associated with Tamil Nadu.

Reasoning: This is Pongal, the Tamil harvest festival named after the dish of freshly boiled rice, sugarcane and jaggery cooked to mark the gathered crop.

Why other options are wrong:

- Option B: Bihu is the harvest festival of Assam in the northeast, not the far south.
- Option C: Onam is a Kerala festival marked by flower carpets and boat races, which the passage lists separately.
- Option D: Lohri is a northern winter-harvest festival of Punjab.

Final Answer: Pongal ⇒

Answer: (A) [Go Back to Q22](#)



Q23.

Solution

Concept — Vocabulary in context: Read the sentence around “bewilder.”

Passage support: “The sheer variety can bewilder an outsider, but beneath it lie a few deep patterns.” Faced with so many festivals, an outsider is confused, so “bewilder” means to confuse or perplex.

Why other options are wrong:

- Option A: “Delight completely” misses the sense of confusion.
- Option B: “Feed generously” is unrelated to the word.
- Option C: “Celebrate loudly” describes the festivals, not the effect on the outsider.

Final Answer: To confuse or perplex ⇒ D

Answer: (D) [Go Back to Q23](#)

Q24.

Solution

Concept — Detail: Read what the passage says unites the harvest festivals.

Passage support: Though celebrated “under different names and forms,” “what unites them is gratitude for a good yield and a hope that the next season will be as kind.”

Why other options are wrong:

- Option A: They fall at different times and under different names, not one fixed day.
- Option C: Sharing “sweets made from the new crop” is central, so it is not that they lack food.
- Option D: They are celebrated “across the country,” not only in the far south.

Final Answer: Gratitude for a good yield and hope for the next season ⇒ B

Answer: (B) [Go Back to Q24](#)



Q25.

Solution

Concept — Inference: Interpret the closing image.

Passage support: A festival is “never only about the god or the season it honours; it is also a community telling itself, once more, who it is,” carrying “old crafts and songs from one generation to the next.” So festivals reinforce a shared identity across generations.

Why other options are wrong:

- Option B: The passage says festivals keep religious roots alongside commerce, not that they replace belief.
- Option C: Festivals bring families together, not apart.
- Option D: They mark the harvest, not the end of all farming.

Final Answer: Reinforce a community’s shared identity across generations ⇒

Answer: (A) [Go Back to Q25](#)

Q26.

Solution

Concept — Main idea: Choose the option that spans the whole passage.

Passage support: The passage describes a half-century effort to save the national animal, explains how guarding one predator guards “a whole ecosystem,” and notes that “success has brought its own difficulties” of coexistence. Option B unites the effort, the ecosystem benefit, and the new challenges.

Why other options are wrong:

- Option A: The passage describes recovery, not extinction.
- Option C: It says plainly that “protection is never finished.”
- Option D: The umbrella-species idea shows protecting the tiger helps many other species.

Final Answer: Saving the national animal shields an ecosystem, yet success brings new challenges ⇒

Answer: (B) [Go Back to Q26](#)



Q27.

Solution

Concept — Static GK linked to the passage: The passage names a programme launched “half a century ago” to save the striped cat, “the country’s national animal,” by setting aside special reserves.

Reasoning: This is Project Tiger, launched by the Government of India in 1973 to protect the tiger, the national animal, through a network of tiger reserves, matching the passage’s description.

Why other options are wrong:

- Option A: The Green Revolution was about boosting foodgrain output, not wildlife.
- Option B: The Chipko Movement was a forest-protection movement against tree felling, not a tiger programme.
- Option D: The Blue Revolution refers to the development of fisheries and aquaculture.

Final Answer: Project Tiger ⇒ C

Answer: (C) [Go Back to Q27](#)

Q28.

Solution

Concept — Detail: Read why protecting the tiger protects much more.

Passage support: “A big cat needs a vast range and abundant prey; guard those, and one automatically guards the forests, the wetlands, and the countless smaller creatures.” Conservationists call it “an umbrella species, because the shelter raised over it covers a whole ecosystem.”

Why other options are wrong:

- Option A: The tiger is a large predator, not the smallest animal.
- Option B: It shares its home with many creatures, rather than living apart.
- Option C: It needs a vast range and abundant prey, the opposite of “no territory or prey.”

Final Answer: It is an umbrella species whose protection shelters a whole ecosystem ⇒ D

Answer: (D) [Go Back to Q28](#)



Q29.

Solution

Concept — Vocabulary in context: Read the sentence around “friction.”

Passage support: Big cats “wander beyond protected boundaries into villages and farms, where they may kill livestock or, rarely, people. Managing this friction” means handling this conflict or tension between wildlife and people.

Why other options are wrong:

- Option B: The literal physics sense, heat from rubbing, does not fit the context of villages and farms.
- Option C: Compensation is one response to the friction, not its meaning.
- Option D: A “forest grassland” is unrelated to the word.

Final Answer: Conflict or tension between two groups ⇒

Answer: (A) [Go Back to Q29](#)

Q30.

Solution

Concept — Inference / tone: Read the wider lesson the author draws at the end.

Passage support: India’s experience shows “that protection is never finished,” because “poaching networks adapt, habitats stay under pressure. . . and the political will to fund reserves must be renewed in every generation.”

Why other options are wrong:

- Option A: The passage says the opposite, that the task must be renewed.
- Option B: Poaching networks are the threat, not the guardians.
- Option D: The tiger is called “a symbol of what patient effort can achieve,” not a failure to abandon.

Final Answer: Conservation is never truly finished and must be renewed each generation ⇒

Answer: (C) [Go Back to Q30](#)



Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	A	3	C	4	D	5	B
6	A	7	C	8	D	9	B	10	A
11	C	12	D	13	B	14	A	15	C
16	D	17	A	18	C	19	B	20	D
21	C	22	A	23	D	24	B	25	A
26	B	27	C	28	D	29	A	30	C

