

CAT Verbal Ability & Reading Comprehension

Sample Paper – 16

Duration: 40 Minutes

Maximum Marks: 72

Instructions

- This paper contains **24 questions**: 3 Reading Comprehension passages (Q1–Q15) and 9 Verbal Ability questions (Q16–Q24), modelled on the VARC section of **CAT**.
- **RC questions (Q1–Q15)**: Each correct answer carries **+3 marks**; a wrong answer carries **–1 mark**; unattempted carries **0 marks**.
- **VA questions (Q16–Q24)**: Each correct answer carries **+3 marks**; **no negative marking**; unattempted carries **0 marks**.
- All questions are presented in single-correct MCQ format. Maximum Marks: **72**.
- No calculators are required. Read each RC passage carefully before attempting the questions.

Set A: Reading Comprehension — Behavioural Economics, Nudge Theory, and the Architecture of Choice (Q1 – Q5)

Passage 1

Classical economic theory rests on a deceptively simple premise: human beings are rational agents who, given adequate information, maximise their own utility. Decisions, on this account, emerge from cool deliberation over costs and benefits, guided by stable, consistent preferences. The behavioural economics programme, pioneered by Daniel Kahneman, Amos Tversky, Richard Thaler, and Cass Sunstein, has spent four decades systematically dismantling this picture. Drawing on controlled experiments and large-scale field studies, behavioural economists have documented a catalogue of cognitive biases that make real human decision-making systematically, predictably non-rational. Loss aversion — the tendency to weight potential losses more heavily than equivalent gains — leads people to hold failing investments and avoid beneficial risks. Present bias causes individuals to discount future rewards steeply, generating chronic under-saving. The sunk cost fallacy traps decision-makers in failing projects because of what has already been spent rather than what remains to be gained. Status quo bias makes people cling to existing arrangements even when switching would clearly improve their welfare.



What distinguishes the work of Thaler and Sunstein from mere catalogue-building is their constructive turn: if biases are predictable, environments can be redesigned to work with them rather than against human interests. Their framework, which they call “Libertarian Paternalism,” holds that changing the *choice architecture* — the design of environments in which decisions are made, including default options, the framing of choices, and the arrangement of alternatives — can systematically steer people towards better decisions without restricting their freedom to choose otherwise. Organ donation schemes that make donation the default (requiring active opt-out rather than opt-in) have dramatically raised donor rates in countries that have adopted them. Automatic enrolment in pension schemes, with opt-out rather than opt-in as the default, has similarly transformed retirement savings behaviour among employees who would otherwise have enrolled too late or not at all.

The nudge programme is not without its critics. The most searching challenge is normative: who decides what counts as a “better” decision, and by what authority? Libertarian Paternalism is, on this critique, neither fully libertarian nor straightforwardly beneficial — it encodes contested value judgements about how people ought to live while presenting them as neutral technical interventions. A subtler concern is that corporate actors have enthusiastically adopted the language of behavioural design not to help consumers but to exploit their biases: the “dark patterns” found in subscription cancellation flows and cookie consent interfaces weaponise the same cognitive architecture that nudge theorists wish to improve.

The institutional appropriation of nudge theory is perhaps best illustrated by the United Kingdom’s Behavioural Insights Team, established in 2010 as the world’s first government “nudge unit.” Its interventions have ranged from the mundane (altering the phrasing of tax reminder letters) to the consequential (improving organ donor sign-up rates). Yet critics argue that nudge-based policy, however ingenious, cannot address structural causes of poor outcomes. Poverty and entrenched inequality are not, in any meaningful sense, amenable to nudging; they require redistribution, regulation, and systemic institutional change that no amount of choice architecture redesign can substitute for.

Q1. Which of the following best describes the concept of “loss aversion” as implied by the passage?

- (A) the cognitive tendency to underestimate future losses relative to present sacrifices, causing excessive risk-taking.
- (B) the tendency for people to weight potential losses more heavily than equivalent gains, causing them to make systematically non-optimal decisions.
- (C) the bias by which people avoid making any decision when the outcome is uncertain, preferring the status quo in all circumstances.
- (D) the irrational preference for recovering a past loss over achieving a new gain of equal monetary value.



- Q2.** The term “choice architecture” as used in the passage most nearly refers to:
- (A) the cognitive processes by which individuals internally structure their preferences and reach decisions under uncertainty.
 - (B) the regulatory framework that governments use to restrict harmful consumer choices while preserving market competition.
 - (C) the design of environments in which people make decisions, including defaults, framing, and the arrangement of options, which systematically influences outcomes.
 - (D) the physical layout of retail environments designed to encourage spontaneous purchases through product placement.
- Q3.** The passage cites organ donation opt-out defaults primarily to:
- (A) demonstrate the ethical superiority of mandatory organ donation programmes over voluntary ones.
 - (B) argue that governments should replace opt-in schemes with legal compulsion in all areas of public health.
 - (C) illustrate the role of loss aversion in explaining why people register as organ donors when prompted directly.
 - (D) illustrate how changing default options can shift behaviour at scale without restricting individual freedom of choice.
- Q4.** Which of the following best captures the critique of nudge theory as presented in the passage?
- (A) it raises the risk of paternalism and manipulation, since the choice of which behaviours to encourage reflects normative judgments that are not themselves submitted to the individual’s choice.
 - (B) it is too costly to implement at the scale required to produce meaningful changes in population-level behaviour.
 - (C) it relies on an outdated model of cognitive bias that more recent experimental research has largely refuted.



(D) it works only in wealthy societies with functioning institutions and cannot be transferred to developing economies.

Q5. What does the author suggest is a fundamental limitation of nudge-based policy interventions?

- (A) they require continuous government monitoring of individual behaviour, raising serious privacy concerns.
- (B) they cannot address structural causes of poor outcomes such as poverty and inequality, which require systemic rather than behavioural solutions.
- (C) they are easily identified and circumvented by educated populations, making them ineffective over the long term.
- (D) they have been shown to produce short-term changes but no lasting improvement in welfare outcomes.

Set B: Reading Comprehension — International Development Aid: Effectiveness, Dependency, and the Neo-colonial Critique (Q6 – Q10)

Passage 2

The architecture of international development aid emerged in the aftermath of the Second World War, shaped simultaneously by humanitarian impulse and Cold War geopolitics. Bilateral aid flows from wealthy to poorer nations have always mingled benevolence with strategic self-interest: donor countries have historically used aid to secure political alignment, open export markets, and maintain spheres of influence. Multilateral institutions — the World Bank, the International Monetary Fund, and a proliferating network of UN agencies — were designed to pool resources and neutralise the most nakedly self-interested bilateral motives. In practice, voting structures weighted by financial contributions have meant that the largest donors retain decisive influence over the conditions attached to multilateral lending.

Those conditions have been the most fiercely contested aspect of development finance. Jeffrey Sachs, in “The End of Poverty,” argued that the principal obstacle facing the world’s poorest nations was a poverty trap from which only a substantial, coordinated injection of external capital — a “Big Push” — could break them free. This optimistic vision held that well-designed aid, targeted at health, education, and infrastructure, could set developing economies on a self-sustaining growth path. William Easterly, writing in “The White Man’s Burden,” mounted an influential counter-attack. Aid, he argued, creates perverse incentives: recipient governments become accountable to donors rather than to their own citizens, undermining the domestic political pressures that normally drive



institutional reform. Local markets and nascent industries are crowded out by subsidised imported goods and the distortions introduced by large, unpredictable aid flows. Dambisa Moyo's "Dead Aid" sharpened the indictment into a specifically African context, arguing that decades of aid had entrenched, rather than eliminated, poverty by enabling corrupt elites to satisfy donors while neglecting the productive investments their citizens needed.

The neo-colonial critique goes further than the dependency argument. It draws attention to the conditionalities — policy prescriptions attached to loans — that structural adjustment programmes imposed: public sector wage freezes, privatisation of utilities, elimination of agricultural subsidies, and opening of domestic markets to foreign competition. These prescriptions, critics argue, were designed to serve the commercial interests of donor-country firms and to integrate recipient economies into a global trading system on terms advantageous to already-industrialised nations. Tied aid — development assistance that must be spent on goods and services from the donor country — has compounded the extractive logic. The language of "development" has, on this account, served as a legitimating cover for the continuation of fundamentally colonial economic relationships.

Alternatives to the traditional aid model have multiplied in recent decades. Direct cash transfer programmes, such as those pioneered by GiveDirectly, bypass institutional intermediaries and provide recipients with the agency to allocate resources according to their own priorities. South-south cooperation — development partnerships between emerging economies — has expanded rapidly, offering both models and finance outside the Western-dominated institutional framework. China's infrastructure lending model, which has financed ports, railways, and power stations across Africa and Asia, has attracted both admiration for its scale and concern: Chinese infrastructure contracts, it is argued, come with their own conditionalities — procurement requirements favouring Chinese firms, debt terms that create strategic leverage, and limited technology transfer.

Q6. According to the passage, William Easterly's critique of development aid rests primarily on the argument that:

- (A) aid creates dependency, shields recipient governments from domestic accountability, and undermines the emergence of local markets and institutions.
- (B) the scale of aid has been far too small to generate the Big Push required to break the poverty trap.
- (C) multilateral institutions are structurally incapable of delivering aid efficiently due to their complex governance arrangements.
- (D) aid to Africa has been uniquely harmful because African institutions are insufficiently developed to absorb external capital productively.

Q7. The "neo-colonial critique" of development aid, as described in the passage, centres on:



- (A) the argument that aid organisations employ too few staff from recipient countries, undermining local knowledge.
- (B) the claim that aid flows are too volatile and unpredictable to allow recipient governments to plan long-term investments.
- (C) the observation that humanitarian aid creates dependency but infrastructure lending does not, and the two should be treated separately.
- (D) the continuation of extractive power asymmetries under the language of development, through conditionalities that serve donor interests and tied aid that benefits donor-country firms.

Q8. Which of the following best describes the passage’s treatment of China’s infrastructure lending model?

- (A) it is endorsed as a superior alternative to Western aid because it focuses on productive infrastructure rather than social spending.
- (B) it is condemned as nakedly imperialist because its debt terms are designed to allow China to seize strategic assets.
- (C) it is presented as an alternative to traditional aid but without endorsing it — noting that Chinese infrastructure lending comes with its own forms of conditionality.
- (D) it is described as insignificant in scale compared to the combined flows of Western bilateral and multilateral aid.

Q9. The “Big Push” theory referenced in the passage is associated with the view that:

- (A) poor nations should push back against donor conditionalities and insist on unconditional aid as a precondition for accepting development finance.
- (B) a large coordinated injection of aid capital can break the poverty trap and set developing economies on a self-sustaining growth path.



- (C) the greatest push for development comes from domestic institutional reform rather than external capital, so aid should be conditioned on governance improvements.
- (D) donor nations should pool bilateral aid flows under a single multi-lateral institution to eliminate the distortions caused by competing donor interests.

Q10. The author's overall stance towards international development aid can best be described as:

- (A) critically reflective — acknowledging both the humanitarian intent and the structural critique, without resolving the debate in favour of either optimists or pessimists.
- (B) broadly optimistic — suggesting that recent innovations like cash transfers and south-south cooperation have largely resolved the problems of the traditional aid model.
- (C) firmly pessimistic — arguing that all forms of development finance, including Chinese infrastructure lending, perpetuate colonial relationships.
- (D) politically neutral — presenting competing views without any evaluative framing or implicit preference.

Set C: Reading Comprehension — Sanskrit Poetic Tradition, Rasa Theory, and the Aesthetics of Classical Indian Literature (Q11 – Q15)

Passage 3

Sanskrit *kavya* — the tradition of refined literary poetry in Sanskrit — represents one of the most sophisticated aesthetic systems produced by any civilisation. The works of Kalidasa, whose *Meghaduta* (Cloud Messenger) and *Abhijnanasakuntalam* (The Recognition of Shakuntala) are among the most celebrated, demonstrate an attention to linguistic texture, erotic nuance, and narrative structure that later critics would theorise into an elaborate philosophical system. *Kavya* occupied an ambiguous cultural position: unlike *shruti* (the directly revealed Vedic texts) or *smriti* (remembered law and tradition), it was neither scripture nor law but aspired to a form of truth available only to the *sahridaya* — the “one of like heart,” the ideally cultivated reader whose aesthetic sensibility had been prepared by learning and imaginative sympathy to receive what the poem offered.



The theoretical framework for understanding that experience was provided by Bharata Muni in the *Natyashastra*, probably composed between the second century BCE and the second century CE. Bharata articulated the theory of *rasa* — literally “juice” or “flavour” — to describe the aesthetic states that great literature, dance, and drama could produce in a receptive audience. He identified eight primary rasas: *shringara* (love and erotic feeling), *hasya* (humour), *karuna* (pathos and grief), *raudra* (fury), *vira* (heroism), *bhayanaka* (terror), *bibhatsa* (disgust), and *adbhuta* (wonder). Later theorists added a ninth, *shanta* (serenity or peace), as the highest. The crucial distinction that *rasa* theory draws is between the raw emotions of ordinary experience (*bhava*) and the refined aesthetic emotion produced by a great work: the process of *sadharanikarana* — universalisation — transforms private feeling into a shared, impersonal aesthetic experience that transcends the individual circumstances of the ordinary emotion. The grieving mother’s loss is particular and private; the *karuna rasa* produced by witnessing a great dramatic performance of grief is available to any sufficiently prepared audience member as a form of aesthetic nourishment.

A later and equally influential development in Sanskrit literary theory was Anandavardhana’s doctrine of *dhvani* (resonance or suggestion), elaborated in his ninth-century treatise *Dhvanyaloka*. Anandavardhana argued that the highest order of poetry operates not through what it literally states (*abhidha*, denotation) but through what it suggests (*vyanjana*): a resonance that lingers beyond the literal meaning of the words, producing an aesthetic effect disproportionate to the poem’s surface content. The philosopher and aesthetician Abhinavagupta, in his twelfth-century commentary on both the *Natyashastra* and the *Dhvanyaloka*, synthesised these strands into a comprehensive theory of aesthetic experience as a form of temporary liberation from the ordinarily bounded self.

Rasa aesthetics continues to serve as a living analytical vocabulary for Indian classical music and dance, offering a framework within which practitioners and critics describe the emotional arc of a performance. Its comparison with Aristotle’s concept of catharsis — the “purging” of pity and fear through tragic drama — has been a staple of comparative aesthetics, though the two theories differ in their underlying models of what aesthetic emotion does: Aristotle’s is a hydraulic model of release, Bharata’s a model of refined nourishment. Critics of *rasa* theory note that it presupposes a culturally specific and highly educated *sahridaya* audience, raising questions about which aesthetic experiences and whose emotional repertoire the theory centres.

Q11. According to the passage, the concept of “*sadharanikarana*” in *rasa* theory refers to:

- (A) the technical training a performer must undergo to produce *rasa* in an audience through precise bodily and vocal expression.
- (B) the classification of the nine rasas into a hierarchy, with *shanta* occupying the highest position as the *rasa* of liberation.
- (C) the universalisation of personal emotion into a shared aesthetic experience accessible to all sympathetic readers, distinct from the emotion one experiences in ordinary life.



- (D) the process by which a poet selects specific images and narrative events to trigger corresponding emotional states in the reader.

Q12. The “sahridaya” as described in the passage most nearly means:

- (A) a Sanskrit scholar who has memorised both the Vedic *shruti* texts and the *smriti* literature, enabling full comprehension of *kavya* allusions.
- (B) an ideal, sympathetically attuned reader or audience member capable of fully appreciating the aesthetic experience the work offers.
- (C) the patron or king who commissioned a *kavya* composition and whose taste the poet was required to satisfy.
- (D) a critic trained in the *Natyashastra* system who can formally identify the dominant *rasa* in a given literary or dramatic work.

Q13. What is the central contribution of Anandavardhana’s *Dhvanyaloka* to Sanskrit literary theory, according to the passage?

- (A) the argument that the highest literary achievement operates through suggestion (*dhvani*) rather than literal statement, creating resonance beyond what words directly denote.
- (B) the addition of the ninth *rasa*, *shanta*, to Bharata’s original list of eight, completing the theory of aesthetic emotion.
- (C) the synthesis of *rasa* theory and Vedic metaphysics into a unified account of aesthetic experience as spiritual liberation.
- (D) the demonstration that Sanskrit *kavya* is superior to Greek epic poetry because it operates through suggestion rather than direct narration.

Q14. The passage compares *rasa* theory with Aristotle’s concept of catharsis primarily to:

- (A) demonstrate that Sanskrit aesthetic theory preceded and influenced Greek philosophy through trade-route intellectual exchange.

- (B) argue that rasa theory offers a more psychologically accurate account of aesthetic emotion than Aristotle's hydraulic model.
- (C) show that both traditions identified the same nine fundamental emotional states, though they used different terminology.
- (D) situate Indian aesthetic theory within a global context of literary criticism while implicitly noting differences in their underlying conceptions of aesthetic emotion.

Q15. Which of the following best captures the author's view of rasa theory's contemporary relevance?

- (A) it has been entirely superseded by modern cognitive science accounts of aesthetic emotion and retains only historical interest.
- (B) it is primarily relevant as a poetic compositional guide for Sanskrit poets working within the classical tradition.
- (C) it remains a living analytical framework for Indian performing arts while also raising legitimate questions about which audiences it privileges.
- (D) it has been successfully universalised beyond its original cultural context and now provides the dominant global vocabulary for aesthetic criticism.

Verbal Ability (Q16 – Q24)

Para Jumbles (Q16 – Q19)

Directions (Q16–Q19): The sentences P, Q, R, S, and T, when properly arranged, form a coherent paragraph. Choose the sequence that represents the correct order.

Q16. Para Jumble: Confirmation Bias and the Persistence of Belief

P. Because this filtering operates below the level of conscious deliberation, people are generally unaware of it, experiencing their selective exposure to confirming evidence as simple open-mindedness and fair assessment.



Q. Confirmation bias describes the tendency to seek out, interpret, and recall information in ways that validate pre-existing beliefs, while discounting or dismissing evidence that challenges them.

R. Its most troubling consequence in the contemporary information environment is political polarisation: when citizens inhabit separate informational worlds constructed around their prior beliefs, the shared epistemic ground required for democratic deliberation erodes.

S. The bias is particularly resistant to correction because the very cognitive processes recruited to evaluate new evidence are themselves shaped by prior belief, meaning that exposure to contradictory information often paradoxically strengthens the original conviction.

T. Laboratory studies have found that people rate identical arguments as more persuasive when told they come from sources aligned with their own political or religious views than when the same arguments are attributed to opposing sources.

Which of the following is the correct order?

- (A) S, Q, T, P, R
- (B) T, Q, S, R, P
- (C) Q, T, P, S, R
- (D) R, S, Q, P, T

Q17. Para Jumble: The Sustainable Development Goals and Global Governance

P. Unlike their predecessor framework, the SDGs were explicitly universal in scope, applying obligations of action to wealthy nations as well as poor ones — Goal 10, on reducing inequality within and among countries, was a pointed departure from the previous model in which development was something the rich world did *to* the poor world.

Q. In September 2015, the United Nations General Assembly unanimously adopted the 2030 Agenda for Sustainable Development, with its seventeen Sustainable Development Goals (SDGs), signalling a new ambition in the architecture of global governance.



R. The fundamental tension in the SDG framework — between the breadth of its ambitions and the voluntary, non-binding nature of national commitments — reflects a deeper structural problem in global governance: the absence of any enforcement mechanism capable of holding sovereign states to internationally agreed targets.

S. The SDGs succeeded the Millennium Development Goals (MDGs), an eight-goal framework adopted in 2000 that had concentrated primarily on reducing extreme poverty, child mortality, and disease in the developing world.

T. Supporters of the SDG model argue that the framework's moral authority and its role in shaping donor priorities and private investment flows give it real-world force even in the absence of binding sanctions.

Which of the following is the correct order?

- (A) Q, S, P, R, T
- (B) P, Q, S, T, R
- (C) T, R, Q, S, P
- (D) S, P, Q, T, R

Q18. Para Jumble: The Counter-Reformation, the Council of Trent, and the Baroque Aesthetic

P. The Council of Trent, which met in three phases between 1545 and 1563, formulated the institutional Church's comprehensive response: reaffirming Catholic doctrine on contested points, reforming clerical abuses, and — crucially for cultural history — issuing directives on the proper use of sacred art and music to serve devotional ends.

Q. The art and architecture that emerged from this programme — the Baroque style, characterised by dramatic movement, intense chiaroscuro, emotional immediacy, and an overwhelming sensory grandeur — was not incidental but deliberately strategic: it aimed to inspire awe, provoke devotion, and make the truths of faith tangible to populations that might be swayed by Protestant arguments.



R. Martin Luther's posting of the Ninety-Five Theses in 1517 initiated a challenge to Catholic ecclesiastical authority that fractured Western Christianity and confronted the Roman Church with the most serious institutional crisis of its history.

S. The Counter-Reformation represented the Church's sustained effort to recover lost ground, reform internal corruption, and deploy the full resources of Catholic culture — including its magnificent artistic and architectural heritage — as instruments of persuasion and reaffirmation.

T. Churches such as Il Gesù in Rome, the ceiling of the Sistine Chapel as repainted under later papal commissions, and the sculptures of Bernini became exemplars of this aesthetic programme, in which beauty was understood as a vehicle of theological argument.

Which of the following is the correct order?

- (A) P, R, S, Q, T
- (B) Q, T, R, S, P
- (C) S, P, T, Q, R
- (D) R, S, P, Q, T

Q19. Para Jumble: Intergenerational Transmission of Trauma

P. The concept of collective trauma raises difficult questions about the relationship between individual psychological suffering and the historical experiences of communities: whether trauma can be genuinely shared, or whether the language of collective wounding metaphorically extends a clinical concept beyond its proper domain.

Q. Historical catastrophes — the Holocaust, the Partition of India, the transatlantic slave trade — leave psychological marks that do not die with the generation that experienced them but are transmitted, in forms both remembered and unremembered, to their descendants.

R. Emerging research in epigenetics suggests a biological dimension to this transmission: studies of Holocaust survivors and their children have found measurable differences in stress hormone regulation that may reflect the heritable effects of extreme traumatic stress on gene expression.



S. Oral testimony, narrative, and commemorative ritual serve as the most visible mechanisms of intergenerational memory: descendants are told, directly or obliquely, what happened, and their emotional and behavioural responses are shaped by stories they did not personally live through.

T. The epigenetic findings remain contested, and critics caution that the move from observed statistical correlations to causal claims about biological transmission requires evidence that existing studies do not yet provide.

Which of the following is the correct order?

- (A) R, Q, S, T, P
- (B) Q, S, R, T, P
- (C) P, Q, T, R, S
- (D) S, R, P, T, Q

Para Summary (Q20 – Q22)

Directions (Q20–Q22): Read each paragraph and choose the option that best summarises it.

- Q20.** The Sapir-Whorf hypothesis, also known as the principle of linguistic relativity, proposes that the language one speaks does not merely describe the world but actively shapes the categories and concepts available for thought. In its strong form — linguistic determinism — it holds that speakers of different languages inhabit incommensurable conceptual worlds; in its weaker, more defensible form, it suggests that language influences rather than determines cognitive patterns. Experimental evidence has lent partial support to the weaker thesis: speakers of languages with richer colour vocabulary discriminate between colour shades more quickly, and communities whose spatial language relies on absolute cardinal directions rather than egocentric left-right orientation show markedly superior spatial navigation abilities. What the evidence does not settle is the deeper philosophical question of whether language is constitutive of thought — whether, without the linguistic category, the



thought itself is impossible — or whether language merely provides a convenient but not necessary cognitive scaffold.

Which of the following best summarises the above paragraph?

- (A) The Sapir-Whorf hypothesis claims that language shapes thought, with evidence from colour cognition and spatial reasoning, though scholars debate whether the relationship is deterministic or merely one of influence.
- (B) The Sapir-Whorf hypothesis has been conclusively refuted by experimental linguistics, which has demonstrated that all humans share the same fundamental conceptual categories regardless of their native language.
- (C) The strong version of the Sapir-Whorf hypothesis is well supported by experimental evidence, establishing that speakers of different languages are incapable of understanding each other's conceptual worlds without language learning.
- (D) Linguistic relativity implies that translation between languages is fundamentally impossible, since each language encodes a unique and incommensurable set of conceptual categories.

Q21. The history of copyright law is a history of progressive expansion. The Statute of Anne, enacted by the British Parliament in 1710 and widely regarded as the world's first modern copyright statute, granted authors a limited term of protection — fourteen years, renewable once — after which works entered the public domain. The logic was explicitly instrumental: a short monopoly would incentivise creation while ensuring that culture remained a commons available for subsequent creative reuse. Over the following three centuries, copyright terms have been extended repeatedly, driven by the lobbying power of corporate rights holders rather than any evidence that longer terms incentivise additional creative work. In the United States, the Copyright Term Extension Act of 1998 — derisively nicknamed the “Mickey Mouse Protection Act” in acknowledgement of Disney's lobbying role — stretched protection to



life-plus-seventy years. Digital reproduction has added a further complication: the ease of perfect copying at zero marginal cost has made enforcement of copyright a constant, largely losing battle against technological reality, generating both draconian legislative responses and a growing academic argument for fundamental reform of the intellectual property regime.

Which of the following best summarises the above paragraph?

- (A) The Statute of Anne established copyright to protect individual authors, and its principles have been faithfully preserved in subsequent legislation, with term extensions reflecting the increased economic value of creative works.
- (B) Copyright law has always been a tool of corporate power, with the Statute of Anne itself designed to benefit London booksellers rather than individual authors.
- (C) Digital technology has made copyright law entirely obsolete, and the only rational policy response is the complete abolition of intellectual property protections for creative works.
- (D) Copyright has evolved from a limited protection for authors into an expansive corporate IP right, with its term extensions and enforcement increasingly in tension with the public domain and the economics of digital reproduction.

Q22. Ethnobotany — the study of the relationships between human cultures and plant life — has documented the extent to which the modern pharmaceutical industry's most consequential breakthroughs rest on a foundation of indigenous plant knowledge accumulated over millennia. Quinine, derived from the bark of the Cinchona tree and the primary treatment for malaria before synthetic alternatives, was known to Andean indigenous communities long before European naturalists systematised it. Aspirin's active ingredient, salicylic acid, was identified in willow bark used in folk medicine across multiple cultures. Taxol, one of the most effective cancer chemotherapy agents, was derived from the Pacific yew tree, whose anti-tumour properties had been noted in indigenous North



American botanical traditions. The pharmaceutical industry's practice of patenting compounds derived from traditional knowledge — without prior consent from source communities and without sharing the resulting commercial benefits — has generated the concept of “biopiracy.” International attempts to address this have culminated in the Nagoya Protocol to the Convention on Biological Diversity, which establishes access and benefit-sharing obligations intended to ensure that communities whose knowledge contributes to pharmaceutical discovery receive a fair share of the resulting value.

Which of the following best summarises the above paragraph?

- (A) Ethnobotany has established that indigenous plant knowledge is scientifically unreliable and that pharmaceutical breakthroughs require rigorous laboratory research to validate or discard traditional claims.
- (B) Many pharmaceutical breakthroughs derive from indigenous plant knowledge, but the industry's historical failure to share benefits with source communities has generated biopiracy controversies that international frameworks like the Nagoya Protocol now attempt to address.
- (C) The Nagoya Protocol has successfully resolved the biopiracy problem by requiring pharmaceutical companies to pay indigenous communities a fixed percentage of revenues generated from plant-derived compounds.
- (D) Indigenous communities should be granted exclusive patent rights over all plant species within their traditional territories, as this is the only mechanism that can prevent future biopiracy.

Odd Sentence Out (Q23 – Q24)

*Directions (Q23–Q24): Five sentences are given below. Four of them form a coherent paragraph when arranged in proper order. Identify the sentence that does **NOT** fit into the paragraph.*

Q23. Odd Sentence Out: Blockchain Technology and Decentralised Trust



- A. A blockchain is a distributed ledger in which transactions are recorded in cryptographically linked blocks, maintained simultaneously across a network of nodes, so that no single party controls or can unilaterally alter the historical record.
- B. Bitcoin, the first major application of blockchain technology, demonstrated that a decentralised network of participants operating under a shared protocol could sustain a currency without any central bank or issuing authority.
- C. Ethereum extended the blockchain paradigm by introducing smart contracts — self-executing code stored on the blockchain that automatically enforces the terms of an agreement when specified conditions are met, without requiring a trusted intermediary.
- D. The psychology of speculative investment, particularly the fear of missing out that drove retail investors into cryptocurrency markets during 2021, illustrates how narratives of technological revolution can decouple asset prices from any rational assessment of underlying value.
- E. Beyond cryptocurrency, blockchain applications are being piloted in supply chain traceability, land registry systems, and digital identity verification, in each case exploiting the technology's tamper-resistant record-keeping to reduce reliance on institutional intermediaries.

Identify the sentence that does NOT fit:

- (A) Sentence A
- (B) Sentence B
- (C) Sentence C
- (D) Sentence D

Q24. Odd Sentence Out: Renaissance Humanism and the Ideal of the Uomo Universale

- A. The Renaissance ideal of the *uomo universale* — the universal man equally accomplished as artist, scientist, engineer, statesman, and philosopher — represented a decisive shift from the medieval view of knowledge



as a specialised clerical preserve towards a humanist vision of cultivated individual excellence.

B. The Medici family of Florence, through their patronage of artists, architects, philosophers, and poets, created the cultural conditions in which the Renaissance ideal could be pursued and celebrated: their court became the most visible embodiment of the humanist programme in practice.

C. The Byzantine icon tradition employed egg tempera on gessoed wooden panels, used reverse perspective to draw the viewer into sacred space rather than simulate depth, and covered backgrounds with gold leaf to signify the divine light that transcends ordinary illumination.

D. Leonardo da Vinci — painter of the *Last Supper* and the *Mona Lisa*, designer of flying machines and hydraulic engineering projects, anatomist and geologist — has been held up ever since as the definitive embodiment of the Renaissance ambition to unite artistic and scientific knowledge in a single capacious intellect.

E. The recovery of Greek and Latin classical texts, facilitated by the fall of Constantinople in 1453 and the subsequent migration of Byzantine scholars to Italy, provided Renaissance humanists with the intellectual tools and models through which to articulate their shift from a theocentric to a humanocentric world-view.

Identify the sentence that does NOT fit:

- (A) Sentence A
- (B) Sentence B
- (C) Sentence C
- (D) Sentence D



Detailed Solutions**Sol. 1.****Solution**

Concept — Vocabulary/Definition in context: The question asks for the specific meaning of “loss aversion” as the passage uses the term.

Step 1 — Locate the relevant sentence: The passage states: “Loss aversion — the tendency to weight potential losses more heavily than equivalent gains — leads people to hold failing investments and avoid beneficial risks.” Option (B) is a direct and accurate paraphrase of this definition, capturing both the asymmetric weighting and the consequence of non-optimal decisions.

Why other options are wrong:

- Option (A): Inverts the direction — the passage describes avoiding risks, not excessive risk-taking.
- Option (C): This describes status quo bias, not loss aversion, which is a separate phenomenon listed in the passage.
- Option (D): Focuses narrowly on recovery of a past loss; loss aversion is about prospective losses versus gains, not retrospective loss recovery.

Final Answer: Loss aversion = weighting potential losses more heavily than equivalent gains ⇒ **B**

Answer: (B) [Go Back to Q 1](#)

Sol. 2.**Solution**

Concept — Vocabulary in context: The question tests the precise meaning of “choice architecture” as defined in the passage.

Step 1 — Locate the definition: The passage explicitly defines choice architecture as “the design of environments in which decisions are made, including default options, the framing of choices, and the arrangement of alternatives.” Option (C) is a faithful paraphrase of this definition, correctly including defaults, framing, and arrangement of options.

Why other options are wrong:

- Option (A): Describes internal cognitive processes — the opposite of an ex-



ternally designed environment.

- Option (B): Describes regulatory frameworks — the passage distinguishes nudges from restrictions.
- Option (D): Confines the concept to retail physical layouts, which is far too narrow.

Final Answer: Choice architecture = design of decision environments including defaults, framing, and arrangement ⇒

Answer: (C) [Go Back to Q 2](#)

Sol. 3.

Solution

Concept — Purpose of an example: The question asks why the passage invokes organ donation opt-out defaults.

Step 1 — Identify the function of the example: The passage introduces organ donation as an illustration of how “Libertarian Paternalism” — changing default options — “can systematically steer people towards better decisions without restricting their freedom to choose otherwise.” The key claim being illustrated is scale-level behaviour change without coercion. Option (D) captures this precisely.

Why other options are wrong:

- Option (A): The passage makes no ethical comparison between mandatory and voluntary donation.
- Option (B): The passage does not call for legal compulsion; the whole point of nudging is to preserve choice.
- Option (C): Loss aversion is not the mechanism cited in the organ donation example; the mechanism is default design.

Final Answer: Organ donation defaults illustrate scale-level behaviour change without restricting choice ⇒

Answer: (D) [Go Back to Q 3](#)



Sol. 4.

Solution

Concept — Identifying the critique (author's argument): The question asks for the best summary of the passage's critique of nudge theory.

Step 1 — Locate the critique: The passage presents two related critical concerns: (1) the normative question of who defines "better" decisions and by what authority, and (2) corporate exploitation of behavioural design through dark patterns. The first concern is the more fundamental: nudge theory "encodes contested value judgements about how people ought to live while presenting them as neutral technical interventions." Option (A) captures this precisely — the risk of paternalism and manipulation through value judgements not submitted to individual choice.

Why other options are wrong:

- Option (B): Implementation cost is not the critique discussed in the passage.
- Option (C): The passage does not suggest that recent research has refuted the cognitive bias model.
- Option (D): The passage discusses the UK Nudge Unit, implying nudges are used in wealthy societies, but cross-cultural transferability is not the critique presented.

Final Answer: Nudges risk paternalism — value judgements about "better" behaviour are not submitted to individual choice ⇒ A

Answer: (A) [Go Back to Q 4](#)

Sol. 5.

Solution

Concept — Author's stated limitation: The question asks for the fundamental limitation the passage attributes to nudge-based policy.

Step 1 — Locate the passage's argument: The final paragraph states directly: "critics argue that nudge-based policy, however ingenious, cannot address structural causes of poor outcomes. Poverty and entrenched inequality are not, in any meaningful sense, amenable to nudging; they require redistribution, regulation, and systemic institutional change." Option (B) is a precise paraphrase of this claim.

Why other options are wrong:

- Option (A): Privacy concerns are not raised in the passage.



- Option (C): Educated populations circumventing nudges is not discussed.
- Option (D): The passage makes no claim about short-term versus long-term welfare improvements.

Final Answer: Nudges cannot address structural causes (poverty, inequality) requiring systemic change ⇒ **B**

Answer: (B) [Go Back to Q 5](#)

Sol. 6.

Solution

Concept — Textual detail / Author's attribution: The question asks for the core of Easterly's critique as stated in the passage.

Step 1 — Locate Easterly's argument: The passage summarises Easterly as arguing that "Aid creates perverse incentives: recipient governments become accountable to donors rather than to their own citizens, undermining the domestic political pressures that normally drive institutional reform. Local markets and nascent industries are crowded out." Option (A) accurately consolidates these three elements: dependency, diminished domestic accountability, and market/institution undermining.

Why other options are wrong:

- Option (B): This is Sachs's view (the Big Push requires more aid), not Easterly's.
- Option (C): Multilateral governance complexity is not Easterly's focus.
- Option (D): The Africa-specific argument is Moyo's, not Easterly's; Easterly's critique is general.

Final Answer: Easterly: aid creates dependency, undermines accountability, crowds out local markets ⇒ **A**

Answer: (A) [Go Back to Q 6](#)



Sol. 7.

Solution

Concept — Understanding a critical framework: The question asks what the neo-colonial critique centres on, as described in the passage.

Step 1 — Locate the neo-colonial critique: The passage describes the neo-colonial critique as drawing attention to “conditionalities that structural adjustment programmes imposed” serving “commercial interests of donor-country firms” and “tied aid” that “compounded the extractive logic,” concluding that “the language of development has served as a legitimating cover for the continuation of fundamentally colonial economic relationships.” Option (D) captures this precisely: extractive power asymmetries disguised as development, through conditionalities and tied aid.

Why other options are wrong:

- Option (A): Staff recruitment patterns are not part of the neo-colonial critique as described.
- Option (B): Aid volatility is an institutional efficiency concern, not the neo-colonial critique.
- Option (C): The passage does not distinguish humanitarian from infrastructure aid as the neo-colonial critique does.

Final Answer: Neo-colonial critique = extractive asymmetries under development language, through conditionalities and tied aid ⇒ **D**

Answer: (D) [Go Back to Q 7](#)

Sol. 8.

Solution

Concept — Author’s stance/treatment of a topic: The question asks how the passage presents China’s infrastructure lending.

Step 1 — Locate the passage’s treatment: The passage describes China’s model as having “attracted both admiration for its scale and concern,” then notes that Chinese infrastructure contracts come with “their own conditionalities — procurement requirements favouring Chinese firms, debt terms that create strategic leverage, and limited technology transfer.” The passage presents it as an *alternative* to traditional Western aid while noting that it is not without its own problematic features. Option (C) captures this balanced, non-endorsing treatment exactly.



Why other options are wrong:

- Option (A): The passage does not endorse the Chinese model.
- Option (B): The passage does not characterise Chinese lending as “nakedly imperialist.”
- Option (D): The passage does not compare scale to Western aid flows.

Final Answer: China’s model presented as alternative to traditional aid, but with its own conditionalities — neither endorsed nor condemned ⇒ **C**

Answer: (C) [Go Back to Q 8](#)

Sol. 9.**Solution**

Concept — Identifying a referenced theory: The question asks what the “Big Push” theory holds, as described in the passage.

Step 1 — Locate the Big Push explanation: The passage attributes the Big Push to Jeffrey Sachs and describes it as the view that “only a substantial, coordinated injection of external capital — a Big Push — could break them [the poorest nations] free” from the poverty trap, and that “well-designed aid, targeted at health, education, and infrastructure, could set developing economies on a self-sustaining growth path.” Option (B) accurately captures both elements: large coordinated injection and self-sustaining growth path.

Why other options are wrong:

- Option (A): This describes a recipient-country political stance, not Sachs’s theory.
- Option (C): This describes a conditionality-based approach closer to the World Bank’s governance agenda.
- Option (D): This describes institutional reform of aid architecture, not the Big Push theory.

Final Answer: Big Push = large coordinated capital injection to break poverty trap and enable self-sustaining growth ⇒ **B**

Answer: (B) [Go Back to Q 9](#)



Sol. 10.

Solution

Concept — Author's tone and overall stance: The question asks for the best description of the author's overall position on development aid.

Step 1 — Map the passage's structure:

- Paragraph 1: The historical context — humanitarian impulse mixed with geopolitical self-interest.
- Paragraph 2: The effectiveness debate — Sachs (optimist) vs. Easterly and Moyo (pessimists).
- Paragraph 3: The neo-colonial critique — structural power asymmetries.
- Paragraph 4: Alternatives — cash transfers, south-south, China — presented without definitive endorsement.

The passage presents all major positions with critical engagement but without resolving the debate. Option (A) — critically reflective, acknowledging both humanitarian intent and structural critique — captures this accurately.

Why other options are wrong:

- Option (B): The passage is not broadly optimistic — the third and fourth paragraphs are distinctly critical.
- Option (C): The passage is not firmly pessimistic about all forms of development finance.
- Option (D): The passage is not politically neutral — it uses evaluative language throughout (“nakedly self-interested,” “most fiercely contested”).

Final Answer: Critically reflective — acknowledges both humanitarian intent and structural critique without resolving the debate ⇒ A

Answer: (A) [Go Back to Q 10](#)

Sol. 11.

Solution

Concept — Definition of a technical term (rasa theory): The question tests the meaning of *sadharanikarana* as defined in the passage.

Step 1 — Locate the definition: The passage defines *sadharanikarana* as the process of “universalisation” that “transforms private feeling into a shared, impersonal aesthetic experience that transcends the individual circumstances of the ordinary



emotion.” The example given (the grieving mother’s particular loss versus the *karuna rasa* available to any prepared audience member) clarifies that it concerns the universalisation of ordinary personal emotion into a shared aesthetic state. Option (C) captures this precisely.

Why other options are wrong:

- Option (A): This describes performative technique, not the universalisation of emotional experience.
- Option (B): This describes the hierarchy of rasas with *shanta* at the top — a different concept.
- Option (D): This describes a compositional strategy for triggering emotional states — not *sadharanikarana*.

Final Answer: *Sadharanikarana* = universalisation of personal emotion into shared, impersonal aesthetic experience ⇒ C

Answer: (C) [Go Back to Q 11](#)

Sol. 12.

Solution

Concept — Definition of a term in context: The question asks for the meaning of *sahridaya* as used in the passage.

Step 1 — Locate the definition: The passage defines *sahridaya* as “the one of like heart,” immediately glossed as “the ideally cultivated reader whose aesthetic sensibility had been prepared by learning and imaginative sympathy to receive what the poem offered.” The passage returns to the concept in the final paragraph, noting that rasa theory presupposes “a culturally specific and highly educated *sahridaya* audience.” Option (B) accurately renders this as an ideal, sympathetically attuned reader or audience member.

Why other options are wrong:

- Option (A): The *sahridaya* is defined by aesthetic sensibility, not memorisation of Vedic or *smriti* texts.
- Option (C): The patron or king is a figure from the sociology of production, not the aesthetics of reception.
- Option (D): A formal rasa-identifying critic is too technical and institutional a definition.

Final Answer: *Sahridaya* = the ideal, sympathetically attuned reader capable of



full aesthetic appreciation $\Rightarrow$ **B**

Answer: (B) [Go Back to Q 12](#)

Sol. 13.

Solution

Concept — Central contribution of a specific work: The question asks what the *Dhvanyaloka* contributed to Sanskrit literary theory.

Step 1 — Locate the relevant passage: The passage states that Anandavardhana argued “that the highest order of poetry operates not through what it literally states (*abhidha*, denotation) but through what it suggests (*vyanjana*): a resonance that lingers beyond the literal meaning of the words.” Option (A) captures this central claim: suggestion (*dhvani*) rather than literal statement, creating resonance beyond denotation.

Why other options are wrong:

- Option (B): The addition of *shanta* as the ninth rasa is attributed to “later theorists” generically, not specifically to Anandavardhana.
- Option (C): The synthesis of rasa theory with Vedic metaphysics into spiritual liberation is attributed to Abhinavagupta, not Anandavardhana.
- Option (D): No comparative claim about Sanskrit versus Greek poetry appears in the passage.

Final Answer: *Dhvanyaloka*’s central contribution = poetry’s highest power lies in suggestion (*dhvani*), not literal statement $\Rightarrow$ **A**

Answer: (A) [Go Back to Q 13](#)

Sol. 14.

Solution

Concept — Purpose of a comparative reference: The question asks why the passage compares rasa theory with Aristotle’s catharsis.

Step 1 — Locate the comparison: The passage describes the catharsis comparison as “a staple of comparative aesthetics” and then notes a key difference: “Aristotle’s is a hydraulic model of release, Bharata’s a model of refined nourishment.” The purpose is to place Indian aesthetic theory in a global critical conversation while



also noting a substantive difference in the underlying model of aesthetic emotion. Option (D) captures this dual function — situating and comparing, while noting conceptual difference.

Why other options are wrong:

- Option (A): No claim about chronological priority or intellectual transmission via trade routes is made.
- Option (B): The passage describes the comparison as a staple of comparative aesthetics; it does not argue that rasa theory is more accurate.
- Option (C): The passage does not claim both traditions identified the same nine emotions.

Final Answer: Catharsis comparison situates Indian aesthetics globally while noting differences in models of aesthetic emotion ⇒ D

Answer: (D) [Go Back to Q 14](#)

Sol. 15.

Solution

Concept — Author’s view of contemporary relevance: The question asks for the best characterisation of the author’s position on rasa theory today.

Step 1 — Map the final paragraph: The passage makes two claims: (1) rasa aesthetics “continues to serve as a living analytical vocabulary for Indian classical music and dance” (affirming contemporary relevance), and (2) “critics of rasa theory note that it presupposes a culturally specific and highly educated *sahridaya* audience, raising questions about which aesthetic experiences and whose emotional repertoire the theory centres” (acknowledging a legitimate critical challenge). Option (C) reflects both claims: living framework for performing arts + legitimate questions about audience privilege.

Why other options are wrong:

- Option (A): The passage explicitly affirms rasa theory’s continuing use — “superseded” contradicts this.
- Option (B): The passage places rasa theory in performing arts criticism, not solely as a compositional guide for poets.
- Option (D): The passage does not claim the theory has been universalised or that it dominates global aesthetic criticism.

Final Answer: Rasa theory remains a living performing arts framework while



raising audience-privilege questions $\Rightarrow$

Answer: (C) [Go Back to Q 15](#)

Sol. 16.

Solution

Concept — Para Jumble: Confirmation Bias and the Persistence of Belief

Step 1 — Identify the logical chain:

- **Q** opens by defining confirmation bias: seeking, interpreting, and recalling information to validate pre-existing beliefs.
- **T** provides immediate empirical illustration: laboratory finding that people rate identical arguments as more persuasive from aligned sources.
- **P** adds the metacognitive insight: this filtering is invisible to those engaged in it — they experience it as fair assessment.
- **S** explains why the bias is so resistant to correction: the cognitive processes used to evaluate new evidence are themselves shaped by prior belief.
- **R** draws the consequence for the real world: political polarisation and the erosion of shared epistemic ground.

Correct order: $Q \rightarrow T \rightarrow P \rightarrow S \rightarrow R$

Final Answer: Q, T, P, S, R $\Rightarrow$

Answer: (C) [Go Back to Q 16](#)

Sol. 17.

Solution

Concept — Para Jumble: The Sustainable Development Goals

Step 1 — Identify the logical chain:

- **Q** opens with the foundational event: the 2015 adoption of the SDGs by the UN General Assembly.
- **S** provides context by introducing the predecessor framework: the MDGs adopted in 2000, focused on developing-world poverty.
- **P** explains the key departure from the predecessor: the SDGs' universality, including wealthy nations, notably Goal 10 on inequality.



- **R** identifies the structural tension: ambition vs. voluntary, non-binding implementation; the enforcement gap.
- **T** provides the counter-argument that closes the paragraph: supporters argue moral authority and influence on investment flows gives the SDGs real force.

Correct order: $Q \rightarrow S \rightarrow P \rightarrow R \rightarrow T$

Final Answer: Q, S, P, R, T $\Rightarrow$ **A**

Answer: (A) [Go Back to Q 17](#)

Sol. 18.

Solution

Concept — Para Jumble: The Counter-Reformation and the Baroque

Step 1 — Identify the logical chain:

- **R** opens with the cause: Luther's challenge to Catholic authority and the institutional crisis it created.
- **S** introduces the response: the Counter-Reformation as a sustained effort to recover ground and deploy Catholic cultural resources.
- **P** specifies the institutional mechanism: the Council of Trent's three-phase deliberations and its directives on sacred art.
- **Q** describes the artistic outcome: the Baroque style as deliberate strategic deployment of awe and sensory grandeur.
- **T** gives concrete examples: Il Gesù, the Sistine Chapel, Bernini as embodiments of the programme.

Correct order: $R \rightarrow S \rightarrow P \rightarrow Q \rightarrow T$

Final Answer: R, S, P, Q, T $\Rightarrow$ **D**

Answer: (D) [Go Back to Q 18](#)

Sol. 19.

Solution

Concept — Para Jumble: Intergenerational Transmission of Trauma

Step 1 — Identify the logical chain:



- **Q** opens with the central claim: historical catastrophes leave marks transmitted across generations.
- **S** explains the most visible transmission mechanism: oral testimony, narrative, and commemorative ritual.
- **R** introduces the biological dimension: epigenetic research suggesting heritable stress responses in Holocaust survivor descendants.
- **T** immediately qualifies the epigenetic claim: the findings are contested and causal claims require more evidence.
- **P** broadens to the philosophical question that the evidence raises: collective vs. individual trauma and the conceptual limits of the term.

Correct order: $Q \rightarrow S \rightarrow R \rightarrow T \rightarrow P$

Final Answer: Q, S, R, T, P $\Rightarrow$ **B**

Answer: (B) [Go Back to Q 19](#)

Sol. 20.

Solution

Concept — Para Summary: The Sapir-Whorf Hypothesis

Step 1 — Identify the main idea: The paragraph presents: (1) the Sapir-Whorf hypothesis (language shapes thought); (2) the strong/weak distinction; (3) partial empirical support from colour cognition and spatial reasoning; (4) the unresolved philosophical question about whether the relationship is constitutive or merely scaffolding. Option (A) accurately captures the hypothesis, the evidence base, and the contested nature of the determinism/influence question.

Why other options are wrong:

- Option (B): The paragraph does not say the hypothesis has been refuted — it says evidence gives partial support to the weak version.
- Option (C): The paragraph explicitly presents the strong version as less defensible, not well-supported.
- Option (D): The paragraph does not claim translation is impossible; it poses a philosophical question about constitutive vs. scaffolding roles of language.

Final Answer: Sapir-Whorf: language shapes thought (colour, spatial evidence); constitutive vs. influence debate unresolved $\Rightarrow$ **A**

Answer: (A) [Go Back to Q 20](#)



Sol. 21.

Solution**Concept — Para Summary: The History of Copyright Law**

Step 1 — Identify the main idea: The paragraph traces copyright's evolution from a limited author-protective tool (Statute of Anne, 14-year terms) to an expansive corporate IP right (life-plus-70 years), driven by lobbying rather than creative incentive evidence, and now under pressure from digital reproduction. Option (D) captures all three elements: evolution from author protection to corporate IP, tension with the public domain, and the digital enforcement problem.

Why other options are wrong:

- Option (A): The paragraph says extensions have been driven by corporate lobbying, not faithfully preserved principles; it contradicts Option (A).
- Option (B): The paragraph does not characterise the Statute of Anne itself as a corporate tool; it was originally author-centric.
- Option (C): The paragraph argues for “fundamental reform,” not abolition; Option (C) overstates the conclusion.

Final Answer: Copyright evolved from limited author protection to expansive corporate IP, in tension with public domain and digital economics ⇒ **D**

Answer: (D) [Go Back to Q 21](#)

Sol. 22.

Solution**Concept — Para Summary: Ethnobotany and Biopiracy**

Step 1 — Identify the main idea: The paragraph makes three linked points: (1) pharmaceutical breakthroughs (quinine, aspirin, taxol) derive from indigenous plant knowledge; (2) patenting this knowledge without consent or benefit-sharing constitutes biopiracy; (3) the Nagoya Protocol is an international attempt to create benefit-sharing obligations. Option (B) integrates all three elements: pharmaceutical debts to indigenous knowledge, biopiracy controversy from failure to share benefits, Nagoya Protocol as address.

Why other options are wrong:

- Option (A): The paragraph does not suggest indigenous knowledge is unreliable — it highlights its pharmaceutical value.



- Option (C): The paragraph does not claim the Nagoya Protocol has “successfully resolved” biopiracy; it describes it as an attempt to address the problem.
- Option (D): The paragraph does not advocate exclusive patent rights over plant species as a solution.

Final Answer: Pharmaceutical breakthroughs from indigenous knowledge; biopiracy from non-sharing; Nagoya Protocol as redress ⇒ **B**

Answer: (B) [Go Back to Q 22](#)

Sol. 23.

Solution

Concept — Odd Sentence Out: Blockchain Technology and Decentralised Trust

Step 1 — Identify the coherent paragraph: Sentences A, B, C, and E all deal with blockchain as a technology: A defines distributed ledger mechanics; B discusses Bitcoin as the first major application; C explains smart contracts on Ethereum; E describes supply chain, land registry, and identity verification applications. Together they form a coherent account of blockchain technology and its applications.

Step 2 — Identify the odd sentence: Sentence D discusses the *psychology of speculative investment* and FOMO driving retail investors during 2021. This is a behavioural finance observation about investor psychology and market dynamics — not about blockchain technology itself, how it works, or what it enables. It breaks the technical-analytical cohesion of the paragraph by shifting register entirely to consumer psychology and market speculation.

Final Answer: Sentence D is the odd one out ⇒ **D**

Answer: (D) [Go Back to Q 23](#)

Sol. 24.

Solution

Concept — Odd Sentence Out: Renaissance Humanism and the *Uomo Universale*

Step 1 — Identify the coherent paragraph: Sentences A, B, D, and E all address Renaissance humanism: A defines the *uomo universale* ideal and its departure from medieval specialism; B describes Medici patronage as the social infrastructure en-



abling the ideal; D presents Leonardo da Vinci as the definitive embodiment of the ideal; E explains the role of recovered classical texts in articulating the shift from theocentric to humanocentric world-view.

Step 2 — Identify the odd sentence: Sentence C describes the Byzantine icon tradition — egg tempera on gessoed panels, reverse perspective, gold backgrounds as theological symbol. This describes the medieval artistic tradition that the Renaissance was *departing from*, not the Renaissance itself. The paragraph is about the humanist Renaissance programme; a description of the technique and theology of Byzantine medieval iconography does not belong.

Final Answer: Sentence C is the odd one out $\Rightarrow$ C

Answer: (C) [Go Back to Q 24](#)



Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	C	3	D	4	A	5	B
6	A	7	D	8	C	9	B	10	A
11	C	12	B	13	A	14	D	15	C

Quick Reference: Correct Answers

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

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