

## CAT VARC Slot 1 2021 Question Paper With Solutions

<b>Time Allowed :3 Hours</b>	<b>Maximum Marks :60</b>	<b>Total questions :24</b>
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### General Instructions

**Read the following instructions very carefully and strictly follow them:**

1. Please check that this question paper contains 19 printed pages.
2. Please check that this question paper contains 24 questions.
3. Q.P. Code given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
4. Please write down the Serial Number of the question in the answer- book at the given place before attempting it.
5. 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the candidates will read the question paper only and will not write any answer on the answer-book during this period.
6. This Question Paper has 24 questions. All questions are compulsory.
7. Adhere to the prescribed word limit while answering the questions.

## Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

The sleights of hand that conflate consumption with virtue are a central theme in *A Thirst for Empire*, a sweeping and richly detailed history of tea by the historian Erika Rappaport. How did tea evolve from an obscure “China drink” to a universal beverage imbued with civilising properties? The answer, in brief, revolves around this conflation, not only by profit-motivated marketers but by a wide variety of interest groups. While abundant historical records have allowed the study of how tea itself moved from east to west, Rappaport is focused on the movement of the idea of tea to suit particular purposes. Beginning in the 1700s, the temperance movement advocated for tea as a pleasure that cheered but did not inebriate, and industrialists soon borrowed this moral argument in advancing their case for free trade in tea (and hence more open markets for their textiles). Factory owners joined in, compelled by the cause of a sober workforce, while Christian missionaries discovered that tea “would soothe any colonial encounter”. During the Second World War, tea service was presented as a social and patriotic activity that uplifted soldiers and calmed refugees.

But it was tea’s consumer-directed marketing by importers and retailers — **and** later by brands — that most closely portends current trade debates. An early version of the “farm to table” movement was sparked by anti-Chinese sentiment and concerns over trade deficits, as well as by the reality and threat of adulterated tea containing dirt and hedge dippings. Lipton was soon advertising “from the Garden to Tea Cup” supply chains originating in British India and supervised by “educated Englishmen”. While tea marketing always presented direct consumer benefits (health, energy, relaxation), tea drinkers were **also** assured that they were participating in a larger noble project that advanced the causes of family, nation and civilization. . . .

Rappaport’s treatment of her subject is refreshingly apolitical. Indeed, it is a virtue that readers will be unable to guess her political orientation: both the miracle of markets and capitalism’s dark underbelly are evident in tea’s complex story, as are the complicated effects of British colonialism. . . . Commodity histories are now themselves commodities: recent works investigate cotton, salt, cod, sugar, chocolate, paper and milk. And morality marketing

is now a commodity as well, applied to food, “fair trade” apparel and eco-tourism. Yet tea is, Rappaport makes clear, a world apart — an astonishing success story in which tea marketers not only succeeded in conveying a sense of moral elevation to the consumer but also arguably did advance the cause of civilisation and community.

I have been offered tea at a British garden party, a Bedouin campfire, a Turkish carpet shop and a Japanese *chashitsu*, to name a few settings. In each case the offering was more an idea — friendship, community, respect — than a drink, and in each case the idea then created a reality. It is not a stretch to say that tea marketers then and now have advanced the particularly noble cause of a drink that suits every occasion.

**1. The author of this book review is LEAST likely to support the view that:**

1. tea drinking has become a social ritual worldwide.
2. tea drinking was sometimes promoted as a patriotic duty.
3. tea became the leading drink in Britain in the nineteenth century.
4. the ritual of drinking tea promotes congeniality and camaraderie.

**Correct Answer:** (3) tea became the leading drink in Britain in the nineteenth century.

**Solution:**

In this passage, the author emphasizes the social and moral dimensions of tea drinking, rather than focusing purely on its status as the most popular beverage in Britain during the nineteenth century. The key point the author makes is that tea drinking has been promoted through various social, political, and consumer-driven narratives rather than through its intrinsic cultural or historical significance as a leading drink. Therefore, the idea that tea “became the leading drink in Britain in the nineteenth century” does not align with the primary focus of the review.

To elaborate further, the review examines how tea drinking was promoted in various cultural, political, and economic contexts:

- Tea drinking as a moral practice: It was portrayed as a healthy and sober alternative to alcohol, linked with the temperance movement.

- Marketing tea for its moral and social benefits: Tea marketers crafted narratives about how consuming tea was not just a consumer choice but also a part of a larger societal project to improve people’s lives and well-being.

- Tea and its social role: The passage emphasizes how tea has been associated with promoting “congeniality” and “camaraderie,” such as its role in colonial encounters and

during the Second World War, when it was presented as a unifying force. These aspects focus more on tea's cultural significance rather than its historical place as a dominant beverage in Britain.

Option (3), which claims tea became the "leading drink in Britain," does not emphasize the moral and social roles that the passage highlights. It seems more like a historical claim about the popularity of tea, rather than the cultural and ideological promotion that was central to Rappaport's work.

Thus, the answer is (3) because the passage does not focus on tea's status as the "leading drink" but rather its symbolic, moral, and commercial importance in shaping societal values.

#### Quick Tip

Always analyze the underlying themes of a passage to differentiate between peripheral historical facts and the main focus of the text. In this case, the focus is on tea's ideological and moral role, rather than its historical dominance in Britain.

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## **2. This book review argues that, according to Rappaport, tea is unlike other "morality" products because it:**

1. appealed to a universal group and not just to a niche section of people.
2. had an actual beneficial effect on social interaction and society in general.
3. was actively encouraged by interest groups in the government.
4. was marketed by a wide range of interest groups.

**Correct Answer:** (1) appealed to a universal group and not just to a niche section of people.

### **Solution:**

Rappaport argues that tea's appeal was unique because it was marketed and consumed by a broad segment of society. Unlike other "morality" products, which often targeted niche audiences based on specific social, political, or economic agendas, tea was presented as something that could bring together people from different backgrounds and social classes.

This universal appeal is what distinguishes tea from other moral or ideological products.

- Tea's Universal Appeal: The passage highlights that tea was promoted to everyone — from industrialists and factory owners to missionaries and soldiers. It was marketed as a universal

product that could be embraced by a wide range of people across different classes and backgrounds. This mass appeal was a key factor in its success.

- **Tea as a Cultural Symbol:** Beyond just being a beverage, tea was framed as a symbol of social cohesion. It was presented as something that could unify individuals across different social divides. For example, in wartime, it was not just a drink but a symbol of national pride and unity. This contrasts with other morality products that tend to appeal to specific groups with particular ideological goals.

- **Beneficial Social Interaction:** While the passage does mention tea's role in promoting social interaction (for instance, during colonial encounters or in the workplace), it does not focus on proving that tea had a measurable "beneficial effect" on society in the way Option (2) suggests. The key here is tea's marketing and how it was embedded within social narratives that made it central to communal and national identity.

- **Government and Interest Group Encouragement:** Although interest groups (like factory owners and missionaries) did play a role in promoting tea, the argument in the passage focuses more on the marketing strategies and the social narratives that made tea a universal symbol, rather than the specific encouragement of tea by government entities or interest groups.

Thus, the best answer is (1), because Rappaport's analysis centers on how tea was marketed to and consumed by a broad, universal audience, distinguishing it from products with more limited or niche appeal. Tea was not only for the elite or particular interest groups; it was for everyone, making it a unique "morality product."

#### Quick Tip

Tea's success as a product was largely due to its broad, universal appeal. Always consider how products are marketed to different audiences and the role they play in larger cultural movements.

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### 3. Today, "conflat[ing] consumption with virtue" can be seen in the marketing of:

1. ergonomically designed products.
2. travel to pristine destinations.
3. sustainably farmed foods.

4. natural health supplements.

**Correct Answer:** (3) sustainably farmed foods.

**Solution:**

The phrase "conflating consumption with virtue" refers to the marketing strategy that links consumption of a particular product with a sense of moral or virtuous action. The passage explains how tea was marketed not only as a commodity but as a part of a larger, morally-driven narrative, associating it with notions of social good and national identity. This same strategy can be applied to various modern products that are marketed as both ethical and beneficial to society.

Among the given options, sustainably farmed foods are the most likely to be marketed in this way. This aligns with modern trends where consumers are encouraged to purchase products that are not only good for them but also for the environment and society. By promoting sustainability, companies attempt to create the impression that purchasing their products contributes to moral and ethical causes, such as reducing environmental damage or supporting fair labor practices.

- Option (1): Ergonomically designed products may improve physical well-being, but they are generally marketed based on their functionality and comfort, not on a broader moral or virtuous narrative.

- Option (2): Travel to pristine destinations is often marketed as a luxury experience but does not inherently convey a sense of virtue. While sustainable tourism exists, it is not directly related to the concept of "conflating consumption with virtue" in the same way as sustainably farmed foods.

- Option (4): Natural health supplements may be marketed as promoting health, but they are less likely to be marketed as part of a larger moral cause compared to sustainably farmed foods, which directly tie into ethical consumption and environmental stewardship.

Thus, the correct answer is (3) because sustainably farmed foods are often marketed with a strong connection to moral and environmental virtues, creating a sense of ethical responsibility in consumers.

### Quick Tip

Look for products that are marketed with moral or ethical narratives. In modern advertising, many products, especially food, are marketed as ways for consumers to make positive contributions to society.

**4. According to this book review, *A Thirst for Empire* says that, in addition to “profit-motivated marketers,” tea drinking was promoted in Britain by all of the following EXCEPT:**

1. manufacturers who were pressing for duty-free imports.
2. factories to instill sobriety in their labour.
3. the anti-alcohol lobby as a substitute for the consumption of liquor.
4. tea drinkers lobbying for product diversity.

**Correct Answer:** (4) tea drinkers lobbying for product diversity.

### **Solution:**

The passage emphasizes the various groups and interest factions that promoted tea drinking in Britain, each with specific motivations. These groups included manufacturers seeking duty-free imports, factories hoping to instill sobriety in their workers, and the anti-alcohol lobby, which used tea as a substitute for alcohol. These groups all supported tea drinking as part of their larger agendas, whether economic, social, or moral.

- Option (1): Manufacturers pressing for duty-free imports were concerned with reducing tariffs on tea, which made the product more affordable and accessible. This is directly linked to the economic interests that helped fuel the expansion of the tea market in Britain.

- Option (2): Factories promoted tea drinking among their workers as a way to curb alcohol consumption and promote a more sober and productive workforce. This was a significant aspect of the early promotion of tea, as it was seen as a healthier alternative to drinking alcohol during work hours.

- Option (3): The anti-alcohol lobby actively promoted tea as a substitute for liquor. This was part of the temperance movement, which sought to reduce alcohol consumption in Britain and was closely tied to the promotion of tea as a wholesome, non-intoxicating drink.

Option (4), however, is not supported by the passage. There is no mention of tea drinkers

actively lobbying for product diversity. Instead, tea drinkers were more likely to be the target of marketers and interest groups pushing for tea’s moral and social benefits, rather than consumers pushing for more variety in tea products.

Thus, the answer is (4) because it is the only option that does not align with the historical promotion of tea in Britain. Tea drinkers themselves did not lobby for product diversity as part of the larger movement.

### Quick Tip

Pay attention to how different groups support or promote a product for various reasons. The passage mentions several interest groups, but consumers themselves did not play a central role in lobbying for diversity in tea products.

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### Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

For the Maya of the Classic period, who lived in Southern Mexico and Central America between 250 and 900 CE, the category of ‘persons’ was not coincident with human beings, as it is for us. That is, human beings were persons — but other, nonhuman entities could be persons, too. . . . In order to explore the slippage of categories between ‘humans’ and ‘persons’, I examined a very specific category of ancient Maya images, found painted in scenes on ceramic vessels. I sought out instances in which faces (some combination of eyes, nose, and mouth) are shown on inanimate objects. . . . Consider my iPhone, which needs to be fed with electricity every night, swaddled in a protective bumper, and enjoys communicating with other fellow-phone-beings. Does it have personhood (if at all) because it is connected to me, drawing this resource from me as an owner or source? For the Maya (who did have plenty of other communicating objects, if not smartphones), the answer was no. Nonhuman persons were not tethered to specific humans, and they did not derive their personhood from a connection with a human. . . . It’s a profoundly democratising way of understanding the world. Humans are not more important persons — we are just one of many kinds of persons who inhabit this world. . . .

The Maya saw personhood as ‘activated’ by experiencing certain bodily needs and through participation in certain social activities. For example, among the faced objects that I examined, persons are marked by personal requirements (such as hunger, tiredness, physical closeness), and by community obligations (communication, interaction, ritual observance). In the images I examined, we see, for instance, faced objects being cradled in humans’ arms; we also see them speaking to humans. These core elements of personhood are both turned inward, what the body or self of a person requires, and outward, what a community expects of the persons who are a part of it, underlining the reciprocal nature of community membership. . . .

Personhood was a nonbinary proposition for the Maya. Entities were able to be persons while also being something else. The faced objects I looked at indicate that they continue to be functional, doing what objects do (a stone implement continues to chop, an incense burner continues to do its smoky work). Furthermore, the Maya visually depicted many objects in ways that indicated the material category to which they belonged — drawings of the stone implement show that a person-tool is still made of stone. One additional complexity: the incense burner (which would have been made of clay, and decorated with spiky appliques representing the sacred ceiba tree found in this region) is categorised as a person — but also as a tree. With these Maya examples, we are challenged to discard the person/nonperson binary that constitutes our basic ontological outlook. . . . The porousness of boundaries that we have seen in the Maya world points towards the possibility of living with a certain uncategorisability of the world.

**5. Which one of the following best explains the “additional complexity” that the example of the incense burner illustrates regarding personhood for the Classic Maya?**

1. The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a dissimilar relation with the previous two.
2. The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a similar relation with the previous two.
3. The example provides an exception to the nonbinary understanding of personhood that the passage had hitherto established.
4. The example complicates the nonbinary understanding of personhood by bringing in the

second, establishing the agency of the divine and the profane.

**Correct Answer:** (2) The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a similar relation with the previous two.

**Solution:**

In the passage, the Maya's concept of personhood is described as nonbinary, meaning that both human beings and nonhuman entities (such as objects) can possess personhood.

However, the example of the incense burner introduces additional complexity by adding a third category, which complicates this straightforward classification of personhood.

- Option (2) is the correct answer because it explains how the incense burner introduces a new layer of understanding personhood. The burner is not just an inanimate object, nor simply a sacred symbol, but is positioned in a category that overlaps with both the functional and sacred dimensions, creating a third category. It shares a relation with the previous two (the functional objects and the sacred ones) but is distinct in its dual purpose — both functional and sacred.

- Option (1): While it introduces a third category, it claims the relationship is dissimilar. This would not be in line with the passage's portrayal of personhood, which suggests that the categories overlap and share similarities.

- Option (3): The example does not break the established nonbinary understanding of personhood but rather complicates it by adding nuance. It does not completely disrupt the previous understanding but rather enriches it.

- Option (4): This option introduces the divine and profane duality but does not address the new layer introduced by the third category of personhood. It focuses on complicating the binary by introducing more fluidity between sacred and mundane, but it doesn't explain the third category as well as Option (2).

Thus, the correct answer is (2) because the incense burner adds a third category of personhood, creating a new layer that shares similarities with both previous categories but is distinct in its own right.

### Quick Tip

Understand the difference between adding complexity through overlapping categories versus introducing a completely new category. This helps in determining how a theory evolves or gets complicated.

#### 6. Which one of the following, if true about the Classic Maya, would invalidate the purpose of the iPhone example in the passage?

1. The personhood of the incense burner and the stone chopper was a function of their usefulness to humans.
2. Classic Maya songs represent both humans and non-living objects as characters, talking and interacting with each other.
3. Unlike modern societies equipped with mobile phones, the Classic Maya did not have any communicating objects.
4. The clay incense burner with spiky appliques was categorised only as a person and not as a tree by the Classic Maya.

**Correct Answer:** (1) The personhood of the incense burner and the stone chopper was a function of their usefulness to humans.

#### **Solution:**

The passage uses the iPhone example to draw parallels between modern human beings and nonhuman entities (such as the iPhone), asking whether nonhuman objects, like the iPhone, possess personhood by virtue of their relationships with humans. The idea is that the Maya did not attach personhood to objects simply based on their utility or connection to a human, but rather saw objects like the incense burner as having personhood due to their intrinsic qualities.

- Option (1): If the personhood of the incense burner was tied solely to its usefulness to humans, this would invalidate the comparison with the iPhone, which is presented as possessing personhood due to its communicative capacity, not merely its utility. Therefore, Option (1) contradicts the argument in the passage and invalidates the iPhone comparison.
- Option (2): This option is unrelated to the iPhone example, which is concerned with whether objects communicate with humans or have relational connections, not with objects

or beings talking to each other.

- Option (3): This option contradicts the passage's central argument, which relies on the idea that nonhuman objects, like the iPhone, can possess personhood due to their communicative functions, a concept the Maya worldview did not entertain.

- Option (4): The clay incense burner being categorized as both a person and a tree does not contradict the iPhone example but rather reinforces the point about the flexibility and complexity of personhood in Maya culture.

Thus, the correct answer is (1) because it contradicts the central argument of the passage, which is that nonhuman objects in modern society (such as the iPhone) can be seen as possessing personhood due to their communicative functions, something the Maya worldview did not share.

#### Quick Tip

When considering examples in the text, focus on how they relate to the broader argument. The iPhone example works only if we assume that objects can communicate and be perceived as having personhood, which would be invalid if the Maya lacked communicating objects.

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### 7. On the basis of the passage, which one of the following worldviews can be inferred to be closest to that of the Classic Maya?

1. A tribe that perceives its hunting weapons as sacred person-artefacts because of their significance to its survival.
2. A tribe that perceives its utensils as person-utensils in light of their functionality and bodily needs.
3. A tribe that perceives plants as person-plants because they form an ecosystem and are marked by needs of nutrition.
4. A futuristic society that perceives robots to be persons as well as robots because of their similarity to humans.

**Correct Answer:** (3) A tribe that perceives plants as person-plants because they form an ecosystem and are marked by needs of nutrition.

**Solution:**

In the passage, the Maya worldview of personhood is described as inclusive of not only humans but also nonhumans and objects. This perspective does not limit personhood to humans, but extends to the environment and objects based on their relationships and utility. The Maya recognized entities, such as plants, as persons, especially those that played essential roles in the ecosystem.

- Option (1): The Maya did not necessarily perceive objects like hunting weapons as sacred person-artefacts in the way described here. While they did imbue objects with personhood, this example is not aligned with their holistic, ecosystem-based view of personhood.
- Option (2): The passage mentions that the Maya recognized personhood in a variety of objects, but it is not described as purely based on bodily needs or functionality. It's a broader, more relational concept.
- Option (3) is the correct answer because the Maya recognized plants as persons, especially those that formed part of an ecosystem and were marked by needs of nutrition, which reflects their worldview of interconnection and interdependence.
- Option (4): The Maya did not perceive robots or machines as persons in the way described here. Their understanding of personhood is grounded in nature and the environment, not in technological similarities to humans.

Thus, the correct answer is (3) because it best reflects the Maya view of plants as persons, integral to the ecosystem, with roles beyond just functionality.

**Quick Tip**

Focus on how different cultures conceptualize personhood, especially how nature and the environment play into these concepts. The Maya view was based on interconnectedness rather than utility.

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**8. Which one of the following, if true, would not undermine the democratising potential of the Classic Maya worldview?**

1. While they believed in the personhood of objects and plants, they did not believe in the personhood of rivers and animals.
2. They understood the stone implement and the incense burner in a purely human form.

3. They depicted their human healers with physical attributes of local medicinal plants.
4. They believed that animals like cats and dogs that live in proximity to humans have a more closely articulated personhood.

**Correct Answer:** (3) They depicted their human healers with physical attributes of local medicinal plants.

**Solution:**

The passage outlines the Maya worldview of personhood as nonbinary, where humans, animals, plants, and objects can all be considered persons, depending on their roles and relationships. This worldview challenges the traditional human/nonhuman binary and democratizes the concept of personhood. To uphold this democratic view, the Maya would need to consistently regard nonhuman entities (such as plants and animals) as persons.

- Option (1): If the Maya did not believe in the personhood of rivers and animals, it would undermine the democratic potential of their worldview by selectively excluding certain elements of the environment.
- Option (2): Understanding the stone implement and incense burner in purely human terms would contradict the Maya's nonbinary view of personhood, which grants personhood to both human and nonhuman entities, especially objects that serve particular symbolic or functional roles.
- Option (3) is the correct answer because it highlights the interconnectedness of humans and plants in the Maya worldview. Depicting human healers with physical attributes of medicinal plants shows a recognition of the personhood of both humans and plants, emphasizing the symbiotic relationship between the two. This maintains the democratic and inclusive potential of their worldview.
- Option (4): While this might seem plausible, it still narrows the concept of personhood by attributing a higher level of personhood to certain animals, which contrasts with the Maya's more inclusive view that doesn't hierarchize nonhuman entities.

Thus, the correct answer is (3) because it best reflects the Maya worldview that blurs the lines between humans and plants, keeping the concept of personhood fluid and egalitarian.

### Quick Tip

The key to understanding the Maya worldview of personhood lies in its inclusivity. Be cautious about examples that introduce hierarchy among nonhumans, as they may undermine the democratic nature of the worldview.

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### Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

We cannot travel outside our neighbourhood without passports. We must wear the same plain clothes. We must exchange our houses every ten years. We cannot avoid labour. We all go to bed at the same time . . . We have religious freedom, but we cannot deny that the soul dies with the body, since ‘but for the fear of punishment, they would have nothing but contempt for the laws and customs of society’. . . . In More’s time, for much of the population, given the plenty and security on offer, such restraints would not have seemed overly unreasonable. For modern readers, however, Utopia appears to rely upon relentless transparency, the repression of variety, and the curtailment of privacy. Utopia provides security: but at what price? In both its external and internal relations, indeed, it seems perilously dystopian. Such a conclusion might be fortified by examining selectively the tradition which follows More on these points. This often portrays societies where . . . ‘it would be almost impossible for man to be depraved, or wicked’. . . . This is achieved both through institutions and mores, which underpin the common life. . . . The passions are regulated and inequalities of wealth and distinction are minimized. Needs, vanity, and emulation are restrained, often by prizing equality and holding riches in contempt. The desire for public power is curbed. Marriage and sexual intercourse are often controlled: in Tommaso Campanella’s *\*The City of the Sun\** (1623), the first great literary utopia after More’s, relations are forbidden to men before the age of twenty-one and women before nineteen. Communal child-rearing is normal; for Campanella this commences at age two. Greater simplicity of life, ‘living according to nature’, is often a result: the desire for simplicity and purity are closely related. People become more alike in appearance, opinion, and outlook than they often have been. Unity, order, and homogeneity thus prevail at the cost of individuality and diversity. This model, as

J.C. Davis demonstrates, dominated early modern utopianism. . . . And utopian homogeneity remains a familiar theme well into the twentieth century.

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

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

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

**Correct Answer:** (4) Utopian and dystopian societies are twins, the progeny of the same parents.

**Solution:**

The passage discusses the similarities between utopian and dystopian societies, suggesting that they share many fundamental features, especially when viewed from different perspectives. The author argues that the distinction between utopia and dystopia is often blurred, with utopias sometimes turning into dystopias under certain conditions. However, Option (4) goes too far by directly stating that they are "twins" or "progeny of the same parents," which is not explicitly supported by the text. While there is a connection between

the two, the passage doesn't suggest that utopias and dystopias are \*always\* the same or equivalent; instead, it explores their potential overlap based on perspective.

- Option (1): The passage indeed talks about how utopian societies tend to emphasise social uniformity and cultural homogeneity, although it critiques this feature.
- Option (2): This option aligns with the passage's argument that utopias and dystopias can be viewed similarly depending on perspective.
- Option (3): The passage acknowledges that utopian societies are part of a larger tradition of literature that imagines new, often idealized worlds.
- Option (4) is incorrect because it simplifies the relationship between utopias and dystopias into a binary of being the "same," whereas the passage suggests that while they are related, they are not necessarily identical.

Thus, the correct answer is (4) because it misrepresents the nuanced relationship between utopias and dystopias, implying an equivalence not explicitly made in the passage.

#### Quick Tip

Pay attention to how texts frame the relationship between concepts. In this case, the author suggests that utopias and dystopias can overlap, but does not reduce them to being identical or twins.

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

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

**Correct Answer:** (4) Institutional surveillance of every individual to ensure his/her security and welfare.

#### **Solution:**

The passage critiques the idea of utopia, pointing out how these idealized societies often rely on control, regulation, and surveillance to maintain order. The suggestion that surveillance

could be a key feature of utopia is supported by the author's reference to how utopia relies on controlling and standardizing various aspects of society.

- Option (1): The idea of promoting heterogeneity contrasts with the passage's criticism of uniformity. While heterogeneity might be seen as a positive aspect in some contexts, the passage does not suggest it as a defining feature of utopian societies.
- Option (2): The passage doesn't present the absence of laws or restraints on individuality as a desirable trait of utopia. In fact, it argues against the complete freedom of action, suggesting that utopia can come with significant curbs on individual freedoms.
- Option (3): While merit-based power is an important feature of utopian visions, the passage does not specifically emphasize this concept as central to utopia but focuses on control and surveillance.
- Option (4): This answer is correct, as the passage describes how utopias often involve strict control and surveillance, ensuring security at the cost of privacy and personal freedom. This aligns with the notion of a utopia that has pervasive monitoring of its citizens to ensure their well-being.

Thus, the correct answer is (4) because it is the most consistent with the passage's argument about the control mechanisms within utopian societies.

#### Quick Tip

Consider how utopian ideals are often presented with paradoxes — while they promise harmony and equality, they can lead to excessive regulation and surveillance to maintain the appearance of order and security.

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

1. In early modern utopianism, the stability of utopian societies was seen to be achieved only with individuals surrendering their sense of self.
2. In More's time, there was plenty and security, so people did not need restraints that could appear unreasonable.
3. There have been thousands of communities where homogeneity and stability have been achieved through choice, rather than by force.

4. The tradition of utopian literature has often shown societies in which it would be nearly impossible for anyone to be sinful or criminal.

**Correct Answer:** (2) In More's time, there was plenty and security, so people did not need restraints that could appear unreasonable.

**Solution:**

The passage critiques the idea that utopian societies rely solely on conformity and the regulation of individuals' freedoms. In particular, it emphasizes that the stability of early modern utopianism was not simply achieved by people surrendering their sense of self, but also through institutional controls. The passage notes that the idea of security in utopia, while appealing, can be seen as dystopian if it comes at the cost of individual freedom.

- Option (1): The passage discusses the stability of early utopian societies and their focus on uniformity. The text highlights how such stability often involved sacrifices of individuality, which is in line with Option (1).

- Option (2) is the correct answer because this statement is not supported by the passage. The author argues that the perception of plenty and security in More's time led to the acceptance of restraints that would not have been seen as unreasonable. This suggests that restraints were still required for maintaining security, which contrasts with the claim made in Option (2).

- Option (3): The passage does not claim that all utopian societies were voluntary or non-coercive, but it does suggest that many were rooted in forceful control or constraints on individual freedom.

- Option (4): The idea of societies where sin and crime are nearly impossible reflects the idealized depiction of utopias often found in literature, which is consistent with the passage's discussion of utopian norms.

Thus, the correct answer is (2) because it does not align with the passage's argument about the necessity of restraints in utopian societies, even in the presence of security and plenty.

**Quick Tip**

Look carefully at the distinctions made in the text. The passage critiques the assumption that security and stability could be achieved without some form of restraint or coercion, which invalidates the claim in Option (2).

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**12. Which sequence of words below best captures the narrative of the passage?**

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

**Correct Answer:** (3) Utopia – Security – Homogeneity – Intentional community.

**Solution:**

The passage focuses on the idea of utopia and its intersection with dystopia. It explores the tension between the promise of security and the consequences of forced homogeneity. The author argues that utopias often involve security but at the cost of homogeneity, leading to coercive mechanisms like surveillance. This results in the creation of intentional communities where conformity and collective well-being are prioritized.

- Option (1): This does not capture the passage’s focus as it emphasizes transparency and homogeneity but misses the more nuanced discussion about the balance between utopia and dystopia.

- Option (2): This option is misleading as the passage focuses more on utopia’s implications and the role of security, not simply curtailment of privacy and dystopia.

- Option (4): This option introduces “coercion,” but the passage emphasizes the democratic aspects of intentional communities rather than simply coercive mechanisms.

- Option (3) is the correct answer because it accurately represents the narrative of the passage, starting with utopia, which provides security, leading to homogeneity, and resulting in intentional communities. These are key elements discussed in the passage.

Thus, the correct answer is (3) because it best reflects the progression outlined in the passage about how utopias are conceptualized and their implications.

**Quick Tip**

Be attentive to how the passage presents the relationship between utopia and dystopia. The correct sequence focuses on the evolution of ideas about utopia, security, and societal homogeneity.

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**Comprehension:**

The passage below is accompanied by a set of questions. Choose the best answer to each question.

Cuttlefish are full of personality, as behavioral ecologist Alexandra Schnell found out while researching the cephalopod's potential to display self-control. *"Self-control is thought to be the cornerstone of intelligence, as it is an important prerequisite for complex decision-making and planning for the future," says Schnell . . .*

[Schnell's] study used a modified version of the "marshmallow test" . . . During the original marshmallow test, psychologist Walter Mischel presented children between age four and six with one marshmallow. He told them that if they waited 15 minutes and didn't eat it, he would give them a second marshmallow. A long-term follow-up study showed that the children who waited for the second marshmallow had more success later in life. . . . The cuttlefish version of the experiment looked a lot different. The researchers worked with six cuttlefish under nine months old and presented them with seafood instead of sweets.

(Preliminary experiments showed that cuttlefish's favorite food is live grass shrimp, while raw prawns are so-so and Asian shore crab is nearly unacceptable.) Since the researchers couldn't explain to the cuttlefish that they would need to wait for their shrimp, they trained them to recognize certain shapes that indicated when a food item would become available. The symbols were pasted on transparent drawers so that the cuttlefish could see the food that was stored inside. One drawer, labeled with a circle to mean "immediate," held raw king prawn, another drawer, labeled with a triangle to mean "delayed," held live grass shrimp. During a control experiment, square labels meant "never."

"If their self-control is flexible and I hadn't just trained them to wait in any context, you would expect the cuttlefish to take the immediate reward [in the control], even if it's their second preference," says Schnell . . . and that's what they did. That showed the researchers that cuttlefish wouldn't reject the prawns if it was the only food available. In the experimental trials, the cuttlefish didn't jump on the prawns if the live grass shrimp were labeled with a triangle— they many waited for the shrimp drawer to open up. Each time the cuttlefish showed it could wait, the researchers tacked another ten seconds on to the next round of waiting before releasing the shrimp. The longest that a cuttlefish waited was 130 seconds.

Schnell [says] that the cuttlefish usually sat at the bottom of the tank and looked at the two food items while they waited, but sometimes, they would turn away from the king prawn “as if to distract themselves from the temptation of the immediate reward.” In past studies, humans, primates, parrots and dogs also tried to distract themselves while waiting for a reward.

Not every species can use self-control, but most of the animals that can share another trait in common: long, social lives. Cuttlefish, on the other hand, are solitary creatures that don’t form relationships with mates or groups. . . . “We don’t know if living in a social group is important for complex cognition unless we also show those animals are lacking in less social behavior.”

**13. All of the following constitute a point of difference between the “original” and “modified” versions of the marshmallow test EXCEPT that:**

1. The former was performed over a longer time span than the latter.
2. The former used verbal communication with its subjects, while the latter had to develop a symbolic means of communication.
3. The former had human subjects, while the latter had cuttlefish.
4. The former correlated self-control and future success, while the latter correlated self-control and survival advantages.

**Correct Answer:** (4) The former correlated self-control and future success, while the latter correlated self-control and survival advantages.

**Solution:**

The passage highlights the differences between the original marshmallow test, which involved children and measured self-control linked to future success, and the modified test with cuttlefish, which also involved self-control but linked it to survival advantages. The passage indicates that the correlation in the original test was between self-control and future success, while in the modified test, the correlation was between self-control and survival advantages.

- Option (1): The original marshmallow test was indeed done over a longer time span, as it was a long-term follow-up study.
- Option (2): The original test involved verbal communication, while the modified test required a symbolic form of communication due to the nature of the subjects (cuttlefish).

- Option (3): The original test had human subjects, while the modified test had cuttlefish as subjects.

Thus, the correct answer is (4) because it is the only option that does not constitute a difference between the two versions of the marshmallow test.

#### Quick Tip

Pay attention to how differences are framed between two similar experiments. The focus here was on how self-control is correlated with different outcomes in each version.

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#### 14. Which one of the following cannot be inferred from Alexandra Schnell's experiment?

1. Cuttlefish exert self-control with the help of diversions.
2. Like human children, cuttlefish are capable of self-control.
3. Cuttlefish exercise choice when it comes to food.
4. Intelligence in a species is impossible without sociability.

**Correct Answer:** (4) Intelligence in a species is impossible without sociability.

#### Solution:

The passage provides evidence from Alexandra Schnell's experiment showing that cuttlefish have the ability to exert self-control, especially when distracted by diversions. The experiment demonstrated that cuttlefish can wait for a food reward, just like human children. The passage also indicates that cuttlefish, being solitary animals, exhibit self-control in ways that might suggest intelligence. However, the claim that intelligence is impossible without sociability (Option 4) is not supported by the passage. The passage suggests that while sociability is important for some species, self-control does not require sociability, as demonstrated by the cuttlefish's ability to exhibit control in isolation.

- Option (1): The cuttlefish used diversions (such as turning away from the food) to exert self-control, as stated in the passage.
- Option (2): The experiment demonstrates that, like human children, cuttlefish can exert self-control.
- Option (3): The cuttlefish made choices regarding food, waiting for the more desirable option (live grass shrimp).

Thus, the correct answer is (4) because it is the only statement that cannot be inferred from the passage.

#### Quick Tip

Pay attention to how the passage draws conclusions about intelligence and behavior. The key distinction here is that self-control can exist without sociability, as shown by cuttlefish.

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### 15. In which one of the following scenarios would the cuttlefish's behaviour demonstrate self-control?

1. Live grass shrimp are released while two raw prawn drawers labelled with a circle and a triangle respectively are placed in front of the cuttlefish; the triangle-labelled drawer is opened after 50 seconds.
2. Raw prawns are released while an Asian shore crab drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.
3. Asian shore crabs and raw prawns are simultaneously released while a live grass shrimp drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.
4. Raw prawns are released while a live grass shrimp drawer labelled with a square is placed in front of the cuttlefish.

**Correct Answer:** (3) Asian shore crabs and raw prawns are simultaneously released while a live grass shrimp drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.

#### **Solution:**

The experiment tests the cuttlefish's ability to display self-control by choosing to wait for their preferred food (live grass shrimp) rather than immediately consuming other available food (raw prawns or Asian shore crabs). The scenario that best demonstrates self-control is Option (3), where the cuttlefish is presented with both Asian shore crabs and raw prawns at the same time, while being trained to wait for their preferred food. This situation forces the cuttlefish to wait for the shrimp, which is more desirable, thus showcasing self-control.

- Option (1): The test in this scenario involves two food choices, but the wait time of only 50

seconds for the delayed option does not provide a strong enough challenge for the cuttlefish's self-control.

- Option (2): While this option offers a delayed reward, it only involves raw prawns and an Asian shore crab (neither are the cuttlefish's preferred food), and the challenge is less about waiting for something more desirable.
- Option (3) is the correct answer because it involves a realistic choice between multiple food options (raw prawns and Asian shore crabs) and requires the cuttlefish to demonstrate patience and self-control in waiting for the more desirable food (live grass shrimp).
- Option (4): This scenario doesn't really test the cuttlefish's self-control because the square label suggests the shrimp will never be released, making the waiting period less meaningful. Thus, the correct answer is (3) because it presents a proper test of self-control, where the cuttlefish has to wait for its preferred food despite having other options available.

#### Quick Tip

When interpreting experiments, focus on how the conditions challenge the subject's ability to exert control over their impulses. This scenario presents the best test by offering two immediate options and a delayed desirable reward.

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**16. Which one of the following, if true, would best complement the passage's findings?**

1. Cuttlefish are equally fond of live grass shrimp and raw prawn.
2. Cuttlefish live in big groups that exhibit sociability.
3. Cuttlefish cannot distinguish between geometrical shapes.
4. Cuttlefish wait longer than 100 seconds for the shrimp drawer to open up.

**Correct Answer:** (2) Cuttlefish live in big groups that exhibit sociability.

**Solution:**

The passage touches on the idea that self-control in cuttlefish may be linked to their sociability and the complexity of their behavior. To complement the findings, we would need additional information that supports the connection between self-control and social behavior.

Option (2) aligns with this idea, as it suggests that cuttlefish, if sociable, might exhibit self-control similarly to other species that depend on group dynamics. Sociability could

influence the development of self-control, as it does in humans and other social animals.

- Option (1): The passage doesn't discuss the specific preferences of cuttlefish for live grass shrimp or raw prawn, and focusing on their food preferences doesn't directly support the discussion on self-control. - Option (3): The passage indicates that cuttlefish can distinguish between shapes (such as the triangle and circle used in the experiment), so this statement contradicts the findings. - Option (4): While it's true that the cuttlefish waited for their food, the passage does not emphasize the exact length of their waiting period as a key finding. The sociability aspect would be more closely related to the broader understanding of self-control. Thus, the correct answer is (2) because it best complements the findings by relating self-control to sociability, a trait that could influence behavior in the experiment.

#### Quick Tip

When reading experimental findings, consider how external social factors (like sociability) might influence the behaviors being tested, such as self-control.

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

McGurk and MacDonald (1976) reported a powerful multisensory illusion occurring with audio-visual speech. They recorded a voice articulating a consonant 'ba-ba-ba' and dubbed it with a face articulating another consonant 'ga-ga-ga'. Even though the acoustic speech signal was well recognized alone, it was heard as another consonant after dubbing with incongruent visual speech i.e., 'da-da-da'. The illusion, termed as the McGurk effect, has been replicated many times, and it has sparked an abundance of research. The reason for the great impact is that this is a striking demonstration of multisensory integration, where that auditory and visual information is merged into a unified, integrated percept.

1. The McGurk effect, which is a demonstration of multisensory integration, has been replicated many times.
2. When the auditory speech signal does not match the visual speech movements, the acoustic speech signal is confusing and integration of the two is imperfect.
3. When the quality of auditory information is poor, the visual information wins over the

auditory information.

4. Visual speech mismatched with auditory speech can result in the perception of an entirely different message: this illusion is known as the McGurk effect.

**Correct Answer:** (4) Visual speech mismatched with auditory speech can result in the perception of an entirely different message: this illusion is known as the McGurk effect.

**Solution:**

The passage describes the McGurk effect, a powerful multisensory illusion where the combination of incongruent visual and auditory signals leads to a perceived speech sound that is different from either signal. Option (4) directly captures this essence, emphasizing that visual speech mismatched with auditory speech leads to the perception of a completely different message, which is exactly what the McGurk effect demonstrates. The passage also touches on the significance of this illusion in demonstrating multisensory integration, where auditory and visual information are merged into one unified percept.

- Option (1): While the McGurk effect has been replicated many times, this option doesn't fully capture the main point of the passage, which focuses on the perceptual effect itself.
- Option (2): The passage mentions the confusion when auditory and visual signals don't match, but it does not claim that this is the primary takeaway.
- Option (3): This option refers to the dominance of visual information when auditory information is poor, which is relevant but not the primary point of the passage. It doesn't address the core idea that mismatched visual and auditory speech can create an entirely different perception.

Thus, the correct answer is (4) because it most accurately reflects the main theme of the passage: the McGurk effect, where mismatched visual and auditory inputs result in a perception of an entirely different speech sound.

**Quick Tip**

When analyzing passages discussing sensory effects, focus on the direct description of the phenomena. The McGurk effect involves the integration of auditory and visual cues to form a unified perception, which is highlighted in Option (4).

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

Foreign peacekeepers often exist in a bubble in the poor countries in which they are deployed; they live in posh compounds, drive fancy vehicles, and distance themselves from locals. This may be partially justified as they are outsiders, living in constant fear, performing a job that is emotionally draining. But they are often despised by the locals, and many would like them to leave. A better solution would be bottom-up peacebuilding, which would involve their spending more time working with communities, understanding their grievances and earning their trust, rather than only meeting government officials.

1. Extravagant lifestyles and an aloof attitude among the foreigners working as peacekeepers in poor countries have justifiably made them the target of local anger.
2. Peacekeeping forces in foreign countries have tended to be aloof for valid reasons but would be more effective if they worked more closely with local communities.
3. Peacekeeping duties would be more effectively performed by local residents given their better understanding, knowledge and rapport with their own communities.
4. The environment in poor countries has tended to make foreign peacekeeping forces feel disconnected from local populations.

**Correct Answer:** (2) Peacekeeping forces in foreign countries have tended to be aloof for valid reasons but would be more effective if they worked more closely with local communities.

**Solution:**

The passage discusses how foreign peacekeepers often live in isolated conditions, removed from local communities. This separation is partly due to the emotionally draining nature of their job and the fear they experience as outsiders. However, the passage suggests that a better solution would be for peacekeepers to engage with local communities, spend more time understanding their grievances, and earn their trust. Therefore, Option (2) is the most accurate summary of the passage, as it acknowledges the aloofness of peacekeepers while proposing that they could be more effective if they worked more closely with locals.

- Option (1): While the passage does mention that peacekeepers' lifestyles may lead to resentment from locals, it doesn't focus on the anger directed toward them as much as it emphasizes the need for greater interaction with the community.

- Option (2) is correct because it accurately reflects the passage's key argument that peacekeepers would be more effective if they worked more closely with the local communities instead of only meeting with government officials.
- Option (3): This option suggests that peacekeeping duties should be performed by local residents, which is not the focus of the passage. The passage advocates for better interaction between foreign peacekeepers and local communities, not replacing foreign peacekeepers with locals.
- Option (4): The passage mentions the isolation of peacekeepers but doesn't focus on the environment being the main cause of the disconnect. The main focus is on peacekeepers' lack of engagement with the local population.

Thus, the correct answer is (2) because it most closely matches the argument in the passage about the need for peacekeepers to engage more with local communities to improve their effectiveness.

#### Quick Tip

Pay attention to how the passage describes the issue and what the solution suggests. The focus here is on improving the peacekeepers' interaction with local communities, not on replacing them or blaming the environment.

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

Developing countries are becoming hotbeds of business innovation in much the same way as Japan did from the 1950s onwards. They are reinventing systems of production and distribution, and experimenting with entirely new business models. Why are countries that were until recently associated with cheap hands now becoming leaders in innovation? Driven by a mixture of ambition and fear they are relentlessly climbing up the value chain. Emerging-market champions have not only proved highly competitive in their own backyards, they are also going global themselves.

1. Production and distribution models are going through rapid innovations worldwide as developed countries are being challenged by their earlier suppliers from the developing

world.

2. Innovations in production and distribution are helping emerging economies compete with countries to which they once supplied cheap labour.

3. Competition has driven emerging economies, once suppliers of cheap labour, to become innovators of business models that have enabled them to move up the value chain and go global.

4. Developing countries are being forced to invent new business models which challenge the old business models so they can remain competitive domestically.

**Correct Answer:** (3) Competition has driven emerging economies, once suppliers of cheap labour, to become innovators of business models that have enabled them to move up the value chain and go global.

**Solution:**

The passage focuses on how developing countries are not just relying on cheap labour but are now becoming leaders in business innovation. These countries are reinventing systems of production and distribution and experimenting with new business models, rising up the value chain. Option (3) accurately captures this by emphasizing how competition has driven these economies, which were once suppliers of cheap labour, to become innovators in business models, enabling them to move up the value chain and expand globally.

- Option (1): While the passage does mention the competition between emerging economies and developed countries, it does not focus on the innovation of production and distribution models worldwide, but rather on how developing countries themselves are moving up the value chain.

- Option (2): The passage mentions that innovations in production and distribution help these economies compete, but it does not focus on merely competing with the countries they once supplied labour to. The focus is on how these economies are innovating and going global.

- Option (4): The passage talks about emerging economies creating new business models, but Option (4) incorrectly implies that they are only focused on domestic competition, whereas the passage clearly mentions their global expansion.

Thus, the correct answer is (3) because it best reflects the passage's theme of how competition has led to business innovation in developing countries, allowing them to rise globally.

### Quick Tip

Focus on how the passage discusses the shift from cheap labour to innovation in emerging economies. The key takeaway is how these countries are moving up the value chain and becoming global players.

**20. Five jumbled up sentences, related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer.**

1. The legal status of resources mined in space remains ambiguous; and while the market for asteroid minerals is currently nonexistent, this is likely to change as technical hurdles diminish.
2. Outer space is a commons, and all of it is open for exploration, however, space law developed in the 1950s and 60s is state-centric and arguably ill-suited to a commercial future.
3. Laws adopted by the US and Luxembourg are first steps, but they only protect firms from competing claims by their compatriots; a Chinese company will not be bound by US law.
4. Critics say the US is conferring rights that it has no authority to confer; Russia in particular has condemned this, citing the US' disrespect for international law.
5. At issue now is commercial activity, as private firms—rather than nation states—look to space for profit.

**Correct Answer:** (4) Critics say the US is conferring rights that it has no authority to confer; Russia in particular has condemned this, citing the US' disrespect for international law.

**Solution:**

The passage discusses the legal and commercial aspects of space exploration, particularly focusing on the ambiguity of legal frameworks, international laws, and the role of private firms. The correct order of the sentences forms a coherent discussion around the status of outer space resources, legal frameworks, and the involvement of private firms in space exploration.

- Option (1): This sentence discusses the ambiguity of space resource laws and mentions that technical hurdles may soon be overcome, setting the stage for future commercial development.

- Option (2): This introduces the concept of space as a commons and the limitations of current space law, which were developed in the mid-20th century and are ill-suited for a modern commercial future.
- Option (3): This sentence explains the legal measures taken by countries like the US and Luxembourg and how they protect firms, but it also mentions the limitation that foreign companies (like those from China) will not be bound by US laws.
- Option (5): This sentence brings up the issue of commercial activity, noting the shift from nation-state involvement to private firms leading the charge in space exploration.

Option (4) is the odd one out because it shifts the focus to a political criticism (US and Russia), which doesn't directly align with the legal and commercial concerns raised in the other sentences. This sentence, while relevant in broader discussions of space law, doesn't directly follow the discussion of private commercial activity and the current state of space law as outlined in the other options.

Thus, the correct answer is (4).

#### Quick Tip

Look at the flow of the argument when arranging sentences. The odd one out often introduces a topic that deviates from the main focus, such as political criticism here, which doesn't follow the legal and commercial angle in the other sentences.

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

1. In the central nervous systems of other animal species, such a comprehensive regeneration of neurons has not yet been proven beyond doubt.
2. Biologists from the University of Bayreuth have discovered a uniquely rapid form of regeneration in injured neurons and their function in the central nervous system of zebrafish.
3. They studied the Mauthner cells, which are solely responsible for the escape behaviour of the fish, and previously regarded as incapable of regeneration.
4. However, their ability to regenerate crucially depends on the location of the injury.

**Correct Answer:** (2, 3, 4, 1)

**Solution:**

To form a coherent paragraph, the sentences must be logically ordered based on the information flow. Here's the explanation:

- Sentence (2) serves as the introduction to the topic by presenting the key discovery made by biologists at the University of Bayreuth regarding the rapid form of regeneration in zebrafish neurons.
- Sentence (3) follows naturally by providing specific details about the Mauthner cells that were studied to understand the regeneration process.
- Sentence (4) provides more detail on the regeneration process, specifically how the location of the injury affects the regeneration ability of these neurons.
- Sentence (1) concludes the paragraph by providing a broader perspective on regeneration in other animal species, indicating that such comprehensive regeneration has not been proven beyond doubt in other cases.

Thus, the correct order is (2, 3, 4, 1).

**Quick Tip**

When sequencing jumbled sentences, look for logical connectors and chronological flow of information. Start by introducing the main idea, provide supporting details, and conclude by connecting it to a larger context.

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

1. A popular response is the exhortation to plant more trees.
2. It seems all but certain that global warming will go well above two degrees—quite how high no one knows yet.
3. Burning them releases it, which is why the scale of forest fires in the Amazon basin last year garnered headlines.
4. This is because trees sequester carbon by absorbing carbon dioxide.

**Correct Answer:** (2, 4, 3, 1)

**Solution:**

The passage discusses global warming, trees, and their role in carbon sequestration and release. The correct sequence logically connects each idea to form a coherent flow:

- Sentence (2) sets the context by mentioning the certainty of global warming and how it will surpass two degrees, setting up the need for solutions like planting trees.
- Sentence (4) provides an explanation of why trees are relevant to combating global warming, explaining that trees sequester carbon by absorbing carbon dioxide.
- Sentence (3) expands on the topic by addressing the negative impact of burning trees, specifically the forest fires in the Amazon that contribute to carbon release.
- Sentence (1) concludes by suggesting the popular response of planting more trees as a solution.

Thus, the correct order is (2, 4, 3, 1).

**Quick Tip**

When sequencing jumbled sentences, identify the flow of ideas. Start with a broad statement, follow up with an explanation, present an issue, and then conclude with a solution or response.

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

1. The work is more than the text, for the text only takes on life, when it is realized and furthermore the realization is by no means independent of the individual disposition of the reader.
2. The convergence of text and reader brings the literary work into existence and this convergence is not to be identified either with the reality of the text or with the individual disposition of the reader.
3. From this polarity it follows that the literary work cannot be completely identical with the text, or with the realization of the text, but in fact must lie halfway between the two.

4. The literary work has two poles, which we might call the artistic and the aesthetic; the artistic refers to the text created by the author, and the aesthetic to the realization accomplished by the reader.

**Correct Answer:** (1, 2, 3, 4)

**Solution:**

The correct sequence of the sentences logically builds on the concept of the relationship between the text and the reader's realization of the text. Here's the reasoning:

- Sentence (1) starts by introducing the idea that the text is more than just the written words; it only takes on life when it is realized by the reader, and this realization is tied to the reader's disposition.
- Sentence (2) follows by explaining how the convergence of the text and the reader brings the literary work into existence, highlighting that neither the text nor the reader's individual disposition is solely responsible for the literary work.
- Sentence (3) expands on the idea that the literary work cannot be fully identified with either the text or the realization alone; it must lie somewhere between the two.
- Sentence (4) concludes by introducing the two poles of the literary work: the artistic (created by the author) and the aesthetic (realized by the reader).

Thus, the correct sequence is (1, 2, 3, 4) because it introduces the relationship, explains the convergence, clarifies the polarity, and concludes with the artistic and aesthetic aspects of the literary work.

#### Quick Tip

When sequencing jumbled sentences, always look for the flow of ideas. Start with the general introduction, follow with details and explanations, then conclude with a summing up or overarching concept.

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**24. Five jumbled up sentences, related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer:**

1. There is a dark side to academic research, especially in India, and at its centre is the

phenomenon of predatory journals.

2. But in truth, as long as you pay, you can get anything published.

3. In look and feel thus, they are exactly like any reputed journal.

4. They claim to be indexed in the most influential databases, say they possess editorial boards that comprise top scientists and researchers, and claim to have a rigorous peer-review structure.

5. But a large section of researchers and scientists across the world are at the receiving end of nothing short of an academic publishing scam.

**Correct Answer:** (3) In look and feel thus, they are exactly like any reputed journal.

**Solution:**

The passage talks about the negative aspects of academic publishing, specifically the rise of predatory journals. The sentences logically form a coherent discussion about the dark side of academic publishing. Here is the reasoning:

- Sentence (1) introduces the topic of predatory journals in the context of academic research, particularly in India.
- Sentence (2) follows by mentioning how these journals can publish anything as long as payment is made.
- Sentence (4) elaborates on the false claims made by these journals, such as being indexed in important databases and having a legitimate peer-review process.
- Sentence (5) concludes the paragraph by emphasizing the harm these predatory journals cause to researchers and scientists worldwide.

Option (3) is the odd one out because it interrupts the logical flow. The sentence focuses on the appearance of these journals, which is less relevant compared to the other sentences that focus on the actual exploitation and consequences of predatory publishing.

Thus, the correct answer is (3).

**Quick Tip**

When sequencing jumbled sentences, ensure that each sentence logically leads to the next. Focus on maintaining a consistent narrative or explanation, such as the one around the phenomenon of predatory journals.

