

Master series Mock CAT - 2 2018

Scorecard (procreview.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Accuracy (AccSelectGraph.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Qs Analysis (QsAnalysis.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Booster Analysis (BoosterAnalysis.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Video Attempt (VideoAnalysis.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Solutions (Solution.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NIvU=&qsetName=Master series Mock CAT - 2 2018)

Bookmarks (Bookmarks.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

Toppers (Toppers.jsp?sid=aaa5BycB_LJvH-TdBuPHwSun Jan 20 06:05:23 UTC 2019&qsetId=hdU44/ NlvU=&qsetName=Master series Mock CAT - 2 2018)

VRC

DILR

QA

Sec 1

Directions for questions 1-6: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick

the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods, and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

ookmark
nswer key/Solution

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods, and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

Q.2
Which of the following best captures the author's opinion of the Trump administration?

1 ○ The Trump administration consists of a bunch of foolhardy buffoons.

2 ○ The Trump administration lacks quality researchers and officials.

3 ○ The Trump administration lacks seasoned staff members and a competent leader.

4 ○ The Trump administration consists of a bunch of dimwits who know nothing about deal making.

★

FeedBack

RedBack

Answer key/Solution

and answer the questions that follow.

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods, and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

According to the author, why do competent policy makers succeed?

1 Because such leaders manage to retain others' confidence even when a few individual initiatives go awry.

2 Because such leaders have a precise grasp of international affairs and the dexterity to execute their plans with a fairly good success rate.

3 Because such leaders manage to have an impeccable record of flawless decision making.

4 Because such leaders embody the capability to identify and strategize plans for the overall benefit of their country by any means necessary.

FeedBack

R Bookmark

Q Answer key/Solution

Directions for questions 1-6: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods,

and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

Q.4 Why does the author give the example of the "drunk rhinoceros" in the passage?
1 To ridicule Trump while advocating a cautious stance towards the US by its allies
2 To savagely ridicule the Trump administration which consists of inebriated staff members
3 O To highlight the perils of taking advise from an incompetent person
4 O To poke gentle fun at Macron and Trudeau for bestowing state honours on Trump

FeedBack

■ Bookmark

Answer key/Solution

Directions for questions 1-6: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods, and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

Which of the following is not an example of America's overreaching aura of competence during the post war period? 1 The successful management of the Cold War rivalry with the USSR 2 The scientific and technological prowess exemplified by the moon landing 3 The reunification of Germany and the collapse of the USSR 4 The progress made in addressing issues such as race FeedBack RedBack RedBack

Directions for questions 1-6: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

What do I mean by "competence"? The Oxford English Dictionary defines it as "the ability to do something successfully or efficiently." In foreign policy, competence depends on a sufficient knowledge about the state of the world and the key forces that drive world politics so that one can make well-informed and intelligent policy choices. It also means having the organizational skills, discipline and judgment to pick the right subordinates and get them to combine the different elements of national power in pursuit of well-chosen goals. In other words, foreign-policy competence requires the ability to identify ends that will make the country more secure and/or prosperous and then assemble the means to bring the desired results to fruition.

As in other walks of life, to be competent at foreign policy does not mean being 100 percent right or

successful. International politics is a chancy and uncertain realm, and even well-crafted policies sometimes go awry. But, on balance, competent policymakers succeed more than they fail, both because they have a mostly accurate view of how the world works and because they have the necessary skills to implement their choices effectively. As a result, such leaders will retain others' confidence even when a few individual initiatives do not work out as intended.

For much of the postwar period, the United States benefited greatly from an overarching aura of competence. Victory in World War II, the creation of key postwar institutions like NATO and Bretton Woods, and the (mostly) successful management of the Cold War rivalry with the USSR convinced many observers that U.S. officials knew what they were doing. That aura was reinforced by scientific and technological prowess (e.g., the moon landing), by mostly steady economic growth, and to some extent by the progress made in addressing issues such as race, however imperfect those latter efforts were. That same aura was tarnished by blunders like Vietnam, of course, but other countries still understood that the United States was both very powerful and guided by people who understood the world reasonably well and weren't bad at getting things done. The George H.W. Bush administration's successful handling of the collapse of the USSR, the reunification of Germany, and the first Gulf War reinforced the broad sense that U.S. judgment and skill should be taken seriously, even if Washington wasn't infallible.

Since then, however, things have gone from good to bad to worse to truly awful. Which brings us to Trump. He has been in office for only six months, but the consequences of his ineptitude are already apparent.

First, when you don't understand the world very well, and when your team lacks skilled officials to compensate for presidential ignorance, you're going to make big policy mistakes. Trump's biggest doozy thus far was dropping the Trans-Pacific Partnership (TPP), a decision that undermined the U.S. position in Asia, opened the door toward greater Chinese influence, and won't benefit the U.S. economy in the slightest. Similar ignorance-fueled errors include walking away from the Paris climate accord (which makes Americans look like a bunch of science-denying, head-in-the-sand ignoramuses) and failing to appreciate that China wasn't — repeat, wasn't — going to solve the North Korea problem for us. Not to mention his team's inability to spell and confusion over which countries they are talking about.

Second, once other countries conclude that U.S. officials are dunderheads, they aren't going to pay much attention to the advice, guidance, or requests that Washington makes. When people think you know what you're doing, they will listen carefully to what you have to say and will be more inclined to follow your lead. But if they think you're an idiot, or they aren't convinced you can actually deliver whatever you are promising, they may nod politely as you express your views but follow their own instincts instead.

We are already seeing signs of this. Having played to Trump's vulnerable ego brilliantly during his visit to Riyadh, Saudi Arabia is now blithely ignoring U.S. efforts to resolve the simmering dispute between the Gulf states and Qatar. True to form, Israel doesn't care what Trump thinks about the Israeli-Palestinian dispute or the situation in Syria either.

The United States is still very powerful, of course, so both allies and adversaries will continue to be cautious when dealing with it. That's why Emmanuel Macron of France and Justin Trudeau of Canada have treated Trump with more respect than he deserves. You'd tread carefully, too, if you found yourself in the same room as a drunk rhinoceros. But you probably wouldn't ask the rhino for advice or consult it on geopolitical strategy.

Q.6

Which of the following best captures the thematic highlight of the passage?

1 Despite its aura of invincibility, the US has committed many diplomatic blunders in the past.

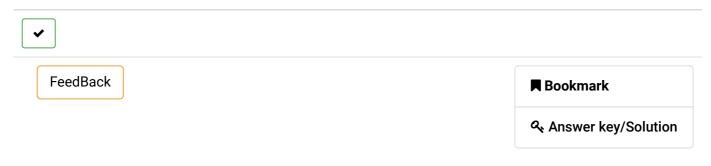
$2 \bigcirc$ The Trump administration has diminished the country's global standing due to the former's ineptness.		
3 The US, despite its present social predicament, shall remain a powerful force in the international parlance.		
4 Trump, in addition to his ineptitude, remains a polarizing figu	ure in the international sphere.	
×		
FeedBack	■ Bookmark	
	م Answer key/Solution	

Directions for question 7: The following question consists of a paragraph from which the last sentence has been deleted. From the given options, choose the one which completes the paragraph in a logical and coherent manner. Type the number of that option in the space provided below the question.

Q.7

Politicians need to tell older generations that the care they need must be paid for from their unexpected property bonanza, not from by taxing the meagre earnings of young families. It's a hard sell. I have often confronted older audiences who steam up at the idea they didn't work their fingers to the bone to own their homes and deserve to keep every penny. "We had nothing when we were young"; "We've paid our tax and national insurance, so the state should pay for our care." They detest inheritance tax above all. .

- 1. Theresa's May tragedy if you put it that high is that her manifesto's bravest proposals honestly showed where the money is hiding, and where it should be harvested from the old themselves.
- 2. Tell them the fairest way is a property levy, hypothecated for social care and housing for the young, and you're lucky to avoid being attacked.
- 3. Since 2010 social care funding has been cut by £6bn, while the number needing care rises by 2.8% a vear.
- 4. The head of the Institute for Fiscal Studies, Paul Johnson, told the Treasury select committee: "I think it's unfortunate that you rule out what might be a plausible policy before you do the review."

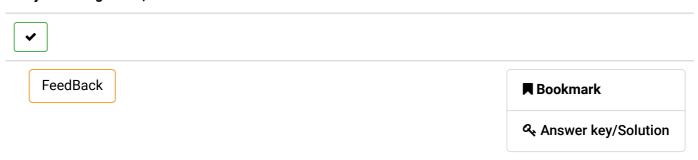


Directions for question 8: The following question consists of a paragraph from which the last sentence has been deleted. From the given options, choose the one which completes the paragraph in a logical and coherent manner. Type the number of that option in the space provided below the question.

Q.8

The pope's intervention, offering Charlie the services of a Vatican-run hospital, was in some ways more understandable; the Catholic church officially believes in miracles, and habitually rejects scientific evidence where it threatens that belief. But there is something more shocking about politicians interfering in a legal process founded on ensuring children's voices are heard, and hampering the best efforts of doctors caught in an impossible situation. Populists thrive on pushing the belief that experts aren't to be believed, the establishment isn't to be trusted, and your opinion is as good as some stupid judge's; it is precisely this belief that everything is broken that allows them into power.

- 1. But those who have squandered public trust should be aware of the consequences of undermining it in others.
- 2. Without trust, medicine is useless.
- 3. Like anyone else in public life, doctors have a moral responsibility to earn that trust, by identifying and eliminating their own failings.
- 4. Without a belief that experts are, if not infallible, generally more reliable than people with no idea what they're talking about, medicine can't function.

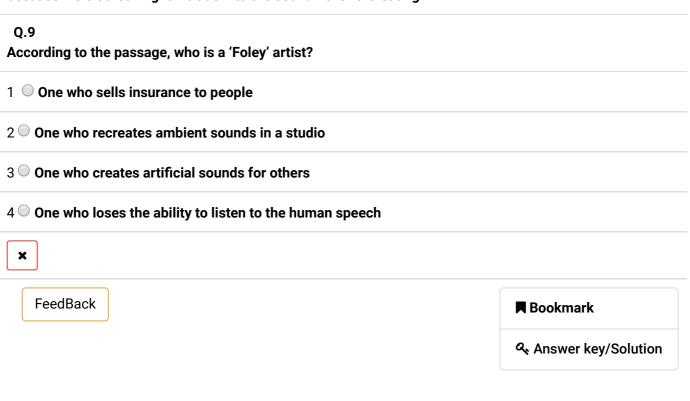


The film 'Shobdo' is about a Foley artist Tarak (Ritwik Chakraborty. The word 'Foley' extols the imaginative aesthetics of this man. He earns his living by selling insurance as an insurance agent and by re-creating ambient sounds manually within a sound studio. This studio work becomes his only obsession that takes over his life. Ratna, his wife (Raima Sen) is worried and asks for medical help. Tarak has begun to live in a world of sounds that is slowly erasing his ability to listen to human speech.

Koushik Ganguly didn't go with background score and music, instead he tried to showcase the importance of ambient sound which becomes louder as we enter the polyphonic universe of Tarak and then slowly begins to fade when he gets lost between the two worlds. Tarak is open about his disapprovement for the psychiatrist Swati (Churni Ganguly) who tries to counsel him and turns a deaf ear to the warnings given by sound engineer Dibyendu (Srijit Mukherjee).

Ganguly speaks the language of cinema so effectively that the viewer gets sucked into the film till he feels one with Tarak's struggles in the two worlds. The National Award winning sound designers Anirban Sengupta and Dipankar Chaki have put in that extra effort for this unique film as the director has given them that space where they can properly harness their knowledge.

At times, the effects of simple sounds such as the difference between a filled tea cup and an empty one, or the slow change effected by the emptying of the cup assume emotional significance when associated with Tarak's acute observation to minute sound detailing. The gushing sounds of the waterfall as Tarak stands amazed and mesmerised, framed in mid-close-up with his back to the camera that then cutting to a long shot of the same scene is fascinating. One learns to cope with the multi-layered impact of ambient sound recreated on film embellished by the masterful performance of the grossly under-rated Ritwik Chakraborty. He cuts out unwanted sound notes by stripping down to his underwear in the recording studio because his clothes might intrude into the sound he is re-creating.

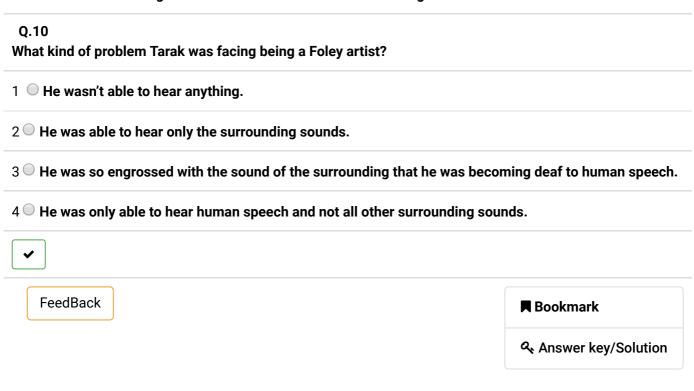


The film 'Shobdo' is about a Foley artist Tarak (Ritwik Chakraborty. The word 'Foley' extols the imaginative aesthetics of this man. He earns his living by selling insurance as an insurance agent and by re-creating ambient sounds manually within a sound studio. This studio work becomes his only obsession that takes over his life. Ratna, his wife (Raima Sen) is worried and asks for medical help. Tarak has begun to live in a world of sounds that is slowly erasing his ability to listen to human speech.

Koushik Ganguly didn't go with background score and music, instead he tried to showcase the importance of ambient sound which becomes louder as we enter the polyphonic universe of Tarak and then slowly begins to fade when he gets lost between the two worlds. Tarak is open about his disapprovement for the psychiatrist Swati (Churni Ganguly) who tries to counsel him and turns a deaf ear to the warnings given by sound engineer Dibyendu (Srijit Mukherjee).

Ganguly speaks the language of cinema so effectively that the viewer gets sucked into the film till he feels one with Tarak's struggles in the two worlds. The National Award winning sound designers Anirban Sengupta and Dipankar Chaki have put in that extra effort for this unique film as the director has given them that space where they can properly harness their knowledge.

At times, the effects of simple sounds such as the difference between a filled tea cup and an empty one, or the slow change effected by the emptying of the cup assume emotional significance when associated with Tarak's acute observation to minute sound detailing. The gushing sounds of the waterfall as Tarak stands amazed and mesmerised, framed in mid-close-up with his back to the camera that then cutting to a long shot of the same scene is fascinating. One learns to cope with the multi-layered impact of ambient sound recreated on film embellished by the masterful performance of the grossly under-rated Ritwik Chakraborty. He cuts out unwanted sound notes by stripping down to his underwear in the recording studio because his clothes might intrude into the sound he is re-creating.

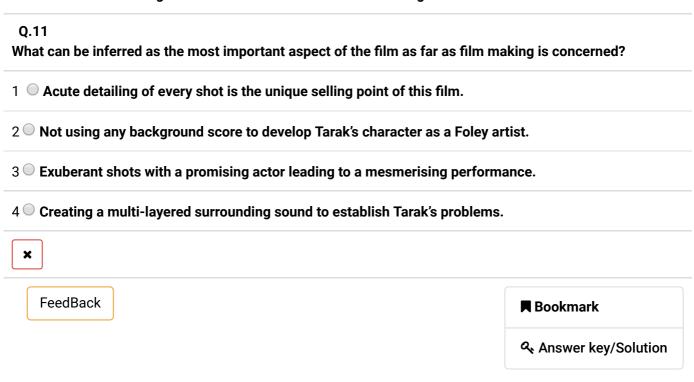


The film 'Shobdo' is about a Foley artist Tarak (Ritwik Chakraborty. The word 'Foley' extols the imaginative aesthetics of this man. He earns his living by selling insurance as an insurance agent and by re-creating ambient sounds manually within a sound studio. This studio work becomes his only obsession that takes over his life. Ratna, his wife (Raima Sen) is worried and asks for medical help. Tarak has begun to live in a world of sounds that is slowly erasing his ability to listen to human speech.

Koushik Ganguly didn't go with background score and music, instead he tried to showcase the importance of ambient sound which becomes louder as we enter the polyphonic universe of Tarak and then slowly begins to fade when he gets lost between the two worlds. Tarak is open about his disapprovement for the psychiatrist Swati (Churni Ganguly) who tries to counsel him and turns a deaf ear to the warnings given by sound engineer Dibyendu (Srijit Mukherjee).

Ganguly speaks the language of cinema so effectively that the viewer gets sucked into the film till he feels one with Tarak's struggles in the two worlds. The National Award winning sound designers Anirban Sengupta and Dipankar Chaki have put in that extra effort for this unique film as the director has given them that space where they can properly harness their knowledge.

At times, the effects of simple sounds such as the difference between a filled tea cup and an empty one, or the slow change effected by the emptying of the cup assume emotional significance when associated with Tarak's acute observation to minute sound detailing. The gushing sounds of the waterfall as Tarak stands amazed and mesmerised, framed in mid-close-up with his back to the camera that then cutting to a long shot of the same scene is fascinating. One learns to cope with the multi-layered impact of ambient sound recreated on film embellished by the masterful performance of the grossly under-rated Ritwik Chakraborty. He cuts out unwanted sound notes by stripping down to his underwear in the recording studio because his clothes might intrude into the sound he is re-creating.



Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.12

Based on the passage, which of the following is an attempt to harmonise different cultures?

- 1 Assimilation of various cultures into the American national self-consciousness
- 2 Academicians like Boas, Bashkow, Lowie, etc. exploring Culture in the context of geography

Boas's reconceptualisation of folklore studies that resulted in undermining earlier romantic and nationalist conceptions of Culture The post-war geopolitical-diplomatic order of the UN aimed to make various national differences commensurable with one another		
		FeedBack
	م Answer key/So	lutio

Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.13

What can be inferred from the idea that 'cultural boundaries are porous and permeable'?

- 1 Territorially marked culture areas cannot exist.
- $2\, \buildrel \Box$ Culture develops in an unplanned and jumbled manner.

3 Culture develops through the processes of population i	migrations and cross-cultural contacts.
4 When culture is not bound by a geography or temporality, it becomes vulnerable to defilement.	
~	
FeedBack	■ Bookmark
	ه Answer key/Solution

Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.14

Which of the following best captures the organisation of ideas in the passage?

- 1 A comparison of the views of various authors on the linkage between culture and geography
- 2 A popular interpretation of the linkage between culture and geography, its reasons, followed by examination of the accuracy of this interpretation

$4 \odot$ A popular interpretation of the linkage between culture and geography, its reasons, supported through the views of various authors		
FeedBack		■ Bookmark
		م Answer key/Solution

Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.15

With which of the following statements is the author likely to agree?

- 1 A culture initially comes into existence in a defined geography.
- 2 The pattern of culture is a conjectural and pliable articulation of the relations between a people, place and way of life.

Boas's reconceptualisation of folklore studies strengthened his early work on culture.		
FeedBack	■ Bookmark	
	م Answer key/So	lutio

Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

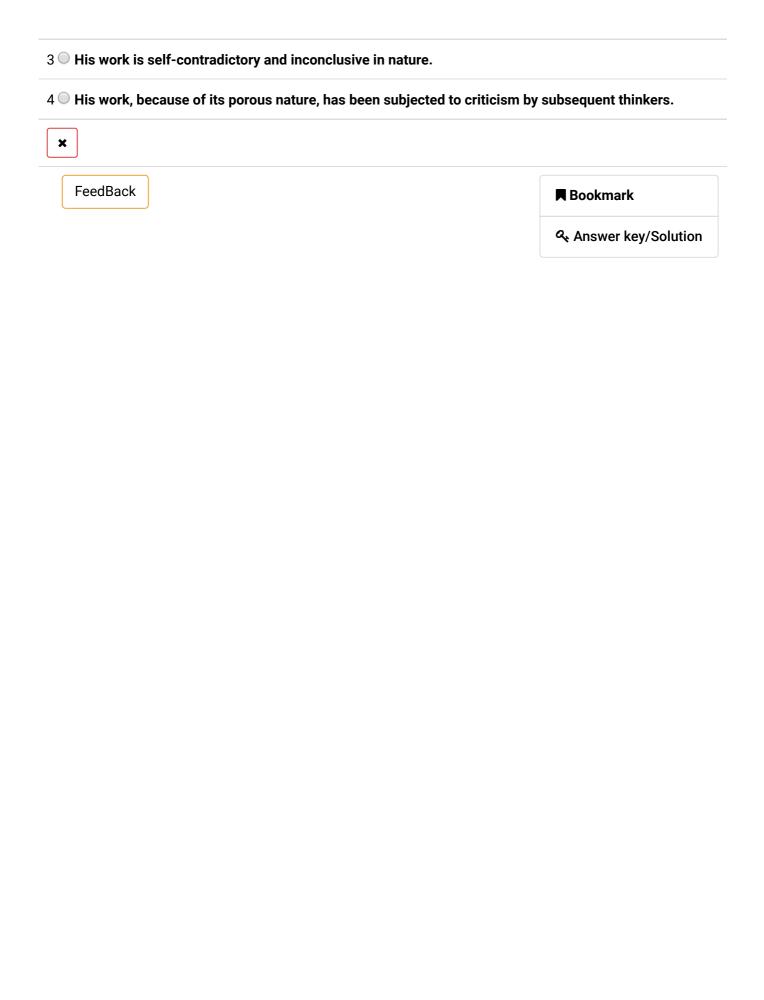
Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.16

Based on the passage, what can be inferred about Franz Boa's work?

- 1 His work is digressive in nature and wanders between geography and philology.
- 2 His work, like the concept of culture that he studies, evolves over time.



Though the connections between culture and place, in the work of Franz Boa and his followers, were fluid and mutable, they have often been read as binding different ways of life, people and territories into essentialist relations to one another. There are a number of reasons for this. Some have to do with the interpretation of the culture concept in the context of American assimilationist policies in the late 1920s and 1930s in which the conception of America as a melting pot defined an emerging American national self-consciousness that was differentiated from European nationalisms. Others derive from the territorialisation of the culture concept during the 1939–1945 war and the post-war period when it was revised to refer to a field of national differences that were to be made commensurable with one another through the new geopolitical-diplomatic order of the United Nations.

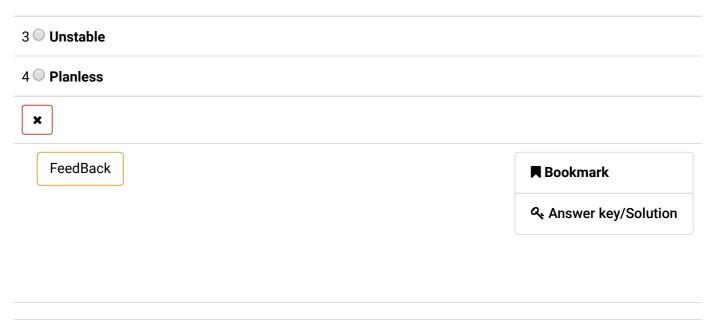
Some of Boas's early work echoed Herder's conception of culture as the expression of a geographically delimited people. Later, however, he rejected any sense that regional environments might be regarded as having a determining influence on cultures. 'It is sufficient', he wrote in 1932, 'to see the fundamental differences of culture that thrive one after the other in the same environment, to make us understand the limitations of environmental influence', adding, as a pointed contrast, that the 'aborigines of Australia live in the same environment in which the White invaders live'. The key questions here bear on Boasian conceptions of the relations between processes of cultural diffusion and the organisation of cultural areas. These questions have been revisited in a substantial body of recent work which argues that the Boasian construction of these relations anticipates contemporary accounts of the relations between trans-border cultural flows and migration in breaking with the modernist order of nation states. It was, Ira Bashkow argues, 'axiomatic to the Boasians that cultural boundaries were porous and permeable', citing Robert Lowie's contention that any given culture is 'a "planless hodgepodge", a "thing of shreds and patches" as economically summarising the view that any particular culture 'develops not according to a fixed law or design but out of a vast set of contingent external influences'. These are brought into historically contingent, impermanent and unstable fusions with one another in particularly territorially marked culture areas, only to be later disaggregated in the context of different relations of cross-cultural contact and population migrations. Brad Evans similarly interprets Boas's significance as consisting not in his pluralisation of the culture concept - something that Herder had already done - but in his conception of the 'detachability' of the texts and objects that comprise the elements of a culture from any organic association with any particular spatial or historical culture so that they might serve as 'vehicles for the articulation and disarticulation of meaning across discontinuous geographies and temporalities'. Recounting Boas's role in the reconceptualisation of folklore studies under the influence of turn-of-thecentury developments in philology, Evans argues that these undermined earlier romantic and nationalist conceptions of an inherent connection between a particular people and a particular culture by reconceptualising cultures as being, like languages, 'public objects' formed by processes of historical interaction and migration beyond the control of individual speakers or speech communities.

The pattern of a culture, then, is not expressive of an essential set of relations between a people, place and way of life but is a conjunctural and pliable articulation of those relations that derives its distinctive qualities from the creative, form-giving capacity of the people concerned.

Q.17
Based on the passage, which of the following adjectives best describes the word 'Culture'?

1 O Disaggregative

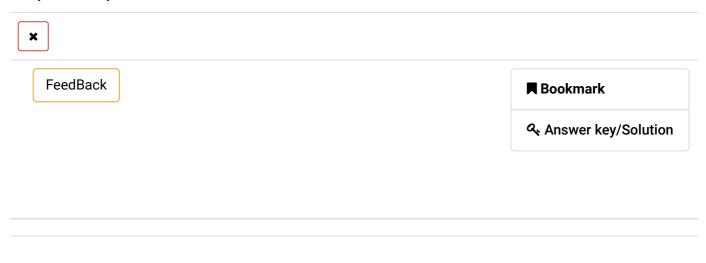
2 Fluid



0.18

Directions for question 18: The following question consists of a set of five sentences. These sentences need to be arranged in a coherent manner to create a meaningful paragraph. Type in the correct order of the sentences in the space provided below the question.

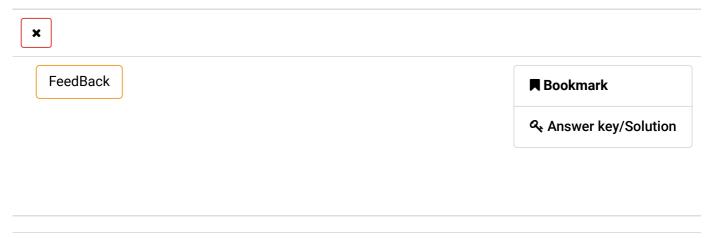
- 1. Some researchers took an interesting tact towards understanding how the mind of a terrorist differs from the mind of, well, people who don't commit acts of terror.
- 2. And yet, despite behaviors that many would label immoral, terrorists often couch their activities in moral terms—invoking concepts such as "social cleansing" and "moral purification," attacking people and symbols that they believe are representative of moral failings.
- 3. The researchers found that in terms of intellect and executive function—that is, our ability to, among other things, self-regulate our behaviors—the terrorists were no different from the rest of us.
- 4. But how can people allegedly motivated by morality engage in behaviors that, from the outside, appear to be so clearly immoral?
- 5. Nor were they any more reactively aggressive; they're not unusually prone to flying off the handle in response to a perceived threat.



0.19

Directions for question 19: The following question consists of a set of five sentences. These sentences need to be arranged in a coherent manner to create a meaningful paragraph. Type in the correct order of the sentences in the space provided below the question.

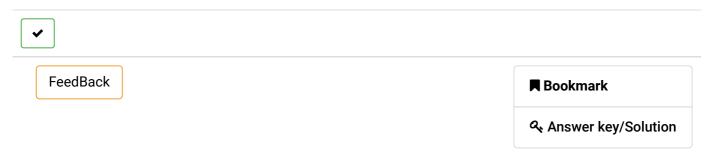
- 1. *The Long Revolution*, which followed almost immediately, was a seminal event in English post-war intellectual life.
- 2. But in its theoretical mode and ambition it clearly also broke with that tradition.
- 3. It linked with the culture-and-society' debate in its literary-moral points of reference.
- 4. It marked the opening of a strikingly different kind of reflection on past and present.
- 5. It shifted the whole ground of debate from a literary -moral to an anthropological definition of culture.



0.20

Directions for question 20: In this question, five sentences are given. Of these, four sentences can be logically sequenced to make a coherent paragraph. One of the sentences does not belong to the paragraph. Type in the sentence number that doesn't fit into the paragraph.

- 1. One easy step is to look at the number of nodes in the organization.
- 2. A proliferation of nodes is a sign of unnecessary organizational complexity, and nodes act as organizational speedbumps, slowing down the action and stealing organizational time and energy.
- 3. Any organization would like to measure the benefits and costs of collaboration.
- 4. These are intersections in the organizational matrix where a decision maker sits.
- 5. Companies can begin to address the collaboration overload problem by adjusting organizational structures and routines.



Directions for questions 21-26: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do

not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Q.21 Which of the following things about existentialism can be inferred from the passage?	
1 Existence makes man see his existence as su	blime.
2 A person's perspective becomes nihilistic and	pessimistic about everything as a result of living.
3 Existence makes man reject everything that is	melancholic.
4 O All of the above	
×	
FeedBack	■ Bookmark
	م Answer key/Solution

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without

necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Which of the following cannot be inferred from the passage? 1 Absurdity makes man achieve answers to several unanswered questions that revolve around his existence. 2 Man is not someone who needs to be contrived. 3 The freedom to choose expects man to take full onus of his actions. 4 Nothingness is about defining the self and rejecting every other thing that counters the existence of the being. ** FeedBack Reokmark Q Answer key/Solution

Directions for questions 21-26: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it

squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Q.23 Which is the most appropriate synonym of the word "estrangement" as used in the passage?		
1 O Juncture		
2 Annihilation		
3 O Fatality		
4 O Alienation		
FeedBack	■ Bookmark	
	۹ Answer key/Solution	

Directions for questions 21-26: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without

necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Q.24 What does the author mean when he says that "human beings do not have a fixed nature"? 1 ● The nature of human beings is undecided and flexible. 2 ● Human nature is akin to human mind- both keep fluctuating. 3 ● Human beings have got the freedom to choose and decide. 4 ● Human beings fear both commitment and responsibility. FeedBack ■ Bookmark Q Answer key/Solution

Directions for questions 21-26: The following passage consists of a set of six questions. Read the passage and answer the questions that follow.

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Q.25 What can be inferred about the theme of "nothingness" from the give	ven passage?
1 Nothingness comes when one feels life has ceased to exist	
2 Nothingness can be defined as one's approaching death.	
3 Nothingness might lead to a life full of harmony.	
4 O None of the above	
×	
FeedBack	■ Bookmark
	م Answer key/Solution

Perhaps the most prominent concept in existentialism is that of choice. Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Existentialists have held that human beings do not have a fixed nature, or essence, as other animals and plants do; each human being makes choices that create his or her own nature. Choice is therefore central to human existence, and it is inescapable; even the refusal to choose is a choice. Freedom of choice entails commitment and responsibility. Because individuals are free to choose their path, existentialists have argued, they must accept the risk and responsibility of following their commitment wherever it leads. There are six important themes that help define the term existentialism.

First, there is the basic existentialist standpoint, existence precedes essence, has primacy over essence. Man is a conscious subject, rather than a thing to be predicted or manipulated; he exists as a conscious being, and not in accordance with any definition, essence, generalization, or system. Existentialism says-I am nothing else but my own conscious existence.

A second existentialist theme is that of anxiety, or the sense of anguish, a generalized uneasiness, a fear or dread which is not directed to any specific object. Anguish is the dread of the nothingness of human existence. This theme is as old as Kierkegaard within existentialism; it is the claim that anguish is the underlying, all-pervasive, universal condition of human existence. Existentialism agrees with certain streams of thought in Judaism and Christianity which see human existence as fallen, and human life as lived in suffering and sin, guilt and anxiety. This dark and foreboding picture of human life leads existentialists to reject ideas such as happiness, enlightenment optimism, a sense of well-being, the serenity of Stoicism, since these can only reflect a superficial understanding of life, or a naive and foolish way of denying the despairing, tragic aspect of human existence.

A third existentialist theme is that of absurdity. Granted, says the existentialist, I am my own existence, but this existence is absurd. To exist as a human being is inexplicable, and wholly absurd. Each of us is simply here, thrown into this time and place---but why now? Why here? Kierkegaard asked. For no reason, without

necessary connection, only contingently, and so my life is an absurd contingent fact. Expressive of absurdity are these words by Blaise Pascal, a French mathematician and philosopher of Descarte's time, who was also an early forerunner of existentialism. Pascal says: "When I consider the short duration of my life, swallowed up in the eternity before and after, and the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished at being here rather than there, why now rather than then."

The fourth theme which pervades existentialism is that of nothingness or the void. If no essences define me, and if, then, as an existentialist, I reject all of the philosophies, sciences, political theories, and religions which fail to reflect my existence as conscious being and attempt to impose a specific essentialist structure upon me and my world, then there is nothing that structures my world. I have followed Kierkegaard's lead. I have stripped myself of all unacceptable structure, the structures of knowledge, moral value, and human relationship, and I stand in anguish at the edge of the abyss. I am my own existence, but my existence is a nothingness. I live then without anything to structure my being and my world, and I am looking into emptiness and the void, hovering over the abyss in fear and trembling and living the life of dread.

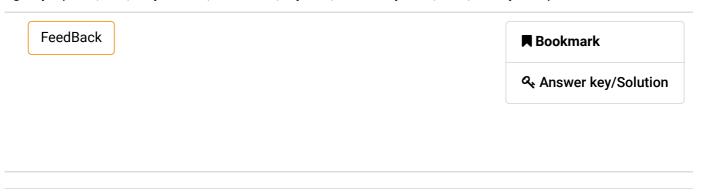
Related to the theme of nothingness is the existentialist theme of estrangement and death. Nothingness, in the form of death, which is my final nothingness, hangs over me like a sword of Damocles at each moment of my life. I am filled with anxiety at times when I permit myself to be aware of this. At those moments, says Martin Heidegger, the most influential of the German existentialist philosophers, the whole of my being seems to drift away into nothing. The unaware person tries to live as if death is not actual; he tries to escape its reality. But Heidegger says that my death is my most authentic, significant moment, my personal potentiality, which I alone must suffer. And if I take death into my life, acknowledge it and face it squarely, I will free myself from the anxiety of death and pettiness of life--and only then will I be free to become myself.

Q.26 What according to you is the tone of the passage?	
1 C Expository	
2 Condescending	
3 O Dogmatic	
4 O Sarcastic	
FeedBack	■ Bookmark
	م Answer key/Solution

0.27

Directions for question 27: In this question, five sentences are given. Of these, four sentences can be logically sequenced to make a coherent paragraph. One of the sentences does not belong to the paragraph. Type in the sentence number that doesn't fit into the paragraph.

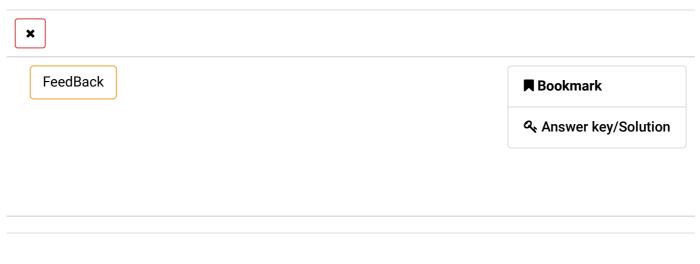
- 1. In particular, they found that hotspots are more common in island or coastal areas in regions with high gross domestic product per capita, and high human population density.
- 2. By identifying areas saturated with non-native species, the researchers were able to find trends—qualities that made these areas especially prone to ecosystem-upsetting infiltrators.
- 3. The two other top hotspots are New Zealand and the Lesser Sunda Islands in Indonesia.
- 4. A new study published in Nature Ecology & Evolution points to the Hawaiian Islands as a global hotspot for "established alien species," or invasive breeds of plants, animals, and insects.
- 5. The study, conducted by an international team of scientists based at Durham University, is the first to identify global hot and cold-spots of invasive species by analyzing data on eight different taxonomic groups (birds, fish, amphibians, mammals, reptiles, vascular plants, ants, and spiders).



Q.28

Directions for question 28: The following question consists of a set of five sentences. These sentences need to be arranged in a coherent manner to create a meaningful paragraph. Type in the correct order of the sentences in the space provided below the question.

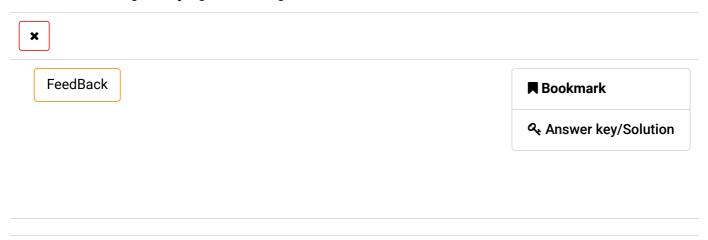
- 1. Much of the democracy literature of the 1990s was concerned with the consolidation of democratic regimes.
- 2. This stream of theory, methodological innovation, and empirical research has three broad motives.
- 3. As democracy has spread over the past three decades to a majority of the world's states, analytic attention has turned increasingly from explaining regime transitions to evaluating and explaining the character of democratic regimes.
- 4. First, that deepening democracy is a moral good.
- 5. In recent years, social scientists as well as democracy practitioners and aid agencies have sought to develop means of framing and assessing the quality of democracy.



0.29

Directions for question 29: The following question consists of a set of five sentences. These sentences need to be arranged in a coherent manner to create a meaningful paragraph. Type in the correct order of the sentences in the space provided below the question.

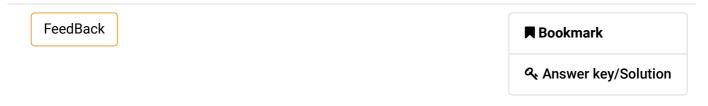
- 1. Now, the Trump administration is making a difficult situation almost untenable.
- 2. One immigration judge has compared her job to "doing death-penalty cases in a traffic-court setting."
- 3. It's no surprise, then, that immigration judges suffer greater stress and burnout than prison wardens or doctors in busy hospitals.
- 4. The stakes are high, while support and procedural protections for noncitizens facing deportation are negligible.
- 5. America's immigration judges have long been overburdened and under-resourced.



0.30

Directions for question 30: In this question, five sentences are given. Of these, four sentences can be logically sequenced to make a coherent paragraph. One of the sentences does not belong to the paragraph. Type in the sentence number that doesn't fit into the paragraph.

- 1. Language, which is the medium for the production of meaning, is both an ordered or 'structured' system and a means of "expression".
- 2. Rather, it had to be analyzed as a structure of variant possibilities, the arrangement of elements in a signifying chain, as a practice not 'expressing' the world (that is, reflecting it in words) but articulating it, articulated upon it.
- 3. Levi Strauss employed this model to decipher the languages (myths, culinary practices and so on) of socalled 'primitive' societies.
- 4. It could be rigorously and systematically studied- but not within the framework of a set of simple determinacies
- 5. The first can be identified with the initial impact of the early work of Levi-Strauss and Barthes.



Directions for question 31: The following question consists of a paragraph from which the last sentence has been deleted. From the given options, choose the one which completes the paragraph in a logical and coherent manner. Type the number of that option in the space provided below the question.

Q.31

Kouchaki studies the causes of unethical behavior, with a particular focus on how psychology and human nature come into play. She's found that anxiety-inducing music makes people more likely to cheat, for example, and that cheaters are more likely to have fuzzy memories of their misdeeds. But she's not simply interested in documenting and diagnosing our failings. In Kouchaki's view, although we humans may be hardwired to react and behave in certain ways that may not always make us proud, we are by no means a lost cause.

- 1. After studying physics as an undergrad in Tehran, and earning an MBA along the way, Kouchaki came to the U.S. in 2007 to pursue a Ph.D. in organizational behavior at the University of Utah's David Eccles School of Business.
- 2. Kouchaki has also researched how ethical breakdowns affect individual employees and organizations.
- 3. This is an area of research that we don't know much about, especially when it comes to organizations.
- 4. And so she looks for interventions that can help people behave morally and to become emboldened to speak up when they witness wrongdoing.
- 5. Under normal circumstances, people think rationally about benefits and costs when making decisions.

FeedBack

■ Bookmark

Answer key/Solution

Directions for questions 32-34: The following passage consists of a set of three questions. Read the passage and answer the questions that follow.

Who's your favourite dead king? For me it's a toss-up between King Henry VIII (likes: Greensleeves, beheadings) and Nat King Cole (likes: chestnuts roasting on an open fire, Jack Frost nipping at your nose). Those are definitely my top two.

Below them, there's King Kong, King George III, Good King Wenceslas, and about 500 other assorted types of king before you get to Richard III. Never warmed to him. Don't know why. I've just never really been into Richard III. Maybe it's his Savile-esque haircut, or the fact that his name is widely used as rhyming slang for faecal matter, or just the way he's routinely depicted as a murderous, scheming cross between Mr Punch and Quasimodo; a pantomime villain with nephews' blood on his hands.

But he's not without his fans. At the time of writing, thousands of citizens are voluntarily queuing for up to four hours outside Leicester Cathedral just to look at a wooden box with his remains in it. They wouldn't do that for Rihanna.

He's lying in state until Thursday, when he'll get buried for the second time. The second time! Because one funeral isn't good enough for Richard, no. Apparently he needs two, the diva. Even Liberace was content with just one.

Well we can't be doing with two funerals. Not in Austerity Britain. Don't know if you've noticed, but the country's up against it right now. We're mired in debt, there's an election on, the cold war's simmering again, people are running off to Syria, and what are we doing? Burying a king from the middle ages. While A&E units are shut down, we're expected to tug our forelocks and gaze at our shoes, whispering King Richard's name with hushed reverence as the funeral cortege rolls by, accompanied by people dressed as knights and minstrels and giant turnips. No. No. We can hardly slag off Isis for being medieval when we've voluntarily turned the news into a bonus episode of Wolf Hall.

What did Richard III ever contribute to Britain? He reigned for two years, lost the battle of Bosworth Field, and spent the next 52 decades in a petulant dead sulk, lounging around doing exactly what Jack did for Jill. Nothing. Where was he during the great fire of London? Or the Jack the Ripper murders? Or the Second World War? Or the 2007 Celebrity Big Brother race row? When his subjects were crying out for guidance, where was King Richard? Relaxing in the ground, enjoying an indulgent rot in his VIP car park.

Q.32 What can be inferred about the author's style in this passage?
1 It's an acerbic criticism of the futility of a recent British event.
$2 \bigcirc$ It's a vitriolic attack against the hypocrisy of the British monarchy.
3 O It's a scathing social commentary on the undesirability of excesses.
4 \bigcirc It's a poignant encapsulation of the social bias deep enrooted in the British society.

×



■ Bookmark

Answer key/Solution

Directions for questions 32-34: The following passage consists of a set of three questions. Read the passage and answer the questions that follow.

Who's your favourite dead king? For me it's a toss-up between King Henry VIII (likes: Greensleeves, beheadings) and Nat King Cole (likes: chestnuts roasting on an open fire, Jack Frost nipping at your nose). Those are definitely my top two.

Below them, there's King Kong, King George III, Good King Wenceslas, and about 500 other assorted types of king before you get to Richard III. Never warmed to him. Don't know why. I've just never really been into Richard III. Maybe it's his Savile-esque haircut, or the fact that his name is widely used as rhyming slang for faecal matter, or just the way he's routinely depicted as a murderous, scheming cross between Mr Punch and Quasimodo; a pantomime villain with nephews' blood on his hands.

But he's not without his fans. At the time of writing, thousands of citizens are voluntarily queuing for up to four hours outside Leicester Cathedral just to look at a wooden box with his remains in it. They wouldn't do that for Rihanna.

He's lying in state until Thursday, when he'll get buried for the second time. The second time! Because one funeral isn't good enough for Richard, no. Apparently he needs two, the diva. Even Liberace was content with just one.

Well we can't be doing with two funerals. Not in Austerity Britain. Don't know if you've noticed, but the country's up against it right now. We're mired in debt, there's an election on, the cold war's simmering again, people are running off to Syria, and what are we doing? Burying a king from the middle ages. While A&E units are shut down, we're expected to tug our forelocks and gaze at our shoes, whispering King Richard's name with hushed reverence as the funeral cortege rolls by, accompanied by people dressed as knights and minstrels and giant turnips. No. No. We can hardly slag off Isis for being medieval when we've voluntarily turned the news into a bonus episode of Wolf Hall.

What did Richard III ever contribute to Britain? He reigned for two years, lost the battle of Bosworth Field, and spent the next 52 decades in a petulant dead sulk, lounging around doing exactly what Jack did for Jill. Nothing. Where was he during the great fire of London? Or the Jack the Ripper murders? Or the Second World War? Or the 2007 Celebrity Big Brother race row? When his subjects were crying out for guidance, where was King Richard? Relaxing in the ground, enjoying an indulgent rot in his VIP car park.

0.33

Based on the following lines - 'But he's not without his fans. At the time of writing, thousands of citizens are voluntarily queuing for up to four hours outside Leicester Cathedral just to look at a wooden box with his remains in it. They wouldn't do that for Rihanna' – it can be inferred that the author is:

- 1 offering a misanthropic worldview.
- 2 critiquing pop culture and herd mentality.

$3 \bigcirc$ portraying anger at a community lost in the past.	
4 portraying difference in burial attitude amidst gen	erations.
•	
FeedBack	■ Bookmark
	م Answer key/Solution

Directions for questions 32-34: The following passage consists of a set of three questions. Read the passage and answer the questions that follow.

Who's your favourite dead king? For me it's a toss-up between King Henry VIII (likes: Greensleeves, beheadings) and Nat King Cole (likes: chestnuts roasting on an open fire, Jack Frost nipping at your nose). Those are definitely my top two.

Below them, there's King Kong, King George III, Good King Wenceslas, and about 500 other assorted types of king before you get to Richard III. Never warmed to him. Don't know why. I've just never really been into Richard III. Maybe it's his Savile-esque haircut, or the fact that his name is widely used as rhyming slang for faecal matter, or just the way he's routinely depicted as a murderous, scheming cross between Mr Punch and Quasimodo; a pantomime villain with nephews' blood on his hands.

But he's not without his fans. At the time of writing, thousands of citizens are voluntarily queuing for up to four hours outside Leicester Cathedral just to look at a wooden box with his remains in it. They wouldn't do that for Rihanna.

He's lying in state until Thursday, when he'll get buried for the second time. The second time! Because one funeral isn't good enough for Richard, no. Apparently he needs two, the diva. Even Liberace was content with just one.

Well we can't be doing with two funerals. Not in Austerity Britain. Don't know if you've noticed, but the country's up against it right now. We're mired in debt, there's an election on, the cold war's simmering again, people are running off to Syria, and what are we doing? Burying a king from the middle ages. While A&E units are shut down, we're expected to tug our forelocks and gaze at our shoes, whispering King Richard's name with hushed reverence as the funeral cortege rolls by, accompanied by people dressed as knights and minstrels and giant turnips. No. No. We can hardly slag off Isis for being medieval when we've voluntarily turned the news into a bonus episode of Wolf Hall.

What did Richard III ever contribute to Britain? He reigned for two years, lost the battle of Bosworth Field, and spent the next 52 decades in a petulant dead sulk, lounging around doing exactly what Jack did for Jill. Nothing. Where was he during the great fire of London? Or the Jack the Ripper murders? Or the Second World War? Or the 2007 Celebrity Big Brother race row? When his subjects were crying out for guidance, where was King Richard? Relaxing in the ground, enjoying an indulgent rot in his VIP car park.

1 Killing his nephew	
2 War crimes during the battle of Bosworth Field	
3 O Destroying Britain's economy	
4 O Denying burial to enemies	
•	
FeedBack	■ Bookmark
	4 Answer key/Solution

Sec 2

Directions for questions 35 to 38: Answer the questions on the basis of the information given below.

The table below gives information regarding the number of candidates who appeared in CEE, an exam conducted for selection of Probationary Officers in 10 banks, and the number of candidates who were finally selected for the post by the banks. The exam was conducted in 2013 for the first time. A candidate could not reappear for the exam during the given period after getting selected once. It is also known that no two banks ever selected the same candidate for the post in a year.

The total number of candidates who appeared in CEE

Years	2013	2014	2015	2016
Total number of candidate	EE0222	E024E6	642065	691584
of candidate	559232	595450	042900	091304

Years Bank	2013	2014	2015	2016
AB	112	124	104	119
IOB	76	84	92	97
OBC	345	496	221	245
BB	239	117	179	381
PNB	715	225	468	159
BOI	224	72	802	415
PSB	1092	948	732	645
BOM	510	713	196	240
SB	468	749	217	69
СВ	698	1534	1149	1358

Q.35 The number of candidates who appeared at least two more than	o times for the exam during the given period cannot be
1 541803	
2 🔾 1236421	
3 752863	
4 ○ 1193558	
•	
FeedBack	■ Bookmark
	ح Answer key/Solution

The table below gives information regarding the number of candidates who appeared in CEE, an exam conducted for selection of Probationary Officers in 10 banks, and the number of candidates who were finally selected for the post by the banks. The exam was conducted in 2013 for the first time. A candidate could not reappear for the exam during the given period after getting selected once. It is also known that no two banks ever selected the same candidate for the post in a year.

The total number of candidates who appeared in CEE

Years	2013	2014	2015	2016
Total number of candidate	550222	E024E6	642065	691584
of candidate	338232	393430	042903	091304

Years Bank	2013	2014	2015	2016
AB	112	124	104	119
IOB	76	84	92	97
OBC	345	496	221	245
BB	239	117	179	381
PNB	715	225	468	159
BOI	224	72	802	415
PSB	1092	948	732	645
BOM	510	713	196	240
SB	468	749	217	69
СВ	698	1534	1149	1358

Q.36
If a candidate kept on appearing for the exam till he/she was selected by one of the banks, how many candidates appeared in all the years during the given period?

1 9 541803	
2 0 554753	
3 O 531803	
4 Cannot be determined	
×	
FeedBack	■ Bookmark
	ه Answer key/Solution

The table below gives information regarding the number of candidates who appeared in CEE, an exam conducted for selection of Probationary Officers in 10 banks, and the number of candidates who were finally selected for the post by the banks. The exam was conducted in 2013 for the first time. A candidate could not reappear for the exam during the given period after getting selected once. It is also known that no two banks ever selected the same candidate for the post in a year.

The total number of candidates who appeared in CEE

Years	2013	2014	2015	2016
Total number of candidate	EE0222	EOSAEG	642065	601504
of candidate	000232	595450	042903	091304

Years Bank	2013	2014	2015	2016
AB	112	124	104	119
IOB	76	84	92	97
OBC	345	496	221	245
ВВ	239	117	179	381
PNB	715	225	468	159
BOI	224	72	802	415
PSB	1092	948	732	645
BOM	510	713	196	240
SB	468	749	217	69
СВ	698	1534	1149	1358

Q.37
How many banks selected at least 0.05% of the appearing candidates each year during the given period?

,	, , ,
1 0 0	
2 0 1	
3 O 2	
4 🔾 3	
•	
FeedBack	■ Bookmark
	♣ Answer key/Solution

The table below gives information regarding the number of candidates who appeared in CEE, an exam conducted for selection of Probationary Officers in 10 banks, and the number of candidates who were finally selected for the post by the banks. The exam was conducted in 2013 for the first time. A candidate could not reappear for the exam during the given period after getting selected once. It is also known that no two banks ever selected the same candidate for the post in a year.

The total number of candidates who appeared in CEE

Years	2013	2014	2015	2016
Total number of candidate	550222	E024E6	642065	691584
of candidate	000232	595450	042903	091304

Years Bank	2013	2014	2015	2016
AB	112	124	104	119
IOB	76	84	92	97
OBC	345	496	221	245
BB	239	117	179	381
PNB	715	225	468	159
BOI	224	72	802	415
PSB	1092	948	732	645
BOM	510	713	196	240
SB	468	749	217	69
СВ	698	1534	1149	1358

Q.38

For which bank the total number of candidates selected in all the four years taken together was the maximum?

1 O CB	
2 PSB	
3 O BB	
4 O PNB	
•	
FeedBack	■ Bookmark
	≪ Answer key/Solution

A transportation company named Dilli Ki Kanak, which is in business of transporting wheat to various cities from Delhi, has a fleet of 30 trucks, with the maximum capacity of 5000 tons each. The following table shows the freight charges(in Rs.) per truck for transporting wheat from Delhi to various cities.

States								
Pur	njab	Uttar P	radesh	Madhya Pradesh				
Cities	Charges	Cities	Cities Charges		Charges			
Amritsar	7200	Lucknow	7000	Bhopal	10500			
Rajpura	5300	Allahabad	10150	Jabalpur	12000			
Jalandhar	5200	Varanasi	11000	Bilaspur	13000			
Khanna	7500	Kanpur	9000	Raipur	11000			

Also, there are some additional charges as described below:

FeedBack

- I. Any truck upon entering any of the three given states has to pay an additional state entry fees of Rs.5000, Rs.8000 and Rs.10000 for Punjab, Uttar Pradesh and Madhya Pradesh respectively from Delhi.
- II. For a truck commuting between two cities of the same state, the total freight charge is equal to the absolute difference between the freight charges of the two cities from Delhi.
- III. For a truck commuting between two cities belonging to two different states, the total freight charge is equal to double the absolute difference between the freight charges of the cities from Delhi.

Which of the following can be a route for a truck from Delhi to Raipur so that Dilli Ki Kanak collects a total of Rs. 21700?

Delhi - Varanasi - Raipur

Delhi - Rajpura - Varanasi - Raipur

Delhi - Lucknow - Bhopal - Raipur

Delhi - Khanna - Kanpur - Raipur

■ Bookmark

Answer key/Solution

A transportation company named Dilli Ki Kanak, which is in business of transporting wheat to various cities from Delhi, has a fleet of 30 trucks, with the maximum capacity of 5000 tons each. The following table shows the freight charges(in Rs.) per truck for transporting wheat from Delhi to various cities.

States							
Pur	njab	Uttar Pr	radesh	Madhya Pradesh			
Cities	Charges	Cities	Cities Charges		Charges		
Amritsar	7200	Lucknow	7000	Bhopal	10500		
Rajpura	5300	Allahabad	10150	Jabalpur	12000		
Jalandhar	5200	Varanasi	11000	Bilaspur	13000		
Khanna	7500	Kanpur	9000	Raipur	11000		

Also, there are some additional charges as described below:

- I. Any truck upon entering any of the three given states has to pay an additional state entry fees of Rs.5000, Rs.8000 and Rs.10000 for Punjab, Uttar Pradesh and Madhya Pradesh respectively from Delhi.
- II. For a truck commuting between two cities of the same state, the total freight charge is equal to the absolute difference between the freight charges of the two cities from Delhi.
- III. For a truck commuting between two cities belonging to two different states, the total freight charge is equal to double the absolute difference between the freight charges of the cities from Delhi.

Q.40

If state entry fees is 30% less for a truck that does not enter directly from Delhi, irrespective of which state it starts from and the entry fee collected by the movements of Dilli Ki Kanak trucks at the entry points of Uttar Pradesh on a particular day was Rs. 1.68.000, which of the following is definitely false?

Uttar Pradesh on a particular day was Rs. 1,68,000, which	h of the following is definitely false?
1 O Ten trucks came from Punjab, ten from Madhya Pra	desh and seven from Delhi.
2 There was no truck from Delhi.	
3 The total number of trucks that entered Uttar Prades	ch could not be more than 24 on that day.
4 The number of trucks that came from Delhi was not i	more than 21.
×	
FeedBack	■ Bookmark
	م Answer key/Solution

A transportation company named Dilli Ki Kanak, which is in business of transporting wheat to various cities from Delhi, has a fleet of 30 trucks, with the maximum capacity of 5000 tons each. The following table shows the freight charges(in Rs.) per truck for transporting wheat from Delhi to various cities.

States								
Punjab		Uttar Pr	radesh	Madhya	Pradesh			
Cities	Charges	Cities	Cities Charges		Charges			
Amritsar	7200	Lucknow	7000	Bhopal	10500			
Rajpura	5300	Allahabad	10150	Jabalpur	12000			
Jalandhar	5200	Varanasi	11000	Bilaspur	13000			
Khanna	7500	Kanpur	9000	Raipur	11000			

Also, there are some additional charges as described below:

- I. Any truck upon entering any of the three given states has to pay an additional state entry fees of Rs.5000, Rs.8000 and Rs.10000 for Punjab, Uttar Pradesh and Madhya Pradesh respectively from Delhi.
- II. For a truck commuting between two cities of the same state, the total freight charge is equal to the absolute difference between the freight charges of the two cities from Delhi.
- III. For a truck commuting between two cities belonging to two different states, the total freight charge is equal to double the absolute difference between the freight charges of the cities from Delhi.

Q.41

Recently, the company bought smaller trucks, with a maximum capacity of 3000 tons each, and the total charges (freight + entry fees) for these trucks is 65% of that of the existing trucks. If the wheat requirement in Kanpur is 9000 tons, then which of the following combinations should the company choose to minimize the cost of transporting wheat from Delhi to Kanpur?

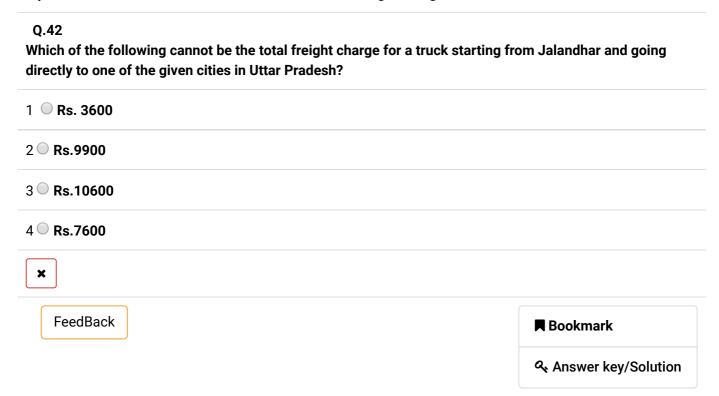
1 2 big trucks	
2 O 1 big and 2 small trucks	
3 O 3 small trucks	
4 Cither (1) or (2)	
•	
FeedBack	■ Bookmark
	م Answer key/Solution

A transportation company named Dilli Ki Kanak, which is in business of transporting wheat to various cities from Delhi, has a fleet of 30 trucks, with the maximum capacity of 5000 tons each. The following table shows the freight charges(in Rs.) per truck for transporting wheat from Delhi to various cities.

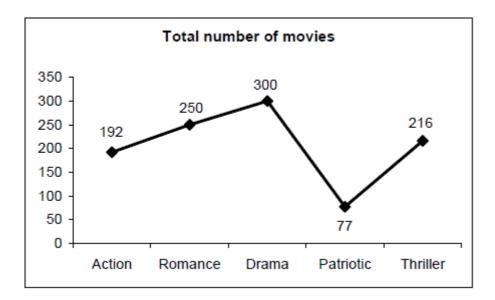
States								
Punjab		Uttar Pr	radesh	Madhya	Pradesh			
Cities	Charges	Cities	Charges	Cities	Charges			
Amritsar	7200	Lucknow	7000	Bhopal	10500			
Rajpura	5300	Allahabad	10150	Jabalpur	12000			
Jalandhar	5200	Varanasi	11000	Bilaspur	13000			
Khanna	7500	Kanpur	9000	Raipur	11000			

Also, there are some additional charges as described below:

- I. Any truck upon entering any of the three given states has to pay an additional state entry fees of Rs.5000, Rs.8000 and Rs.10000 for Punjab, Uttar Pradesh and Madhya Pradesh respectively from Delhi.
- II. For a truck commuting between two cities of the same state, the total freight charge is equal to the absolute difference between the freight charges of the two cities from Delhi.
- III. For a truck commuting between two cities belonging to two different states, the total freight charge is equal to double the absolute difference between the freight charges of the cities from Delhi.



Following line graph shows the number of movies released in Jollywood as on July 15, 2017.



The following table gives data related to hit and flop status of Jollywood movies, released during the given period, including that of a Jollywood star named STS.

Name of genre	Action	Romance	Drama	Patriotic	Thriller
Hit movies as a percentage of total number of movies	37.5	36	33.33	28.56	44.44
Hit movies by STS as a percentage of total number of movies by STS	50	60	16.65	50	66.66
Flop movies by STS as a percentage of total number of flop movies	10	6.25	12.5	20	5

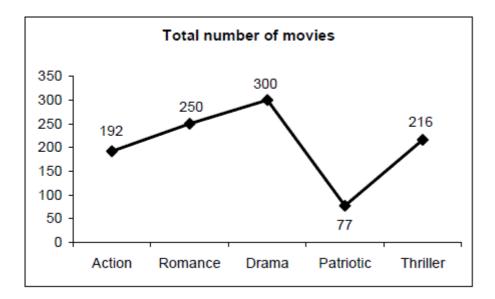
Additional information with reference to the two information given above is as follows:

- Every movie that releases in Jollywood belongs to exactly one of the five genres Action, Romance,
 Drama, Patriotic and Thriller.
- Every movie that releases in Jollywood falls in exactly one of the two categories Hit and Flop.

Q.43
The total number of STS's hit movies, during the given period, across the three genres – Drama, Patriotic and Thriller put together was



Following line graph shows the number of movies released in Jollywood as on July 15, 2017.



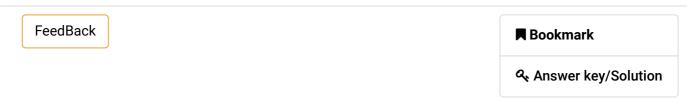
The following table gives data related to hit and flop status of Jollywood movies, released during the given period, including that of a Jollywood star named STS.

Name of genre	Action	Romance	Drama	Patriotic	Thriller
Hit movies as a percentage of total number of movies	37.5	36	33.33	28.56	44.44
Hit movies by STS as a percentage of total number of movies by STS	50	60	16.65	50	66.66
Flop movies by STS as a percentage of total number of flop movies	10	6.25	12.5	20	5

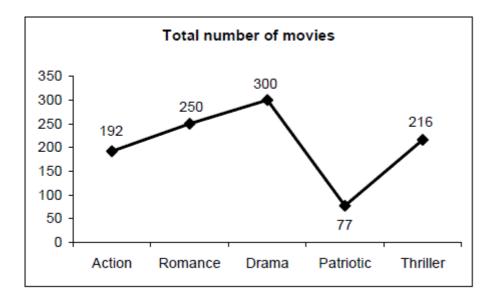
Additional information with reference to the two information given above is as follows:

- Every movie that releases in Jollywood belongs to exactly one of the five genres Action, Romance,
 Drama, Patriotic and Thriller.
- Every movie that releases in Jollywood falls in exactly one of the two categories Hit and Flop.

Q.44
What percentage (rounding off to the nearest integer) of the total movies released during the given period across the five genres were flop movies?



Following line graph shows the number of movies released in Jollywood as on July 15, 2017.



The following table gives data related to hit and flop status of Jollywood movies, released during the given period, including that of a Jollywood star named STS.

Name of genre	Action	Romance	Drama	Patriotic	Thriller
Hit movies as a percentage of total number of movies	37.5	36	33.33	28.56	44.44
Hit movies by STS as a percentage of total number of movies by STS	50	60	16.65	50	66.66
Flop movies by STS as a percentage of total number of flop movies	10	6.25	12.5	20	5

Additional information with reference to the two information given above is as follows:

- Every movie that releases in Jollywood belongs to exactly one of the five genres Action, Romance,
 Drama, Patriotic and Thriller.
- Every movie that releases in Jollywood falls in exactly one of the two categories Hit and Flop.

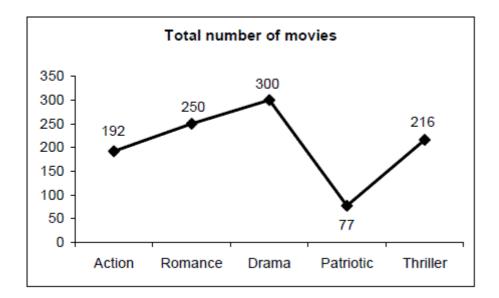
Q.45
For how many genres, was the number of STS's hit movies at least 50% of his flop movies?

FeedBack

RedBack

Answer key/Solution

Following line graph shows the number of movies released in Jollywood as on July 15, 2017.



The following table gives data related to hit and flop status of Jollywood movies, released during the given period, including that of a Jollywood star named STS.

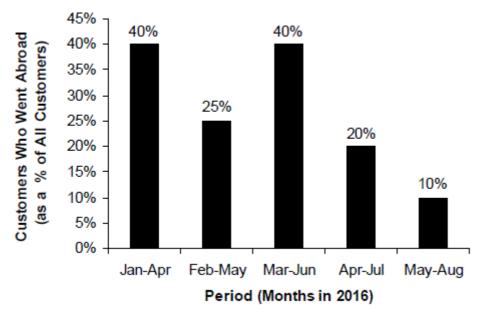
Name of genre	Action	Romance	Drama	Patriotic	Thriller
Hit movies as a percentage of total number of movies	37.5	36	33.33	28.56	44.44
Hit movies by STS as a percentage of total number of movies by STS	50	60	16.65	50	66.66
Flop movies by STS as a percentage of total number of flop movies	10	6.25	12.5	20	5

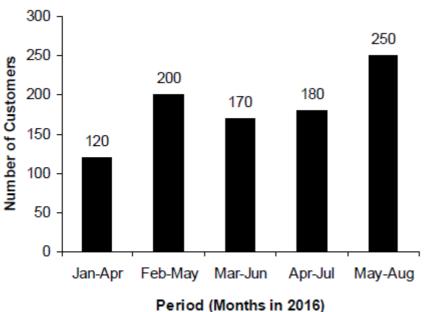
Additional information with reference to the two information given above is as follows:

- Every movie that releases in Jollywood belongs to exactly one of the five genres Action, Romance,
 Drama, Patriotic and Thriller.
- Every movie that releases in Jollywood falls in exactly one of the two categories Hit and Flop.

Q.46
What was the total number of flop movies by STS across all the five genres taken together?







Q.47
What percentage of all the customers went abroad from January 2016 to August 2016?

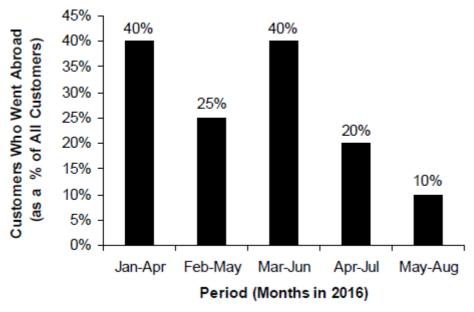
1 0 19.73%			
2 0 17.83%			
3 0 15.63%			
4 0 13.43%			

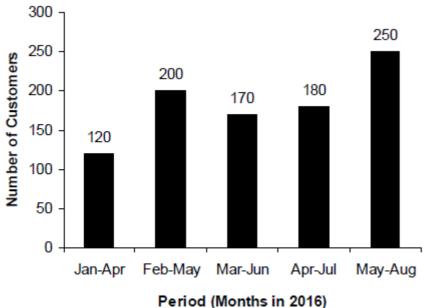


■ Bookmark

Answer key/Solution

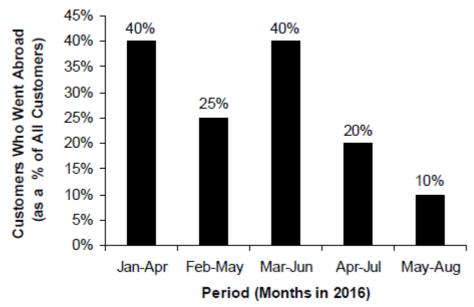
Directions for questions 47 to 50: Answer the questions on the basis of the information given below.

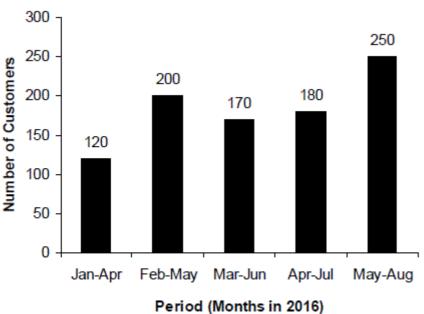




Q.48
If the number of customers who went abroad in the month of March is the maximum possible, then how many customers went abroad in the month of July 2016?

1 0 18	
2 O 2	
3 ○ 37	
4 🔾 5	
FeedBack	■ Bookmark
	م Answer key/Solution





Q.49
At most how many customers could have gone abroad in the month of June 2016?

1 18
2 23
3 22
4 17
FeedBack

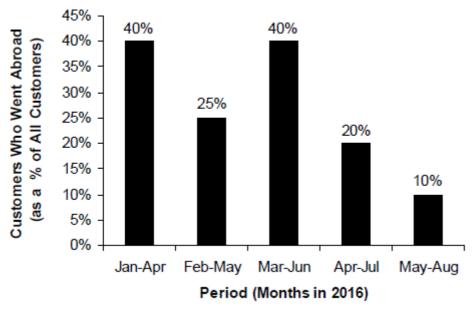
RedBack

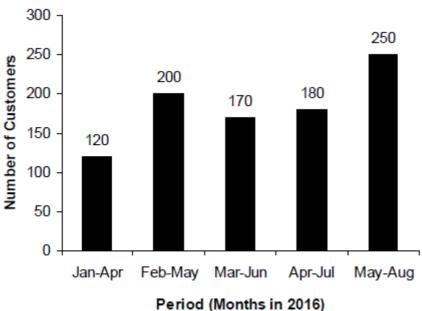
RedBack

RedBack

RedBack

RedBack





Q.50
At most how many customers could have gone abroad in the month of April 2016?

1 0 11			
2 0 12			
3 0 16			
4 0 21			

FeedBack

■ Bookmark

Answer key/Solution

Directions for questions 51 to 54: Answer the questions on the basis of the information given below.

In a wildlife survey, it was found that each of the seven jungles - A, B, C, D, E, F and G - had a dominant animal from among Zakura, Fatura, Zathura and Tandura. Each of these jungles had either 2 or 3 animals out of the given ones. It is also known that:

- (i) No two jungles, out of the seven, had the same set of animals.
- (ii) The number of jungles in which Zathura, Zakura and Fatura were present was the same. Each of these three animals was dominant from exactly 2 jungles.
- (iii) In all those jungles in which there were exactly two animals and Zathura was one of them, Zathura was the dominant animal.
- (iv) Zakura, which was not present in D, was the dominant animal of G.
- (v) Tandura, which was not present in G, was the dominant animal of E. Zathura was not present in E.
- (vi) Fatura, which was present in F along with Zakura and Zathura, was the dominant animal of F.
- (vii) The number of jungles in which 3 animals were present was one more than that of those in which 2 animals were present.
- (viii) No two jungles out of A, B and D had the same dominant animal. The number of animals in each of B and C was 2 and that in E was 3.
- (ix) Fatura was not present in A.

Q.51

Which of the following statements is definitely true?

Fill "1 if your answer is Zakura was the dominant animal of A."

Fill "2 if your answer is Zathura was the dominant animal of B."

Fill "3 if your answer is Zathura was the dominant animal of D."

Fill "4 if your answer is More than one of the above."

FeedBack

■ Bookmark

Answer key/Solution

In a wildlife survey, it was found that each of the seven jungles - A, B, C, D, E, F and G - had a dominant animal from among Zakura, Fatura, Zathura and Tandura. Each of these jungles had either 2 or 3 animals out of the given ones. It is also known that:

- (i) No two jungles, out of the seven, had the same set of animals.
- (ii) The number of jungles in which Zathura, Zakura and Fatura were present was the same. Each of these three animals was dominant from exactly 2 jungles.
- (iii) In all those jungles in which there were exactly two animals and Zathura was one of them, Zathura was the dominant animal.
- (iv) Zakura, which was not present in D, was the dominant animal of G.
- (v) Tandura, which was not present in G, was the dominant animal of E. Zathura was not present in E.
- (vi) Fatura, which was present in F along with Zakura and Zathura, was the dominant animal of F.
- (vii) The number of jungles in which 3 animals were present was one more than that of those in which 2 animals were present.
- (viii) No two jungles out of A, B and D had the same dominant animal. The number of animals in each of B and C was 2 and that in E was 3.
- (ix) Fatura was not present in A.

Q.52

For how many jungles, could the names of animals present in them be determined uniquely?

Fill "1 if your answer is 5"

Fill "2 if your answer is 4"

Fill "3 if your answer is 3"

Fill "4 if your answer is 7"

FeedBack

■ Bookmark

Answer key/Solution

In a wildlife survey, it was found that each of the seven jungles - A, B, C, D, E, F and G - had a dominant animal from among Zakura, Fatura, Zathura and Tandura. Each of these jungles had either 2 or 3 animals out of the given ones. It is also known that:

- (i) No two jungles, out of the seven, had the same set of animals.
- (ii) The number of jungles in which Zathura, Zakura and Fatura were present was the same. Each of these three animals was dominant from exactly 2 jungles.
- (iii) In all those jungles in which there were exactly two animals and Zathura was one of them, Zathura was the dominant animal.
- (iv) Zakura, which was not present in D, was the dominant animal of G.
- (v) Tandura, which was not present in G, was the dominant animal of E. Zathura was not present in E.
- (vi) Fatura, which was present in F along with Zakura and Zathura, was the dominant animal of F.
- (vii) The number of jungles in which 3 animals were present was one more than that of those in which 2 animals were present.
- (viii) No two jungles out of A, B and D had the same dominant animal. The number of animals in each of B and C was 2 and that in E was 3.
- (ix) Fatura was not present in A.

Q.53

Which of the following animals was present in C but was not the dominant animal of it?

Fill "1 if your answer is Fatura"

Fill "2 if your answer is Zakura"

Fill "3 if your answer is Both (1) and (2)"

Fill "4 if your answer is Cannot be determined"

FeedBack

RedBack

Answer key/Solution

In a wildlife survey, it was found that each of the seven jungles - A, B, C, D, E, F and G - had a dominant animal from among Zakura, Fatura, Zathura and Tandura. Each of these jungles had either 2 or 3 animals out of the given ones. It is also known that:

- (i) No two jungles, out of the seven, had the same set of animals.
- (ii) The number of jungles in which Zathura, Zakura and Fatura were present was the same. Each of these three animals was dominant from exactly 2 jungles.
- (iii) In all those jungles in which there were exactly two animals and Zathura was one of them, Zathura was the dominant animal.
- (iv) Zakura, which was not present in D, was the dominant animal of G.
- (v) Tandura, which was not present in G, was the dominant animal of E. Zathura was not present in E.
- (vi) Fatura, which was present in F along with Zakura and Zathura, was the dominant animal of F.
- (vii) The number of jungles in which 3 animals were present was one more than that of those in which 2 animals were present.
- (viii) No two jungles out of A, B and D had the same dominant animal. The number of animals in each of B and C was 2 and that in E was 3.
- (ix) Fatura was not present in A.

Q.54

The number of jungles in which Tandura was present was

Fill "1 if your answer is 3"

Fill "2 if your answer is 4"

Fill "3 if your answer is 5"

Fill "4 if your answer is 2"

FeedBack

■ Bookmark

Answer key/Solution

Directions for questions 55 to 58: Answer the questions on the basis of the information given below:

Vijay Kalia bought four cars from four different companies – Maruti, Hyundai, Nissan and Chevrolet – for his four daughters. The four cars were Jazz, City, Swift, Micra each from exactly one of the given companies. When he bought the cars, salesperson guaranteed a mileage (in miles/litre) of – 24, 20, 32 and 36 – given for Jazz, City, Swift and Micra respectively. After one month, two of these cars showed a mileage less than what the salesperson had guaranteed. One of these two cars was a product of either Maruti or Hyundai for which the mileage was half of what was guaranteed by the salesperson. The other one was a product of either Nissan or Chevrolet for which the mileage was 3/4th of what was guaranteed by the salesperson. For the remaining two cars, the mileage was the same as initially guaranteed by the salesperson.

0.55

If Vijay Kalia got maximum possible average mileage of all the four cars, then which of the following statements would necessarily be true?

- I. Jazz is the product of either Maruti or Hyundai.
- II. City is the product of either Maruti or Hyundai.
- III. Swift gave lower mileage than what was guaranteed.
- IV. Micra did not give a mileage lower than what was guaranteed.

1 0 &	
2 O II & IV	
3 0 1 & 111	
4 O III & IV	
•	
FeedBack	■ Bookmark
	ه Answer key/Solution

Directions for questions 55 to 58: Answer the questions on the basis of the information given below:

Vijay Kalia bought four cars from four different companies – Maruti, Hyundai, Nissan and Chevrolet – for his four daughters. The four cars were Jazz, City, Swift, Micra each from exactly one of the given companies. When he bought the cars, salesperson guaranteed a mileage (in miles/litre) of – 24, 20, 32 and 36 – given for Jazz, City, Swift and Micra respectively. After one month, two of these cars showed a mileage less than what the salesperson had guaranteed. One of these two cars was a product of either Maruti or Hyundai for which the mileage was half of what was guaranteed by the salesperson. The other one was a product of either Nissan or Chevrolet for which the mileage was 3/4th of what was guaranteed by the salesperson. For the remaining two cars, the mileage was the same as initially guaranteed by the salesperson.

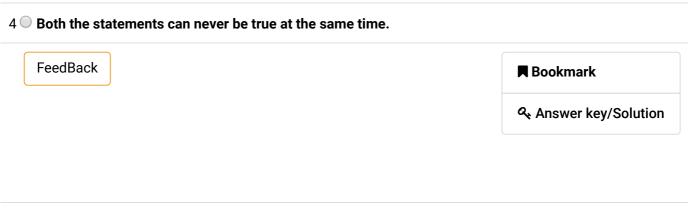
Q.56

If the average mileage of all the four cars is 22.75 miles/litre, then what can be said regarding the two statements?

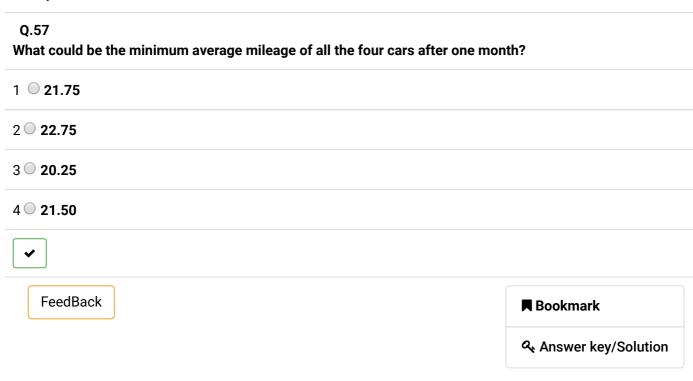
- I. City is the product of either Nissan or Chevrolet.
- II. Micra did not give the mileage lower than what was guaranteed.
- 1 Atleast one of the statements is false.

 2 Atmost one of the statements is true.

 3 Both the statements can be false at the same time.



Vijay Kalia bought four cars from four different companies – Maruti, Hyundai, Nissan and Chevrolet – for his four daughters. The four cars were Jazz, City, Swift, Micra each from exactly one of the given companies. When he bought the cars, salesperson guaranteed a mileage (in miles/litre) of – 24, 20, 32 and 36 – given for Jazz, City, Swift and Micra respectively. After one month, two of these cars showed a mileage less than what the salesperson had guaranteed. One of these two cars was a product of either Maruti or Hyundai for which the mileage was half of what was guaranteed by the salesperson. The other one was a product of either Nissan or Chevrolet for which the mileage was 3/4th of what was guaranteed by the salesperson. For the remaining two cars, the mileage was the same as initially guaranteed by the salesperson.



Vijay Kalia bought four cars from four different companies – Maruti, Hyundai, Nissan and Chevrolet – for his four daughters. The four cars were Jazz, City, Swift, Micra each from exactly one of the given companies. When he bought the cars, salesperson guaranteed a mileage (in miles/litre) of – 24, 20, 32 and 36 – given for Jazz, City, Swift and Micra respectively. After one month, two of these cars showed a mileage less than what the salesperson had guaranteed. One of these two cars was a product of either Maruti or Hyundai for which the mileage was half of what was guaranteed by the salesperson. The other one was a product of either Nissan or Chevrolet for which the mileage was 3/4th of what was guaranteed by the salesperson. For the remaining two cars, the mileage was the same as initially guaranteed by the salesperson.

Q.58 If the average mileage of all the four cars is 23.5 miles/litre, then what is the difference between mileage of Swift and that of City?		
1 0 10		
2 0 12		
3 0 14		
4 0 16		
•		
FeedBack	■ Bookmark	
	م Answer key/Solution	

On the surface of the Earth, a time zone is defined as a region where the time of the day remains the same through out the region. The time changes from one time zone to another time zone on the basis of change in the position (in degrees) in longitudes. Longitudes are imaginary line which run on the surface of earth from north pole to south pole. It is considered that 0° longitude (the reference point) is in Greenwich (Britain), which give the Greenwich Mean Time (GMT). GMT is the reference for calculating time in different time zone around the world. Time of the day increases on moving towards East from Greenwich (indicated by degrees E) and decreases on moving towards West from Greenwich (indicated by degrees W). The relation between longitude and time is given as:

1° change in longitude = 4 minutes change in time

The longitude for some countries are given in the table below. In this table all longitudes mentioned are with reference to country C, whose longitude is 20° W with respect to the original reference i.e. Greenwich.

Name of Country	Longitude
Α	50°E
В	75°E
С	0°
D	27°E
Е	75°W
F	50°E

Q.59

If a live music show is being performed in Greenwich at 9:00 PM, at what time will the people in country F be watching its live telecast on television?

1 12:00 midnight	
2 O 1:20 AM	
3 ○ 11:00 PM	
4 ○ 10:30 PM	
FeedBack	■ Bookmark
	& Answer key/Solution

On the surface of the Earth, a time zone is defined as a region where the time of the day remains the same through out the region. The time changes from one time zone to another time zone on the basis of change in the position (in degrees) in longitudes. Longitudes are imaginary line which run on the surface of earth from north pole to south pole. It is considered that 0° longitude (the reference point) is in Greenwich (Britain), which give the Greenwich Mean Time (GMT). GMT is the reference for calculating time in different time zone around the world. Time of the day increases on moving towards East from Greenwich (indicated by degrees E) and decreases on moving towards West from Greenwich (indicated by degrees W). The relation between longitude and time is given as:

1° change in longitude = 4 minutes change in time

The longitude for some countries are given in the table below. In this table all longitudes mentioned are with reference to country C, whose longitude is 20° W with respect to the original reference i.e. Greenwich.

Name of Country	Longitude
Α	50°E
В	75°E
С	0°
D	27°E
Е	75°W
F	50°E

Q.60

If there is a country named G the time of which is 2 hours ahead that of C, what is the longitude of G with reference to Greenwich?

1 ○ 30° E	
2 ○ 30° W	
3 ○ 10° E	
4 ○ 10° W	
FeedBack	■ Bookmark
	Answer key/Solution

On the surface of the Earth, a time zone is defined as a region where the time of the day remains the same through out the region. The time changes from one time zone to another time zone on the basis of change in the position (in degrees) in longitudes. Longitudes are imaginary line which run on the surface of earth from north pole to south pole. It is considered that 0° longitude (the reference point) is in Greenwich (Britain), which give the Greenwich Mean Time (GMT). GMT is the reference for calculating time in different time zone around the world. Time of the day increases on moving towards East from Greenwich (indicated by degrees E) and decreases on moving towards West from Greenwich (indicated by degrees W). The relation between longitude and time is given as:

1° change in longitude = 4 minutes change in time

The longitude for some countries are given in the table below. In this table all longitudes mentioned are with reference to country C, whose longitude is 20° W with respect to the original reference i.e. Greenwich.

Name of Country	Longitude
Α	50°E
В	75°E
С	0°
D	27°E
Е	75°W
F	50°E

Q.61
A flight takes off from A at 11:00 AM, and it takes exactly 2 hours to reach F. At what time will the flight land in F?

iand in F?	
1 11:00 AM	
2 O 1:00 AM	
3 ○ 1:00 PM	
4 ○ 12 : 00 Noon	
FeedBack	■ Bookmark
	4 Answer key/Solution

On the surface of the Earth, a time zone is defined as a region where the time of the day remains the same through out the region. The time changes from one time zone to another time zone on the basis of change in the position (in degrees) in longitudes. Longitudes are imaginary line which run on the surface of earth from north pole to south pole. It is considered that 0° longitude (the reference point) is in Greenwich (Britain), which give the Greenwich Mean Time (GMT). GMT is the reference for calculating time in different time zone around the world. Time of the day increases on moving towards East from Greenwich (indicated by degrees E) and decreases on moving towards West from Greenwich (indicated by degrees W). The relation between longitude and time is given as:

1° change in longitude = 4 minutes change in time

The longitude for some countries are given in the table below. In this table all longitudes mentioned are with reference to country C, whose longitude is 20° W with respect to the original reference i.e. Greenwich.

Name of Country	Longitude
Α	50°E
В	75°E
С	0°
D	27°E
Е	75°W
F	50°E

Q.62
A person takes a flight from B to D. How much time will it take for an aeroplane to complete the journey?

	. , ,
1 192 min	
2 O 150 min	
3 🔾 1 hr	
4 Cannot be determined	
FeedBack	■ Bookmark
	م Answer key/Solution

Directions for questions 63 to 66: Answer the question on the basis of the information given below.

Six persons P, Q, R, S, T and U play in a tournament called "High Rollers". Every game involved two players. Each of the participants played with every other participant exactly once. In the game both the players rolled an unbiased die each. The player who gets the larger number on the top surface of the die wins the game. Every game resulted in a win/loss. The player who wins, gets as many coins as the number on his die. The total number of games won by each person is distinct.

Further it is known that:

- (i) Q won his game against P.
- (ii) The number of coins won by R was more than any one else.
- (iii) U lost only two games, one against S and the other against R.
- (iv) T wins at least two games.

Q.63 How many games did Q win?	
1 1	
2 2	
3 3	
4 C Either (1) or (2)	
FeedBack	■ Bookmark
	Answer key/Solution

Directions for questions 63 to 66: Answer the question on the basis of the information given below.

Six persons P, Q, R, S, T and U play in a tournament called "High Rollers". Every game involved two players. Each of the participants played with every other participant exactly once. In the game both the players rolled an unbiased die each. The player who gets the larger number on the top surface of the die wins the game. Every game resulted in a win/loss. The player who wins, gets as many coins as the number on his die. The total number of games won by each person is distinct.

Further it is known that:

- (i) Q won his game against P.
- (ii) The number of coins won by R was more than any one else.
- (iii) U lost only two games, one against S and the other against R.
- (iv) T wins at least two games.

Q.64

Which of the following statements is necessarily true?

1 O T won 5 games

2 R won 5 games	
3 ○ S won 5 games	
4 ○ Either R or S won 5 games	
FeedBack	■ Bookmark
	م Answer key/Solution

Directions for questions 63 to 66: Answer the question on the basis of the information given below.

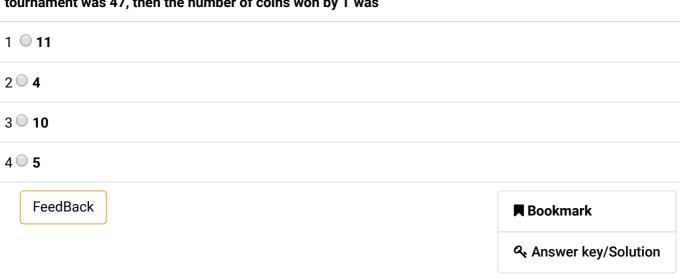
Six persons P, Q, R, S, T and U play in a tournament called "High Rollers". Every game involved two players. Each of the participants played with every other participant exactly once. In the game both the players rolled an unbiased die each. The player who gets the larger number on the top surface of the die wins the game. Every game resulted in a win/loss. The player who wins, gets as many coins as the number on his die. The total number of games won by each person is distinct.

Further it is known that:

- (i) Q won his game against P.
- (ii) The number of coins won by R was more than any one else.
- (iii) U lost only two games, one against S and the other against R.
- (iv) T wins at least two games.

Q.65

R won 11 coins and he lost one game. If the total number of coins won by all the six players in the tournament was 47, then the number of coins won by T was



Directions for questions 63 to 66: Answer the question on the basis of the information given below.

Six persons P, Q, R, S, T and U play in a tournament called "High Rollers". Every game involved two players. Each of the participants played with every other participant exactly once. In the game both the players rolled an unbiased die each. The player who gets the larger number on the top surface of the die wins the game. Every game resulted in a win/loss. The player who wins, gets as many coins as the number on his die. The total number of games won by each person is distinct.

Further it is known that:

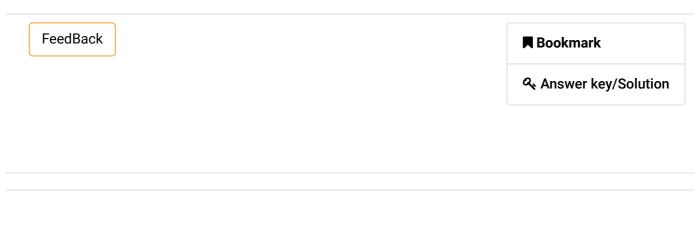
- (i) Q won his game against P.
- (ii) The number of coins won by R was more than any one else.
- (iii) U lost only two games, one against S and the other against R.
- (iv) T wins at least two games.

Q.66 How many games did P lose?	
1 0 1	
2 2	
3 🔾 4	
4 🔾 5	
FeedBack	■ Bookmark
	4 Answer key/Solution

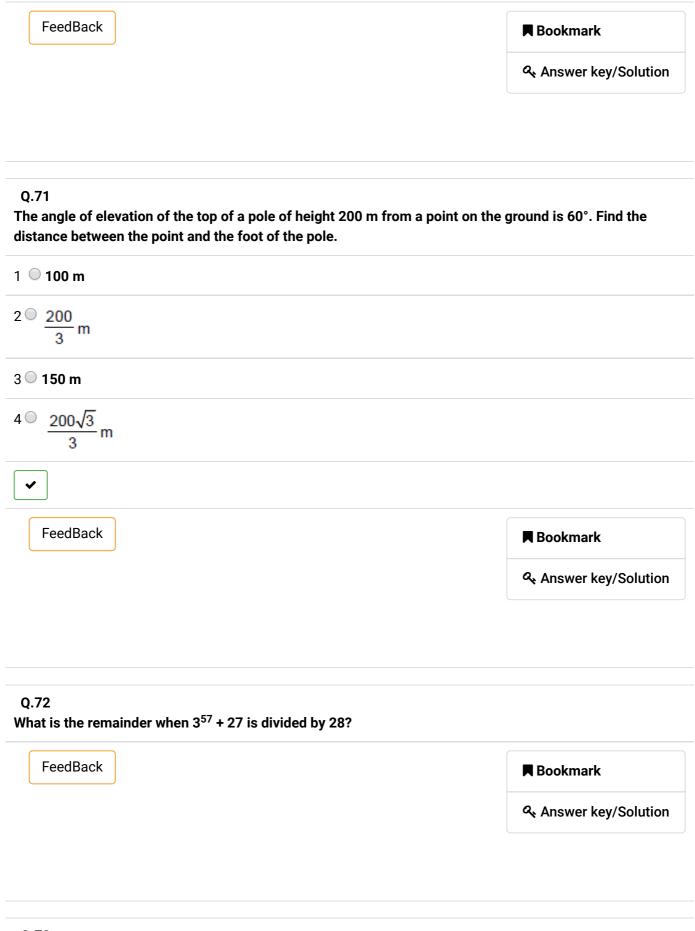
Sec 3

Q.67

How many terms in the expansion of $(3^{\frac{1}{5}} + 7^{\frac{1}{8}})^{100}$ are integers?

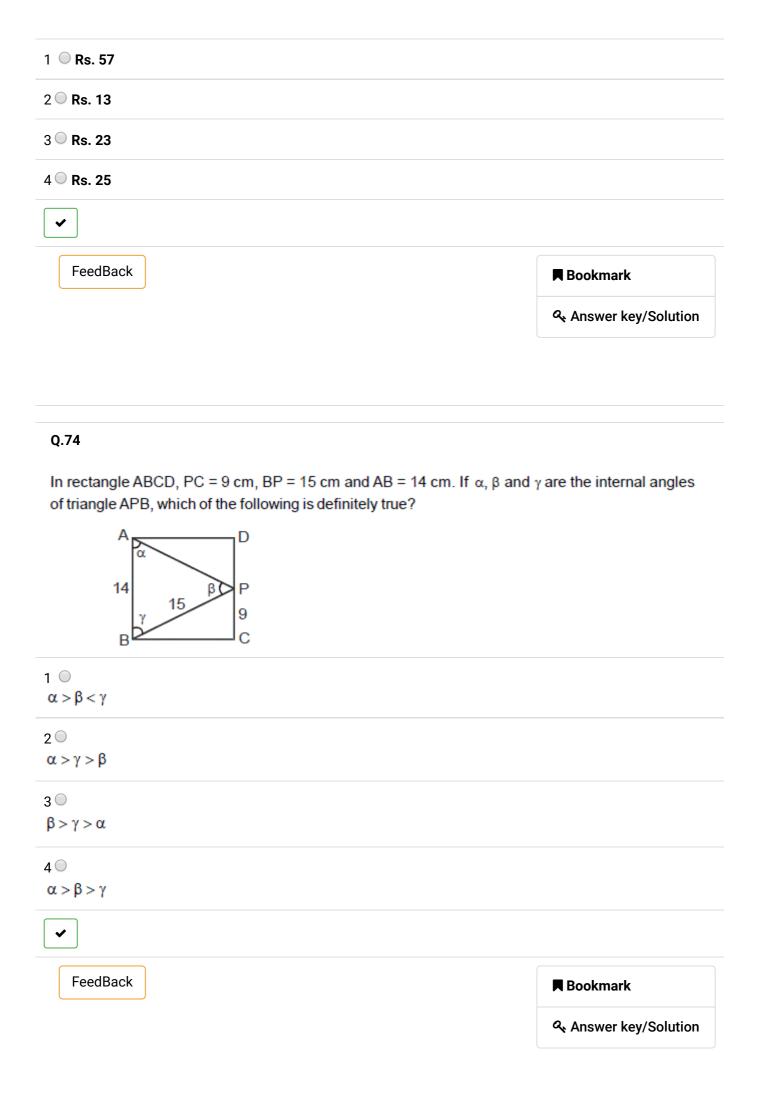


If $2\log_8 x + 4\log_{64} y + 6\log_{512} z \ge 2$, then the m	inimum possible value of $(x^2y + y^2z + z^2x)$ is
1 0 12	
2 0 192	
3 24	
4 🔾 512	
FeedBack	■ Bookmark
	م Answer key/Solution
by the 'table', and not by the 'table cloth')	'table cloths' are exchanged is (A 'table set' is identified
1 0 5:1	
1 5:1 2 17:3	
2 0 17:3	
2 O 17:3 3 O 8:1	■ Bookmark
2 0 17:3 3 0 8:1 4 0 7:1	■ Bookmark Answer key/Solution
2 0 17:3 3 0 8:1 4 0 7:1	
2 0 17:3 3 0 8:1 4 0 7:1	
2 0 17:3 3 0 8:1 4 0 7:1	ح Answer key/Solution



Q.73

The marked price of a scooty was Rs. 650. A man asked for the discount of 17% on the same. The shopkeeper after giving some discount sold the scooty for Rs. 552.50. What is the difference between the desired price and the actual price?



Q.75	
If m + n = -6 and m - n = -2, then the value of $\frac{(m-2n)^2(n-2m)^2}{2m+3n}$	<u>)</u> is
1 0	
2 0 1	
3 🔾 – 1	
4 🔾 2.5	
•	
FeedBack	■ Bookmark
	م Answer key/Solution
Q.76 Find the second rightmost non-zero digit of 2070 ⁴⁷ .	
1 0 3	
2 0 5	
3 ○ 4	
4 0 6	
•	
FeedBack	■ Bookmark
	م Answer key/Solution

\mathbf{a}	_	7
u		•

Two pipes working simultaneously can empty a full tank in 30 minutes. Another pipe can fill the tank in 25 minutes. If all the three pipes are working together, then after 30 minutes what fraction of the tank will be filled?

	_		
1		2	/5

- 2 0 1/5
- 3 9 5/6
- 4 2/3



FeedBack

■ Bookmark

Answer key/Solution

0.78

In a factory having 100 identical machines for producing bolts, the manager realizes that he would overshoot his deadline due to some of the machines going offline 10 days before the deadline. He replaces the faulty machines with twice their number, two days before the deadline. The maximum number of days by which he could still overshoot his deadline is

- 1 0 2
- 2 0 3
- 3 0 5
- 4 0 4

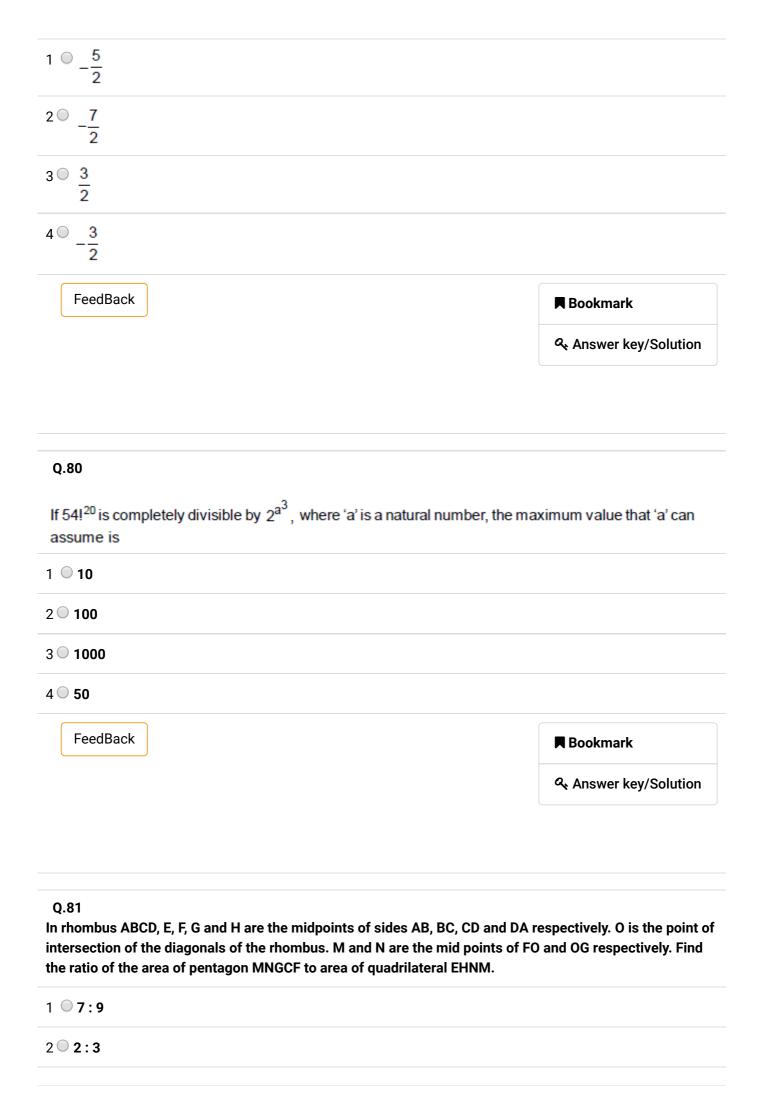
FeedBack

■ Bookmark

♠ Answer key/Solution

Q.79

If
$$2f(x+3) = \frac{3x}{5}$$
 and $3g(x-2) = -2x$ for all real values of 'x', then the value of $f(g(6))$ is



3 08:9

4 0 5:6

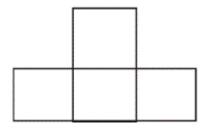
FeedBack

■ Bookmark

Answer key/Solution

Q.82

The following tile consists of four identical tiles of unit area each.



If the tiles can be placed in any orientation as long as no two tiles overlap each other, then what is the minimum possible number of such tiles required to obtain a rectangular figure?

FeedBack

■ Bookmark

Answer key/Solution

Q.83

Jerry's field is circular in shape. He has a long rod which he places in his field such that both the ends of this rod just touch the periphery of this field. Furthermore, he finds that the boundary on one side of this rod is 400% longer than that on the other side. Jerry's son Micky arrives in a while, takes a 200π m long iron coil and describes the smallest possible circle around that rod. He, then discarded the remaining 50π m of the coil. What is the area of the region outside Jerry's field and inside Micky's circle?

$$^{1} \stackrel{\bigcirc}{\bigcirc} \left(\frac{\pi}{8} - \frac{\sqrt{3}}{4}\right) 150^{2} \text{ m}^{2}$$

$$2^{\circ} \left(\frac{\pi}{3} + \frac{\sqrt{3}}{2}\right) 150^2 \text{ m}^2$$

$$3 \bigcirc \left(\frac{\sqrt{3}}{4} - \frac{\pi}{24}\right) 150^2 \text{ m}^2$$

$$4^{\circ}$$
 $\left[\frac{\sqrt{3}}{4} - \frac{\pi}{12}\right] 150^2 \text{m}^2$

FeedBack

■ Bookmark

Answer key/Solution

0.84

Some children were standing around a circle. It was observed that the number of distinct pairs in which children were standing side by side was one-fifth of the number of distinct pairs in which children were not standing side by side. Find the number of children.

FeedBack

■ Bookmark

♠ Answer key/Solution

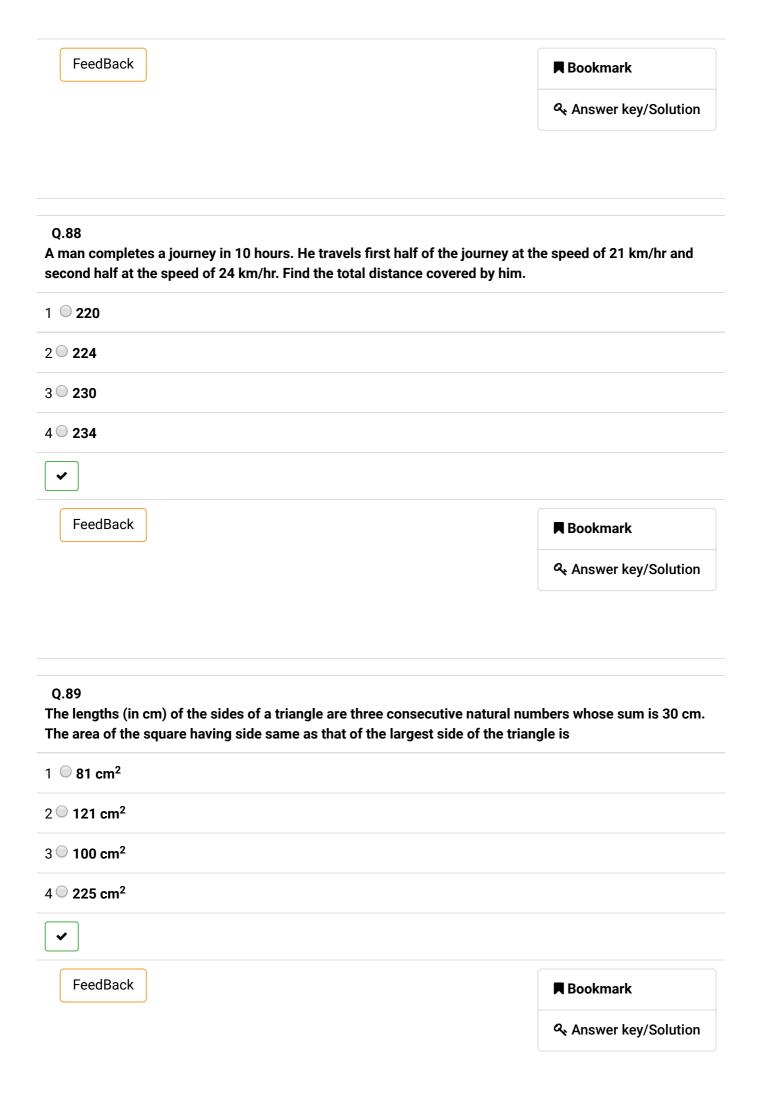
Q.85

A bag has 10 balls – each of them is either red, blue or green. In every trial, one ball is drawn and put back in the bag before the next trial. The probability of not getting a blue ball in two consecutive trials

is $\frac{81}{100}$. The probability of getting two green balls in two consecutive trials is $\frac{49}{100}$. What is the probability of getting balls of three different colours in three consecutive trials?

- 1 0 7 100
- $\frac{2}{250}$
- $3 \bigcirc \frac{7}{250}$
- $4 \odot \frac{21}{500}$

FeedBack **■** Bookmark Answer key/Solution Q.86 A company, intending to advertise its products through a particular TV channel, finds that the advertisement rates applicable for a particular day for time slot 0600 hours to 1200 hours is Rs. 300 per minute and for time slot 1200 hours to 1800 hours is Rs. 125. If the company spent Rs. 10,000 for advertising on the given day, which of the following can be a value of the number of advertisements (between 0600 hrs and 1800 hrs), of one minute each, that the company can get advertised on the given television on that day? 1 32 2 0 50 3 0 72 4 0 59 × FeedBack **■** Bookmark Answer key/Solution Q.87 In quadrilateral ABCD, E is a point on AB. If ∠ADE = ∠DEC = ∠ECB = 30°, AD = 2 units and BC = 4 units, what is the area of Δ DEC? 1 4 sq. units 2 6 sq. units 3 **2 sq. units** 4 1 sq. unit



Q.90

A public library has one copy each of 15 different books. On a particular day, every person who came to the library, read exactly 5 different books and every book was read exactly by 60 persons. If the number of persons who visited the public library that day was 50% of the total members of the public library, then find the total number of member of the public library.

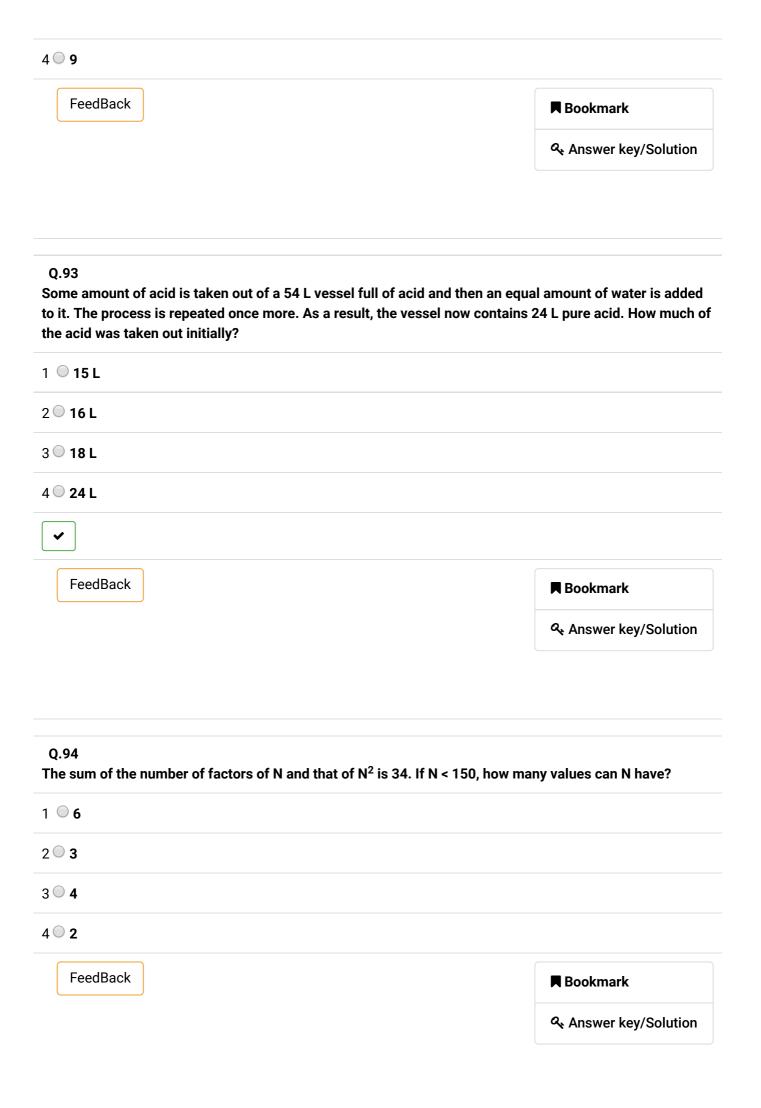
FeedBack	■ Bookmark
	م Answer key/Solution
Q.91 In the New Year party there were 13 couples, 5 single	males and 7 single females. Every male dances with
every female once but no one dances with his wife. H	
every female once but no one dances with his wife. H	
every female once but no one dances with his wife. H	
every female once but no one dances with his wife. H	
every female once but no one dances with his wife. H	

Q.92

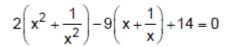
All the three roots α , β and γ of the equation $30x^3 - ax^2 + bx - 1001 = 0$, where a and b are positive integers, are in the form of $\frac{p}{q}$, where p and q are natural number greater than 1. The number possible order triplet of (α, β, γ) is

(Assume p/q is in the simplest form)

1 0 4			
2 0 3			
3 0 6			



How many real and distinct values can 'x' take in given equation



- 1 0 0
- 2 0 2
- 3 0 3
- 4 0 4



FeedBack

■ Bookmark

♠ Answer key/Solution

0.96

Ryan international B-school has the following student profile. The average age of students at the school is 27 years. There are 215 students in the school. If another student David is added to the group the average age increases by 0.1, while if Raul is added the average age decreases by 0.1. If Anton is removed from the group and David and Raul are added the average age decreases by 0.1. Find Anton's approximate age?

- 1 49 years
- 2 42 years
- 3 20 years
- 4 6 years

FeedBack

■ Bookmark

Answer key/Solution

If $5x + \frac{x}{6} = 15$, then find the value of $6x + \frac{x}{5}$.

FeedBack

■ Bookmark

Answer key/Solution

Q.98

A test namely GAT had two sections A and B. In the test, 4 marks are awarded to every correct answer and 1 mark is deducted for every incorrect answer. Arshita knows her accuracy is exactly 75% in each section. If the sectional cut-offs are 48 and 40, what is the minimum number of questions she should attempt overall to clear the test sectional cut-offs of the test?

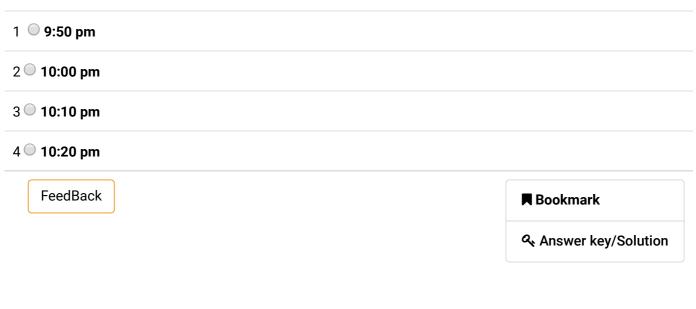
FeedBack

■ Bookmark

Answer key/Solution

Q.99

Harry Potter has asked his friend Hermione for a potion to turn him and his friend Ron into birds. Diagon Alley is 7 miles away and a dose of Hermione's potion lasts 50 minutes. They only have enough potions for one dose each. If they can go 21 miles an hour as birds and they start at 9:30 p.m., till what time will they be able to have a look around in the Alley if they have to return back to the original starting position?



Q.100

A ship develops a leak 12 km from the shore. Despite the leak, the ship is able to move towards the shore at a speed of 8 km/hr. However, the ship can stay afloat only for 20 minutes. If a rescue vessel were to leave from the shore towards the ship and it takes 4 minutes to evacuate the crew and passengers of the ship, what should be the minimum speed of the rescue vessel in order to be able to successfully rescue the people aboard the ship (Assume that water is still)?

1 O 33 km/hr	
2 27 km/hr	
3 • 42 km/hr	
4 O 37 km/hr	
FeedBack	■ Bookmark
	ه Answer key/Solution