Directions(1-4): Study the following information and answer the questions that follow.

Passage 1

Posthumanism marks a careful, ongoing, overdue rethinking of the dominant humanist (or anthropocentric) account of who "we" are as human beings. In the light of posthumanist theory and culture, "we" are not who "we" once believed ourselves to be. And neither are "our" others.

According to humanism – a clear and influential example of which can be found in René Descartes's *Discourse on the Method* (1637) – the human being occupies a natural and eternal place at the very centre of things, where it is distinguished absolutely from machines, animals, and other inhuman entities; where it shares with all other human beings a unique essence; where it is the origin of meaning and the sovereign subject of history; and where it behaves and believes according to something called "human nature." In the humanist account, human beings are exceptional, autonomous, and set above the world that lies at their feet. . . .Posthumanism, by way of contrast, emerges from a recognition that "Man" is not the privileged and protected centre, because humans are no longer – and perhaps never were – utterly distinct from animals, machines, and other forms of the "inhuman"; are the products of historical and cultural differences that invalidate any appeal to a universal, transhistorical human essence; are constituted as subjects by a linguistic system that pre-exists and transcends them, and are unable to direct the course of world history towards a uniquely human goal. In short, posthumanism arises from the theoretical and practical inadequacy – or even impossibility – of humanism, from the relativization of the human that follows from its "coupling … to some other order of being".

Posthumanist criticism has certain things in common with the "antihumanism" commonly associated with the work of theorists such as Louis Althusser, Michel Foucault, and Jacques Lacan, but tends to depart from anti humanist discourse when it comes to the matter of approaching the figure of "Man." Antihumanists regularly set out actively to shatter the hegemony of humanism by making a radical, sometimes avowedly scientific, break from the legacy of the human. . . . Posthumanism, however, often takes as its starting point not the illegitimacy but the inherent instability of humanism. "Man" does not necessarily need to be toppled or left behind with a giant leap because "he" is already a fallen or falling figure, and the task of the critic or artist committed to posthumanism, therefore, becomes one of mapping and encouraging this fading.

Much scholarship has explicitly and extensively addressed different aspects of posthumanism in recent times. . . And the sheer range of academic disciplines in which posthumanist concerns have been addressed – literary studies, cultural studies, philosophy, film studies, theology, geography, animal studies, architecture, politics, law, sociology, anthropology, science and technology studies, education, gender studies, and psychoanalysis, for example – testifies to the ways in which posthumanism cuts across conventional disciplinary boundaries. Posthumanism belongs nowhere in particular in the modern university in that it has no fixed abode, but its presence is everywhere felt.

Q 1. Which one of the following, if true, would best complement the passage's findings?

1) Louis Althusser, an anti humanist scholar, considered humanism to be indebted to theological canons.

2) Posthumanism and antihumanism are entirely similar in every aspect.

3) Posthumanist discourses can be found only in social sciences.

4) The subject area of posthumanism is interdisciplinary in nature.

Q 2. Which one of the following cannot be inferred about humanist studies?

1) Humanist scholars consider human beings to be extraordinary.

2) According to the tenets of humanism, human beings and animals have completely disparate identities.

3) One of the characteristics of human beings is a finite entity.

4) Humanists believe that human beings have the freedom to govern itself or control its own affairs.

Q 3. All of the following arguments are made in the passage, EXCEPT that:

1) Posthumanist scholars are left leaning because they consider human beings to be positioned peripherally.

2) Posthumanism is characterised by omnipresence.

3) According to humanism, every human being shares a distinctive ethos.

4) Posthumanist scholars believe that a humanist approach may be unfeasible.

Q 4. The author of the passage would not disagree with which of the following statements?

1) It is commonly believed that posthumanist scholars pedestalise human beings.

2) Posthumanism as a subject, has been studied extensively in the recent past.

3) A humanist approach can also be defined as eco-centric.

4) The anthropocentric tendencies in humanist scholars eventually gave rise to utilitarianism in the last 18th century.

Directions(5-8): Study the following information and answer the questions that follow.

Passage 2

"Koalas are functionally extinct after fires destroy 80% of their habitat," claimed a news article that. . .has been shared hundreds of thousands of times on Facebook. . . How wrong is the article?. . . . Recent Australian fires didn't destroy 80 percent of koala habitat; it's probably more like 1 percent. Overall, koala population numbers haven't dropped anywhere near as much as the only group quoted in that viral article has repeatedly claimed, without ever showing evidence of their claims. Koala populations are nowhere near "functionally extinct" (which is a technical term with a specific definition and is not a synonym for "in some degree of conservation trouble.") And what's more, the biggest threat facing koalas isn't wildfires, whose frequency and severity have increased because of climate change, but rather is direct habitat destruction by humans, who are turning wilderness into towns and farmland.

One might think that a little exaggeration in support of a good cause is no big deal or that it's even a Good Thing to get people more riled up than they need to be because koala conservation is an Important Cause, and you need to behave drastically to get anything to break through in today's media landscape. The problem is simple: A person's understanding of the severity of a conservation threat and their understanding of what policy solutions are available for addressing that threat affect what policy solutions they support. Research shows that people who wrongly believe that a problem is much worse than it is are more likely to support different policy solutions than experts.

This potential for bad policy can lead to needless conflict between stakeholders, scientists, and managers, as well as policy outcomes that aren't best supported by scientific evidence. . . .[This] kind of false information isn't a case of a little hyperbole and poetic license getting people to finally pay attention to an issue and an expert-backed solution. Rather, it's a case of lying to bring tons of angry attention toward a small part of the problem that can't be solved the same way as the rest of the problem. . . .

[The] koala-news fiasco is not an isolated incident. . . .And it doesn't just increase public misunderstanding while taking attention away from real problems and real solutions (what about all the Important Causes that don't lie or exaggerate and get their thunder stolen by this kind of stuff?) It also can have a more insidious effect. Sharing easily debunked nonsense in support of a good cause results in that nonsense getting debunked, which can undermine support of your cause! . . . There's no doubt that koalas are in conservation trouble and need our help! But it's important to know how much trouble they're in, why they're in trouble, and what the best ways to help are. The article that far too many people shared is wrong on every one of these important points and highlights the worst of social media. Social media tools can be a powerful force for spreading information that can be used to help people as well as wildlife and wild places. But far too often, as with this example, they're used to spread scary-sounding, wrong information that doesn't help.

Q 5. All of the following statements may be considered valid inferences from the passage, EXCEPT:

1) Gathering support for a cause can be manipulated.

2) A lie spread for a good cause may eventually tarnish the cause.

3) Humans through their expansion have pushed most animals to extinction.

4) Virtual acts have positive implications on the physical world.

Q 6. Which one of the following sets of words is closest to mapping the main arguments of the passage?

1) Fake news – arbitrary – empathy – policy

2) Misinformation – policy barrier – social media – conservation

3) Exaggeration – policy – Facebook – lies

4) Conservation – husbandry – social media – policy making

Q 7. Which one of the following statements best describes what the passage is about?

1) Misinformation amplified through social media is creating a hindrance to good causes.

2) White lies should not be entertained as they tarnish the reputation of the publisher.

3) News agencies should hire field specialists so as to ensure that misinformation is limited.

4) Conservation thrives on information which however can be easily twisted in the age of Facebook.

Q 8. "One might think that a little exaggeration in support of a good cause is no big deal or that it's even a Good Thing to get people more riled up than they need to be. . ." Which one of the following interpretations of this sentence would be closest in meaning to the original?

1) People generally have been made to believe that white lies are helpful in the long run.

2) Misinformation for a good cause should not be looked upon as lies.

3) Volatile information can often make people feel riotous.

4) Riled up people are generally victims of fake news.

Directions(9-12): Study the following information and answer the questions that follow.

Passage 3

Rituals are sometimes dismissed as superstitious nonsense. But *sometimes* they work. Different rituals work for different reasons, and the reasons may not be what you think. Take the ancient Egyptians. It's been a long standing mystery how they managed to transport the enormous stones used to build the pyramids. . . . A wall painting at the tomb of Djehutihotep. . .depicts a sledge headed by a person pouring water from a vessel, just in front of its leading edge. Egyptologists speculated that the water was part of a purification ritual. But a new paper published in *Physical Review Letters* suggests the water was the key to overcoming the sliding friction on the sand: with some water, but not too much, the force required to pull a heavy sledge over sand is greatly reduced. What appeared to be a "merely" ritual turned out to be a crucial part of the causal story explaining how the Egyptians constructed the pyramids. In a case like this, ritual is technology: a tool for effectively applying science, whether or not its users understand exactly how it works.

Now consider the soccer player who ties and reties his shoes, hoping to win the upcoming game. This example is only one of many performance-related routines: other athletes eat special pregame foods, try to catch imaginary balls or get a haircut before each game. In a recent article, psychology professor Cristine Legare explains: "The lack of a transparent cause-and-effect explanation simply doesn't prevent people from engaging in rituals. In fact, the lack of a logical rationale behind these odd, seemingly idiosyncratic behaviours is part of the point. Rituals provide a socially sanctioned opportunity to exert personal control in the face of uncertainty. . . If the illusion of control rituals provide athletes more confidence and reduces anxiety, they may provide a competitive edge." . . .

Finally, consider the birds. In a fascinating article at *Aeon Magazine*, Michael Schulson explains why Kantu' method for selecting farming sites isn't so crazy. It's because the success of Kantu' tropical slash-and-burn agriculture is so unpredictable that it's better to hedge one's bets with a few random gambles than to risk everything on a plausible causal factor that's unlikely to hold up. The Kantu' method for site selection is better than alternatives precisely because it doesn't track plausible causal factors — factors that turn out not to support effective predictions and that might lead to risky under-diversification. Better to make decisions that are effectively random, Schulson suggests, than to make them based on reasons that are neutral at best and harmful at worst. For the Kantu', the site selection ritual is an elaborate roll of the dice.

So here's the surprising lesson to draw from the Egyptian builders, the soccer players and the birds: (some) rituals (sometimes) work. . . . But rituals might not work for the reasons they seem to. Sometimes they're technology. Sometimes they're self- or social intervention. Sometimes they're intricate methods of random assignment. And sometimes they don't work at all. But working isn't always the point.

Q 9. Which of the following can be inferred correctly from the second paragraph?

1) Eating special pregame foods or getting a haircut before each game is a ritual that has probably helped gaining victories.

2) Rituals get normalized and become uninteresting if the associated causality becomes known to the person practicing those rituals.

3)
Rising uncertainty in circumstances of matters related to goals or ambitions leads to increasing anxiety and declining chances of achieving the set goal.

4)
Unexplainable cause and effect relationships in certain actions and their uncertain results are apparently rewarding and not social anomalies.

Q 10. As per Michael Schulson, why Kantu' method for selecting farming sites isn't so crazy:

1) In the decision-making process, random gambles are better than reasoned and definite cause and effect arguments.

2) In the decision-making process, plausible causal analysis is better than effectively random and unbiased choices.

3) In the decision-making process, unpredictability in outcomes is better than unyielding scientifically backed causality.

4) In the decision-making process, probabilistic analysis is better than scientifically backed analysis.

Q 11. Which of the following correctly states the main idea of the passage?

1) Rituals are sometimes dismissed as superstitious nonsense, but sometimes they work.

2) Rituals are always dismissed as superstitious nonsense, but one in ten times they work.

3) Rituals are sometimes dismissed as superstitious nonsense, but for Egyptians they worked.

4) Rituals are sometimes dismissed as superstitious nonsense, but science bursts that belief.

Q 12. Which of the following points does the author wish to accomplish through the example of athletes?

1) Assert that superstitions manifest themselves only in illusions.

2) Assert that not all superstitions are a tool for effectively applying science.

3) Assert that all the superstitions are mere manifestations of one's anxiety and reservations.

4) None of these

Directions(13-16): Study the following information and answer the questions that follow.

Passage 4

Zeno of Elea (c. 450 BCE) is credited with. . .paradox of the Tortoise and Achilles. Zeno's Paradox may be rephrased as follows. Suppose I wish to cross the room. First, of course, I must cover half the distance. Then, I must cover half the remaining distance. Then, I must cover half the remaining distance. Then I must cover half the remaining distance…and so on forever. Consequently, I can never get to the other side of the room.

Can humans grasp the concept of the infinite? This seems to be a profound question. Since Zeno, intellectuals have realized that careless reasoning about infinity can lead to paradox and perhaps "defeat" the human mind. Some critics of infinity argue not just that paradox can occur, but that paradox is essential to, or inherent in, the use of the concept of infinity, so the infinite is beyond the grasp of the human mind. However, this criticism applies more properly to some forms of transcendental infinity rather than to either actual infinity or potential infinity. . . .

A second reason to believe humans cannot grasp infinity is that the concept must contain an infinite number of sub-concepts, which is too many for our finite minds. A counter to this reason is to defend the psychological claim that if a person succeeds in thinking about infinity, it does not follow that the person needs to have an actually infinite number of ideas in mind at one time. . . .

The main issue is whether we can coherently think about infinity to the extent of being said to have the concept. Here is a simple argument that we can use: If we understand negation and have the concept of finite, then the infinite is merely the concept of not-finite. A second argument says the apparent consistency of set theory indicates that infinity in the technical sense of actual infinity is well within our grasp. And since potential infinity is definable in terms of actual infinity, it is within our grasp.

Assuming that infinity is within our grasp, what are we grasping? Philosophers disagree on the answer. In 1883, the father of set theory, Georg Cantor, created a formal theory of infinite sets to clarify the infinite. This was a significant advance, but the notion of set can be puzzling. If you understand that a pencil is on my desk, must you implicitly understand that a set containing a pencil is on my desk? Plus, a set containing that set? And another set containing the set containing the set with the pencil, and so forth to infinity?

Concerning mentally grasping an infinite set or any other set, Cantor said: "A set is a Many which allows itself to be thought of as a One." Notice the dependence of a set upon thought. Cantor eventually clarified what he meant and was clear that he did not want set existence to depend on mental capability. What he really believed is that a set is a collection of well-defined and distinct objects that exist independently of being thought of but that might be thought of by a powerful enough mind.

Q 13. Which one of the following questions reflects the main concern of the passage?

1) Can the human mind understand the idea of infinity?

2) How have philosophers understood the idea of infinity?

3) What are the consequences of paradoxes in grasping infinity?

4) How does actual infinity differ from transcendental infinity?

Q 14. According to the passage, each of the following is stated as an area of disagreement EXCEPT:

1) whether an infinite number of sub-concepts is needed to grasp infinity

2) whether paradox is essential to the understanding of infinity.

3) whether potential infinity and actual infinity are essentially the same.

4) whether infinity can be understood as a concept of non-finite

---

Q 15. "What he really believed is that a set is a collection of well-defined and distinct objects that exist independently of being thought of but that might be thought of by a powerful enough mind." Which one of the following is the most accurate interpretation of this sentence?

1)
According to Cantor, a set is a collection of well-defined, distinct entities connected with a powerful mind's ability to think about them.

2) According to Cantor, a strong mental capacity is necessary for grasping a collection of well-defined and distinct objects called a set.

3)
According to Cantor, our thoughts exist independently of the collection of well-constructed objects; by using a powerful mind, we can comprehend them.

4)
According to Cantor, a set exists independently outside our mental capability but could be perceived by a mind with sufficient mental capability.

Q 16. There is evidence in the passage to suggest that the author will agree with which one of the following statements?

1) The comprehension of the idea of infinity is not possible without the utilisation of paradoxes.

2) The idea of infinity becomes simple enough to understand through the understanding of set theory.

3) None of the options listed here

4) To grasp the idea of infinity, one needs to understand an infinite number of concepts simultaneously.

Q 17. Directions for question (17): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Their names were "The Ghost" and "The Darkness," and 119 years ago, these two massive, maneless, man-eating lions hunted railway workers in the Tsavo region of Kenya.
2. In the past, it had been suggested that the lions' desperate hunger drove them to eat people.
3. During a nine-month period in 1898, the lions killed at least 35 people and as many as 135, according to different accounts.
4. A recent analysis of the remains of the two man-eaters suggests that tooth and jaw damage — which would have made it excruciating to hunt their usual large herbivore prey — was to blame.

Q 18. Directions for question (18): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. The protein diversity of humans far exceeds that of our nucleic acids, and the organization of proteins into functional pathways further magnifies this complexity.
2. The reverberations of his insight have echoed beyond the completion of the human genome project with its unmet promise that we would know all about Homo sapiens by knowing its entire genetic sequence.
3. It is now clear that life in a protein world is more complex than predicted by nucleic acids.
4. The first century of metabolic medicine began with the simple observations of Garrod that led to his profound recognition of the nature of inborn errors of metabolism.

Q 19. Directions for question (19): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

The row over transgenic crops in India is back. On 18 October, India's Genetic Engineering Approval Committee (GEAC) approved the evaluation, in open fields, of genetically modified (GM) mustard, a source of cooking oil — a key step on the path to commercial-scale cultivation. But a network of organizations that opposes GM crops is contesting the approval: hearings are scheduled to begin in India's highest court on 17 November. If the apex court upholds the GEAC decision, it would be a first for a GM food crop in India — a major step that could improve food security in what will soon be the world's most populous nation amid the challenges of global warming. But India has a history of protracted legal wrangling over such decisions. Will India ever allow transgenic food crops, and if so, when?

1)
The debate about transgenic crops in India is never-ending, with the question of whether or not India will ever see transgenic food crops, and a recent dispute has resurfaced concerning the GEAC-accepted genetically modified mustard, which is unlikely to see the light of the day.

2)
A recently GEAC-approved genetically modified mustard in India is being contested in the Court, which, if upheld, would be an important step that could improve food security, but it also showcases the history of prolonged court battles over decisions on transgenic crops.

3)
The coalition of anti-GM groups in India is responsible for the lack of progress in transgenic crops, which could have been a huge step toward improving food security, raising the serious question of when India would be approving transgenic crops for human consumption.

4)
Decisions such as the recent one by the Indian Courts regarding the approval of genetically modified mustard, introduced by GEAC, highlight the history of court battles over transgenic crops and the lack of progress in food security in one of the most populous nations.

Q 20. Directions for question (20): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Rules of criminal procedure and evidence, in this view, help facilitate the imposition of justified punishment, while keeping the risk of unjustified punishment within acceptable bounds.
2. Few deny that one function of criminal law is to deliver justified punishment.
3. Some go further and claim that this is the sole function of criminal law.
4. Call this the punitive view.

Q 21. **Directions for question (21):** The passage given below is followed by four summaries. Choose the option that best captures the author's position.

A short detour to commodity analysis allows a perspective on the transformation of reality, as well as the perspective that cinema establishes for us. Film theorists Comolli and Narboni point out that film is a commodity "possessing exchange value," but which "as a result of being a material product of the system, it is also an ideological product of the system." This is the two-fold aspect of the film. First, it is a particular product, that is to say, a commodity produced within a certain economic formation, which, as every other commodity in order to be produced, involves the existence of a labour force. First, when it is produced, it becomes an ideological product of the given social-economic formation. The second, and arguably more crucial, aspect is that the product occurs within the capitalist form of organization of production.

1) The perception of a film is rooted in the reality of capitalism that we consume as both an ideology and a commodity.

2) Films have exchange value with a capitalistic framework and thus create the existence of a strong labour force.

3) Film is both a commodity and an ideological product of the system within the capitalist form of organization of production.

4) Films are, first and foremost, products with a socioeconomic ideology that establishes a capitalistic production framework

---

Q 22. **Directions for question (22):** The passage given below is followed by four summaries. Choose the option that best captures the author's position.

It is useful to think of technical change as having come in four waves since the 1800s, brought about by a sequence of "general purpose technologies" (GPTs). GPTs are best described by economists as "changes that transform both household life and the ways in which firms conduct business." The four most important GPTs of the last two centuries were the steam engine, electric power, information technology (IT), and artificial intelligence (AI). All these GPTs inspired complementary innovations and changes in business processes.

1)
Each of the four most significant GTPs of the last two hundred years— steam engine, electric power, information technology, and artificial intelligence — sparked complementary innovations and shifts in the way business is done.

2)
Technological progressions are an outcome of GTPs— steam engine, electric power, information technology, and artificial intelligence — that changed how we live and conduct business, which is credited to economists.

3)
Since the 1800s, it is helpful to think of a series of GTPs as the driving force behind four distinct periods of rapid technological advancement: the steam engine, electric power, information technology, and artificial intelligence.

4)
Economists have defined GTPs, such as the steam engine, electric power, information technology, and artificial intelligence, as shifts that altered the ways households and businesses operate in a sequential manner.

Q 23. **Directions for question (23):** Five jumbled up sentences related to a topic is given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer.

1. Children were not as stiff miniature adults but as young individuals with a vulnerable sweetness, all apple cheeks and corkscrew curls.
2. This stance began to soften in the 1800s, when poets like William Wordsworth linked childhood with a state of purity and innocence.
3. It was a spare-the-rod-and-spoil-the-child time, when parents had a moral calling to keep their kids from succumbing to their darker, devilish impulses.
4. The end goal: Produce an adult who would perform their station in life.
5. In the 17th and early 18th centuries, children were seen as inherently sinful.

Q 24. Directions for question (24): Five jumbled up sentences related to a topic is given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer.

1. There are AI 'oracles' and technology 'evangelists' of a future that's yet to come, plus plenty of loose talk about angels, gods and the apocalypse.
2. The odd thing about the anti-clericalism in the AI community is that religious language runs wild in its ranks and in how the media reports on it.
3. Adhering to a view of history as a teleological climb by humanity to greater and greater heights of rationality, they see religion as an irrational vestige of more primitive humankind.
4. But believers in a 'transhuman' future – in which AI will allow us to transcend the human condition once and for all – constantly draw on prophetic and end-of-days narratives to understand what they're striving for.
5. The tech folk who also invoke these metaphors and tropes operate in overtly and almost exclusively secular spaces, where rationality is routinely pitched against religion.