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

Polar bears are known to construct snow dens in which they give birth to their young and raise them until they are independent. Bears in Arctic Alaska begin digging dens in the drifted snow in the middle of October and continue until the beginning of December. The cubs are born in the middle of winter, and by the middle of April, the family groups have abandoned the dens and migrated onto the newly formed pack ice to resume hunting seals. Because denning polar bears are unable to see through the snow, there is a risk that wintertime petroleum exploration and development activities in northern Alaska could disturb mother polar bears and their cubs.

Previous research found that forward-looking infrared (FLIR) imagery could detect a large number of polar bear maternal dens buried beneath the snow; however, these studies also found that the method had some drawbacks. The effectiveness of FLIR surveys carried out by oil-field operators between the years 2004 and 2016 was investigated by Smith et al. (2020). Aerial FLIR surveys located 15 out of 33 (45%) of the dens that were known to be in the surveyed areas, but they were unable to locate 18 (55%) of them. The physical characteristics of polar bear maternal dens, increasing frequencies of weather that is unsuitable for FLIR detections (high winds obscure infrared detection), and false positives are likely to prevent these surveys from offering reliable protection from the activities of the oil industry. Stricter adherence to protocols may improve FLIR detection rates.

Petroleum exploration has been expanding along Alaska's northern coasts, and the U.S. administration proposed drilling for the Arctic National Wildlife Refuge, despite the fact that the coastal region of ANWR has been designated as essential habitat for polar bear dens by the United States Fish and Wildlife Service. While these things have been happening, an increase in the number of mother polar bears that choose to den on land has been occurring concurrently over the past 20 years due to the fact that the ice cover of the Arctic Sea has been retreating poleward. The confluence of these events is elevating the risk of maternal dens being destroyed or disturbed during the process of petroleum exploration and development. When they are at least three months old, polar bear cubs are allowed to emerge from their den.

The U.S. Fish and Wildlife Service Conservation Management Plan recognizes the need for "on the ground" protections to maximize polar bear denning success. Between 2000 and 2010, the Southern Beaufort Sea polar bear population suffered a 40% decline. The chief cause of this drop has been reduced survival, particularly of cubs, so maximizing cub survival is essential for the persistence of polar bears in this region. A critical step in this conservation strategy is the protection of maternal dens. In regions where denning activity overlaps with intensive human activities such as oil and gas development, the dens must be accurately identified to be protected. By that measure, the petroleum industry has failed to protect the threatened southern Beaufort Sea polar bear population adequately.

Q 1. In addition to the protection of the maternal dens, the following options can be adopted to ensure the protection of the polar bears, except:

1) A scientific approach to ensuring polar bear cub survival is to be adopted.

2) Areas should be marked as essential habitat for polar bear dens so that no drilling can take place.

3) Petroleum exploration should be conducted in a more responsible manner.

4) Conservation of the ice cover of the Arctic Sea

Q 2. All of the following statements can be inferred from the passage, EXCEPT:

1) Protocol compliance may prove detrimental in FLIR detection rates.

2) There has been environmental degradation in the region surrounding the Arctic Circle.

3) FLIR imagery is not a foolproof method to detect polar bear maternal dens.

4) In the recent past, it has been observed that mother polar bears choose to live with their cubs on land.

Q 3. Which sequence of the phrases below best captures the principal idea of the respective paragraphs in the passage?

1) The birth of the polar bears – the oil industry – Human activities – Denning activities

2)

The flora and fauna of Arctic Alaska – Aerial FLIR surveys – Receding ice cover of the Arctic Sea – Human activities in the Polar region.

3)

Wildlife in the Arctic Alaska – FLIR imagery and its advantages – Petroleum exploration and its drawbacks – the apathetic US administration

4) Polar bears and their habit of denning – role of FLIR – Petroleum exploration and its effects – Conservation strategy

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Q 4. All of the following arguments are made in the passage EXCEPT that:

1) Identification of polar bear dens is essential for their conservation.

2) The region surrounding Alaska is rich in oil deposits.

3) Conservation of polar bears is impossible to implement.

4) Petroleum exploration during winter is not at all advisable with respect to polar bear conservation.

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

After the Notre-Dame Cathedral in Paris nearly burned down in April, the French luxury-goods magnate François-Henri Pinault was celebrated for committing €100 million to reconstruct what he called 'this jewel of our heritage' and ushering in a flood of donations from other benefactors and companies. Though an impressive figure in the abstract, Pinault's commitment reflected only 0.3 per cent of his family fortune. If he instead had the average net wealth for a French household and donated 0.3 per cent of his fortune, his commitment would total about €840. Not an insignificant sum for an average Frenchman, but who would refuse to give that sum if it garnered the praise and notoriety that followed Pinault's donation?

We live in an age of excessive praise for the wealthy and powerful. The upper echelons of society bathe in a sea of honours, awards and celebrity. We see it in the glossy magazines and at the so-called ideas festivals, where billionaires are fawned over for their bons mots. We applaud philanthropists for their largesse, even if their charity will do little ultimate good for society, and even if their conduct in acquiring their fortune was reprehensible. . .

To criticise our praise for the wealthy and powerful as excessive inevitably raises the question of meritocracy. To what extent do we live in a meritocracy, and is that a good or a bad thing? Meritocracy is a form of social organisation that is founded on praise and blame. People signal who deserves power and status by praising them for their character, their talent, their productivity and their actions, and who merits demotion in status and power by blaming them for their vices, their ineptitude and their failings. Insofar as people's assessments of praise and blame are accurate, they will promote those deemed better up in the hierarchy of power and status, and demote those deemed worse down. Better people will do better things with their superior power and status. When the system works, we have an aristocracy – rule by the finest people. Or so thinkers from Aristotle onward have thought.

This system doesn't work and can't work on its own terms. Assessments of praise and blame tend to reflect existing hierarchies of power and status, thereby reifying them. This is because praise and blame have as much to do with the person judging as the person being judged. If everyone in a meritocracy wants to get ahead, assessments of praise and blame will be influenced by whatever helps people to get ahead – namely heaping praise on the powerful and respected, and castigating those without power and status. This is obviously true with meritocracies that most people explicitly reject, such as white supremacy and patriarchy – hierarchies drawn along racial and gender lines. These systems have persisted despite the baseless moral judgments on which they are grounded, because those living within the system are incentivised to see such judgments as legitimate. . . Praise and blame are ideological blinders that uphold the legitimacy of the meritocratic hierarchy. If we take a more critical look at ourselves and our moral assessments, we will be better able to remove those blinders.

Q 5. All of the following statements can be inferred from the passage EXCEPT that:

1) A judgemental person more often than not subverts hierarchical systems.

2) Societal hierarchy is more often than not constructed by those who are not a part the top.

3) Moral grounds hold sway over the popular imagination to demarcate the standings of the rich.

4) Idealising a system run by the finest is what breeds unwanted societal hierarchies.

Q 6. Following from the passage, which one of the following may be seen as a characteristic of our society at large?

1) Social critics subvert structures which promote hierarchies.

2) Moral assessments of the excessively rich.

3) Grecian outlook on aristocracy.

4) Unnecessary pining for heritage structures.

Q 7. Which sequence of words below best captures the narrative of the passage?

1) Aristocratic – Critical – Moralistic – Cosmological.

2) Wealthy – Commend – Critical – Charitable.

3) Assessment – Morality – Wealthy – Subversion.

4) Pre-eminence – Morality – Critical – Self-Awareness

Q 8. Which one of the following, if true, would best complement the passage's findings?

1) We the common people aspire for aristocracy which in turn enable the super wealthy to maintain their hierarchy.

2) The moral grounding of the people needs to change to challenge the present political system.

3) Charitable causes are mostly hoaxes which help to sway the opinion of the masses.

4) Most rich people have accumulated their wealth through criminal enterprises.

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

Many conspiracy theories provide alternative explanations for impactful crisis events, such as pandemics, wars, or natural disasters. Believing conspiracy theories, therefore, can instil a sense of meaning and purpose by raising the impression that one is discovering something truly important. This reasoning is compatible with theoretical insights into closely related phenomena: For instance, radicalization theories stress that extreme ideological beliefs satisfy a need for significance by making people feel important and special. People, therefore, are more likely to radicalize following experiences of significant loss (e.g., injustice; humiliation). Likewise, conspiracy beliefs are associated with feeling unique and special and can reflect positively on people's self-perception.

It should be specified, however, that these self-related benefits of conspiracy theories do not necessarily pertain to maintaining a positive self-concept; instead, conspiracy theories help people defend relatively fragile forms of self-perception. For example, conspiracy beliefs predict instability of self-esteem (i.e., the extent to which self-esteem fluctuates over time) more strongly than the level of self-esteem. Moreover, conspiracy beliefs are positively associated only with an inflated sense of self, as conspiracy beliefs predict lower self-esteem but also higher narcissism. . .

An additional way in which conspiracy theories contribute to meaning and purpose is by creating an alternative reality that is exciting, attention-grabbing, and spectacular. Conspiracy theories typically portray an archetypical struggle between good and evil and introduce mystery about the potentially dubious role of powerful and important societal actors (e.g., politicians; celebrities). It is, therefore, not surprising that the plotlines of many works of fiction—including novels, theatre plays, and movies—centre around conspiracies. Believing conspiracy theories turns perceivers into active players in such spectacular narratives and allows them—much like lay detectives—to uncover a mystery. Believing conspiracy theories hence offers people entertainment.

At first blush, this psychological benefit might seem discrepant with the notion that conspiracy theories can increase negative emotions such as anxiety. Note, however, that many popular sources of entertainment are likely to increase anxiety (e.g., scary movies, detective novels; gambling; bungee jumping). People often do not avoid such negative emotions; instead, people are drawn to events that provide intense emotional experiences, which may include emotions that are negative, positive, or both. Such intense emotional experiences are exciting and make people feel alive. . .

Two qualifications of these propositions are in order. First, the described processes are likely to be psychologically beneficial only in the short run. While constructing an alternative reality may be appealing, as described here, a risk is that reality catches up with perceivers eventually. Many of the harmful effects of conspiracy theories emerge by promoting choices that may have negative real-life consequences for themselves and others. Second, the current propositions only focus on the question of how perceivers themselves benefit from conspiracy theories. How perceivers' social environment, or society at large, might benefit from conspiracy theories is a different issue. Although conspiracy theories also may have certain benefits for society—in that they can increase transparency among decision-makers and can keep the public attentive to the possibility of actual corruption—most social consequences are likely to be negative.

Q 9. Which one of the following keyword sequences best captures the main concerns of the passage?

1) Conspiracy theory; self-perception; entertainment; perceivers' benefit

2) Alternative explanations; positive self-concept; negative emotions; psychological benefit

3) Conspiracy theory; psychological benefit; corruption; social consequences

4) Conspiracy; self-esteem; psychological benefit; social consequences

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Q 10. With which one of the following statements is the author least likely to agree?

1) Conspiracy theories can be regarded as a form of instant gratification for people.

2) Perceivers and society may pay the price for conspiracy theories in the long run.

3) Recognizing the psychological benefits of conspiracy theories does not imply endorsement.

4) Conspiracy theories avoid making people feel like legitimate actors that rationalize their beliefs.

Q 11. The author mentions each of the following as a psychological benefit of conspiracy theory EXCEPT that:

1) it is a defensive mechanism for the perception of oneself.

2) it helps perceivers resolve negative aspects of self-esteem.

3) it creates a different idea of reality that suits the perceiver.

4) it draws perceivers to exhilarating emotional experiences.

Q 12. Each of the following is a valid inference from the passage EXCEPT that:

1) conspiracy theorists are likely to hold a cynical view of the actions of prominent celebrities.

2) experience of extreme humiliation may result in people adopting radical positions.

3) while perceivers may benefit from conspiracy theories, there is no clear social benefit.

4) a sense of self-worth is not something that one might associate with conspiracy theorists.

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

Descartes thought that people only know their own minds (the famous "ego cogito" as the starting point of all knowledge) and that there is no quick way to know what is going on in the minds of others. Knowing what people are thinking becomes a matter of observation and

deduction. David Hume solved the Cartesian problem by redefining empathy as a process based on the observation of "resemblance" and inferential reasoning based on drawing parallels between body-mind associations in others and in myself. The idea is that when we feel empathy for someone's mental state, like anger, we start by noticing changes in the other person's body. We see, for example, tense muscles and a frown on the other person's face and realise that we have similar body states and facial expressions. We then connect our (imagined or simulated) body state and facial expression with how we usually feel when our bodies are in the same condition. We finally figure out that the other person must be in a similar mental state to us based on how our bodies and minds are connected.

Recent philosophical accounts on social cognition build forth on this Humean account by emphasising either the element of 'resemblance' (simulation theory) or the role of 'inference' (theory theory). Simulation theories (ST) focus on resemblance by hypothesising that we know the mental state of others, i.e., their intentions, feelings, and thoughts, on the basis of an 'internal simulation' of what is going on in them. Neuroscientific support for this idea comes, among others, from the so-called mirror-neuron theory. Mirror neurons are a group of visuomotor neurons that discharge both when the subject performs a particular action and when it observes another individual performing a similar action. Perception and action are coupled: observing the emotions and intentions of another person activates parts of our brains that underlie similar emotions and intentions in ourselves. The other strand of theorising, known as theory theory (TT), puts emphasis on the inferential nature of empathy. Knowing the mind of the other is based on inferences about the other's behaviour.

Both approaches have been criticised for being mentalistic. 'Mentalistic' are those conceptions of the mind that consider the mind to be transparent only for itself. Mentalism leads to solipsism, i.e., the idea that we can only know our own (conscious) mind. Knowing what others feel and think occurs indirect and after the fact. Empathy is basically a form of 'retrodicting', a backward explanation of phenomena that were not transparent by themselves at the moment they occurred. This idea runs counter to lay-conceptions of knowing others, which tend to view empathy as a form of knowing 'by direct acquaintance'. Or, with the words of Shaun Gallagher: the traditional Humean view on empathy suggests that "the subject who understands the other person is not interacting with the other person so much as interacting with an internally simulated model of himself pretending to be the other person". This means that real "second-person interaction is reduced to a first-person internal activity".

Q 13. Which one of the following best describes the difference between "simulation theory" and "theory theory"?

1)
The former is based on the philosophical explanation of the Humean account, while the latter is based on the emphasis on social cognitive explanation.

2)
The former posits thatwe understand the mental state of others by a subjective understanding, and the latter suggests that we use inferential understanding.

3)
The former is based on the neuroscientific aspect of the mirror-neuron theory, while the latter emphasises the perception of others based on personal understanding.

4)
The former suggests that we can have a complete understanding of others' mental states by empathising with them, while the latter rejects the idea of empathy.

Q 14. Those who support the lay-conception of knowing others are most likely to believe which one of the following about the view that the "subject who understands the other person is interacting with an internally simulated model of himself pretending to be the other person"?

1) It runs counter to the understanding of neuroscience.

2) It is nullified by the contemporary understanding of empathy.

3) It is not considered to be a valid proposition.

4) It seems solipsistic, but it is a cogent argument.

Q 15. Which one of the following, if false, would negate the Humean account of empathy?

1) If you see someone experience pain, then in the act of imagining it, you experience the pain too.

2) It is a mistake to assume that the other feels the same way as one would oneself feel in the same circumstances.

3) It is impossible for one person to adequately understand the feelings of another person.

4) No one can ever know how another person feels or thinks since everyone has unique experiences.

Q 16. "…real "second-person interaction is reduced to a first-person internal activity". Which one of the following is most aligned with this statement?

1) Traditional accounts of empathy reduce it to be merely an internal activity.

2) If the Humean account were to be true, then empathy would be solipsistic.

3) There is no way of knowing what the second-person is really feeling.

4) A first-person account gives more clarity to the idea of empathy.

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. The incidences of crimes in the cities and its geographies are a manifestation of the way social structures are organized spatially within the city.
2. The geography of urban crime enables to understand the process of erosion of social cohesion and the emergent social stratifications in the city.
3. Furthermore, it tries to question the spatial distribution of power between the core and peripheries of the city and the emerging antagonism between the urban and the rural spaces.
4. City, a space created by humans in the process of their advanced social evolution, emerged as centre of complex human interactions in the era of modernity.

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 keyin this sequence of four numbers as your answer.

1. Needless to say, the gun rights lobby is a formidable force; it is backed by a truly grass-roots network of committed and well-organized supporters who are willing to make calls to legislators and turn out in even low-turnout elections to back pro-gun candidates.
2. However, the invincibility of the gun lobby is being overstated as gun ownership is becoming more concentrated in the smaller share of the population, one that is increasingly clustered in certain regions, thus limiting the lobby's political reach.
3. No sooner had the toll from the latest mass shooting been tallied than came the world-weary predictions that the carnage would have zero political effect.
4. A case in point, "Why the Gun Debate Won't Change After the Miami Shooting," read the headline at Syndicate, The New Yorker's geo-politics blog.

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.

A prominent criticism of positive psychology is that it has been shaped by its Western context. It is imperative, therefore, to focus on conceptualisation of happiness in the West. More specifically, one should explore the emergence of significant ideas relating to the good life through the innovative device of studying artworks, on the premise that being featured in art is an effective signifier of when a given idea rose to prominence. Taking a time span of 1,000 years, one artwork per century has been selected to illustrate the emergence of a particular stream of thought during the said period.

1) The conceptualisation of happiness by Western critics with regard to the study of artworks in the 20th century.

2)
Emphasis on happiness in the West: Approaches to the surfacing of ideas related to good life as illustrated in art over a thousand years.

3)
The hegemonic perception of the Western school of criticism related to artworks and how artworks can be considered as an agency of cultural domination.

4) The significance of artworks in determining the 'situatedness' of a race and its evolution.

Q 20. Directions for question (20): Five sentences related to a topic are given below. Four of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out.

1. Mental health workers sat with the parents, reported Thai TBS television
2. The age range of children at the daycare centre ranged from two to five years, a local official said.
3. Thailand was plunged into mourning on Friday after 37 people were killed, most of them young children, in a brutal gun and knife attack at a preschool centre in the rural north-east.
4. As he left the nursery the attacker drove his car towards and shot at bystanders, then returned home where he shot his wife, child and himself.
5. The attacker, a former police officer, opened fire and stabbed children as they slept at the centre in Uthai Sawan, a town 500km (310 miles) north-east of Bangkok at about noon on Thursday, police and witnesses said.

Q 21. Directions for question (21): 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 classical debate between materialism and philosophical dualisms is simply the most familiar of many such disputes.
2. Conflicts between reductionist views and their dualist and pluralist metaphysical rivals have loomed large in the history of philosophy.
3. And, different versions of such a dualism—interactive, epiphenomenal, parallelist – disagree about whether the two causally interact.
4. The Cartesian dualism is one such dualism committed to distinct types of substances—minds and bodies each with its own essence.

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.

The concept of destiny is not at all synonymous with the concept of 'necessity'. Necessity, as the immanent and causal link joining objective processes in a series of 'if…then' connections, may form the ontological content of destiny, but it does not necessarily do so. In theological and teleological world-views, destiny most often is precisely that which does not spring from necessity. The whim or fancy of a god may become destiny. The accidental may become destiny, and so may an act that springs from 'free will'.

1) Destiny and necessity are different conceptual entities without any shared boundary.

2) The concepts of destiny and necessity may look similar but they are essentially different world-views.

3) Conceptually, necessity and destiny have some commonalities but they are not identical.

4) Destiny may give rise to the essence of necessity but not the vice-versa.

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. Twenty-nine people, including four health workers, have died since the outbreak was declared in the district on 20 September, the World Health Organization (WHO) confirmed on Wednesday.
2. Shops remain open, children are at school and public gatherings are allowed, provided people remain socially distant.
3. The ambulances that whisk past every few hours and the health workers who wash themselves meticulously before they return home are the only indications that it is not business as usual in the densely populated mining district, which is struggling to contain an outbreak of Ebola.
4. It seems like a normal day in Mubende, central Uganda.
5. Health workers have also said they are concerned the disease could spread to refugee camps.<

Q 24. Directions for question (24): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

The word 'priority' came into the English language in the 1400s. It was singular. It meant the very first or prior thing. It stayed singular for the next five hundred years. Only in the 1900s did we pluralise the term and start talking about 'priorities'. Illogically, we reasoned that by changing the word we could bend reality. Somehow we would now be able to have multiple 'first' things. People and companies routinely try to do just that. This gives the impression of many things being the priority but actually means nothing is.

1) The definition of the word 'priority' has changed too many times leaving it with no meaning at all.

2) Introduced in 1400s, the word 'priority' started as a singular term, but now it has a plural form.

3) 'Priority', earlier used as a singular term, got a plural form in 1900s. a term that might be misleading.

4) The plural form of the word 'priority' means nothing of significance.