

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

Humanism places humanity in the position an earlier age (and contemporary theists) reserved for God. It asserts that humans should praise, study, and serve humanity, not God. Christian critics of secular humanism have always condemned this apotheosis as idolatry (however much they valued and served human beings on other grounds), but with rare exception, the major currents of Western thought for the past two centuries have honoured and glorified the human spirit or laboured to ameliorate the human condition. Recently, however, there has been talk of post-humanism. As with most titles that begin with the prefix “post,” post-humanism is not a unified movement but a set of movements that repudiate humanism, albeit for different reasons and without agreeing on much else. Three such movements are especially important.

The first might be called neo-Augustinian thought, for like the bishop of Hippo, it has a very low opinion of the natural moral character of human beings. Pointing to the horrific barbarity of the 20th Century, as well as contemporary examples, it observes that there is nothing particularly praiseworthy or dignified in these exhibitions of “humanity” and “the human spirit.” Humanism, they assert, is a delusion of the liberal’s imagination. Humans are worse than half beasts; they are also, evidently, half-devils.

Deep ecology and radical environmentalism offer a different reason to repudiate humanism. They condemn humanism for grossly exaggerating the difference between humans and other species, and for privileging human needs, to the detriment of other species and the environment as a whole. Just as humanists replaced the theocentric universe with an anthropocentric universe, so these environmentalists propose to replace the anthropocentric universe with an ecocentric universe.

Antiessentialism is the third major position from which humanism is today criticised. This is because humanism sought to overcome the particularities of creed and culture with an appeal to universal human values. Antiessentialists condemn this cosmopolitanism as cultural imperialism and dispute the premise of a universal human nature on which it rests. The concept of the human is, for these critics, something imposed on the autonomous and self-creating members of our protean species as a discipline and not some essence or remainder that persists after all accidents of history and culture have been removed.

Obviously, the character of any post-humanistic geography will depend on the reason the author of that geography has repudiated humanism. Neo-Augustinian geography would, presumably, jettison all talk of moral progress as historicist myth and peer pessimistically into a bleak future where human half-devils prey upon one another with ever more lethal technology. Environmentalist geography of a post-humanist sort will have to rationalise abandonment of amelioration of the human condition as the overriding goal of human inquiry and develop misanthropic doctrines to undermine anthropocentrism. Antiessentialists are already at work in geography but have ahead of them the formidable challenge of explaining why, if the difference is truly radical, anyone is obliged to respect or tolerate that difference (how, in other words, if there is no human there can be a human right). Post-humanism is not flattering or attractive, but this should not surprise us: It is hardly pleasant to be pulled from the throne of God just as we were growing accustomed to it.

Q 1. It can be understood from the passage that the author would most likely agree that post-humanism is:

- 1) an expansion of humanism.
- 2) an embellishment of humanism.
- 3) an invalidation of humanism.
- 4) an antithesis to humanism.

Q 2. It can be logically inferred from the passage that essentialism would most be like which one of the following?

- 1) Human traits are socially created constructs independent of collective, universal essence.
- 2) Human traits have a universal validity rather than being a social or intellectual construct.
- 3) Human traits are a natural outcome of the moral character honed by societal interactions.
- 4) Human traits do not adhere to any common notion of any identity considered universal.

Q 3. Which one of the following best describes the function of the last paragraph?

- 1) It discusses the impact of the ideas expressed in the previous paragraphs as they applied to a particular discipline.
- 2) It expands on the ideas espoused in the previous paragraphs by giving examples of their real-world application.
- 3) It justifies the arguments mentioned in the previous paragraph by illustrating their application to a particular subject.
- 4) It summarises the arguments presented in the previous paragraphs and identifies further studies that are needed.

Q 4. Each one of the following matches an idea and one of its beliefs accurately, EXCEPT:

- 1) neo-Augustinian...blemished human-spirit
- 2) environmentalist geography... disregard of anthropocentrism
- 3) secular humanism...rejection of religious dogma
- 4) deep ecology...acceptance of the ecocentric universe

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

When the battle is done, the victors head home, their march broken only to gather the wounded, who are hauled back to base for life-saving treatment. Not a heroic scene from the second world war, but the daily grind for African Matabele ants, which leave their nests in the hundreds to launch raids on feeding termites – and risk life and limb in the process.

Researchers who study the ants have shown before that the social insects pick up their injured and carry them home. Now, the ants have been spotted caring for their casualties: cleaning their wounds and perhaps even administering antibiotics to fend off infections. It is an unprecedented glimpse of nursing in nature, a programmed behaviour that significantly reduces deaths in the ant colony. "What we show, for the first time in the animal kingdom, is a proper treatment focused on a wound," said Erik Frank, a behavioural ecologist at the University of Wurzburg. "We have anecdotal observations of wound care in other animals, but none have been studied scientifically."

Matabele ants...feed on termites for breakfast, lunch and dinner. To find their next meal, the ants bypass the well-defended termite mounds and instead send scouts into the savannah to spot termites feeding on dead plant matter under the ground. When a scout returns with a termite sighting, the ants prepare a raiding party of up to 600 individuals, which head straight for the location. On arrival, the larger ants break through the overlying mud while the smaller ants swarm in to kill their prey and carry the carcasses home. The raids are rarely without casualties on the ant side. About a third of the smaller ants that participate in termite hunts lose a leg at some point, courtesy of the termites fighting back and nipping off their limbs. Many ants lose only a single leg, but others are maimed so badly they can no longer stand...Injured ants call for help by sending out distress signals in the form of pheromones. When help arrives, the injured ants tuck in their legs so they can more easily be carried back to the nest. Frank showed that coating dead ants in pheromone summoned helpers, but the ants soon moved on when their fallen comrades failed to tuck into the right position.

The scientists believe a simple rule governs which damaged ants are saved in nature. After the battle, the first priority of an injured ant is to stand up into a resting position. From here, it can release pheromones to call for help. "Heavily injured ants cannot get up again; they keep thrashing around, ignoring everything around them," said Frank. As a result, the most severely injured either fail to call or do not assume the right position to be carried home and are left for dead. "It's very simple, but it enables the ants to triage the injured. If you can stand up, you are still useful," said Frank. "One of the fascinating things about ant society is you can get very complex and sophisticated behaviour without any need of cognition or knowledge of what you are doing," Frank said.

Q 5. Each of the following can be inferred from the passage EXCEPT:

- 1) The pheromones secreted by ants can likely give directions about a location.
- 2) It is implausible that Matabele ants can successfully raid termite mounds.
- 3) The causality suffered by the larger ants is likely lesser than by smaller ants.
- 4) In the foraging, the termites have likely created a strong protective layer.

Q 6. The behaviour of the ants in nursing the injured ants can be best described as:

- 1) innate
 - 2) cognitive
 - 3) inherited
 - 4) acquired
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Q 7. "If you can stand up, you are still useful."

Which one of the following logical inferences can be reasonably made from the above sentence?

- 1) The helper ants prioritise which injured ants to be attended to based on those injured ants requiring immediate help.
 - 2) The success rate of nursing an injured ant after a raid is higher if the injured ant is able to show violent restlessness.
 - 3) The assignment of the degree of urgency by the helper ants is based on which ants can be healed for a future raid.
 - 4) The helper ants showcase cognitive behaviour by prioritising which ants require immediate help and which do not.
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Q 8. Based on the information set out in the passage, which one of the following is most likely to be true?

- 1)
If the injured ants have only one or two legs missing, they will be left behind, but if their injuries are much worse, they will be picked up and carried home.
 - 2)
If the injured ants have most of the legs missing, they will be picked up and carried home, but if the ant is dead, the ant will be left behind.
 - 3)
If the injured ants have most of the legs missing, they will be cared for at the raid scene, but if the ant is dead, the ant will be left behind.
 - 4)
If the injured ants have only one or two legs missing, they will be picked up and carried home, but if their injuries are much worse, they will be left behind.
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Direction (9-12): Study the following information and answer the questions that follow:

The Universal Grammar (UG) hypothesis is that human languages, as superficially diverse as they are, share some fundamental similarities and are attributable to innate principles unique to language: that deep down, there is only one human language.

"To say that language is not innate is to say that there is no difference between my granddaughter, a rock and a rabbit. In other words, if you take a rock, a rabbit and my granddaughter and put them in a community where people are talking English, they'll all learn English. If people believe that, then they believe that language is not innate. If they believe that there is a difference between my granddaughter, a rabbit, and a rock, then they believe that language is innate." (Chomsky)

Clearly, there is something unique about human biological make-up that makes it possible for humans, and only humans, to acquire language. However, *nobody* disputes this, so in the passage quoted above, Chomsky is fighting a straw man. The crucial question is whether the relevant knowledge or abilities are language-specific or whether they can be attributed to more general cognitive processes—and this is far from clear.

There are a number of other characteristics which appear to be specific to our species. These include collaboration, cultural learning, the

use of complex tools, and—surprisingly—the use of pointing and other means of drawing attention to particular features of the immediate environment, such as holding objects up for others to see. This suggests there may be a more fundamental difference between humans and the rest of the animal kingdom. As Tomasello put it, “saying that only humans have language is like saying that only humans build skyscrapers, when the fact is that only humans (among primates) build freestanding shelters at all”. Tomasello argues that language is a consequence of the basic human ability to recognise others’ communicative intentions and to engage in joint attention, which also underlies other cultural achievements.

The ability to read and share intentions, including communicative intentions—i.e., theory of mind in the broad sense—is important for language for two reasons. First, it enables the language learner to understand what language is for: an animal that did not understand that other individuals have beliefs and intentions different from its own would have little use for language. Secondly, it provides the learner with a vital tool for learning a language. In order to learn a language, one must acquire a set of form-meaning conventions, and to acquire these, learners must be able to guess at least some of the meanings conveyed by the utterances they hear.

The human ability to read and share intentions may not explain subadjacency effects—the existence of other differences between humans and other species does not entail a lack of UG, just as species specificity does not entail its existence. The point is that arguments for the innateness of language in a general sense do not constitute arguments for the innateness of UG if UG is taken to be a specific body of linguistic knowledge. In other words, the fact that we are the only species that has language does not entail that we have an innate knowledge of subadjacency.

Q 9. "Chomsky is fighting a straw man." What does the author suggest by this statement?

- 1) Chomsky has unnecessarily made an argument for which there actually is no disagreement.
 - 2) Chomsky has made an exaggerated claim which can be easily falsified with simple logic.
 - 3) Chomsky has made a valid claim by addressing an issue that some linguists disagree with.
 - 4) Chomsky has made a very weak assertion that not a single person considers being truthful.
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Q 10. Which one of the following best sums up Tomasello’s main argument?

- 1) Universal Grammar reflects how we acquire language.
 - 2) Humans are the only species which can acquire language.
 - 3) Language is related to the ability of humans to cooperate.
 - 4) Human beings have a self-contained language instinct.
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Q 11. The author mentions “subadjacency effects” to highlight which one of the following?

- 1) Subadjacency effects are an integral part of understanding grammar.
 - 2) It is unclear whether knowledge of subadjacency is intrinsic to us.
 - 3) Universal Grammar entails an inherent understanding of subadjacency.
 - 4) Subadjacency effects differ based on the underlying circumstances.
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Q 12. Each of the following is an aspect of our communicative intentions EXCEPT:

- 1) It is an inherent ability unique to human beings.
 - 2) It acts as a crucial tool that enables learning a language.
 - 3) It helps understand the purpose of the language.
 - 4) It is a part of our ability to read and share intentions.
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Direction (13-16): Study the following information and answer the questions that follow:

Liberal environmentalism rejects the idea that unrestrained market activity can solve ecological problems, and it contends that significant governmental regulatory activity is necessary to prevent environmental damage while respecting human rights and maintaining justice.

A strong defence of liberal environmentalism is presented by Avner de-Shalit. He makes a case for governmental environmental regulation combined with a strong welfare state based on an expanded version of the liberal conception of the general good. He proposes that the liberal principle of concern for the interest and welfare of others can reasonably be amended to include other species, all sentient creatures, entire ecosystems, and even all living beings. He rejects Pigovian taxes as regressive and unjust. In his view, if producers are charged for 'externalities,' they will pass the cost on to consumers, and the poor will bear a disproportionate burden because they spend much more of their income on energy and other goods that will be taxed most heavily. However, he further questions the idea that 'costs' can be internalised in the market price of a commodity. He points out the difficulty of placing a price on sickness and suffering and the impossibility of assigning a cost to human lives and destruction of animal life, not to mention species loss and ecosystem destruction. Thus, the determination of value must be an ethical and political question.

De-Shalit rejects the idea that the community's interest is served by the free-market approach of suits after the fact by specific individuals whose 'property rights' are violated by polluters. He asks why the public should not act to limit pollution before serious damage to human health or environmental quality. Environmental questions are seen to involve issues of ethical and political principles that must be decided by citizens concerned with the public good. De-Shalit rejects the value-neutrality of versions of liberalism associated with John Rawls, Bruce Ackerman, Ronald Dworkin, and other liberal theorists. Instead, he believes there must be a commitment to a common 'idea of the good' flowing from a theory of value that guides moral and political reasoning by a conception of intrinsic and instrumental value.

A similar viewpoint underlies Ernest Partridge's liberal critique of the dogmatic free-market position. However, like many other contemporary liberals, Partridge shows more sympathy for market-based solutions. He concedes that many shifts from governmental to market approaches have been beneficial, but he argues that the choice between regulation and competition in any particular area must be the result of analysis and policy formulation on the basis of empirical evidence. He argues that many social goods are not a 'free gift' of nature but, rather, the result of coordinated social activity and can only be preserved if there are conscious social policies to provide for their preservation. He believes this applies to air pollution, water pollution, biodiversity loss, and population growth. He contends that in many such cases, free-market policies will result in versions of 'the tragedy of the commons,' in which each person pursues their own good, but the good of all (i.e., of the greatest number) will suffer.

Q 13. Ernest Partridge and De-Shalit would most likely disagree about:

- 1) whether a policy decision in any area should be based on empirical evidence
- 2) whether a rigid free-market economy is a proper solution to environmental problems
- 3) whether a market-based solution has at least some advantage for the general good
- 4) whether a value-neutral version of liberalism is the way to achieve public good

Q 14. Each of the following is a view espoused by De-Shalit EXCEPT that:

- 1) a tax on a market transaction that creates a negative externality is counterproductive
- 2) liberal environmentalism will have benefits to species other than human beings
- 3) citizens concerned with public good should have a role in environmental issues
- 4) liberal environmentalism is based on an ideology grounded in ethics and politics

Q 15. Which one of the following best reflects the idea of 'the tragedy of the commons'?

- 1) a self-centred action by the privileged affects the ordinary people
- 2) a situation where self-interest prevails over the common good

- 3) a free-market economy where the majority suffer due to a minority
 - 4) a policy which negatively impacts a significant number of people
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Q 16. Which one of the following best describes the author's view on liberal environmentalism?

- 1) objective neutrality
 - 2) implicit endorsement
 - 3) mild scepticism
 - 4) vehement support
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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) Sadly, the EGU is among the outliers — most scientific societies do not make nomination data public, and they should consider doing so because understanding patterns in nominations and nominees are integral to determining why members of groups are marginalized in science remain under-represented among prizewinners.
- (2) At its annual general assembly in Vienna last month, the EGU did something unusual: although women make up 37% of the society's members, they made just 20% of nominations — suggesting that women are less likely to nominate than men.
- (3) Although women are still under-represented in EGU nominations, their share of awards is now approaching their representation among EGU members, thanks to corrective measures taken by the organization's awards committee.
- (4) Prizes boost careers and create role models, but some of the most prestigious awards are also among those with the most secretive selection processes — and that fuels the under-representation of women and people from minority groups among winners.

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) There's a real danger we might end up with the worst of all possible scenarios — we've lost the world, and lost our souls as well.
 - (2) It used to be thought that science and technology would gain us the world.
 - (3) The fault lies not with scientific knowledge itself, which is among humanity's finest achievements, but with our greed and short-sightedness in exploiting that knowledge.
 - (4) It now looks as though they are allowing us to destroy it.
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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 aphorism, "An apple a day keeps the doctor away," originated in Wales, first appearing in a publication in 1866 in a different rhyming format: "Eat an apple on going to bed, and you'll keep the doctor from earning his bread." The saying reappeared in 1913 in its current form. Through the ages, the apple has come to symbolize health and healthy habits. It has been used by government and private health organizations to symbolize lifestyle choices that lead to health and wellness. However, this raises the question of whether an apple a day actually keeps the doctor away—is apple consumption associated with reduced health care use? Prior studies showing improved health related to apple eating may not necessarily translate into lower health care use, a goal sought by policymakers. To our knowledge, the association between daily apple consumption and the use of health care services has never been rigorously examined.

1)

The aphorism, "an apple a day keeps the doctor away," is a quintessential example of how fruits, such as apples, are mistakenly considered healthy food.

2)

The aphorism, "an apple a day keeps the doctor away," suggests that apple-eating may reduce health care use; however, that may not be necessarily true

3)

The aphorism, "an apple a day keeps the doctor away," is likely inaccurate since it has not been rigorously examined by healthcare policymakers.

4)

The aphorism, "an apple a day keeps the doctor away," cannot be true since the association between apple consumption and health care is proven wrong.

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) Only two animal groups are known to have perfected the ability: toothed whales (such as dolphins, orcas, and sperm whales) and bats.

(2) Echolocation is the primary means through which most bats navigate and hunt.

(3) Echolocation's main weakness is its short range: Some bats can detect small moths from about six to nine yards away.

(4) Eyes scan, noses sniff, and fingers press, but these sense organs are always picking up stimuli that already exist in the wider world.

(5) Echolocation differs from human senses because it involves putting energy into the environment.

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 companies that the celebrity endorses can suffer by association.

(2) So, it's no surprise that when a celebrity's reputation is shattered in the eyes of their fans, their reputation is not the only thing that takes a hit.

(3) In just one commercial or advertisement, celebrities can become closely associated with products they endorse or become a spokesperson for.

(4) Some companies may not want to work with Travis Scott any longer, after fans were trampled to death at the Astroworld music festival Scott founded.

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.

Most corporate situations you get into will be either chaotic or vague. You can turn to friends or senior colleagues for advice. At best, they will tell you what worked for them. That advice won't always work for you because your situation is different. To build a thriving career (and a joyful life), you must learn to think for yourself. Teachers in schools and trainers in corporate training sessions teach you what to think, not how to think. Learning how to think is the best intellectual asset you can build for yourself. Given to itself, your thinking mind generalizes or complicates the issues at hand. Your emotions, too, influence the decision-making. A structured approach will help you organize the information, reveal gaps in understanding, and select the best solution within the constraints of the situation at hand.

1)

While situations in organizations can be either chaotic or vague, the solution lies neither in taking advice from peers nor attending programs.

2)

Chaotic and vague situations you encounter are best handled by a combination of training sessions and a self-created structured approach.

3)

In corporate situations, a structured approach can aid your thinking processes while arriving at an optimal solution for the situation at hand.

4)

In an organizational setting, a structured problem-solving approach is far better than creating solutions solely based on personal intuitions.

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) Hardly a coincidence to find silk mentioned in the poems of Martial –the poet of the Roman 'daily life'– who, at the end of the 1st century CE, speaks of silk products in Rome, as such pillows or clothes, to convey an image of wealth and sophisticated lifestyle.

(2) The same word was used as an adjective to identify the silk: sericum 'silk', serica meant 'silk garments' or also 'from the land of the Seres'.

(3) If it is true that the Romans tended to identify goods with their supposed places of origin (for example pepper is associated with India, etc.), this identification is particularly evident in the case of China: the Latin word Seres used to designate the Chinese people.

(4) We cannot conceive describing the trade relationship between Rome and the Far East without considering silk, one of the most legendary goods of the Eurasian networks.

(5) The word sericum in the plural form serici was also a noun for 'merchants of silk'.

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.

Despite their profound differences, many theists (though perhaps not all) and many atheists can presumably agree on one thing at least. If a young girl should be brutally assaulted and murdered, and this should be the end of the story for the child, then a supremely powerful, benevolent, and just God would not exist. An atheist may seriously doubt whether any future compensation would suffice to justify a supreme being's decision to permit such evil in the first place. But the point is that even many theists would concede that, apart from an afterlife, such an evil would constitute overwhelming evidence against the existence of God; some might even concede that such an evil would be logically inconsistent with God's existence as well. It is hardly surprising, then, that a belief in an afterlife should be an important part of the theistic tradition.

1)

It is not unexpected that there is a theistic tradition of belief in an afterlife since it allows an opportunity to address the problem of evil in one way.

2)

Atheists and theists can agree on the point that if evil exists, then it logically follows that a supreme benevolent being such as God cannot exist.

3)

The existence of evil in the world necessitates the concept of the afterlife, wherein retribution for such an act can be dealt with in the afterlife.

4)

The concept of the afterlife, a theistic tradition, is a natural outcome of deep-rooted evil in the world despite it being run by a supreme being.
