

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

Confucius inspired an entire school of Chinese thinkers. Probably the most illustrious thinker in his school was Mencius. Much like Confucius, Mencius traveled in different states for several years attempting to persuade rulers to adopt his philosophy with little success. He is best known for his argument that human nature is inherently good. He argues that humans are born with the capacity for distinguishing between right and wrong. Individuals may not know from childhood which acts are acceptable and which ones are not, but all children are capable of feeling shame, and once they learn which acts are good or bad, they have a natural tendency to approve of the former and disapprove of the latter.

His argument was aimed at countering the then-current theory that human nature consists only of evil appetites, but he also sought to reinvigorate the traditional idea subscribed to Confucius that morality was decreed by heaven. Mencius successfully broke down the rigid intellectual barrier between human tendencies and heavenly decrees. He argued that morality is as much a part of human nature as selfish appetites, and the biological drives are as much a part of heavenly decree or the natural world as morality is. Another of Mencius' noteworthy arguments is his idea that the function of a ruler is to further the good of his subjects. If a ruler abuses his power, he is no longer acting as a ruler. Instead, he is just a "fellow," and he has lost the mandate of heaven. The people then have the right to rebel against him. Many of Mencius' ideas can be found in his "dialogue" concerning the transfer of rule from Yao to Shun.

In many ways, Confucian philosophy is a middle-ground between the harsh doctrines of the Legalist school of philosophy and Taoism. Legalist philosophy adheres strictly to rules and custom, but it emphasizes punishment and discipline, and it lacks the Confucian emphasis on kindness and contemplation. Likewise, the Confucian emphasis on rational practicality and common sense is something that Taoism lacks.

On the other hand, Taoist philosophy is in many ways much more flexible than Confucianism. Taoist writers seek to avoid being "boxed" by rules, definitions and empty words. They encourage a sort of intuitive and non-logical way of seeking balance in the world by resisting the desire to interfere with normal processes of nature. Taoism emphasizes *wuwei*-enlightened non-action rather than needless bustle and "busy-work" for its own sake. Legalism emphasizes *wuyu*-active attempts to modify human behaviour for the better by restraining the evil impulses of humanity in a rigid hierarchy of law. Confucianism, while not completely incompatible with either philosophy, suggests that thoughtful contemplation is necessary in making decisions rather than blindly following rules (the Legalist philosophy) or letting luck and intuition dominate human behaviour (the Taoist philosophy). Confucianism thus rejects the Taoist notion that virtue should be an almost-instinctive and unthinking reaction in the good man. While Confucianism shares the legalist desire to maintain tradition and behave according to appropriate ritual and precedent, Confucius rejects the rhetoric and imagery of violent conformity so often founded in Legalist documents.

Q 1. According to the passage, which of the following views can be ascribed to Mencius' philosophy?

- 1) Even when young, people are capable of understanding what causes social disgrace.
 - 2) The capacity to differentiate between right and wrong is inherent in human nature.
 - 3) People are capable of understanding what is right for them.
 - 4) Human tendencies should be held in check according to heavenly decrees.
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Q 2. Based on the information in the passage, which of the following options is the author most likely to agree with?

- 1) *Wuwei* and *wuyu* are at two opposite ends of the spectrum of the philosophies.
 - 2) Taoist philosophy emphasises working towards enlightenment rather than being involved in mundane activities.
 - 3) Confucianism maintains a middle-ground, while Taoism and Legalism are incompatible with each other.
 - 4) Taoist philosophy places an emphasis on instinct while Legalism aims to modify human behaviour in its set form.
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Q 3. Following from the passage, which one of the following may be seen as a characteristic of Taoism?

- 1) Taoist thinkers reject bombastic and flatulent words.
 - 2) Taoist philosophers are critical thinkers who analyse life's purpose a lot.
 - 3) In Taoist philosophy, a lot of emphasis is given to fairy tales because they are opposed to reality.
 - 4) Taoist philosophers argue that intuition undermines human behaviour.
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Q 4. All of the following statements can be inferred from the passage EXCEPT that:

- 1) Mencius felt that a ruler should ensure the betterment of the living conditions of the people.
 - 2) Confucius felt that morality was dictated by the divine beings.
 - 3)
Mencius felt that even children can distinguish between good and evil and so, some of them have the option of following the path of evil.
 - 4) Confucianism promotes the importance of analysis when it comes to taking a decision.
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Direction (5-8): Study the following information and answer the questions that follow:

Women's roles as patrons have attracted increasing scholarly attention in recent years. The role of the patron was crucial to art-making in the Renaissance. Indeed, one could argue that it was the patron who was the initiator of almost all significant artistic projects, and that it was the patron who determined an individual artwork's most important features and characteristics, including what material it was made from, where it was displayed, the subject it depicted, its size, and even, to a certain extent, its style and composition. Although knowing about a work's patron can never explain everything about an art object, understanding a patron's circumstances can provide us with important insights into why a particular work was commissioned and why it has some qualities rather than others. This is of particular relevance in the case of elite women patrons. Although many of their habits and concerns as patrons parallel those of their male contemporaries, there were important differences as well. By far the largest number whose patronage can be documented in this period were widows, like Atalanta Baglioni who hired Raphael to produce an altarpiece commemorating her murdered son or nuns living in convents. The prevalence of widows and nuns as art patrons is quite simple to explain: only these women had the financial and social independence to pay for works of art themselves. As a young girl or a married lady, a woman was legally and financially under the control of first her father and then her husband. Indeed, it was only if a woman outlived her husband that she could finally decide whether and how to spend her money on commissioning works of art. Likewise, until joining a convent, a young nun would have been unable to exercise any kind of independent artistic patronage within her family home. Only upon joining a female religious community could collective decisions about commissioning art be made, although in many cases it was the abbess who was in overall charge of such projects. Sticking to the secular sphere, the most common artistic commissions for women involved the tombs of their deceased husbands. Renaissance widows were exhorted to follow the Classical model of Artemisia, a widowed queen whose fabulous tomb for her husband, King Mausolus, became one of the seven wonders of the ancient world and has given us the word 'mausoleum'. Like Artemisia, 15th- and 16th-century widows were also usually concerned first, foremost, and often solely, with commissioning an appropriate funerary monument for their husbands. Some, but not all, monuments included an effigy of the deceased spouse. Sculpted effigies of women were rare, although wives did sometimes appear as kneeling donors together with their husbands in painted altarpieces or frescos painted for funerary chapels as seen, for instance, in the portrait of Nera Corsi in the Sassetti Chapel – although in this case, the project was commissioned by her still-living husband. However, even if a widow did not make a personal appearance in her husband's funerary chapel, she could remind posterity of her role as its patron through an inscription or by including her own coat of arms as well as that of her spouse. At the most elite levels, a very small number of women made much more impressive and longer-lasting marks thanks to their non-funereal artistic patronage.

Q 5. Which of the statements given below contradicts the impression that the widows and nuns as art patrons left a deep impact?

- 1) They had the time to spare for works of art and so could study art deeply.
- 2) They had the money to spend on works of art and so could commission works of art.
- 3) They had the financial and social independence to make decisions.
- 4) None of the above

Q 6. Which of the following is most true of the Renaissance widows?

- 1) They wanted to make mausoleums that would be recognized as wonders of the world
- 2) They were concerned with the commissioning of an appropriate funerary monument for their husbands.
- 3) All monuments included effigies of their deceased spouses.
- 4) They appeared only in painted frescoes in funerary chapels.

Q 7. According to the author the role of the patron was crucial to art making in the Renaissance period because of which of the following reasons?

- 1) Everything about the art object reflected the patron's circumstances.
- 2) The patron decided the most important characteristics and features of the artwork.
- 3) The works of art were only financed by art patrons.
- 4) It was the patron who was the initiator of all existing artistic projects.

Q 8. All of the following can be inferred from the passage EXCEPT:

- 1) The widows in the 15th century were solely concerned about creating lavish tombs for their deceased husbands.
- 2) Sculptures of women on tombs were found only if the husband acted as the patron.
- 3) Through inscriptions often the role of the patron was signified even if the patron was not present physically at the funeral.
- 4) Non funeral patronage gave women patrons more accolades and they are remembered even more.

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

Nobody can tell in advance whether any given work of political thought will have the effect of Hobbes's *Leviathan* or Rousseau's *Social Contract*, or to take a later example, Marx and Engels's *The Communist Manifesto*. It depends entirely on whether the underlying shift in thinking that the philosopher proposes corresponds to political and social change in such a way that the new ideas can become the commonplaces of the following generations. Other works of political philosophy have enjoyed a limited success and then disappeared virtually without trace. But the need for political philosophy is always there, especially perhaps at moments when we face new political challenges that we cannot deal with using the conventional wisdom of the day. At these moments we need to dig deeper, to probe the basis of our political beliefs, and it is here that we may turn to political philosophy, not perhaps at source, but as filtered through pamphlets, magazines, newspapers and the like – every successful political philosopher has relied on media-friendly disciples to put his or her ideas into circulation. But even if political philosophy answers to a genuine need, are its own credentials genuine? Political philosophy claims that it can bring to us a kind of *truth* about politics, something different from the *opinions* that guide us from day to day. This claim was presented most dramatically by Plato, often regarded as the father of the subject, through the allegory of the cave in the *Republic*. Plato likens ordinary people to prisoners who have been chained in a cave in such a way that they can only see the shadows of things on a screen in front of them. Plato says that these shadows were the only real things.

Now suppose that one of the prisoners was to be freed and emerged blinking into the light. In time he would come to see real objects in the world, and understand that what he had seen before were no more than shadows. But if he were then to return to the cave to try to persuade his fellows of their mistake, they would be unlikely to believe him. This, Plato thinks, is the position of the philosopher: he has genuine knowledge while those around him have only distorted opinions, but because the path to philosophical knowledge is long and hard, very few are willing to take it.

But was Plato justified in drawing such a sharp contrast between philosophical knowledge and common opinion? My conception of political philosophy does not involve endowing philosophers with a special kind of knowledge not available to other human beings.

Instead they think and reason in much the same way as everyone else, but they do so more critically and more systematically. They take less for granted. It is easiest to explain this by an example. Suppose we were to ask a politician what his goals were; what aims or values the political community he belongs to should be trying to achieve. If he belonged to a contemporary Western society, he would probably come up with a fairly predictable list: law and order, individual liberty, economic growth, full employment, and one or two others. How might a political philosopher respond to this? Well, first of all she would turn the spotlight on the goals themselves and ask which of them really ultimate goals were.

Q 9. Which of the following statements is/are true with reference to the need for political philosophy?

- A. There exists a need for political philosophy always irrespective of the political conditions.
- B. We confront our beliefs only when faced with crises.
- C. The need for political philosophy is maximum when political opinions need to be supported by political truths.

- 1) Only A
 - 2) A and B
 - 3) B and C
 - 4) All of the above
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Q 10. Which of the following can be inferred from the passage?

- 1) Political philosophers have specialized knowledge.
 - 2) Our political beliefs draw on the original thoughts of political philosophers although not necessarily as told to us directly by them.
 - 3) Political philosophers spread their knowledge directly to the people.
 - 4) Prisoners in caves believe that the shadows they see are different from real things.
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Q 11. Which of the following statements about political philosophers is validated by the passage?

- 1) A political theory that provides answers to problems faced by a time may not necessarily be correct.
 - 2) The social and political conditions of a time will decide if a political philosophy will survive and gain momentum.
 - 3) Political philosophers do not think in the same way as do common people.
 - 4) Political philosophers propose shift in thinking that corresponds to political and social change.
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Q 12. With which of the following the author will agree the most?

- 1) While a politician only enlists goals, a political philosopher is concerned with the realisation of those goals.
 - 2) While a politician only enlists goals, a political philosopher dictates the underlying upheaval those goals.
 - 3) While a politician only sets goals, a political philosopher investigates the underlying objectives of those goals.
 - 4) While a politician stirs up new political challenges, a political philosopher proposes new wisdom to overcome the same.
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Direction (13-16): Study the following information and answer the questions that follow:

In the '*God Delusion*' Richard Dawkins talks about our inherent psychological tendency towards logical fallacies. He references *cargo cults*, tribes that formed superstitious beliefs around the arrival of US soldiers upon their islands. They believed that communicating on the radio, and marching in unison were all rituals that brought precious gifts from the heavens in the form of supplies that came in by airplane to the island. They saw what to them looked like strange ceremonial dancing when the soldiers were marching, and their logic was that this was a ritual to be performed to please the gods who then bought goods beyond their wildest dreams. They saw that A came before B, and made the logical fallacy that A caused B.

Genus Homo have possessed logical reasoning skills for millennia, however we have not always possessed the knowledge upon which to base them. Logic works when based in knowledge, and this is an evolutionary advantage. When our ancestors saw the prints of an animal in the sand, they had the capacity of understanding that an animal had been there - and this was reasoning based upon knowledge, we knew what kind of prints a certain animal would make, and we could deduce from seeing the print which direction the animal was going in . This was useful in both hunting and avoiding predators.

As our knowledge increased we realized what causes disease, and what can be done to prevent it, we know how to engineer our way out of famine with our knowledge of crops and fertilizers. The failed logic of old has been abandoned. Logic is a powerful tool when combined with knowledge, but without it, it can misfire and lead one to believe things that are unreasonable, and often harmful.

The fact that superstition is so prevalent in our species would seem to suggest that it is of evolutionary origin, and this is something that Dawkins discusses in the *God Delusion*. He argues that we have an intuitive dualism - which is the propensity to believe that there is a separation between the mind and body. Stating that dualists have a tendency to "personify inanimate physical objects at the slightest opportunity, seeing spirits and demons even in waterfalls and clouds." He talks about how we assign agents where there are none, getting angry at traffic lights as though they are personally out to get you, for example.

Knowledge and reason are the best tools we have for advancing our species both morally and scientifically. Superstition causes many people to act in ways that a person possessing the facts simply could not. People who believe crystals have magic properties, people who believe that certain diets can cure cancer, people who believe that homosexuality is an abomination, people who believe in ridiculous conspiracy theories... The list goes on. None of these beliefs are based in knowledge, and the logic behind them is flawed. It's time to move on, we don't need to appease gods in order to ensure we won't get smallpox; we conquered it with the practical application of knowledge and reason.

Q 13. The author gives the example of the *Cargo Cults* to highlight which of the following?

- 1) Understanding the wider picture does not necessarily lead to knowledge.
 - 2) What we see may sometimes not be what we are meant to see.
 - 3) Understanding without knowledge leads to logic becoming a fallacy.
 - 4) All of the options listed above
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Q 14. The main idea of the passage is to:

- 1) explain the reason behind superstition and to denounce it.
 - 2) welcome the realization that failed logic is not good.
 - 3) highlight that logic is powerful when combined with knowledge.
 - 4) explain how dualism sometimes misleads us in absence of logic.
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Q 15. Which of the following behaviors is the author not likely to label superstitious?

- 1) A cricketer blaming the number printed on his jersey for missing out on a century.
 - 2) A student blaming their leaking pen for contributing to their poor performance in exams.
 - 3) A doctor certifying and endorsing the healing touch of prayers in the recovery of patients.
 - 4) None of the options listed above
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Q 16. All of the following can be inferred from the passage EXCEPT:

1)

Though humans have possessed the ability to apply logical reasoning skills for long, they have never had the knowledge to base these skills upon.

2) In the scientific and the moral advancement of the human race, the two tools most likely to be effective are knowledge and reason.

3) The very fact that superstition and superstitious practices continue in our society suggests that these have an evolutionary origin.

4)

Richard Dawkins believes that the human race has an inherent psychological tendency towards logical fallacies in their understanding.

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 discovery of Smith's *Lectures on Jurisprudence* in 1895 only deepened the question: The *Lectures* clearly showed that Smith was formulating many of the ideas in *The Wealth of Nations* a few years after he'd published *The Theory of Moral Sentiments*.

2. In the mid-1800s, Smith was the subject of a debate among his German readers, who struggled to find a way to reconcile his picture of human nature as naturally sympathetic in *The Theory of Moral Sentiments* with his picture of the self-interested butchers, bakers, and brewers in *The Wealth of Nations*.

3. Smith considered his work in moral philosophy every bit as important as his work in economics, and he even added a peculiar chapter about the psychology of wealth, writing about the tendency of so many people to admire the rich and neglect the poor,

4. How to make sense of the two Adam Smiths has bedevilled scholars for well over a century.

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. Maybe that seems a little overstated to you, but research does show that people tend to experience negative or mixed emotions nearly half the time.

2. In his *Pensées*, Blaise Pascal asserted that, at rest, man "feels his nothingness, his loneliness, his insufficiency, his dependence, his weakness, his emptiness."

3. Not to become numb to life—just to take the edge off, especially when it is interfering with normal life, the way you can swallow a Tylenol when your back hurts.

4. Wouldn't it be nice to have a handy tool to blunt everyday mental pain a bit?

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.

In the West, people were arrested and imprisoned as early as 1565 in England for violating dress codes. Other dress codes of the time reserved expensive garments made of silk, fur, and velvet for nobility only, reinforcing how dress codes have been implemented for purposes of social distinction. Informal dress codes-such as high-fashion clothes with logos and the unofficial "Midtown Uniform" worn by men working in finance-underscore how often dress codes have been used to mark and maintain visual distinctions between classes and occupations. Other dress codes have been enacted overtly to police morality. Still other dress codes are intended to spur an atmosphere of inclusiveness and professionalism or specifically to maintain safety in the workplace.

1)

From the "no shirt, no shoes, no service" signs to COVID-19 pandemic mask mandates, dress codes are more prevalent than we might think and they usually act as visible marks of distinction.

2)

Nearly every culture and country throughout history, formally or informally, has had strictures on what to wear and not to wear and these have helped build and reinforce societal boundaries.

3)

Dress codes are common cultural signifiers, reflecting social beliefs and cultural values, most often of the social class dominating the culture that uses them to promote exclusivity.

4)

Dress codes have served various purposes over the course of history, from reinforcing social distinction to policing morality to promoting inclusiveness and safety in the workplace.

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. If I were a woman of courage, I would simply exit these chats
2. Each time, a cousin has added him back in, usually to wish him a happy birthday or happy anniversary.
3. I am not the only person to feel this way.
4. But it is the WhatsApp messages, specifically the WhatsApp group chats, that terrorise me the most.
5. But I feel the weight of social obligation, and so I remain.

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

1. Mental health of an individual varies according to the thinking, feeling and behavior patterns of an individual.
2. It can also be seen that mental health shares a U-shaped relationship with body weight where the mental health increases with body weight from underweight category till a level and then, it decreases with an increase in body weight.
3. These programmed patterns of thinking, feeling and behaving give importance to our temperament either in positive mood or negative mood which also indicates our mental health.
4. Our neural system, on a daily basis, are programmed to act frequently in such a way as thinking, feeling or behaving in different dimensions either internally as attitudes or externally as behaviours.

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.

Offline learning may only be enough to solve problems that are already to a large extent solved within the available data. Although it may be possible to generalise to the agent's current problems from solutions demonstrated in or extracted from an offline data-set, in complex environments, this generalisation will inevitably be imperfect. Furthermore, the data necessary to solve the agent's current problems will often have a negligible probability of occurring in offline data. Online interaction allows an agent to specialise to the problems it is currently facing, to continually verify and correct the most pressing holes in its knowledge, and to find new behaviours that are very different from and achieve greater reward than those in the data set.

- 1) Unless it becomes more inclusive and large-data set driven, online learning will be replaced by offline learning in the future.
- 2) In tests of intelligence; surprisingly, it is online learning that lacks the large data-sets available in offline learning.
- 3)
Offline learning alone may not be enough for intelligent problem-solving as online interactions also allow for more specialized responses.
- 4) The intelligence of a learner is best assessed when tests are conducted both offline and online to gather data that is more relevant.

Q 23. Directions for question (23): 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. Silvia, the daughter of the fan who suffered the cardiac arrest, later said she hadn't noticed at first.
2. Players talked, or mostly just stood in silence.
3. There had been about 10 minutes to go when the whistles started going round.
4. That might have seemed like a pretty standard response from fans frustrated at another defeat.
5. But as Barcelona kept the ball, from the south stand there were chants of "Red Cross! Red Cross!"

Q 24. Direction (Question no. 24): The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage.

The circuit training model is one of the effective training models in improving the physical abilities of an athlete. It needs to be seen whether circuit training accompanied by fixed and decreasing rest intervals affected the ability of the dominant physical caliber in female volleyball athletes. This type of research is quantitative research with a quasi-experimental approach. The population in this study was all female volleyball players of a certain volleyball club. They were subjected to a purposive sampling technique and then, used as subjects in the study. The size of the sample was then analyzed and the findings were published.

1)

The importance of appropriate research in the domain of sports and how it can aid athletes in their performance in various sporting events.

2)

The effect of quantitative research on the athletic abilities of female volleyball players and how they respond to different test situations.

3)

The usage of a successful methodology in a quasi-experimental research on athletes around the world and how they recover from injuries after experiencing different rest intervals.

4) The effect of circuit training with various rest intervals on the ability of the physical component of female players.
