

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

Both the religious and secular can and do agree on acts or people that are considered to be evil. There seems to be agreement from both worldviews that child rape is evil... But what this common notion of evil actually is... that's a bit hazy, and often quite subjective.

We could perhaps resort to a definition of evil along the lines of "we know evil when we see it". However, this kind of definition runs straight into the problem of moral relativism. After the Mongol emperor Tamerlane conquered Baghdad in 1401, he is reported to have had 90,000 of its residents beheaded and with them built 120 mountains of skulls... So, were Tamerlane and the Mongol hordes evil? The Mongols certainly didn't, and don't think so... To say that "we know evil when we see it" doesn't really help since it makes what evil is depend entirely on who sees it. For evil to be a useful concept, there need to be reasons why somebody or some act is evil. In other words, the concept of evil must have explanatory power...

Let's look at [a] method of trying to provide 'evil' with explanatory power—the realm of philosophy. [The] method revolves around Socrates' notion...that no one can knowingly or rationally do evil. Socrates' argument is that we can't rationally do what we know is wrong to do. So, if we truly know what the good is - say feeding the starving - then we can't knowingly or rationally starve people. People who knowingly refrain from doing evil acts do so precisely because they have a reasonable knowledge of the good. For Socrates, evil happens because people are ignorant of the good...

However, something feels very wrong here. Can evil really only be either ignorance or poor reasoning on ethical issues? The enormity of certain crimes against humanity - genocide, terror famines, mass rape, slavery, and so on - in both descriptive and explanatory terms seems to require more than just inadequate logic... A superior alien culture, or a powerful AI, might look at the present state of Earth's environment and use a kind of utilitarian approach to respond: in order to avoid catastrophic climate change and a consequent mass extinction event on Earth, just one species out of about 8.7 million species would either have to go extinct or be radically culled: Homo sapiens. While such an ethical prescription would be pretty horrible for us, it would be good for the rest of the global ecosphere. If human beings continue in their current fashion, about 70% of all species will go extinct before we're done. The genocide or mass culling of one species to prevent the extinction of millions becomes the good...

Humans are perfectly comfortable with the notion that we should wipe out or severely cull species for the good of the whole. For example, feral and invasive cats are destroying the environment of a particular island. They should thus be eradicated in that environment. From the outside perspective of an alien or AI, we are the feral species, perhaps having about as much intelligence compared to them as cats do to us. But here, the beholder, once again, becomes important in discussions of evil. And the concept of evil itself remains hazy and subjective.

**Q 1.** The author of the passage is most likely to support which one of the following statements?

- 1) Evil as a concept needs to be understood as being universal and transcendent as against a cultural notion.
- 2) The concept of evil cannot be merely ascribed to the notion that it is something that lacks reasoning.
- 3) The utilitarian action of pursuing a larger good can be justified so long as it addresses societal wrongdoing.
- 4) Both in religious and secular notions of evil, it is understood as something in the beholder's eye.

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**Q 2.** "...this kind of definition runs straight into the problem of moral relativism."

Which one of the following statements best reflects the argument being made in this sentence?

- 1)  
The definition of evil along the lines of "we know evil when we see it" is problematic since it assumes that a person can see all acts of evil.
- 2)  
The definition of evil along the lines of "we know evil when we see it" is valid so long as the beholder is in the position to see the evil act.

3)

The definition of evil along the lines of “we know evil when we see it” is invalid since the concept of moral relativism cannot be applied.

4) The definition of evil along the lines of “we know evil when we see it” fails since no standpoint is uniquely privileged over all others.

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**Q 3.** According to the last paragraph of the passage, “From the outside perspective of an alien or AI, we are the feral species, perhaps having about as much intelligence compared to them as cats do to us.” Which one of the following broadly captures the idea behind this sentence?

- 1) Evil is not a helpful description of profoundly immoral acts.
  - 2) Evil is the product of the illogical justification of actions for a larger good.
  - 3) Philosophical interpretations of evil can become obscure and subjective.
  - 4) The concept of evil is profoundly inadequate in understanding evil acts.
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**Q 4.** The author discusses all the following arguments in the passage EXCEPT:

- 1) simply calling someone evil without providing an explanation of the evilness is inadequate.
  - 2) a deeper understanding of philosophy is one way of resolving the idea of what it means to be evil.
  - 3) there are some actions that are considered evil by religious and non-religious worldviews.
  - 4) poor logical justification used in an act in itself cannot fully determine whether that action is evil.
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**Direction (5-8): Study the following information and answer the questions that follow:**

Innovations, development of new products, to extend the lines and expand the markets of existing products by adding new features, styles, packaging, pricing — all these inexorably belong to the arsenal of devices by which a modern company competes. Innovation is an abundant commodity in our society. But it is probably less abundant than many of us assume. We often mistake innovation for what is really imitation, the large and highly visible outpouring of an imitative product that was genuinely new several years previously when a single innovator first launched it.

Simple arithmetic tells us that there is more imitation than innovation. At the beginning, for every genuinely new product there are hordes of imitators. No single company can be, or can prudently afford to be, as constant an innovator as it is compelled to be an imitator. And while there are greater recognized risks to innovation, there is not today an equivalent recognition of the risks of imitation. When a company comes to the market with its imitation at about the same time as the rest of the imitators, the risk is great indeed.

Since we live in an age of such unquestioning and often very justified faith in the virtues of innovation, there can develop in the more committed companies a one-sided system of rewards. Plaudits and promotions go to the clearly innovative individuals — and rightly so. But it is well to be aware of the possible negative consequences.

The most unhappy, negative effect may be the creation of an environment in which people who frequently suggest imitative practices get viewed as being somehow inferior or less worthy. Taking their cues from the system of rewards, people may then systematically refrain from championing the initiative strategies upon whose early implementation the continued bread-and-butter success of their companies depends.

Hence, an affirmative policy of supporting a strategy of imitation in some organised fashion would have the virtue not only of getting necessary imitative activities into motion early, but also of communicating to the entire organisation that while innovators are valued, so are the creative imitators. It would legitimise systematic imitative thinking.

It makes sense therefore, to have just as clear and carefully developed a method of planning innovative imitation as of planning innovation itself. While the newness of this suggestion may make it sound strange and perhaps even vaguely academic, it is useful to

compare it with what we already do in related areas. Take for example, the field of insurance. The rationale and usefulness of such a policy is no more novel than is the rationale of liability insurance.

Nevertheless, perhaps it is an overstatement to say that innovation is the false messiah and a mistake to say that imitation is the new messiah. But to behave lop-sidedly, as if innovation were a messiah (especially at the awful expense of a realistic appreciation of the fructifying power of more systematic imitation), would be an even greater mistake.

**Q 5.** Following from the passage, the author can be seen as deprecating the stress that has been put on:

- 1) innovators at the expense of imitators.
  - 2) imitation at the expense of imitators.
  - 3) both innovators and imitators.
  - 4) avoidance of risk on part of the imitators.
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**Q 6.** Which of the following is consistent with the ideas expressed in the passage?

- 1) there is no such person as a creative imitator.
  - 2) imitation is truly the new messiah.
  - 3) promotions are given only to the innovators - not the imitators.
  - 4) a modern company should operate like an arsenal.
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**Q 7.** The author of the passage is most likely to support which of the following suggested product policy?

- 1) encouraging both innovation and innovative imitation.
  - 2) a hedging policy in connection with union demands.
  - 3) practices among large liability insurance companies.
  - 4) innovation to the exclusion of imitation.
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**Q 8.** The author of the passage is most likely to support which one of the following statements?

- 1) Innovation is more effective than imitation as a means of increasing business.
  - 2) Imitation is more effective than innovation as a means of increasing business.
  - 3) Two firms can be equally successful even if one stresses on innovation and the other on imitation.
  - 4) The advantages of innovation are recognized by a few organizations today.
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**Direction (9-12): Study the following information and answer the questions that follow:**

The young are given to analysis; they love to sift every issue threadbare with passionate scepticism and eager competence. The elderly tell stories. Fortunately for the latter, in recent years stories have become respectable in the social sciences, more so after some people have cleverly begun to call them narratives. However, listening to Indian stories can be trying, even in these post-modern days. Most of them lack a proper ending — this is no longer a crime, I am told — but they are also often not new, which is still an unforgivable sin in the global culture of knowledge. As with classical plays and ritual narrations of epics and sacred myths, these stories create their own surprises in the process of being re-told. So, I need not apologise if you find my story is not new and lacks a proper ending; I shall apologise only if you find that I have not told it right.

This is actually a story about stories. It begins with the awareness that in ancient societies like China and India, which possess resilient cultural traditions, there is a certain ambivalence towards democratic politics. While drawing sustenance from traditions, democratic

politics is also expected to alter and update such societies for the contemporary world. These countries have reportedly fallen behind in the race that all countries these days breathlessly run to stay where they stand in the global Olympiad of nation-states. One enters this race not just with a political style which reflects specific cultural traditions, but also with a political process seeking to become a legitimate force of cultural change and promising to mediate between hope and experience, inherited fears and acquired ambitions. The contending stories of politics and traditions frame this process. They contain the ambivalence and anxieties associated with democracy, and they help construct the past in a way that makes possible meaningful political choices in the present.

Such stories also have shelf lives. They are born and they die; some after a long and glorious life, others after a brief, inglorious tenure. For instance, the idea put forth by scholars of Indian political culture that views Indian politics as a straightforward reflection of Hindu culture and personality now looks jaded not because of the passage of time and academic fashions, but because a different political situation has now gripped the public imagination – that of a culture being literally bombarded by new global challenges and trying to maintain its identity in the face of these. Likewise, the competing stories that others have produced – of cultural and psychological forces as epiphenomena, and of Indian politics as a sequence of modern economic forms vanquishing traditional structures of behaviour and ideas in order to establish the supremacy of a historically superior order – have not survived well either. The global resurgence of religion and ethnicity has taken better care of such economic determinism than have their academic opponents. In both cases, the truth or falsity of such stories is of secondary importance; more important is the fact that neither rings true in the present global context.

**Q 9.** According to the passage, why is there ambivalence towards democratic politics in societies like those of China and India?

- 1) Because the societies are rigidly hierarchical and cannot progress while simultaneously committing to democratic principles.
- 2) Because China and India are demographically plural and therefore cannot follow the concept of one-nation democracy.
- 3) Because these ancient societies look to sustain their traditions while modifying and updating them through the process of democratic politics.
- 4) Because their political processes seek to legitimize cultural change and promise to mediate between hope and experience.

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**Q 10.** The author uses the word 'epiphenomena' in the last paragraph to suggest:

- 1) obvious reasons for the occurrence of a phenomenon.
- 2) secondary symptoms or casual factors in a phenomenon.
- 3) conflicting causes that result in the occurrence of a phenomenon.
- 4) unique elements that are tangentially related to a phenomenon.

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**Q 11.** According to the passage, all of the following can be termed as characteristics of stories EXCEPT:

- 1) A large number of post-modern stories are comfortable with the lack of a proper ending.
- 2) In cultures across the globe, stories that are not new are considered to be an unforgivable sin.
- 3) Social scientists have begun to tell a large number of stories, terming these as narratives.
- 4) The young are quite competent and view all stories with immense scepticism.

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**Q 12.** On the basis of the information in the passage, why have stories of traditional structures that have been vanquished by economic forces not survived?

- 1) Because increased awareness of ethnicity and religion took care of such economic determinism.
- 2) Because the stories had limited shelf life as a result of which people eventually lost interest in them.
- 3) Because academicians and sociologists have dealt with the analysis of economic forces exceptionally well
- 4) Because they did not involve a political process that empowered countries to effect cultural change.

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

The decay of sense in men waking is not the decay of the motion made in sense, but an obscuring of it, in such manner as the light of the sun obscures the light of the stars. But because amongst many strokes which our eyes, ears, and other organs receive from external bodies, the predominant only is sensible; therefore, the light of the sun being predominant, we are not affected with the action of the stars. And any object being removed from our eyes, though the impression it made in us remains, yet other objects more present succeeding, and working on us, the imagination of the past is obscured and made weak this decaying sense, when we would express the thing itself, we call imagination. But when we would express the decay, and signify that the sense is fading, old, and past, it is called memory. So that imagination and memory are but one thing, which for diverse considerations have diverse names.

Much memory, or memory of many things, is called experience. Again, imagination being only of those things which have been formerly perceived by sense, either all at once or by parts at several times. The former is simple imagination, as when one imagines a man, or horse, which he has seen before. The other is compounded, when from the sight of a man at one time, and of a horse at another, we conceive in our mind a centaur. So, when a man compounds the image of his own person with the image of the actions of another man, as when a man imagines himself a Hercules or an Alexander, it is a compound imagination, and properly but a fiction of the mind. There are also other imaginations that rise in men: as from gazing upon the sun, the impression leaves an image of the sun before our eyes a long time after; and looking attentively at geometrical figures for a long time, a man shall in the dark, though awake, have the images of lines and angles before his eyes.

The imaginations during sleep are what we call dreams. And because in sense, the brain and nerves, which are the necessary organs of sense, are so benumbed in sleep as not easily to be moved by the action of external objects, there can happen in sleep no imagination, and therefore no dream. But what proceeds from the agitation of the inward parts of man's body obscures them with a more vigorous impression, a dream it seems is clearer, in this silence of sense, than are our waking thoughts. And hence for the most part, when we consider that in dreams we do not often nor constantly think of the same persons, places, objects, and actions that we do on waking, nor remember so long a train of coherent thoughts dreaming as at other times; and because waking we often observe the absurdity of dreams, but never dream of the absurdities of our waking thoughts, we are well satisfied that, being awake, we know we dream not; though when we dream, we think ourselves awake.

**Q 13.** Which one of the following statements best summarises the central theme of the passage?

- 1) Imagination versus memory
- 2) Imagination and memory
- 3) Memory and experience
- 4) Different forms of Imagination

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**Q 14.** The author of the passage is most likely to agree with which of the statements below?

- 1) Sleep is pristine, there are no dreams that disturb our repose.
- 2) Same thoughts occupy us when we are awake and when we are asleep.
- 3) Our waking thoughts are more absurd than our thoughts when we are asleep.
- 4) Our senses are relatively dulled and numbed while we are sleeping.

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**Q 15.** It can be inferred from the passage that:

- 1) juxtaposition of images produces a fallacy.
- 2) our sense of the past and the present is on an equal level.
- 3) what we imagine is what we dream.
- 4) imagination involves only things perceived by sense.

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**Q 16.** As per the passage, all of the following are true with respect to imagination EXCEPT:

- 1) Imagination is an expression of the passage of time that results in dimming impressions.
  - 2) Imagination can involve elements of both simple recall and compounded thoughts.
  - 3) Imagination and memory are the same, they have just been given different names.
  - 4) Dreams are nothing more than our imaginations when we are in a state of sleep.
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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) As many as three billion people across developing countries – including India, sub-Saharan Africa and southeast Asia – consume palm oil due to relatively low prices and its neutral taste / odour profile.
- (2) The thrust of the problem is that despite the environmental challenges associated with it, palm oil continues to sustain the developing world.
- (3) Oil palm is a valuable economic crop and a source of employment across developing countries in Asia, Africa and Latin America, and it allows small landholders to participate in the cash economy and helps improve living standards of the local community.
- (4) The most prominent factors that have made palm oil a success and also brought with them well-documented environmental and social challenges are links to deforestation, labour rights and damaging effects on the environment, particularly when the crop is grown unsustainably.

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**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. We fear it because we've come to enjoy its privations, on social media and in person, we increasingly appear, many of us, to perceive the recession - not exactly of the virus itself but certainly of the relational and cultural formations it engendered - as a psychic loss.
  2. It can be explicitly stated that this anxiety is both different from and, in a sense, foundational to the other stresses of re-entry listed above.
  3. In those accounts, we're depicted as fundamentally excited about our return to 'normal' and worried merely about the hiccups that will inevitably attend the resumption of regular programming.
  4. We fear a time after COVID-19 not because its passage will require the various reckonings and returns.
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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.

This generation of young people are far less likely to be able to learn how to make decisions when on their own, how to act responsibly and how to assess the motives of those they do not know. They are less likely to be able to have adventures, extend personal frontiers, be mischievous, learn directly the consequences of being careless, gain self-esteem and self-confidence from acting sensibly, and contribute to family and community life by shopping, visiting or running errands for old people. These are all essential components of becoming responsible citizens.

- 1) Modernization is responsible for the new generations' tale of depravity.
  - 2) Life is essentially an amalgamation of experiences.
  - 3) One's experiences at the micro level get manifested at the macro.
  - 4) A responsible citizen would have definitely led a wholesome childhood.
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**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. The delineation of cooking and eating in a novel can make accessible unique experiences that make legible new and different ways to think about identity and power.
  2. Food is so intricately bound with life, its construction, that its alimentary aspect is but just a part of its importance to humankind.
  3. Besides, the presence of food in texts that do not use food with narrative intent, that is, when the presence of food is not directly relevant to the progress of the story, challenges conventional notions of what amounts to an appropriate subject matter to be written about and how.
  4. Texts that are not directly about food but use it as metaphor, symbols or a marker of reality give us a chance to read politically the place of food and eating through individual, familial and social relationships depicted in them.
  5. Virginia Woolf, for instance, uses food to mark meaning, memory and convey emotions in her novels.
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**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. Among Black families homeownership is much less common, as are savings or inheritance, which collectively shrinks the median wealth to the paltry figure of \$808.
  2. Wealth is calculated by aggregating a family's assets and subtracting from it their debts.
  3. The median for white families largely consists of the value of the homes they own minus mortgages, with additional wealth coming from savings and inheritance.
  4. The alarming findings are contained in *Wealth Inequality and Child Development*, a compilation of the latest research published by the Russell Sage Foundation.
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**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.

Some parts of America have long taken a tough, frontier attitude to justice. That tendency sharpened around four decades ago as rising crime became an emotive political issue and voters took to backing politicians who promised to stamp on it. This created a ratchet effect: lawmakers who wish to sound tough must propose laws tougher than the ones that the last chap who wanted to sound tough proposed. When the crime rate falls, tough sentences are hailed as the cause, even when demography or other factors may matter more; when the rate rises tough sentences are demanded to solve the problem. As a result, America's incarceration rate has quadrupled since 1970.

1) America's incarceration rate has been a key factor in controlling crime and is therefore supported by both the voters and politicians.

2)

A tough attitude towards rising crime is the only long-term solution to the problem and some parts of America have implemented it successfully.

3)

In America, increasingly tougher laws are perceived as the only effective factor in lowering the crime rate despite other factors being important.

4)

As the crime rate rose, voters started supporting tougher laws and this has led to the government making ever more stringent regulations in certain parts of America.

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**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. Sir Syed was neither a stranger to the pivotal role that religion played in the life of Indian Muslims nor was he unaware of the distrust the community had towards British as an identified cultural and religious "other".

2. Did the upheaval of 1857 bring about a transformation in his ideas and beliefs?

3. Closer readings of Sir Syed's religious writings before 1857, considered as his "early writings" suggest that the mutiny was not a single, unique event that completely changed his worldview.

4. There were a host of varied tendencies that already existed in the writings of a young Sir Syed working in various administrative positions of the colonial government since 1838, where he was appointed as a judicial clerk at the Court of Law at Agra.

5. Was Sir Syed a different thinker before the 1857 mutiny?

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**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.

There is no doubt that anonymity leads people to act out in ways they normally wouldn't. For many, this means increased anti-social behaviour and, in comments sections, an uncharacteristic tendency to insult and attack. Diane Mapes wrote a good column on this two years ago, in which she noted that faceless communication leads to disinhibition, whether its online, in a car or on the phone with a customer-service representative. "Between out-of-control customers, vituperative online posters and road-raging drivers, it's hard to find an individual who hasn't succumbed to the siren song of faceless, consequence-free communication," she wrote. Psychologists even have a name for the online phenomenon: "online disinhibition effect".

1) The roots of the online disinhibition effect lie in the anti-social behaviour of people.

2) Anonymity encourages people to display their natural instincts of anti-social behaviour.



- 3) When communication is anonymous people frequently display anti-social behaviour.
  - 4) Online disinhibition effect leads to out-of-control customers, vituperative online posters and road-raging drivers.
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