

# CAT 2021 VARC Solution Slot 1

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## Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

The sleights of hand that conflate consumption with virtue are a central theme in *A Thirst for Empire*, a sweeping and richly detailed history of tea by the historian Erika Rappaport. How did tea evolve from an obscure "China drink" to a universal beverage imbued with civilising properties? The answer, in brief, revolves around this conflation, not only by profit-motivated marketers but by a wide variety of interest groups. While abundant historical records have allowed the study of how tea itself moved from east to west, Rappaport is focused on the movement of the idea of tea to suit particular purposes.

Beginning in the 1700s, the temperance movement advocated for tea as a pleasure that cheered but did not inebriate, and industrialists soon borrowed this moral argument in advancing their case for free trade in tea (and hence more open markets for their textiles). Factory owners joined in, compelled by the cause of a sober workforce, while Christian missionaries discovered that tea "would soothe any colonial encounter". During the Second World War, tea service was presented as a social and patriotic activity that uplifted soldiers and calmed refugees.

But it was tea's consumer-directed marketing by importers and retailers— and later by brands — that most closely portends current trade debates. An early version of the "farm to table" movement was sparked by anti-Chinese sentiment and concerns over trade deficits, as well as by the reality and threat of adulterated tea containing dirt and hedge dippings. Lipton was

soon advertising "from the Garden to Tea Cup" supply chains originating in British India and supervised by "educated Englishmen". While tea marketing always presented direct consumer benefits (health, energy, relaxation), tea drinkers were also assured that they were participating in a larger noble project that advanced the causes of family, nation and civilization. Rappaport's treatment of her subject is refreshingly apolitical. Indeed, it is a virtue that readers will be unable to guess her political orientation: both the miracle of markets and capitalism's dark underbelly are evident in tea's complex story, as are the complicated effects of British colonialism.... Commodity histories are now themselves commodities: recent works investigate cotton, salt, cod, sugar, chocolate, paper and milk. And morality marketing is now a commodity as well, applied to food, fair trade" apparel and eco-tourism. Yet tea is, Rappaport makes clear, a world apart—an astonishing success story in which tea marketers not only succeeded in conveying a sense of moral elevation to the consumer but also arguably did advance the cause of civilisation and community.

I have been offered tea at a British garden party, a Bedouin campfire, a Turkish carpet shop and a Japanese chashitsu, to name a few settings. In each case the offering was more an idea—friendship, community, respect— than a drink, and in each case the idea then created a reality. It is not a stretch to say that tea marketers have advanced the particularly noble cause.

### SubQuestion No: 1

Q.1 The author of this book review is LEAST likely to support the view that:

1. tea drinking has become a social ritual worldwide.
2. tea drinking was sometimes promoted as a patriotic duty.
3. tea became the leading drink in Britain in the nineteenth century

### Solution.

The author of this book review is LEAST likely to support the view that:

3. tea became the leading drink in Britain in the nineteenth century.

### **SubQuestion No: 2**

**Q.2 This book review argues that, according to Rappaport, tea is unlike other "morality" products because it:**

- 1. appealed to a universal group and not just to a niche section of people.**
- 2. had an actual beneficial effect on social interaction and society in general,**
- 3. was actively encouraged by interest groups in the government.**

### **Solution.**

The book review argues that, according to Rappaport, tea is unlike other "morality" products because it:

2. had an actual beneficial effect on social interaction and society in general.

The passage mentions that tea marketers not only succeeded in conveying a sense of moral elevation to the consumer but also arguably advanced the cause of civilization and community. This suggests that tea had a tangible positive impact on society, which sets it apart from other "morality" products.

### **SubQuestion No : 3**

**Q.3 Today, "conflat[ing] consumption with virtue" can be seen in the marketing of:**

- 1. ergonomically designed products,**
- 2. travel to pristine destinations.**
- 3. sustainably farmed foods.**

### **Solution.**

Today, "conflat[ing] consumption with virtue" can be seen in the marketing of

3. sustainably farmed foods.

The passage mentions that "morality marketing is now a commodity as well, applied to food," which suggests that sustainably farmed foods are marketed with an emphasis on their moral or ethical aspects, similar to how tea was marketed in the past.

#### **SubQuestion No :4**

**Q.4 According to this book review, A Thirst for Empire says that, in addition to "profit-motivated marketers", tea drinking was promoted in Britain by all of the following EXCEPT:**

- 1. manufacturers who were pressing for duty-free imports.**
- 2. factories to instill sobriety in their labour.**
- 3. the anti-alcohol lobby as a substitute for the consumption of liquor.**
- 4. Tea drinkers lobbying for product diversity.**

#### **Solution.**

According to this book review, A Thirst for Empire says that, in addition to "profit-motivated marketers," tea drinking was promoted in Britain by all of the following EXCEPT:

4. Tea drinkers lobbying for product diversity.

The passage mentions various groups and movements that promoted tea drinking, including manufacturers, factories, and the anti-alcohol lobby, but it does not mention tea drinkers lobbying for product diversity as a promoter of tea consumption.

#### **Comprehension:**

The passage below is accompanied by a set of questions. Choose the best answer to each question.

For the Maya of the Classic period, who lived in Southern Mexico and Central America between 250 and 900 CE, the category of 'persons' was not coincident with human beings, as it is for us. That is: human beings were persons — but other, nonhuman entities could be persons, too. ... In order to explore the slippage of categories between 'humans' and 'persons', I examined a very specific category of ancient Maya images, found painted in scenes on ceramic vessels. I sought out instances in which faces (some combination of eyes, nose, and mouth) are shown on inanimate objects... . Consider my iPhone, which needs to be fed with electricity every night. swaddled in a protective bumper, and enjoys communicating with other fellow-phone-beings. Does it have personhood (if at all) because it is connected to me, drawing this resource from me as an owner or source? For the Maya (who did have plenty of other communicating objects, if not smartphones), the answer was no. Nonhuman persons were not tethered to specific humans, and they did not derive their personhood from a connection with a human. . . . Its a profoundly democratising way of understanding the world. Humans are not more important persons — we are just one of many kinds of persons who inhabit this world....

The Maya saw personhood as 'activated' by experiencing certain bodily needs and through participation in certain social activities. For example, among the faced objects that I examined, persons are marked by personal requirements (such as hunger, tiredness, physical closeness), and by community obligations (communication, interaction, ritual observance). In the images I examined, we see, for instance, faced objects being cradled in humans' arms; we also see them speaking to humans. These core elements of personhood are both turned inward, what the body or self of a person requires, and outward, what a community expects of the persons who are a part of it, underlining the reciprocal nature of community membership..

Personhood was a nonbinary proposition for the Maya. Entities were able to be persons while also being something else. The faced objects I looked at indicate that they continue to be functional, doing what objects do (a stone implement continues to chop, an incense burner continues to do its smoky work). Furthermore, the Maya visually depicted many objects in ways that indicated the material category to which they belonged — drawings of the stone implement show that a person-tool is still made of stone. One additional complexity: the incense burner (which would have been made of clay, and decorated with spiky appliques representing the sacred ceiba tree found in this region) is categorised as a person — but also as a tree. With these Maya examples, we are challenged to discard the person; nonperson binary that constitutes our basic ontological outlook.... The porousness of boundaries that we have seen in the Maya world points towards the possibility of living with a certain uncategorisability of the world,

**SubQuestion No : 5**

**Q.5 Which one of the following best explains the "additional complexity" that the example of the incense burner illustrates regarding personhood for the Classic Maya?**

- 1. The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a dissimilar relation with the previous two.**
- 2. The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a similar relation with the previous two.**
- 3. The example provides an exception to the nonbinary understanding of personhood that the passage had hitherto established.**
- 4. The example complicates the nonbinary understanding of personhood by bringing in the**

**Solution.**

The "additional complexity" that the example of the incense burner illustrates regarding personhood for the Classic Maya is best explained by:

1. The example adds a new layer to the nonbinary understanding of personhood by bringing in a third category that shares a dissimilar relation with the previous two.

The passage mentions that the incense burner is categorized as a person but also as a tree, which introduces an additional layer of complexity to the nonbinary understanding of personhood. This third category (tree) is dissimilar to the previous two categories (person and object).

### **SubQuestion No: 6**

**Q.6 Which one of the following, if true about the Classic Maya, would invalidate the purpose of the iPhone example in the passage?**

- 1. The personhood of the incense burner and the stone chopper was a function of their usefulness to humans.**
- 2. Classic Maya songs represent both humans and non-living objects as characters, talking and interacting with each other.**
- 3. Unlike modern societies equipped with mobile phones, the Classic Maya did not have any communicating objects.**
- 4. The clay incense burner with spiky appliques was categorized only as a person and not as a tree by the Classic Maya.**

### **Solution.**

The purpose of the iPhone example in the passage is to illustrate the nonbinary understanding of personhood among the Classic Maya, where personhood is not tethered to specific humans. Therefore, the statement that, if true about the Classic Maya, would invalidate the purpose of the iPhone example is:



3. Unlike modern societies equipped with mobile phones, the Classic Maya did not have any communicating objects.

If the Classic Maya did not have any communicating objects or similar concepts, then the iPhone example would not serve as a relevant comparison to their understanding of personhood.

### **SubQuestion No: 7**

**Q.7 On the basis of the passage, which one of the following worldviews can be inferred to be closest to that of the Classic Maya?**

- 1. A tribe that perceives its hunting weapons as sacred person-artefacts because of their significance to its survival.**
- 2. A tribe that perceives its utensils as person-utensils in light of their functionality and bodily needs.**
- 3. A tribe that perceives plants as person-plants because they form an ecosystem and are marked by needs of nutrition.**
- 4. A futuristic society that perceives robots to be persons as well as robots because of their similarity to humans.**

### **Solution.**

Based on the passage, the worldview that can be inferred to be closest to that of the Classic Maya is:

1. A tribe that perceives its hunting weapons as sacred person-artefacts because of their significance to its survival.

The passage discusses how the Classic Maya saw personhood as extending to nonhuman entities and objects based on their functionality and community obligations. In this case, perceiving hunting weapons as sacred person-artefacts aligns with the Maya's view of personhood in objects beyond just humans.

### **SubQuestion No: 8**



**Q.8 Which one of the following, if true, would not undermine the democratising potential of the Classic Maya worldview?**

- 1. While they believed in the personhood of objects and plants, they did not believe in the personhood of rivers and animals.**
- 2. They understood the stone implement and the incense burner in a purely human form.**
- 3. They depicted their human healers with physical attributes of local medicinal plants.**

**Solution.**

To not undermine the democratising potential of the Classic Maya worldview, the statement that would be most compatible is:

3. They depicted their human healers with physical attributes of local medicinal plants.

This statement suggests a strong connection between humans and plants, which aligns with the Maya's nonbinary understanding of personhood, where entities were able to be persons while also being something else. This depiction reinforces the idea of personhood extending beyond just humans, which is consistent with the democratising potential of their worldview.

**Comprehension:**

**The passage below is accompanied by a set of questions. Choose the best answer to each question.**

**We cannot travel outside our neighbourhood without passports. We must wear the same plain clothes. We must exchange our houses every ten years. We cannot avoid labour. We all go to bed at the same time . . . We have religious freedom, but we cannot deny that the soul dies with the body, since but for the fear of punishment, they would have nothing but contempt for the laws and customs of society. . . . In More's time, for much of the population, given the**

plenty and security on offer, such restraints would not have seemed overly unreasonable. For modern readers, however, Utopia appears to rely upon relentless transparency, the repression of variety, and the curtailment of privacy. Utopia provides security: but at what price? In both its external and internal relations, indeed, it seems perilously dystopian.

Such a conclusion might be fortified by examining selectively the tradition which follows More on these points. This often portrays societies where . . . 'it would be almost impossible for man to be depraved, or wicked'. . This is achieved both through institutions and mores, which underpin the common life. . . The passions are regulated and inequalities of wealth and distinction are minimized. Needs, vanity, and emulation are restrained, often by prizing equality and holding riches in contempt. The desire for public power is curbed. Marriage and sexual intercourse are often controlled: in Tommaso Campanella's *The City of the Sun* (1623), the first great literary utopia after More's, relations are forbidden to men before the age of twenty-one and women before nineteen. Communal child-rearing is normal; for Campanella this commences at age two. Greater simplicity of life, 'living according to nature', is often a result: the desire for simplicity and purity are closely related. People become more alike in appearance, opinion, and outlook than they often have been. Unity, order, and homogeneity thus prevail at the cost of individuality and diversity. This model, as J. C. Davis demonstrates, dominated early modern utopianism. . . . And utopian homogeneity remains a familiar theme well into the twentieth century.

Given these considerations, it is not unreasonable to take as our starting point here the hypothesis that utopia and dystopia evidently share more in common than is often supposed. Indeed, they might be twins, the progeny of the same parents. Insofar as this proves to be the case, my linkage of both here will be uncomfortably close for some readers. Yet we should not mistake this argument for the assertion that all utopias are, or tend to produce dystopias. Those who defend this proposition will find that their association here is not nearly close enough. For we have only

**to acknowledge the existence of thousands of successful intentional communities in which a cooperative ethos predominates and where harmony without coercion is the rule to set aside such an assertion. Here the individual's submersion in the group is consensual (though this concept is not unproblematic). It results not in enslavement but voluntary submission to group norms. Harmony is achieved without harming others**

**SubQuestion No: 9**

**Q.9 All of the following statements can be inferred from the passage EXCEPT that:**

- 1. many conceptions of utopian societies emphasise the importance of social uniformity and cultural homogeneity.**
- 2. it is possible to see utopias as dystopias, with a change in perspective, because one person's Utopia could be seen as another's dystopia.**
- 3. utopian societies exist in a long tradition of literature dealing with imaginary people practicing imaginary customs, in imaginary worlds. 1**
- 4. utopian and dystopian societies are twins, the progeny of the same parents.**

**Solution.**

The statement that cannot be inferred from the passage is:

3. utopian societies exist in a long tradition of literature dealing with imaginary people practicing imaginary customs, in imaginary worlds.

While the passage discusses utopian societies and their characteristics, it does not explicitly mention the existence of a long tradition of literature dealing with such societies. The passage focuses more on the characteristics and commonalities of utopian and dystopian societies.

**SubQues no:10**

**Q.10 Following from the passage, which one of the following may be seen as a characteristic of a utopian society?**

- 1. The regulation of homogeneity through promoting competitive heterogeneity**
- 2. A society without any laws to restrain one's individuality.**
- 3. A society where public power is earned through merit rather than through privilege.**
- 4. Institutional surveillance of every individual to ensure his/her security and welfare,**

**Solution.**

Following from the passage, a characteristic of a utopian society maybe

- 3. A society where public power is earned through merit rather than through privilege.**

The passage discusses how utopian societies often regulate passions, restrain inequalities, and curb the desire for public power. In such societies, public power being earned through merit would align with the idea of minimizing inequalities and curbing undesirable desires, which are characteristics associated with utopian societies.

**SubQuestion No : 11**

**Q.11 All of the following arguments are made in the passage EXCEPT that:**

- 1 in early modern utopianism, the stability of utopian societies was seen to be achieved only with individuals surrendering their sense of self. 1**

- 2. in More's time, there was plenty and security, so people did not need restraints that could appear unreasonable.**
- 3. there have been thousands of communities where homogeneity and stability have been achieved through choice, rather than by force.**
- 4. the tradition of utopian literature has often shown societies in which it would be nearly impossible for anyone to be sinful or criminal**

### **Solution.**

The argument that is NOT made in the passage is:

4. the tradition of utopian literature has often shown societies in which it would be nearly impossible for anyone to be sinful or criminal.

While the passage discusses utopian societies and their characteristics, it does not specifically mention the portrayal of societies in which it would be nearly impossible for anyone to be sinful or criminal in utopian literature.

**Q.12 Which sequence of words below best captures the narrative of the passage?**

- 1. Relentless transparency — Homogeneity — Utopia — Dystopia.**
- 2. Curtailment of privacy — Dystopia — Utopia — Intentional community.**
- 3. Utopia - Security - Homogeneity — Intentional community.**
- 4. Utopia — Security — Dystopia — Coercion.**

### **Solution.**

The sequence of words that best captures the narrative of the passage is:

3. Utopia - Security - Homogeneity — Intentional community.

The passage discusses the concept of utopia, its emphasis on security, the homogeneity in utopian societies, and the existence of intentional communities where harmony is achieved without coercion.

### **Comprehension:**

The passage below is accompanied by a set of questions. Choose the best answer to each question.

**Cuttlefish are full of personality, as behavioral ecologist Alexandra Schnell found out while researching the cephalopod's potential to display self-control.... "Self-control is thought to be the cornerstone of intelligence, as it is an important prerequisite for complex decision-making and planning for the future," says Schnell ...**

**[Schnell's] study used a modified version of the "marshmallow test" ... During the original marshmallow test, psychologist Walter Mischel presented children between age four and six with one marshmallow. He told them that if they waited 15 minutes and didn't eat it, he would give them a second marshmallow. A long-term follow-up study showed that the children who waited for the second marshmallow had more success later in life. ... The cuttlefish version of the experiment looked a lot different. The researchers worked with six cuttlefish under nine months old and presented them with seafood instead of sweets. (Preliminary experiments showed that cuttlefishes' favorite food is live grass shrimp, while raw prawns are so-so and Asian shore crab is nearly unacceptable.) Since the researchers couldn't explain to the cuttlefish that they would need to wait for their shrimp, they trained them to recognize certain shapes that indicated when a food item would become available. The symbols were pasted on transparent drawers so that the cuttlefish could see the food that was stored inside. One drawer, labeled with a circle to mean "immediate," held raw king prawn, Another drawer, labeled with a triangle to mean "delayed," held live grass shrimp. During a control experiment, square labels meant "never."**

### **SubQuestion No: 14**

**Q.14 Which one of the following cannot be inferred from Alexandra Schnell's experiment?**

- 1. Cuttlefish exert self-control with the help of diversions.**
- 2. Like human children, cuttlefish are capable of self-control.**
- 3. Cuttlefish exercise choice when it comes to food.**
- 4. Intelligence in a species is impossible without sociability.**

### **Solution.**

The statement that cannot be inferred from Alexandra Schnell's experiment is:

- 4. Intelligence in a species is impossible without sociability.**

The passage discusses cuttlefish demonstrating self-control through an experiment but does not provide information to infer that intelligence in a species is impossible without sociability. The experiment focused on self-control and choice related to food, but it doesn't address broader aspects of intelligence or sociability in species.

### **SubQuestion No : 15**

**Q.15 In which one of the following scenarios would the cuttlefish's behaviour demonstrate self-control? Ans**

- 1. live grass shrimp are released while two raw prawn drawers labelled with a circle and a triangle respectively are placed in front of the cuttlefish; the triangle-labeled drawer is opened after 50 seconds.**
- 2. raw prawns are released while an Asian shore crab drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.**



**3. Asian shore crabs and raw prawns are simultaneously released while a live grass shrimp drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.**

**4. raw prawns are released while a live grass shrimp drawer labeled with a square is placed in front of the cuttlefish.**

### **Solution.**

The scenario in which the cuttlefish's behavior demonstrates self-control is:

2. raw prawns are released while an Asian shore crab drawer labelled with a triangle is placed in front of the cuttlefish, to be opened after one minute.

In this scenario, the cuttlefish is presented with raw prawns (immediate reward) but has to wait for one minute for the Asian shore crab (delayed reward), demonstrating self-control by choosing to wait for the delayed reward.

### **SubQuestion No: 16**

**Q.16 Which one of the following, if true, would best complement the passage's findings?**

- 1. Cuttlefish are equally fond of live grass scrimp and raw prawn.**
- 2. Cuttlefish live in big groups that exhibit sociability.**
- 3. Cuttlefish cannot distinguish between geometrical shapes.**
- 4. Cuttlefish wait longer than 100 seconds for the shrimp drawer to open up.**

### **Solution.**

Option 1. Cuttlefish are equally fond of live grass shrimp and raw prawn would best complement the passage's findings. This information would emphasize that cuttlefish are making a deliberate choice based on

preference rather than simply waiting for a preferred reward, further supporting the idea of self-control demonstrated by the cuttlefish in the experiment.

**Q.17 The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage.**

**McGurk and MacDonald (1976) reported a powerful multisensory illusion occurring with audio-visual speech. They recorded a voice articulating a consonant 'ba-ba-ba' and dubbed it with a face articulating another consonant 'ga-ga-ga'. Even though the acoustic speech signal was well recognized alone, it was heard as another consonant after dubbing with incongruent visual speech i.e., 'da-da-da'. The illusion, termed as the McGurk effect, has been replicated many times, and it has sparked an abundance of research. The reason for the great impact is that this is a striking demonstration of multisensory integration, where that auditory and visual information is merged into a unified, integrated percept.**

- 1. The McGurk effect which is a demonstration- of multisensory integration has been replicated many times.**
- 2. When the auditory speech signal does not match the visual speech movements, the acoustic speech signal is confusing and integration of the two is imperfect.**
- 3. When the quality of auditory information is poor, the visual information wins over the auditory information.**
- 4. Visual speech mismatched with auditory speech can result in the perception of an entirely different message: this illusion is known as the McGurk effect**

**Solution.**

The best summary of the passage is:

4. Visual speech mismatched with auditory speech can result in the perception of an entirely different message: this illusion is known as the McGurk effect.

This summary accurately captures the essence of the passage, explaining the McGurk effect and its significance in demonstrating multisensory integration.

**Q.18 The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage.**

**Foreign peacekeepers often exist in a bubble in the poor countries in which they are deployed; they live in posh compounds, drive fancy vehicles, and distance themselves from locals. This may be partially justified as they are outsiders, living in constant fear, performing a job that is emotionally draining. But they are often despised by the locals, and many would like them to leave. A better solution would be bottom-up peacebuilding, which would involve their spending more time working with communities, understanding their grievances and earning their trust, rather than only meeting government officials.**

- 1. Extravagant lifestyles and an aloof attitude among the foreigners working as peacekeepers in poor countries have justifiably make them the target of local anger.**
- 2. Peacekeeping forces in foreign countries have tended to be aloof for valid reasons but would be more effective if they worked more closely with local communities.**
- 3. Peacekeeping duties would be more effectively performed by local residents given their better understanding, knowledge and rapport with their own communities.**
- 4. The environment in poor countries has tended to make foreign peacekeeping forces**

## **Solution.**

The best summary of the passage is:

2. Peacekeeping forces in foreign countries have tended to be aloof for valid reasons but would be more effective if they worked more closely with local communities.

This summary accurately captures the essence of the passage, which discusses the aloofness of foreign peacekeepers in poor countries and suggests that they could be more effective by engaging with local communities.

**Q.19 The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage.**

**Developing countries are becoming hotbeds of business innovation in much the same way as Japan did from the 1950s onwards. They are reinventing systems of production and distribution, and experimenting with entirely new business models. Why are countries that were until recently associated with cheap hands now becoming leaders in innovation? Driven by a mixture of ambition and fear they are relentlessly climbing up the value chain. Emerging-market champions have not only proved highly competitive in their own backyards, they are also going global themselves.**

**1. Production and distribution models are going through rapid innovations worldwide as developed countries are being challenged by their earlier suppliers from the developing world.**

**2. Innovations in production and distribution are helping emerging economies compete with countries to which they once supplied cheap labour.**

**3. Competition has driven emerging economies, once suppliers of cheap labour, to become innovators of business models that have enabled them to move up the value chain and go global.**

## **Solution.**

The best summary of the passage is:

3. Competition has driven emerging economies, once suppliers of cheap labor, to become innovators of business models that have enabled them to move up the value chain and go global.

This summary accurately captures the essence of the passage, which discusses how developing countries are innovating in business models and moving up the value chain due to competition.

**Q.20 Five jumbled up sentences, related to a topic, are 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. The legal status of resources mined in space remains ambiguous; and while the market for asteroid minerals is currently nonexistent, this is likely to change as technical hurdles diminish.**
- 2. Outer space is a commons, and all of it is open for exploration. however, space law developed in the 1950s and 60s is state-centric and arguably ill-suited to a commercial future.**
- 3. Laws adopted by the US and Luxembourg are first steps, but they only protect firms from competing claims by their compatriots; a Chinese company will not be bound by US law.**
- 4. Critics say the US is conferring rights that it has no authority to confer; Russia in particular has condemned this, citing the US' disrespect for international law.**
- 5. At issue now is commercial activity, as private firms rather than nation states look to space for profit.**

## **Solution.**

Sentence 4 is the odd one out, as it discusses the criticism and international reaction to the actions mentioned in the other sentences,

while the other sentences focus on the legal status, development of space law, and commercial activity in space.

**Q.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. In the central nervous systems of other animal species, such a comprehensive regeneration of neurons has not yet been proven beyond doubt.**
- 2. Biologists from the University of Bayreuth have discovered a uniquely rapid form of regeneration in injured neurons and their function in the central nervous system of zebrafish.**
- 3. They studied the Mauthner cells, which are solely responsible for the escape behaviour of the fish, and previously regarded as incapable of regeneration.**
- 4. However, their ability to regenerate crucially depends on the location of the injury.**

**Solution.**

The proper sequencing of the sentences is as follows:

2. Biologists from the University of Bayreuth have discovered a uniquely rapid form of regeneration in injured neurons and their function in the central nervous system of zebrafish.
3. They studied the Mauthner cells, which are solely responsible for the escape behaviour of the fish, and previously regarded as incapable of regeneration.
4. However, their ability to regenerate crucially depends on the location of the injury.
1. In the central nervous systems of other animal species, such a comprehensive regeneration of neurons has not yet been proven beyond doubt.

So, the sequence is: 2, 3, 4, 1

**Q.22** 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. A popular response is the exhortation to plant more trees.
2. It seems all but certain that global warming will go well above two degrees-quite how high no one knows yet.
3. Burning them releases it, which is why the scale of forest fires in the Amazon basin last year garnered headlines.
4. This is because trees sequester carbon by absorbing carbon dioxide.

**Solution.**

The proper sequencing of the sentences is as follows:

4. This is because trees sequester carbon by absorbing carbon dioxide.
3. Burning them releases it, which is why the scale of forest fires in the Amazon basin last year garnered headlines.
1. A popular response is the exhortation to plant more trees.
2. It seems all but certain that global warming will go well above two degrees - quite how high no one knows yet.

So, the sequence is: 4, 3, 1, 2.

**Q.23** 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. The work is more than the text, for the text only takes on life, when it is realized and furthermore the realization is by no means independent of the individual disposition of the reader.
2. The convergence of text and reader brings the literary work into existence and this convergence is not to be identified either with the reality of the text or with the individual disposition of the reader.



**3. From this polarity it follows that the literary work cannot be completely identical with the text, or with the realization of the text, but in fact must lie halfway between the two.**

**4. The literary work has two poles, which we might call the artistic and the aesthetic; the artistic refers to the text created by the author, and the aesthetic to the realization accomplished by the reader.**

### **Solution.**

The proper sequencing of the sentences is as follows:

4. The literary work has two poles, which we might call the artistic and the aesthetic; the artistic refers to the text created by the author, and the aesthetic to the realization accomplished by the reader.

2. The convergence of text and reader brings the literary work into existence and this convergence is not to be identified either with the reality of the text or with the individual disposition of the reader.

3. From this polarity it follows that the literary work cannot be completely identical with the text, or with the realization of the text, but in fact must lie halfway between the two.

1. The work is more than the text, for the text only takes on life when it is realized, and furthermore, the realization is by no means independent of the individual disposition of the reader.

So, the sequence is: 4, 2, 3, 1.

**Q.24 Five jumbled up sentences, related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer: 1. There is a dark side to academic research, especially in India. and at its centre is the phenomenon of predatory journals.**

**2. But in truth, as long as you pay, you can get anything published.**

**3. In look and feel thus, they are exactly like any reputed journal.**

- 4. They claim to be indexed in the most influential databases, say they possess editorial boards that comprise top scientists and researchers, and claim to have a rigorous peer-review structure.**
- 5. But a large section of researchers and scientists across the world are at the receiving end of nothing short of an academic publishing scam.**

**Solution.**

Sentence 2, "But in truth, as long as you pay, you can get anything published," is the odd one out as it doesn't fit with the other sentences discussing predatory journals and their deceptive practices.

