

I. Hukka and Bukka's three disreputable brothers had arrived some time earlier, riding into town together, bandits trying to look like aristocrats. With their thick, unkempt hair and their wild beards and handlebar mustachios they looked, and smelled, more like hoodlums than princes, however many airs they tried to put on. In short, Pukka, Chukka, and Dev were as terrifying a sight as could be imagined as they rode up to the palace gates, and the citizenry scattered before them as they advanced.

The news of Hukka and Bukka establishing their rule over a miraculously new-born city had spread fast, along with rumours of a treasury overflowing with golden coins. Pukka, Chukka, and Dev were determined not to be cut out of history if there was easy wealth to be had. At the palace gates they remained mounted and demanded admission. 'Where are those rascally brothers of ours?' bellowed Chukka Sangama. 'Did they think they could keep all these riches to themselves?'

But he and his brothers were faced with a sight so unfamiliar in their experience that it punctured the balloon of their belligerence and made them scratch their heads. What stood before them was a phalanx of spear-carrying palace guards wearing golden breastplates, shin-guards and forearm cuffs, with swords in golden scabbards at their waists and long hair braided beautifully on top of their heads. They wore golden shields and grim expressions. And they were women. All of them. Tall, muscular women soldiers who meant business. Chukka, Pukka, and Dev had never seen such a thing. 'Is this what those fools are doing now?' Chukka demanded. 'Sending ladies out to do unladylike business.'

'This is nothing new,' said the captain of the guard, a giant with a ferocious face and large, heavy-lidded eyes. Her name was Ulupi, and she was named after the daughter of the Serpent King. In this city, women have guarded the Imperial Palace for generations. The king and crown prince are fully supportive of the highly trained and fully professional officers of the palace guard. And you'll find, if you defy us, that we are not so ladylike at all.'

Now the truth was that the three younger Sangama brothers had been earning a dishonest living for some time as highway robbers and cattle thieves and had recently added horse-thievery to their repertoire on account of the establishment of an international horse-trading enterprise at the port of Goa. Portuguese entrepreneurs had begun importing DIGEST Arab stallions by sea to sell to several regional princes. Ambushing the horse convoys and re-selling the beautiful animals on the black market was proving to be lucrative business, but it was also becoming dangerous, because ruthless gangs of Maravar and Kallar thieves had moved into the area and brought along their murderous reputations, and the Sangama brothers, fearing for their lives, and being less than heroic, were looking for something less life-threatening to do.

Their brothers' new golden city glistened with exactly the kind of opportunities they sought.
[Extracted, with edits and revisions, from Victory City, by Salman Rushdie, Penguin, 2023]

1. Which of the following most accurately explains why Hukka and Bukka's three brothers had come to their city?
 - (A) Because they felt a strong sense of filial devotion towards their brothers and wanted to meet them again.
 - (B) Because ambushing horse convoys and re-selling the horses earned them very little money.
 - (C) Because their regular source of livelihood was becoming dangerous, and Hukka and Bukka's city offered safer opportunities.
 - (D) Because they wanted to sell some of the horses they had stolen to Hukka and Bukka.
2. Based on the information provided in the passage, which of the following is most likely to be true about Pukka, Chukka, and Dev?
 - (A) They thought it was inappropriate for a woman to be a soldier.
 - (B) They thought it was wrong to steal others' property.
 - (C) They had no interest in Hukka and Bukka's wealth.
 - (D) They were not scared of the Maravar and Kallar thieves.
3. Who among the following had issued a fatwa calling for Salman Rushdie's assassination for authoring the book The Satanic Verses?
 - (A) Osama bin Laden
 - (B) Ayatollah Khomeini
 - (C) Abu Bakr al-Baghdadi
 - (D) Hadi Matar
4. Based on the information provided in the passage, all the following are necessarily true, except:
 - (A) Pukka, Chukka, and Dev were Hukka and Bukka's brothers.
 - (B) Hukka and Bukka's treasury was overflowing with golden coins.
 - (C) The captain of the guard was a very large person.
 - (D) Horses were being imported into India by Portuguese entrepreneurs.
5. Which of the following can be validly inferred from the information provided in the passage?
 - (A) None of the soldiers in the city's palace guard were women. (B) All the soldiers in the city's army were women.
 - (C) The city's palace guard had only recently included women. (D) The city's palace guard had included women for many years.
6. Which of the following, if true, most weakens Ulupi's response to Chukka's statements about 'ladies' being sent to 'do unladylike business'?

(A) If the same group of people is appointed to a post for generations, they will build up accumulated expertise and become better at their job.

(B) the same group of people is appointed to a post for generations, they will become complacent and incompetent at their job.

(C) If a group of soldiers has not had any battle experience, they will be incapable of responding to sudden and grave threats.

(D) If a ruler's family shows up at the gates, the members of the palace guard should not automatically grant them entry into the palace.

7. If the gangs of Maravar and Kallar thieves had been caught and punished by the authorities quickly, which of the following would have been the most likely outcome?

(A) The Portuguese would have stopped importing Arab stallions.

(B) Chukka, Pukka, and Dev would have continued ambushing the horse convoys.

(C) Women would not be included in the palace guard anymore.

(D) Pukka, Chu and Dev would have come to if brothers' city sooner.

8. What are the Government of India's Treasury Bills?

(A) Budget proposals made by the Finance Minister in relation to matters of public expenditure

(B) Draft laws that relate to money matters, which, once passed by Parliament, are called Treasury Acts

(C) Reports on the state of the Indian economy that focus particularly on the state of India's foreign exchange reserves

(D) Money-market instruments issued by the government to finance its short-term financial requirements

9. Based on the information in the passage, which of the following is Ulupi most likely to agree with?

(A) People who defy the palace guard should be responded to in a ladylike manner'.

(B) Women should not be included in the palace guard.

(C) The officers of the palace guard did not need any training.

(D) People who defy the palace guard should not be responded to in a ladylike manner'.

10. Which of the following developments regarding women officers in the Indian Army occurred in January 2023?

(A) Women officers were granted Permanent Commissions in the Army for the first time.

(B) The Army announced that it would no longer recruit women army officers.

(C) Over a hundred women officers were promoted as Colonels, clearing the way for their appointment to command posts.

(D) Over a hundred women officers were demoted from the rank of Colonel and stripped of their command posts.

II. For many women of color the mainstream feminist injunction 'Believe women' and its online correlate #IBelieveHer raise more questions than they settle. Whom are we to believe, the white woman who says she was raped, or the black or brown woman who insists that her son is being set up?

Defenders of 'men's rights' like to say that 'Believe women' violates the presumption of innocence. But this is a category error. The presumption of innocence is a legal principle: it answers to our sense that it is worse, all else being equal, for the law to wrongly punish than to wrongly exonerate. It is for this reason that in most legal systems the burden of proof rests with the accuser, not the accused. 'Believe women' is not an injunction to abandon this legal principle, at least in most cases, but a political response to what we suspect will be its uneven application. Under the law, people accused of crimes are presumed innocent, but some – we know – presumed more innocent than others.

Against this prejudicial enforcement of the presumption of innocence, 'Believe women' operates as a corrective norm, a gesture of support for those people – women whom the law tends to treat as if they were lying.

The dismissal of 'Believe women' as an abandonment of the presumption of innocence is a category error on a second sense. The presumption of innocence does not tell us what to believe. It tells us how guilt is to be established by the law: that is, by a process that deliberately stacks the deck in favour of the accused. Harvey Weinstein had a right to the presumption of innocence when he stood trial. But for those of us not serving on his jury, there was no duty to presume him innocent or to 'suspend judgment' before the verdict was in. On the contrary: the evidence, including the compelling, consistent and detailed accounts of more than a hundred women, made it extremely likely that Weinstein was guilty of assault and harassment. What's more, we know that men who have the kind of power that Weinstein had are all too liable to abuse it. The law must address each individual on a case-by-case basis – it must start from the assumption that Weinstein is no more likely to be an abuser than a ninety-year-old grandmother – but the norms of the law do not set the norms of rational belief. Rational belief is proportionate to the evidence: the strong statistical evidence that men like Weinstein tend to abuse their power, and the compelling testimonial evidence of the women who accused him of doing so. To be sure, new evidence can surface in a trial, and what previously seemed like good evidence can be discredited. (Equally, wealth and power can make good evidence disappear.) But the outcome of a trial does not determine what we should believe. Had Weinstein been acquitted on all charges, should we have concluded that his accusers were lying?

[Extracted, with edits and revisions, from *The Right to Sex*, by Amia Srinivasan, Bloomsbury, 2021.]

11. Which of the following most accurately explains the meaning of the author's statement that "Believe women" is not an injunction to abandon this legal principle, at least in most cases, but a political response to what we suspect will be its uneven application"?

(A) 'Believe women' is an encouragement to abandon the legal principle of the presumption of innocence when it comes to crimes against women.

(B) 'Believe women' is an attempt to highlight the fact that the presumption of innocence is unequally applied to different people by the law.

(C) 'Believe women' is an attempt to falsely convict men of crimes against women in the absence of substantial evidence.

(D) 'Believe women' is an attempt to punish men for crimes against women outside the formal legal system.

12. Which production company did Harvey Weinstein co-found with his brother?

(A) Paramount Pictures (B) Warner Bros.

(C) Universal Pictures (D) Miramax

13. Which of the following is the author most likely to agree with?

(A) The outcome of a trial doesn't always tell us the truth, and so we should form our own beliefs.

(B) The trial process is designed in a way that it always results in the truth being uncovered so we should base our beliefs on the outcome of a trial.

(C) Trials are useless, and we should abandon them completely.

(D) If a person is acquitted in a trial, then that means that their accusers were all lying.

14. Which of the following most accurately captures the author's description of how the legal principle of the presumption of innocence operates?

(A) It makes it extremely difficult for an accused person to prove that they are innocent.

(B) It makes it extremely easy for a prosecutor to establish that the accused is guilty.

(C) It tilts the odds in favour of an accused person in a trial.

(D) It tilts the odds in favour of the prosecution in a trial.

15. Which of the following is the author most likely to agree with?

(A) Had Weinstein been acquitted on all charges, we should have concluded that his accusers were telling the truth.

(B) Had Weinstein been acquitted on all charges, we should have concluded that his accusers were lying.

(C) Had Weinstein been convicted on all charges, we should have concluded that his accusers were lying.

(D) Had Weinstein been acquitted on all charges, we should not have concluded that his accusers were lying.

16. Who among the following was recently arrested on charges of rape and human trafficking in Romania?

- (A) Boris Becker
- (B) Andrew Tate
- (C) Oscar Pistorius
- (D) Larry Nassar

17. Which of the following, if true, would most weaken the author's argument in the passage above?

- (A) Statistical information is reliable and accurate.
- (B) Statistical and testimonial information is unreliable and inaccurate.
- (C) Women tend to tell the truth when providing testimonial evidence in sexual abuse cases.
- (D) The women who accused Weinstein of abusing his power were telling the truth.

18. Who was appointed by the Government of India in January 2023 to lead the Oversight Committee appointed to examine allegations of sexual harassment against Brij Bhushan Sharan Singh, the President of the Wrestling Federation of India?

- (A) Vinesh Phogat
- (B) Sakshi Malik
- (C) M.C. Mary Kom
- (D) Mirabai Chanu

19. The author's statement that "men like Weinstein tend to abuse their power" is most vulnerable to criticism on which of the following grounds?

- (A) The author does not describe which men may be considered 'men like Weinstein'; the statement attributes characteristics to a vague category of men.
- (B) The author does not describe what men like Weinstein tend to abuse; the statement identifies a specific group of men but does not describe what they do.
- (C) The author does not describe how much Weinstein abused his power; the statement therefore exonerates him from guilt in the sexual abuse cases against him.
- (D) The author claims that while men like Weinstein tend to abuse their power, Weinstein did not do so himself.

20. Which of the following is the author most likely to disagree with?

- (A) People not involved in a trial to determine the guilt of an accused person are free to think what they like about the matter.
- (B) People not involved in a trial to determine the guilt of an accused person can form beliefs without sticking to legal principles.
- (C) People involved in a trial to determine the guilt of an accused person should stick to legal principles in determining the outcome of the trial.

(D) People involved in a trial to determine the guilt of an accused person can form their beliefs without sticking to legal principles.

III. Before the development of long-range projectile weaponry some tens of thousands of years ago in Africa, our ancestors had only two ways to secure meat: by scavenging the leftovers of mightier beasts or by running down their own prey. Humans were able to occupy the second of those ecological niches thanks, in part, to two great advantages of bipedalism.

The first advantage is how we breathe. A quadruped can take only a single breath per locomotive cycle, because its chest must absorb the impact on the front limbs. We, however, can choose other ratios, and that lets us use energy more flexibly. The second (and greater) advantage is our extraordinary ability to regulate our body temperature, which allows us to do what lions cannot: run long and hard in the noonday sun.

It all comes down to sweating. The two large animals we have mainly used for transport perspire profusely compared to other quadrupeds: in one hour, a horse can lose about 100 grams of water per square metre of skin, and a camel can lose up to 250 g/m². However, a human being can easily shed 500 g/m², enough to remove between 550 and 600 watts' worth of heat. Peak hourly sweating rates can surpass 2 kilograms per square meter, and the highest reported short-term sweating rate is twice that high.

We are the superstars of sweating, and we need to be. An amateur running the marathon at a slow pace will consume energy at a rate of 700-800 watts, and an experienced marathoner who covers the 42.2 kilometres in 2.5 hours will metabolise at a rate of about 1,300 watts. And we have another advantage when we lose water: we don't have to make up the deficit instantly. Humans can tolerate considerable temporary dehydration provided that we rehydrate in a the best Marathon runners drink only about 200 millilitres per hour during a race.

Together, these advantages allowed our ancestors to become unrivalled as a diurnal, high-temperature predator. They could not outspurt an antelope, of course, but during a hot day they could dog its heels until it finally collapsed, exhausted.

Documented cases of such long-distance chases come from three continents and include some of the fleetest quadrupeds. In North America, the Tarahumara of north- western Mexico could outrun deer. Further north, Paiutes and Navajos could exhaust pronghorns. In South Africa, Kalahari Basarwa ran down a variety of antelopes and even wildebeests and zebras during the dry season. In Australia, some Aborigines would outrun kangaroos.

These runners would even have an advantage over the modern runners using expensive athletic shoes: their barefoot running not only reduced their energy costs by about 4% (a nontrivial advantage on long runs), it also exposed them to fewer acute ankle and lower-leg injuries.

In the race of life, we humans are neither the fastest nor the most efficient. But thanks to our sweating capability, we are certainly the most persistent.

[Extracted, with edits and revisions, from Numbers Don't Lie: 71 Things You Need to Know About the World, by Vaclav Smil, Penguin, 2020.]

21. The information in the passage supports which of the following statements?

- (A) Humans can run faster than lions in hot conditions.
- (B) Humans can run faster than lions in cold conditions.
- (C) Humans can run longer than lions in hot conditions.
- (D) Humans can run longer than lions in cold conditions.

22. The passage suggests that both horses and camels have advantages over other animals for use in transport because:

- (A) they sweat more than other four-legged animals
- (B) they sweat less than other four-legged animals
- (C) they can carry more weight than other four-legged animals
- (D) they can walk longer than two-legged animals

23. The Nobel Prize in Physiology or Medicine 2022 was awarded to which of the following for their discoveries concerning the genomes of extinct hominins and human evolution?

- (A) David Julius and Ardem Patapoutian
- (B) Harvey J. Alter, Michael Houghton and Charles M. Rice
- (C) Svante Pääbo
- (D) Yoshinori Ohsumi

24. According to the passage, which of the following is true of humans as predators?

- (A) We have no competition among predators during cold days.
- (B) We have no competition among predators during hot days.
- (C) We have no competition among night-time predators.
- (D) We have no competition among predators during cold nights.

25. Which of the following can be inferred from the passage?

- (A) If humans did not have the advantages of bipedalism, especially body temperature regulation, they would not have been able to become experts at scavenging the leftovers of mightier beasts.
- (B) If humans did not have the advantages of bipedalism, especially body temperature regulation, they would have become experts at scavenging the leftovers of mightier beasts.
- (C) If humans did not have the advantages of bipedalism, especially body temperature regulation, they definitely would not have been able to run down their prey.
- (D) If humans did not have the advantages of bipedalism, especially body temperature regulation, they may not have been able to run down their prey.

26. Assuming that the author's statements are accurate, which of the following cannot be true?

- (A) Humans who wear expensive athletic shoes cannot run long distances.

(B) Four-legged animals who do not sweat can run longer distances than two-legged animals who do.

(C) Experienced marathoners consume more energy than amateurs.

(D) Humans cannot run as long in cold conditions as they can in hot conditions.

27. In which of the following National Parks in India did Prime Minister Narendra Modi release the first batch of cheetahs that were brought to India from Namibia?

(A) Bandhavgarh National Park (B) Panna National Park

(C) Kanha Tiger Reserve

(D) Kuno National Park

28. If the information in the passage is true, which of the following must also be necessarily true?

(A) A barefoot runner will have more energy left over at the end of a marathon than a runner with shoes.

(B) A barefoot runner will run faster than a runner with shoes over short distances.

(C) A barefoot runner will have less energy left over at the end of a marathon than a runner with shoes.

(D) A barefoot runner will run a marathon faster than a quadruped.

29. Which of the following, if true, most weakens the author's arguments in the passage above?

(A) Human muscles do not need much rest and can work for long durations.

(B) Humans can perform physical work for long durations because of their willpower.

(C) Human muscles need frequent rest and can only work for short durations.

(D) Reasons other than bipedalism also contributed to humans' ability to run down prey.

30. Who currently holds the Indian national record for the men's 100m sprint?

(A) Amiya Mallick

(B) Amlan Borgohain

(C) Rameshwar Gurjar

(D) Anil Kumar Prakash

IV. Vincent is a waiter at Coffee House. It's called just that Coffee House. The name hasn't changed in a hundred years, even if the business has. You can still get a good cup of coffee here, but it's now a bar and restaurant. Not one of your low-lit bars with people crammed around tables, where you come to suspect the drinking may not after all be a wholesome activity. No, this place is airy, spacious, high-ceilinged. Drinking here only makes you feel cultured, sophisticated.

Today, I've been sitting in Coffee House longer than ever before. Directly in my line of sight is a young woman, scribbling something in a notebook. Sometimes there's a young man who joins her for coffee and they leave together

Just as I begin to wonder if her friend will turn up today, I see him at the door. He takes the chair in front of her. My gaze turns away distractedly, then returns to their table with a jerk when I hear shouting. She's on her feet now, leaning across the table. One hand holds his collar. The other is slapping him across the face. He's blurting explanations, forearms raised to fend her off. She releases his collar and throws a book at him, then another, all the while screaming abuses that implicate all men. She auses, eyes darting over the table in rage as if looking for something else to attack with. He flees. She takes the glass of water in front of her and flings it at him. It ses and shatters against the wall. She's surprisingly calm after he's gone. Coffee se had fallen silent as the few people present watched the scene unfold. Now the usual murmur resumes. On cue, as if this is all a play, Vincent goes to her table and she raises her head to order something. It appears Vincent already knows her order and has it ready in the wings. A gin and tonic appears on the table suspiciously quickly. I wave him over as he returns from her table. 'What happened?' Someone else in his place might say the couple is breaking up, or speculate that the man has been unfaithful. He might even observe that this is the first time the young man has ordered a drink here. Not our Vincent. He bends down and says, 'Sir - one story, many sides.'

Had Vincent taken on a grand name and grown a long shimmering beard, he'd have had lakhs of people falling at his feet. How different are the words of those exalted beings from his? Words after all are nothing by themselves. They burst into meaning only in the minds they've entered. If you think about it, even those held to be gods incarnate seldom speak of profound things. It's their day-to-day utterances that are imbued with sublime meanings. And who's to say the gods cannot take the form of a restaurant item when they choose to visit us?

[Extracted, with edits and revisions, from Ghachar Ghachar, by Vivek Shanbhag, slated by Srinath]

31. The Indian Coffee House chain of restaurants is owned by:

- (A) Workers' Co-operative Societies
- (B) A Public Sector Undertaking
- (C) The Communist Party of India
- (D) Coffee Farmers' Co-operative Societies

32. Which of the following statements about Vincent is most likely to be accurate?

- (A) He was fond of gossiping about customers.
- (B) He was discreet about customers' personal matters.
- (C) He used to style himself as a godman.
- (D) He had worked at Coffee House for many years.

33. The young woman's manner of venting her anger at her friend supports which of the following inferences?

- (A) She thought he had not stood up for his rights.

(B) She thought he was unlike all other men.

(C) She thought his behaviour was typical of all men.

(D) She thought he was trying to steal her hard-earned money.

34. Which of the following statements about Coffee House is most accurate? (A) Coffee House had not changed over the years and retained all its characteristics. (B) Coffee House made customers feel like they were in a seedy, unwholesome bar. (C) Coffee House did not permit women to enter the premises.

(D) Coffee House had evolved over the years but retained some of its characteristics.

35. Which of the following is most likely to be true, based on the information in the passage?

(A) People in public places are curious about others' affairs and like to watch arguments.

(B) People usually calm down immediately after being involved in an argument or fight.

(C) People do not like to continue being at a restaurant where a fight has just occurred.

(D) People in public places have no interest in arguments, and usually ignore them.

36. Café Coffee Day is India's largest chain of coffee shops. What is the name of its C.E.Q.?

(A) V.G. Siddhartha

(B) Laxman Narasimhan

(C) Malavika Hegde

(D) Bharat Sethi

37. The author's argument about how drinking at Coffee House felt different from drinking at a low-lit bar assumes:

(A) The more expensive a bar is, the better customers feel about drinking there.

(B) The decor and interiors of a bar can make customers feel better about drinking there.

(C) If a bar also has a restaurant, customers feel better about drinking there.

(D) If a bar also serves coffee, it makes customers feel better about drinking there.

38. Which of the following is known as 'the birthplace of coffee in India'?

(A) Sahyadris in Maharashtra

(B) Bababudangirisun Karnataka

(C) Hoshiarpur-Shivaliks in Punjab

(D) Simhachalams in Andhra Pradesh

39. Which of the following is the author most likely to agree with?

(A) Some people are regarded as godmen because all their statements have deep meaning and relate to profound matters.

(B) Some people are regarded as godmen because they have a proven ability to perform miracles and use their gifts to heal others.

(C) Some people are regarded as godmen because others read deep meaning into their inane remarks.

(D) Some people are regarded as godmen because they appear to us in noble and exalted forms, and never in mundane occupations.

V. In the summer, a pedestrian on Moscow's Prechistenka Street has to peer hard through the foliage of trees to see, in its full, wide nobility, the pistachio façade of the Central Hall of Scientists. Here, amid ornate statuary and lush tapestries and gilt-encrusted mirrors, Soviet scientists gathered to receive their meagre monthly rations on which they depended for survival. In this House of Scientists, over one combative week in 1948, the Soviet Union abolished the gene altogether.

The Lenin All-Union Academy of Agricultural Sciences began its conference on the evening of July 31. Trofim Lysenko, the academy's president, delivered his official report - edited with care by Josef Stalin, no less. The history of biology, Lysenko said, was a history of ideological battle. Darwin's theory of evolution was scientific and true, but it was not free of error, Lysenko pointed out. It was wrought too heavily in the idea of competition, in the idea that life pushed forward only by vanquishing others in the eternal struggle for resources. This was just capitalism dressed up as biology. The loose-thinking, "reactionary" geneticists of the West had debased Darwin further. They insisted that an organism's acquired characteristics - the ways in which a plant or an animal adapted to, or was shaped by, its environment - could not be bequeathed to its offspring. Instead, they believed that inheritance and evolution relied purely on random, unpredictable combinations of genes. But Lysenko scoffed at this notion of heredity as a game of dice, an abstract arithmetic. What happened to a gene altered the body in which it was carried, these reactionaries claimed, but what happened to the body never altered its genes. How was this not an absurdity?

Fortunately, the Soviet Union was available to rescue science from these falsehoods. Karl Marx and Friedrich Engels, the authors of *The Communist Manifesto*, had already seeded the high laws of dialectical materialism - "diamat", an all-purpose lens to scrutinise determine all historical change and all social reality. Soviet scientists, Lysenko claimed, had been able to pull these laws into biology. They had proved that a material change induced in an organism would modify its genes, percolate down to its offspring, reorient the very trajectory of its species. What swelling promise this held for the project of feeding the people of the Soviet Union, he effused: hardier wheat, for instance, or cattle that produce more milk. He quoted Ivan Michurin, the father of this new Soviet biology: "We cannot wait for favours from Nature; we must wrest them from her."

Lysenko delivered a triumphant conclusion: "We recognise the chromosomes. We do not deny their existence. But we do not recognise the chromosome theory of heredity." And it simply couldn't be that random mutations drive the development of a species, Lysenko declared, for "science is the enemy of chance", and an unpredictable model of genetics was of no value to the state's farmers and planners.

[Extracted, with edits and revisions, from A Dominant Character: The Radical Science and Restless Politics of J.B.S. Haldane, by Samanth Subramanian, Simon & Schuster, 2019.]

40. Which of the following most accurately describes what Lysenko calls the 'absurdity' in Western geneticists' thinking?

(A) The claim that changes to an organism could affect its constituent parts but changes to the parts did not affect the organism.

(B) The claim that Darwin's theory of evolution was scientific and true, but that it was not free of error.

(C) The claim that an organism's acquired characteristics were ways in which a plant or an animal adapted to, or was shaped by, its environment.

(D) The claim that changes to a constituent part could affect an organism but changes to the organism did not affect the part.

41. The scientist He Jiankui shocked the world of science in 2018 when he announced that he had done which of the following, for which he was later awarded a three- year prison sentence?

(A) Edited the genes of two babies before their birth.

(B) Edited the genes of a three-year-old child to remove a congenital birth defect.

(C) Replicated the genetic information of a human child to create a clone.

(D) Replicated the genetic information of a sheep to create a clone.

42. The passage suggests that which of the following is most likely to have been true of Josef Stalin?

(A) He took a keen interest in the architectural heritage of the Soviet Union.

(B) He believed that scientific ideology was of little significance to the Soviet Union.

(C) He took a keen interest in the development of Soviet scientific ideology.

(D) He believed that Soviet scientists should be very highly paid.

43. The description of the Central Hall of Scientists in the passage serves which of the following purposes:

(A) Demonstrates the Soviet Union's advances in science through repetition.

(B) Highlights the poverty of Soviet scientists through juxtaposition.

(C) Personifies the biological theories of Soviet scientists.

(D) Provides a metaphor for the conditions of Soviet scientists.

44. Who is the author of the book The Gene : An Intimate History?

(A) Paul Kalanithi

(B) Atul Gawande

(C) Siddhartha Mukherjee

(D) Abraham Verghese

45. Which of the following, if true, most substantially weakens Lysenko's argument?

- (A) Acquired characteristics can affect an animal's genetic make-up, which would have a substantial impact on the genetic information passed on to offspring.
- (B) Acquired characteristics can only affect an animal's behavioural attributes, which would have no impact on the genetic information passed on to offspring.
- (C) Acquired characteristics can drastically alter an animal's genetic make-up, which would have a big impact on the genetic information passed on to offspring.
- (D) Acquired characteristics affect how an animal is able to tolerate its external environment and affect its chances of survival in that environment.

46. Ivan Michurin's argument depends on which of the following assumptions?

- (A) That humanity can understand how Nature works.
- (B) That it is possible to accelerate the process of scientific discovery.
- (C) Both, (A) and (B)
- (D) None of the above

47. Which of the following, if true, would provide the strongest support to Lysenko's criticism of Darwin's theory?

- (A) Scientific theories are neutral of ideology and are based only on facts.
- (B) Scientific theories can be pronounced by communists as well as capitalists.
- (C) Scientific theories help us better understand the world around us.
- (D) Scientific theories are not value-free; they are affected by political ideology.

48. If Lysenko's arguments are correct, which of the following must necessarily be true?

- (A) To understand any historical or scientific phenomenon, one need not understand the material conditions surrounding it.
- (B) To understand any historical or scientific phenomenon, one only need understand the material conditions surrounding it.
- (C) Any historical or scientific phenomenon can be understood through an independent study which does not account for the material conditions surrounding it.
- (D) Understanding the material conditions surrounding a historical or scientific phenomenon is an arduous and time-consuming task.

VI. The film captures the world of Bhoota Kola that is intrinsic to Karnataka's Dakshina Kannada, located picturesquely between the Western Ghats and the Arabian Sea. Bhoota Kola, Kola, and Nema of Dakshina Kannada, and Theyyam and Thira of North Malabar in Kerala may be considered sister rituals. Despite differences in costume and face-painting, in the bordering regions of Kerala and Karnataka they often meld together. Even the language of the myths sung, paddanna or thottam in the case of theyyam, in the borders is a mix of Tulu and Malayalam.

As part of a contiguous geography and culture, the region shares myths, rituals and deities. Even today, Bhoota Kola and theyyam undergird the everyday lives of a large number of people,

across caste and class divides. They believe that all good and bad things in life are affected and effected by the local deities, who are tied to the land. The world of these deities thus always exists and becomes embodied in the kola during the Vitual.

The origin stories, paddanna and/or thottam, of many deities speak of them travelling the length and breadth of the erstwhile Tulunadu, parts of Malanadu, and the Kolathunadu regions, either on invitation, as by the king in Kantara, or of their own will, looking for suitable places to settle in. Here they are respected and worshipped and, in turn, protect the people of the region. These myths talk of deities travelling inside empty oil containers or water pots or hitching a ride on a cane umbrella, sometimes unbeknownst to the carrier, or on large ships accompanied by a retinue of followers in search of new homes.

In these narrations, a deity's relationship to a territory and its people is very specific. Once a favourable home is offered or found, the deity settles down and the people live and worship in peace. The underlying conviction is that the land belongs to the deities, who have merely left it in the custody of the local chief (also known as raja). It is the raja's duty as the deity's representative to be a fair and just ruler, an ideal king, maintain justice and order in the land in his care, and worship and propitiate the deity periodically. The deity in turn blesses the land with prosperity or, if needed, by guiding an erring polity.

For many people in these regions, rituals such as Bhoota Kola remain an anchor, returning them periodically to a sure and familiar world, despite everyday changes and uncertainties. When the immanent world of the deity manifests through the kola, people transcend the prosaic to participate in a ritual universe.

Extracted, with edits and revisions, from "Bhoota Kola: Anchor for people in Dakshina Kannada and North Malabar", by Gita Jayaraj, Frontline]

49. Which of the following is a traditional folk dance form popular in coastal districts of Karnataka?

- (A) Yakshagana
- (B) Huttari
- (C) Chakkai Aatam
- (D) Paiki

50. What is the passage about?

- (A) The nature of indigenous religious traditions
- (B) The return of Bhoota Kola to restore familiarity to the world
- (C) The crusade to establish a new religion
- (D) (A) and (B) are both true

51. Who are the main characters in the 'ritual universe'?

- (A) Landlord and villagers
- (B) Husband and wife

(C) Deities, kings and their subjects

(D) None of the above

52. The documentary film *All That Breathes*, which won awards at Cannes and the Sundance Film Festival, has been directed by:

(A) Achal Mishra

(B) Ashim Ahluwalia

(C) Shaunak Sen

(D) Anusha Rizvi

53. Which among the following is NOT a misconception about indigenous communities?

(A) They resist modern amenities of life.

(B) They only marry their own kind.

(C) They value their relationship with their land and ecosystem

(D) They will never work in the manufacturing industry.

54. Which of the following would be the most fitting conclusion derived from the passage?

(A) People need to rely on supernatural forces to see them through difficult times.

(B) Communities rely on the perceived intervention of gods and spirits to make sense of changing times.

(C) Communities often resist modernity through their practice of indigenous religion.

(D) None of the above

55. In which of the following elephant camps was the Oscar-winning documentary *The Elephant Whisperers* filmed?

(A) Sakkarebailu Elephant Camp (B) Dubare Elephant Camp

(C) Kodanad Elephant Camp

(D) Theppakadu Elephant Camp

VII. The attempt of Indian Dalit groups to persuade the United Nations to include untouchability and casteism in the category of racism or racism-related discrimination has generated a lively debate. The Government of India has opposed it because it goes against the 'we may be poor but we have a noble civilization' image that it has been determinedly cultivating in international forums for the last fifty years. It does not say so, of course. It says instead that 'internationalising' the issue is unnecessary, for two rather spurious reasons. One is that India has constitutionally prohibited casteism and caste discrimination, and has enacted legislation to punish untouchability in whatever form it manifests itself. That is to say, when there are internal mechanisms for tackling the problem, why should it be internationalised? By the same token the UN need not be concerned about extra-judicial executions and custodial violence since there is no country which has not prohibited such atrocities in law. Concern for international human rights has nonetheless been expressed in these matters since the national laws are systematically violated.

The other argument is that treating casteism as a form of racism or racism-related discrimination would confuse and dilute the struggle against racism. By implication, the struggle against racism is somehow a very noble phenomenon which should not be sullied by dragging in untouchability and all that. Perhaps untouchability is merely a social problem whereas racism is a crime against humanity, and conflating the two would reduce the seriousness of the latter. Here, too, it is the discomfort of the official face of India more than anything else that is the prompting factor. It is not the fight against racism but India's image as a fighter against racism that is likely to get 'confused' untouchability is talked about in international forums.

On the other hand, I would argue that treating casteism and untouchability as a form of racism would have the effect of obscuring the specificity of caste and casteism, and even otherwise there is no reason why caste discrimination, particularly untouchability, should not be treated in its own right as a crime against humanity instead of assimilating with racism. After all, the UN is committed to opposing all forms of systematic discrimination and not merely those which resemble racism...Casteism, as an issue that concerns one-sixth of the world's population and is an important ingredient of the social life of the second largest country in the world, should rightfully demand a place for itself in the UN's agenda, rather than as an Indian variant of a generic problem called racism.

[Extracted, with edits, from "Why not a separate UN Charter against casteism?", by K. Balagopal, Deccan Chronicle, 16 October 2001]

56. What is the central argument of the author in the above passage?

- (A) Casteism should be included in the category of racism or racism-related discrimination at the level of the UN as it is a form of systemic discrimination just like racism.
- (B) Casteism should not be included in the category of racism or racism-related discrimination at the level of the UN as it would dilute the struggle against racism.
- (C) Casteism should not be included in the category of racism or racism-related discrimination at the level of the UN since casteism is merely a social problem whereas racism is a crime against humanity.
- (D) Casteism should not be included in the category of racism or racism-related discrimination UN but should be recognised as a separate category of discrimination.

57. Which of the following became the first city in the United States of America to explicitly ban discrimination on the basis of caste?

- (A) New York City (B) Boston
- (C) Los Angeles (D) Seattle

58. How does the author respond to the following assertion: "when there are internal mechanisms for tackling the problem, why should it be internationalised?"

- (A) Caste-based discrimination is equally addressed through prohibitions on extra-judicial executions and custodial violence.
- (B) Caste-based discrimination is not equally addressed through prohibitions on extra-judicial executions and custodial violence.
- (C) Caste-based discrimination is still a concern for international human rights since national laws are routinely violated.
- (D) Caste-based discrimination does not need to be internationalised because the possibilities of internal mechanisms have not been exhausted.

59. According to the author, what is the core motivation behind the government of India's opposition to recognising casteism in the category of racism-related discrimination at the UN?

- (A) The Indian Constitution and laws already provide internal mechanisms to address untouchability and caste-based discrimination.
- (B) The issue of casteism is localised to the Indian subcontinent and is not an international concern.
- (C) Addressing casteism at international forums would affect India's image as a fighter against racism.
- (D) Caste-based discrimination is not the same as racism.

60. What does the author mean by 'internationalising the issue' in the first paragraph of the passage?

- (A) Raising the issue of casteism at international forums
- (B) Discussing the issue of casteism in international media
- (C) Addressing the issue of casteism as a concern internal to the Indian republic
- (D) Labelling casteism as an issue that affects everyone across the world

61. Who amongst the following was appointed by the UN Human Rights Council in 2022 as the sixth Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance?

- (A) Ashwini K.P.
- (B) E. Tendayi Achiume
- (C) Mutuma Ruteere
- (D) Reem Alsalem

62. Which of the following statements, if true, would undermine the author's central argument?

- (A) Caste-based discrimination is substantively the same as, and not different from, race-based discrimination.
- (B) Caste-based discrimination is substantively different from race-based discrimination, and thus cannot be treated as racism.
- (C) Like racism, casteism is also a crime against humanity.

(D) Casteism affects a large percentage of the world population and is therefore suitable for international UN mechanisms.

63. Which of the following cases, recently covered in the media, relate to caste- based atrocities against a young Dalit girl?

(A) Mangalore blast case of 2022

(B) Hathras gang rape and murder case of 2020

(C) Hyderabad gang rape and murder case of 2019

(D) Una flogging case of 2016

64. Which of the following statements, if true, would reinforce the author's central argument?

(A) The Parliament of India enacts Caste-Based Discrimination (Prohibition and Redress) Act to outlaw caste-based discrimination and atrocities.

(B) The rate of prosecution of atrocities and caste-based discrimination is lower as compared to other cases in the legal system.

(C) International human rights instruments have no effect on actual cases of extra- judicial executions and custodial violence.

(D) India's image stands to be tarnished among the international community if they become aware of the scale of untouchability and casteism in the country

65. Which of the following is not an argument raised by the author in the above passage?

(A) The struggle against racism is a phenomenon which should not be equated with untouchability.

(B) National laws are sometimes effective in addressing human rights violations.

(C) The effort of Indian Dalit groups to get the UN to recognise casteism as a form of race-based discrimination is a move in the right direction.

(D) The author has raised none of the above arguments.

VIII. No one comes from nowhere. Shah Rukh came from a post-Partition Muslim family that worked hard to afford their son a first-rate education at a renowned Catholic School in Delhi. His high-quality schooling allowed him to access the finest government- subsidised higher education in India, at both Delhi University and Jamia Milia Islamia. This education in the 1980s distinguished him economically in India, at a time when most young men lacked access to a decent school. He did not come from 'nowhere', he came from the neo middle class of Delhi. For years, Vidya and I would argue about just how 'self-made' Shah Rukh really was. She would present his success as a purely ahistorical phenomenon of sheer hard work and individual genius. I believed, much like all the other authors I had read, that achievement was socially manufactured. This was particularly true in countries as unequal as India, where caste determined your starting place in the world. Vidya would admonish me for my 'Bengali liberal lefty' beliefs, which delegitimised the success of anyone with even a modicum of caste or class privilege. While she acknowledged that the benefits conferred by caste enabled individual

accomplishments, she'd contend that these no longer applied within the social gatherings and offices she occupied as a working adult where 'everyone was nearly the same because our parents had done financially well'. She insisted that wider access to better schools and high-quality education in Delhi had flattened out differences based on caste or religion. The only thing that created distinctions within the well-educated elites were social connections and family wealth.

To her, Shah Rukh's success was symbolic of 'a man going far beyond what anyone expected from him given where he came from'. I knew she wasn't talking about his religion, his success as a Muslim man. India had several Muslim superstars before his screen debut. She was talking about networks. The apple doesn't fall far from the tree in India. The latest round of data released in 2020 shows that India has one of the lowest rates of social mobility in the world. Your life path and career are often entirely dependent on what your parents do, who they know and how much capital you inherit. Economists highlight the role of kinship networks and caste-based communities in mediating access to information and training for jobs, and providing financial support while workers explore their prospects. In a 2019 survey completed by the business-connection company LinkedIn, 76 per cent of Indians said that 'contacts' were the most important factor in determining if they found a good job. Vidya herself complained bitterly and at length that interesting careers in arts and letters or policy' in India were only available to people with enough family money to take risks and serve long and underpaid apprenticeships. It is precisely this perception of her own victimhood, motivated by her inability to access creative careers beyond a corporate desk job that made Shah Rukh's success feel so politically charged and seductive.

[Extracted from *Desperately Seeking Shah Rukh: India's Lonely Young Women and the Search for Intimacy and Independence*, by Shrayana Bhattacharya, Harper Collins India, 2022]

66. What is the core disagreement between the author and Vidya?

- (A) The impact of one's perception of victimhood on their like/ dislike for Shah Rukh Khan.
- (B) The role of caste in determining individual accomplishments.
- (C) The impact of government-subsidised education on Shah Rukh Khan's success.
- (D) The accuracy of LinkedIn survey on factors responsible behind good jobs in India.

67. What does the author mean by the phrase 'ahistorical phenomenon' in the second paragraph of the above passage?

- (A) That Shah Rukh Khan is a self-made man who came out of nowhere, without any history in the film industry.
- (B) That at this stage in history, everyone's parents have done financially well.
- (C) That a comparison between the life histories of Shah Rukh Khan and Vidya shows very different trajectories despite similar roots.

(D) That Shah Rukh Khan's success is not influenced by the prevailing social and political inequalities at this stage in history.

68. Which of the following is the highest grossing film starring Shah Rukh Khan?

(A) Dilwale Dulhania Le Jayenge (B) Chak De! India

(C) Chennai Express

(D) Pathaan

69. What does the author mean by the phrase 'the apple doesn't fall far from the tree in India' in the context of the passage?

(A) That Shah Rukh Khan's success is the fruit of his own labour.

(B) That one's life path and career depend almost entirely on the social networks of their parents.

(C) That the apple is a metaphor for Vidya's bitterness towards those with family money.

(D) That Shah Rukh Khan went far beyond expectations given his social background.

70. Under which of the following laws was Shah Rukh Khan's son Aryan Khan arrested in 2021?

(A) Prevention of Money Laundering Act

(B) Narcotic Drugs and Psychotropic Substances Act

(C) Unlawful Activities (Prevention) Act

(D) Customs Act

71. Which of the following claims, if true, would undermine Vidya's argument that high-quality education is a more relevant determinant of success than the benefits of caste or religion?

(A) Access to high-quality education depends on the caste and inter-generational wealth of families.

(B) Dr. B.R. Ambedkar, belonging to an oppressed caste, was the Chairman of the Constituent Assembly due to his educational qualifications.

(C) Both the above claims, if true, would undermine Vidya's argument.

(D) None of the above claims, if true, would undermine Vidya's argument.

72. If it is true that fresh graduates pursuing litigation as a career are highly underpaid by senior lawyers, then according to the economists cited in the above passage, which of the following measures are necessary to level the playing field for those from marginalised backgrounds?

(A) Subsidised hostel facilities for working professionals

(B) Open advertisements and interviews to fill vacancies in lawyers' offices (C) Both of the above

(D) None of the above

73. From Vidya's perspective, what is the role of caste in shaping individual accomplishments?

(A) Caste is not at all relevant in shaping individual accomplishments, as everyone has nearly the same financial background.

(B) Caste is somewhat relevant in shaping individual accomplishments, but not more than religion.

(C) Caste is somewhat relevant in shaping individual accomplishments, but high- quality education has made it less relevant as a factor.

(D) Caste completely determines individual accomplishments, as no man is an island.

74. Do the author and Vidya agree on anything in the above passage?

(A) The author and Vidya do not agree with each other on anything.

(B) The author and Vidya agree that wider access to better schools has flattened out differences based on caste or religion.

(C) The author and Vidya agree that Shah Rukh Khan is a 'self-made' man.

(D) The author and Vidya agree that access to social connections play a big role.

ANSWER KEY

1 C 38 B 2 A 39 C 3 B 40 D 4 B 41 A 5 D 42 C 6 B 43 B 7 B 44 C 8 D 45 B 9 D 46 C
10 C 47 D 11 B 48 B 12 D 49 A 13 A 50 D 14 C 51 C 15 D 52 C 16 B 53 C 17 B 54 B 18 C 55
D 19 A 56 D 20 D 57 D 21 C 58 C 22 A 59 C 23 C 60 A 24 B 61 A 25 D 62 A 26 B 63 B 27 D
64 B 28 A 65 D 29 C 66 B 30 B 67 D 31 A 68 D 32 B 69 B 33 C 70 B 34 D 71 A 35 A 72 C 36
C 73 C 37 B 74 D