

**English Language**

- I. Public speaking is a powerful real-life skill. Over the centuries, impressive speeches made by people from various walks of life have helped to change hearts, minds and shape the world as we see it today. Speeches that are delivered with intense emotions and conviction can infuse compassion and forgiveness; elevate levels of hatred and destruction; break or unite nations.

On October 5, in 1877 in the mountains of Montana Territory, when Chief Joseph surrendered to General Nelson A. Miles, the former gave a *Surrender Speech*. The speech included these words: *"It is cold, and we have no blankets; the little children are freezing to death. I want time to look for my children, and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my Chiefs! I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever."*

The heart-wrenching speech bared the grief and misery of the speaker, and those subjected to overwhelming hardships.

During World War II, the speech *We Shall Fight on the Beaches* delivered by Winston Churchill on June 4, 1940 is considered a high-powered speech that strengthened the determination of those present in the House of Commons. In the speech, he said, *"Even though large tracts of Europe and many old and famous States have fallen or may fall into the grip of the Gestapo and all the odious apparatus of Nazi rule, we shall not flag or fail. We shall go on to the end, we shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills;"*

In 1950, William Faulkner was honoured with a Nobel Prize for his significant contributions to the American novel. This was the time when the Soviet Union had found the possible implications of the use of the atomic bomb, and people had begun to live in the fear of annihilation. In his *Nobel Prize Acceptance Speech*, Faulkner urged writers of various genres to think and write beyond the fear of destruction, and instead write materials that would lift the human spirit. The powerful message included: *"I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glories of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail."*

Undoubtedly, effective speeches have a long-lasting impact on the minds of the listeners, and they elevate the levels of awareness or actions the speaker intends to raise or catalyze.

1. The main idea of the passage is that
 - (A) All leaders should be accomplished public speakers.
 - (B) An impactful speech can convey a strong message to the listeners.
 - (C) A speech should sound pleasing to the ears of the listeners.
 - (D) Publicspeakers should be bold and argumentative.



Earlier, social isolation was mostly experienced by some of the elderly people who were devoid of an occupation, and bereft of company of their loved ones. Unfortunately today, an unhealthy solitude prevails among numerous children, teenagers and adults too; subsequently, there is an alarming increase in the demand for mental health therapy practitioners.

The necessity of engaging psychologists in schools and colleges is evidently on the rise. The psychologists are required to identify and address the learning and behavioral needs of students who approach them for guidance; moreover, if required, the professionals are expected to help them in strengthening their emotional, social and academic skills.

Regardless how alarming the situation might be, it is never too late. If people revert to the earlier trend of shopping off-line, going for naturewalks, playing outdoors games, and catching up with friends in their homes or cafés more frequently, they can keep their heads firmly well above the ocean of loneliness.

6. From the passage it is evident that Saroo's desire to find his mother
 - (A) Ended up being a distant dream.
 - (B) Inspired him to use Google's satellite feature intermittently.
 - (C) Waned as time went by.
 - (D) Did not slacken till he succeeded.

7. In the sentence '*these very apps have snatched away the joys of long nature-walks;*' the author has
 - (A) Satirized nature
 - (B) Metaphorized apps
 - (C) Personified apps
 - (D) None of the above

8. From the passage one can conclude that
 - (A) It is impossible for people to reduce the usage of apps.
 - (B) There is a direct correlation between loneliness and excessive usage of social- media apps.
 - (C) The usage of technology is as essential for mental-health as food and water is for physical health.
 - (D) All senior citizens are lonely because they are not tech-savvy.

9. From the passage it can be inferred that presently in many educational institutions
 - (A) The number of teachers who pass the buck to psychologists is on the rise.
 - (B) Special emphasis is being laid on the mental and emotional health of the students.
 - (C) The usage of educational apps is being discouraged significantly.
 - (D) All the students feel the need to be counseled by psychologists.

10. In the concluding paragraph of the given passage, the writer's tone can be best described as
 - (A) Optimistic
 - (B) Despairing
 - (C) Laudatory
 - (D) Apologetic



- III. “Wash! Wash! Wash your hands!” That’s been the safety-mantra ever since the pandemic COVID-19 began swamping the world. Undoubtedly, washing hands has proven to be the best way to keep germs at bay. Unfortunately, the medical practitioner who first promoted the importance of this simple activity was subjected to intense humiliation, and ultimately declared insane!

Ignaz Semmelweis was a Hungarian doctor. In 1847, as an obstetrician, he was disturbed that post-delivery, almost every third woman died of an unexpected malady. He observed that as a part of the set routine, medical students and doctors would examine and study the corpses in the mortuary, and then come for rounds to the maternity wards. Here, without washing their hands, they would examine expectant mothers. After making numerous hypothesis and observations, he was convinced that when doctors washed their hands before examining the women in the ward, the number of deaths due to serious infection declined. He shared his observations with his colleagues and many others working in the field of medicine, but unfortunately he could not provide any concrete evidence to his theory. Sadly, due to the vehement criticism that he received, he went into depression. Furthermore, Ignaz strived to prove his point so relentlessly that it led to the belief that he had lost his mind. In 1865, a doctor deceptively lured him into an asylum for the insane, and two weeks of the brutal treatment that was meted out to him by the attendants led to his untimely death. About twenty years later, when the world became more receptive to the works of scientists like Louis Pasteur and Joseph Lister, awareness regarding germs that cause diseases began to spread. This is the time when Ignaz was honoured with titles like *Father of Hand Hygiene* and *Saviour of Mothers*- an honour much too late!

Some of the most celebrated artists have earned fame much after their deaths. It is tragic that Vincent Van Gogh’s awe-inspiring work was labeled as strange and amateur by most of the critics of his time. It is believed that he sold only one or two painting in his lifetime, and that too for a meager amount. Today, every single painting of Vincent Van Gogh paintings is worth millions of dollars.

Franz Kafka was a proficient writer, but when he published a few pieces of his writings, he received immense criticism. Before his death in 1924, he handed over his unpublished novels and short stories to his friend Max Brod, and urged him to destroy them; however, Brod got the manuscripts published. Today, Franz is acclaimed as one of the major fiction writers of the twentieth century; the novels titled *The Trial* published in 1925, and *The Castle* published in 1926 are considered two of his masterpieces.

Perhaps, if humans were more tolerant and amenable to change, innovative concepts, theories and creations, the deserving would live to experience the glory and honour they rightfully deserve.

11. The main idea of the passage is that
- (A) All original theories and works should receive unreserved acceptance.
 - (B) Many undeserving innovators have been honoured after their demise.
 - (C) Creativity must never be inhibited.
 - (D) Numerous innovators have found recognition and appreciation of their works posthumously.



12. From the passage it is evident that Dr. Ignaz's theory was rejected because
- (A) He could not substantiate it
 - (B) The doctors did not want him to regulate their work ethics
 - (C) He had been declared insane
 - (D) Joseph Lister and Louis Pasteur had already discovered germs
13. From the passage one can conclude that the art critics who _____ Van Gogh's works were _____.
- (A) Applauded, pessimistic.
 - (B) Censured, hypercritical.
 - (C) Denounced, tolerant.
 - (D) Acclaimed, rigid.
14. From the passage it can be inferred that Max Brod
- (A) Was of the opinion that Franz had not reached out to the right critics
 - (B) Decried Franz's writings
 - (C) Considered it unsacred to destroy any manuscript
 - (D) Appreciated and valued Franz's works
15. The word *relentlessly* in the passage can be best replaced by the word
- (A) Irresolutely
 - (B) Recklessly
 - (C) Unabatedly
 - (D) Unabashedly

IV. Cryptocurrencies are a terrible thing. They are the essence of a Ponzi scheme whose value is based entirely on a greater fool prepared to buy it. The promise of alchemy-turning lead into gold has bewitched humanity throughout the ages and cryptocurrencies are just the latest alchemy. Do not get me wrong, if rich people want to lose their money, in this or any other way, they should be allowed to do so. The rich should be the vanguards of new things in case something unforeseen and good falls out of them. But we need to protect those vulnerable consumers whose lives are such that almost any get-rich-quick schemes will be seductive, and seven out of 10 times, they will lose their life savings. Cryptocurrencies are today's South Sea Bubble – one of the earliest recorded financial bubbles that took place in the 1720s' Britain. Meme-based currencies like Dogecoin, Dogelon Mars and Doge Dash remind me of the infamous plan of one company during the South Sea Bubble to raise money "for carrying on an undertaking of great advantage; but nobody to know what it is."

The cryptocurrency bubble is worse than tulip mania. Through the veil of technology, cryptocurrency enthusiasts are leaning on policy-makers to permit them to be exempt from regulation, privatize money, and make money so disconnected from the economy that it would reap financial disaster. There are many reasons to avoid financial disasters, but one of them is that they ratchet up poverty and inequality. The current money–credit system is not perfect, but like democracy, it is the worst system barring all the others. It has evolved from the ashes of the system cryptocurrency enthusiasts are trying to resurrect.

The current system is vulnerable to attack because money is little understood. Cryptocurrency enthusiasts have attracted a following based on the fiction that the central bank or government creates money and are busy debasing it in their self-interest. This is not the case, but then



again, there is some overlap between cryptocurrency advocates, conspiracy theorists, and *anti-vaxxers*. The time has come for someone to stand up for the current fiat money system and explain that while it could be better still, it has been associated with far more growth, much more distributed, and has responded better to economic crisis than what came before.

In today's money–credit system, banks create money when they issue a loan and place the loan's proceeds into the account of their customers, creating a deposit. Money is, in fact, a tradable debt. The bank's deposit can be used as cash because the bank is a regulated issuer of loans and deposit-taker, which gives the deposit credibility and convertibility. The central bank only influences the creation of money indirectly by its regulatory requirement that a proportion of the loans need to be funded by shareholder's profits. They need to have skin in the game. Money creation then is based on thousands of separate decisions by loan officers and is more distributed than a centralized algorithm like Bitcoin. And its supply is determined by the private demand for loans, which means it is closely aligned to the economy.

16. Which of the following does best describe attitude of the author towards rich people?
(A) Concerned (B) Assiduous (C) Indifferent (D) Sympathetic
 17. Which of the following is true in the context of the passage?
(A) The author defends the current money–credit system.
(B) The author rejects the idea that the central bank or government creates money and are busy debasing it in their self-interest.
(C) The author backs the protection of poor from menace of cryptocurrencies.
(D) All the above
 18. Which rhetorical device is employed in 'cryptocurrencies are just the latest alchemy'?
(A) Antithesis (B) Metaphor
(C) Personification (D) Synecdoche
 19. Which of the following does best describe the passage?
(A) Argumentative and explanatory (B) Descriptive and argumentative
(C) Narrative and explanatory (D) Expository and argumentative
 20. What do the cryptocurrency enthusiasts rely on?
(A) Exemption from regulation
(B) Privatization of money
(C) Disconnection of money from the economy
(D) All the above
- V. The fact that Gaia, in her monstrous avatar, decided to distribute fossil fuels very unevenly across the Earth has been central to the emergence of the world's current geopolitical order. From a vitalist point of view, it could be said that the wars of the twentieth century were won as much by the fossilized energy of botanical matter as by particular groups of humans.
- In the First World War Germany's lack of oil put it at a huge disadvantage against the Allies, more or less ensuring its defeat. The shortage of oil effectively cancelled the technological



advantages Germany enjoyed at the start of the war: despite having a large fleet, for instance, it was unable to use its navy effectively because its coal-burning ships needed to refuel every eleven days. Conversely, the assured supply of American oil conferred so great an advantage on Britain and France that “it could be fairly stated that the war was won for the Western allies by tankers.” Not for nothing was it said of the First World War that Britain, France, and the United States floated “to victory on a sea of oil.”

In the Second World War the shortage of oil was even more critical to the defeat of the Axis powers. The German Luftwaffe was forced to rely on synthetic fuels derived from coal, and these could not provide the high-octane energy that was necessary for high-compression aero engines: “it was largely due to the inferior engines in German aircraft that the Luftwaffe lost the Battle of Britain.” The shortage of oil also dictated Germany’s war strategy: it was in order to seize the oilfields of the Caucasus that the German army pushed eastward into the Soviet Union in 1942, leading to a defeat at Stalingrad from which it never recovered. Japan’s invasion of the Dutch East Indies was similarly forced by its lack of oil.

In short, over the course of the twentieth century access to oil became the central focus of global geopolitical strategy: for a Great Power, to be able to ensure or hinder the flow of oil was to have a thumb on the jugulars of its adversaries. In the first part of the twentieth century the guarantor of the flow of oil was Britain. After the Second World War, the baton was passed, along with a string of British naval bases, to the United States. The role of guarantor of global energy flows is still crucial to US strategic dominance and to its position as global hegemon.

Today, as Elizabeth DeLoughrey has pointed out, “US energy policy has become increasingly militarized and secured by the Navy, the largest oceanic force on the planet.” In the words of the historian Michael Klare, the Iraq War of 2003 marked the transformation of the US military into “a global oil protection service, guarding pipelines, refineries, and loading facilities in the Middle East and elsewhere.”

It is important to note that the strategic value of controlling oil flows is tangentially related to the US’s energy requirements. The period in which the American military was turning into “a global oil protection service” was one in which the US was well on its way to reducing its dependence on imported oil. The fact that the US is now self-sufficient in fossil fuels has in no way diminished the strategic importance of oil as an instrument for the projection of power- it is the ability to deny energy supplies to rivals that is strategically of central importance.

21. What is the central idea of the passage?
 - (A) Fossil fuels in war-making.
 - (B) Strategic value fossil fuels in US dominance in the world.
 - (C) Role of fossil fuels in modern geopolitical order.
 - (D) Distribution of fossil fuels in the world.

22. What was the cause of Germany’s defeat in the First World War?
 - (A) Germany’s shortage of oil
 - (B) Advantage of Britain and France
 - (C) Weaknesses of Germany’s navy
 - (D) All the above



23. Which of the following could be inferred from Michael Klare's opinion on US military?
(A) The US military interferes with energy needs of other countries.
(B) The US energy policy has become increasingly militarized.
(C) The US has changed energy policy drastically.
(D) The US has fully understood the strategic value of controlling oil flows.
24. What does the phrase 'tangentially related' to mean?
(A) Related directly and in straightforward way
(B) Related closely and centrally
(C) Related only slightly and peripherally
(D) None of the above
25. What makes the US strategically dominating global hegemon?
(A) Capacity of the US to provide oil protection service, guarding pipelines, refineries, and loading facilities.
(B) Increasingly militarized energy policy of the US Navy, the largest oceanic force on the planet.
(C) The role of US as a guarantor of global energy flows.
(D) All the above

VI. The modern animal rights movement, which originated in the 1970s, may be understood as a reaction to dominant emphases within science and religion (principally, though not exclusively, Christianity). When the Jesuit Joseph Rickaby wrote in 1888 that "Brute beasts, not having understanding and therefore not being persons, cannot have any rights" and that we have "no duties of charity or duties of any kind to the lower animals as neither to stocks and stones", he was only articulating, albeit in an extreme form, the moral insensitivity that has characterized the Western view of animals.

That insensitivity is the result of an amalgam of influences. The first, and for many years the most dominant, was the "other worldly" or "world denying" tendency in Christianity, which has, at its worst, denigrated the value of earthly things in comparison with things spiritual. Traditional Catholicism has divided the world into those beings that possess reason and therefore immortal souls, and those that do not. Christian spirituality has not consciously been at home with the world of non-human creatures-either animal or vegetable. Classic accounts of eternal life as found in Augustine of Hippo, Thomas Aquinas, or John Calvin make little or no reference to the world of animals. Animals, it seems, are merely transient or peripheral beings in an otherwise wholly human-centric economy of salvation.

The second idea-common to Christianity, Judaism, and Islam-is that animals, along with vegetables and minerals, exist instrumentally in relation to human beings; they are made for human beings, even belong to human beings, as resources in creation. This idea predates Christianity and is found notably in Aristotle, who argues that "since nature makes nothing to no purpose, it must be that nature has made them for the sake of man". This idea, largely unsupported by scripture, was nevertheless taken over by Aquinas, who conceived of creation as a rational hierarchy in which the intellectually inferior existed for the sake of the intellectually superior.

Such instrumentalism, which features rationality as the key factor dividing human beings from "brute beasts," has in turn buttressed the third influence, namely the notion of human superiority in creation. Human superiority need not, by itself, have led to the neglect of



animal life, but when combined with the biblical ideas of being made “in the image of God” and God’s preferential choice to become incarnate in human form, some sense of moral as well as theological ascendancy was indicated. As a result, Christianity, and to a lesser extent Judaism, have been characterized historically by an overwhelming concern for humanity in creation rather than an egalitarian concern for all forms of God-given life. That humans are more important than animals, and that they self-evidently merit moral solicitude in a way that animals cannot, has become religious doctrine. Thus the Catechism of the Catholic Church maintains that “it is . . . unworthy to spend money on them [animals] that should as a priority go to the relief of human misery”.

These influences have in turn enabled and justified the scientific exploration of the natural world and specifically the subjection of animals to experimentation. Francis Bacon pursued his scientific investigations in the belief that humanity should “recover that right over nature which belongs to it by divine bequest”. René Descartes famously likened the movements of a swallow to the workings of a clock, and maintained that “There is no prejudice to which we are more accustomed from our earliest years than the belief that dumb animals think”.

26. Jesuit Joseph Rickaby’s articulation on animals may be termed as:
(A) Eco-centric view of animals (B) Anthropocentric view of animals
(C) Ethnocentric view of animals (D) Androcentric view of animals
27. According to the author, how did Christianity contribute to insensitivity of the West towards animals?
(A) It denigrated the value of earthly things in comparison with spiritual things.
(B) It divided the world into beings with and without reason.
(C) It propagated as if animals are transient or peripheral in human centric economy of salvation.
(D) All the above.
28. Which of the following is closest to the meaning of the word ‘instrumentalism’ as used in the passage?
(A) Pragmatism (B) Idealism
(C) Egalitarianism (D) None of the above
29. Which of the following is not true in the context of the passage?
(A) Western philosophy and science are both under the influence of religion.
(B) Western philosophical views on animals have been influenced by religious notions about them.
(C) Western religious notions on animals have justified subjection of animals to scientific experimentation.
(D) Some of the scientific views on animals have been influenced by religious notions about them.
30. It may be inferred from René Descartes’ view that
(A) It is irrational to assume that animals have awareness and some mental capacities.
(B) Animals are automata or they act mechanically.
(C) Neither (A) nor (B)
(D) Both (A) and (B)