

# CAT 2021 Expected/Predicted VARC Paper

The five sentences (labelled 1, 2, 3, 4, 5) given below, when properly sequenced would yield a coherent paragraph. Decide on the proper sequence of the order of the sentences and key in the sequence of the five numbers as your answer.

## **Question 1:**

1. Personal experience of mothering and motherhood are largely framed in relation to two discernible or "official" discourses: the "medical discourse and natural childbirth discourse". Both of these tend to focus on the "optimistic stories" of birth and mothering and underpin stereotypes of the "good mother".
2. At the same time, the need for medical expert guidance is also a feature for contemporary reproduction and motherhood. But constructions of good mothering have not always been so conceived - and in different contexts may exist in parallel to other equally dominant discourses.
3. Similarly, historical work has shown how what are now taken-for-granted aspects of reproduction and mothering practices result from contemporary "pseudoscientific directives" and "managed constructs". These changes have led to a reframing of modern discourses that pattern pregnancy and motherhood leading to an acceptance of the need for greater expert management.
4. The contrasting, overlapping, and ambiguous strands within these frameworks focus to varying degrees on a woman's biological tie to her child and predisposition to instinctively know and be able to care for her child.
5. In addition, a third, "unofficial popular discourse" comprising "old wives" tales and based on maternal experiences of childbirth has also been noted. These discourses have also been acknowledged in work exploring the experiences of those who apparently do not "conform" to conventional stereotypes of the "good mother".

## **Question 2:**

1. I had six thousand acres of land, and had thus got much spare land besides the coffee plantation. Part of the farm was native forest, and about one thousand acres were squatters' land, what [the Kikuyu] called their shambas
2. The squatters' land was more intensely alive than the rest of the farm, and was changing with the seasons the year round. The maize grew up higher than your head as you walked on the narrow hard-trampled footpaths in between the tall green rustling regiments.
3. The squatters are Natives, who with their families hold a few acres on a white man's farm, and in return have to work for him a certain number of days in the year. My squatters, I think, saw the relationship in a different light, for many of them were born on the farm, and their fathers before them, and they very likely regarded me as a sort of superior squatter on their estates.
4. The Kikuyu also grew the sweet potatoes that have a vine like leaf and spread over the ground like a dense entangled mat, and many varieties of big yellow and green speckled pumpkins.
5. The beans ripened in the fields, were gathered and thrashed by the women, and the maize stalks and coffee pods were collected and burned, so that in certain seasons thin blue columns of smoke rose here and there all over the farm.

## **Question 3:**

1. Indonesia has experienced dramatic shifts in its formal governance arrangements since the fall of President Soeharto and the close of his centralized, authoritarian "New Order" regime in 1997.
2. The political system has taken its place in the nearly 10 years since Reformasi began. It has featured the active contest for political office among a proliferation of parties at central, provincial and district levels; direct elections for the presidency (since 2004); and radical changes in centre-local government relations towards administrative, fiscal, and political decentralization.
3. The mass media, once tidily under Soeharto's thumb, has experienced significant liberalization, as has the legal basis for non-governmental organizations, including many dedicated to such controversial issues as corruption control and human rights.
4. Such developments are seen optimistically by a number of donors and some external analysts, who interpret them as signs of Indonesia's political normalization.
5. A different group of analysts paint a picture in which the institutional forms have changed, but power relations have not. Vedi Hadiz argues that Indonesia's "democratic transition" has been anything but linear.

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Five sentences related to a topic are given below. Four of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out. Choose its number as your answer and key it in.

## Question 4:

1. We understand a lot about the atoms in the human body and the stars in the night sky: much more than we do about the individual human as an example of life.
2. It was Aristotle who first said that life is something that grows and reproduces.
3. There is, however, a difference between showing that life is compatible with the laws of physics and making the stronger claim that life is explained by them.
4. In fact, life scientists continue to debate the exact definition of life.
5. Science has made amazing strides, uncovering a deep and often counterintuitive understanding of physical reality.

## Question 5:

1. What we do is what we know and have learned, either through instructions or through observation and assimilation.
2. Education need not be purely academic and may include reading for leisure or as a passion for literature.
3. Our mind always processes new information to analyse the similarities as well as the tiny nuances within the context, which makes the topic stand out or seem different.
4. Education, beyond its conventional boundaries, forms the very essence of all our actions.
5. The importance of education in society is indispensable and cohering, which is why society and knowledge cannot be ever separated into two distinct entities.

The passage given below is followed by four alternative summaries. Choose the option that best captures the essence of the passage.

## Question 6:

In the philosophy of the Vedanta, matter is not an entity isolated from the realm of eternity, but is merely an appearance of the Eternal through space, time and causation. The activities of the material world are all consciously directed towards the fulfilment of the cosmic purpose of self-realisation. Matter is not an unwilling self, but a willing cooperator in the grand scheme of the cosmos. Matter appears to be an impediment when the Spirit is forgotten, but when one consciously and deliberately puts forth efforts towards the realisation of the Spirit in one's own self, one would discover that the material universe becomes a stepping stone in the process of this grand ascent.

1. The material pursuits are a stepping stone to the ultimate realisation of self.
2. There is but a thin line of demarcation between the inert and the alert and ultimately both are a pre-requisite to the fulfillment of the real purpose in life.
3. Though material universe is not eternal, the spirit and the cosmic purpose are.
4. In the realm of Vedanta, material world is part of the grand scheme of things in which self-realisation is the ultimate purpose.
5. Vedanta defines matter as the expression of the spirit through space, time and causation.

## Question 7:

I cannot help but wonder if in the process of growing up, somewhere we lose our innocence and once we do, it is gone forever. The constant complaining has diminished our ability to find joy in the smallest of things. I tried to recollect the last time I relished my meal and thanked my mom for it, the last time I smiled at a shopkeeper or the last time I looked up at the night sky counting the stars! In our routine day-to-day lives, we have forgotten to appreciate people and to treasure our little moments with them. To my surprise, I look up to find the Moon following me and I am curious to know why. I make a mental note to Google and find the answers.

1. The busyness of our life has highlighted our routine whining while eclipsing our innocence.
2. Life's small moments, once treasured, are long forgotten in the process of growing up – a clear case of loss of innocence.

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3. We moan more and appreciate less life's little moments as we grow up, prompting conjecture about possible loss of innocence.
4. The process of growth is more a share of complaints than of partaking in life's endearing moments tipping the scales against innocence.

## **Question 8:**

There's no questioning the fact that companies today are faced with growing complexity. Environmental, political and competitive changes conspire to create a challenging and complex operating environment. In response to these ever evolving pressures, companies often try to mirror external complexity in their internal environments. For example, they may respond to more sophisticated customer demands by creating tailored products and services. They may address the need for cost cutting and innovation by building matrix organisational structures. They may attempt to add new processes to address evolving market needs. In isolation, each of these responses makes sense, but in combination, they can significantly affect organisational performance.

1. Assimilation of external non-controllable variables into the internal environment of a company renders loss of performance.
2. Complex external variables make the internal structure, functioning and performance of a company equally complex.
3. Conditioning to complex externalities, though sensible, is an exercise that impacts internal performance of a company.
4. Measures, when taken in response to changing external realities, often prove counterproductive for a company.

## **Passage 1:**

Creativity is at once our most precious resource and our most inexhaustible one. As anyone who has ever spent any time with children knows, every single human being is born creative; every human being is innately endowed with the ability to combine and recombine data, perceptions, materials and ideas, and devise new ways of thinking and doing. What fosters creativity? More than anything else: the presence of other creative people. The big myth is that creativity is the province of great individual geniuses. In fact creativity is a social process. Our biggest creative breakthroughs come when people learn from, compete with, and collaborate with other people.

Cities are the true fonts of creativity... With their diverse populations, dense social networks, and public spaces where people can meet spontaneously and serendipitously, they spark and catalyze new ideas. With their infrastructure for finance, organization and trade, they allow those ideas to be swiftly actualized.

As for what stanches creativity, that's easy, if ironic. It's the very institutions that we build to manage, exploit and perpetuate the fruits of creativity — our big bureaucracies, and sad to say, too many of our schools. Creativity is disruptive; schools and organizations are regimented, standardized and stultifying.

The education expert Sir Ken Robinson points to a 1968 study reporting on a group of 1,600 children who were tested over time for their ability to think in out-of-the-box ways. When the children were between 3 and 5 years old, 98 percent achieved positive scores. When they were 8 to 10, only 32 percent passed the same test, and only 10 percent at 13 to 15. When 280,000 25-year-olds took the test, just 2 percent passed. By the time we are adults, our creativity has been wrung out of us.

I once asked the great urbanist Jane Jacobs what makes some places more creative than others. She said, essentially, that the question was an easy one. All cities, she said, were filled with creative people; that's our default state as people. But some cities had more than their shares of leaders, people and institutions that blocked out that creativity. She called them "squelchers."

Creativity (or the lack of it) follows the same general contours of the great socio-economic divide — our rising inequality — that plagues us. According to my own estimates, roughly a third of us across the United States, and

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perhaps as much as half of us in our most creative cities — are able to do work which engages our creative faculties to some extent, whether as artists, musicians, writers, techies, innovators, entrepreneurs, doctors, lawyers, journalists or educators — those of us who work with our minds. That leaves a group that I term "the other 66 percent," who toil in low-wage rote and rotten jobs — if they have jobs at all — in which their creativity is subjugated, ignored or wasted.

Creativity itself is not in danger. It's flourishing is all around us — in science and technology, arts and culture, in our rapidly revitalizing cities. But we still have a long way to go if we want to build a truly creative society that supports and rewards the creativity of each and every one of us.

**9) In the author's view, cities promote human creativity for all the following reasons EXCEPT that they**

- A. contain spaces that enable people to meet and share new ideas.
- B. expose people to different and novel ideas, because they are home to varied groups of people.
- C. provide the financial and institutional networks that enable ideas to become reality.
- D. provide access to cultural activities that promote new and creative ways of thinking.

**10) The author uses 'ironic' in the third paragraph to point out that**

- A. people need social contact rather than isolation to nurture their creativity.
- B. institutions created to promote creativity eventually stifle it.
- C. the larger the creative population in a city, the more likely it is to be stifled.
- D. large bureaucracies and institutions are the inevitable outcome of successful cities.

**11) The central idea of this passage is that**

- A. social interaction is necessary to nurture creativity.
- B. creativity and ideas are gradually declining in all societies.
- C. the creativity divide is widening in societies in line with socio-economic trends.
- D. more people should work in jobs that engage their creative faculties.

**12) The author's conclusions about the most 'creative cities' in the US (paragraph 6) are based on his assumption that**

- A. people who work with their hands are not doing creative work
- B. more than half the population works in non-creative jobs.
- C. only artists, musicians, writers, and so on should be valued in a society.
- D. most cities ignore or waste the creativity of low-wage workers.

## Passage 2:

The end of the age of the internal combustion engine is in sight. There are small signs everywhere: the shift to hybrid vehicles is already under way among manufacturers. Volvo has announced it will make no purely petrol-engined cars after 2019...and Tesla has just started selling its first electric car aimed squarely at the middle classes: the Tesla 3 sells for \$35,000 in the US, and 400,000 people have put down a small, refundable deposit towards one. Several thousand have already taken delivery, and the company hopes to sell half a million more next year. This is a remarkable figure for a machine with a fairly short range and a very limited number of specialised charging stations.

Some of it reflects the remarkable abilities of Elon Musk, the company's founder, as a salesman, engineer, and a man able to get the most out his factory workers and the governments he deals with...Mr Musk is selling a dream that the world wants to believe in. This last may be the most important factor in the story. The private car is...a device of immense practical help and economic significance, but at the same time a theatre for myths of unattainable selffulfilment. The one thing you will never see in a car advertisement is traffic, even though that is the element in which drivers spend their lives. Every single driver in a traffic jam is trying to escape from it, yet it is the inevitable consequence of mass car ownership.

The sleek and swift electric car is at one level merely the most contemporary fantasy of autonomy and power. But it might also disrupt our exterior landscapes nearly as much as the fossil fuel-engined car did in the last century. Electrical cars would of course pollute far less than fossil fuel-driven ones; instead of oil reserves, the rarest materials for batteries would make undeserving despots and their dynasties fantastically rich. Petrol

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stations would disappear. The air in cities would once more be breathable and their streets as quiet as those of Venice. This isn't an unmixed good. Cars that were as silent as bicycles would still be as dangerous as they are now to anyone they hit without audible warning.

The dream goes further than that. The electric cars of the future will be so thoroughly equipped with sensors and reaction mechanisms that they will never hit anyone. Just as brakes don't let you skid today, the steering wheel of tomorrow will swerve you away from danger before you have even noticed it...

This is where the fantasy of autonomy comes full circle. The logical outcome of cars which need no driver is that they will become cars which need no owner either. Instead, they will work as taxis do, summoned at will but only for the journeys we actually need. This the future towards which Uber...is working. The ultimate development of the private car will be to reinvent public transport. Traffic jams will be abolished only when the private car becomes a public utility. What then will happen to our fantasies of independence? We'll all have to take to electrically powered bicycles.

**13) Which of the following statements best reflects the author's argument?**

- A. Hybrid and electric vehicles signal the end of the age of internal combustion engines.
- B. Elon Musk is a remarkably gifted salesman.
- C. The private car represents an unattainable myth of independence.
- D. The future Uber car will be environmentally friendlier than even the Tesla.

**14) The author points out all of the following about electric cars EXCEPT**

- A. Their reliance on rare materials for batteries will support despotic rule.
- B. They will reduce air and noise pollution.
- C. They will not decrease the number of traffic jams.
- D. They will ultimately undermine rather than further driver autonomy.

**15) In paragraphs 5 and 6, the author provides the example of Uber to argue that**

- A. in the future, electric cars will be equipped with mechanisms that prevent collisions.
- B. in the future, traffic jams will not exist.
- C. in the future, the private car will be transformed into a form of public transport.
- D. in the future, Uber rides will outstrip Tesla sales.

**16) In paragraph 6, the author mentions electrically powered bicycles to argue that**

- A. if Elon Musk were a true visionary, he would invest funds in developing electric bicycles.
- B. our fantasies of autonomy might unexpectedly require us to consider electric bicycles.
- C. in terms of environmental friendliness and safety, electric bicycles rather than electric cars are the future.
- D. electric buses are the best form of public transport.

It is a tedious job to hire people for an organisation. Moreover, the consequences of hiring wrong people can be pretty grave. When we have to employ someone, we cannot afford to do so in haste. An incident that is still fresh in my memory is when a senior executive instructed his new managers to hire people. His instructions were to hire as soon as possible, the problems rising thereof, he said, would be dealt with later. It is a pity that he forgot one basic tenet of any organisation and that is the employees are an organisation's soul. An organisation becomes successful mostly on the basis of the collective abilities of the employees. While, it is understood that it is important to recruit the right person for the right job, it is not an easy task. Recruiting the right people requires a lot of patience and labour.

Everybody is unique and comes as a sui generis bundle of personality traits and talents. It is the task of the recruiter to understand how a person with his set of unique characteristics will be able to utilise his skills for the job. He has to fit in the job description and expectations of the organisation with the knowledge, skills and attitude of the candidate. The onus for the right fit falls squarely on his shoulders. Here, at times, due to time limitations or lack of understanding of basic human resource fundamentals, he may try to fit a round peg in a square hole.

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The employer also has to maintain a proper balance between haste and delay. But, we need to spare a thought for the manager in charge of employment as well. The person may have a great deal of work load as well, apart from the added responsibility of recruiting people. This manager may be in need of some serious help.

Jeff Bezos, the founder of Amazon, once said that Amazon.com's success came only because they set very high standards for themselves. He added that when a question of hiring the people arose during a meeting, we needed to ask ourselves three questions. The chronological detail of the questions is as under:

Will you appreciate this person? Bezos explained that we can work more comfortably and easily with the person whom we admire.

The second most pertinent question would be whether the new recruit can raise the level of effectiveness of the organisation. "We want to fight entropy," Bezos notes. Bezos explained that the problem is that though a huge amount of power is there, still it is lying inactive. People should be motivated to expect high of themselves and go higher and higher.

The third and most important question is whether this person would bring something extra for the company, that is, some energy and vigour. Many people have skills that may not be even remotely connected to their work but they are capable of infusing a great amount of energy, zeal and enthusiasm in the workplace.

So finally, hiring should be a creative and flexible process. A bureaucratic approach does not work everywhere. When you are nurturing a corporation, you should make sure that the people are well-rounded, inquisitive and well-informed.

**17) Which of the following **cannot be inferred** from the passage?**

1. Busy people can be bad recruiters
2. Corporate employees are not bureaucrats
3. It pays to have variously talented people
4. The employees should be kept on their toes
5. The success of a manager is really the success of the team

**18) Which of the following statements should succeed the passage?**

1. An executive taught me a great term for setting hiring standards "three-sigma quality". It means that every new recruit on the team should be three standard-deviation above the mean.
2. And remember, the hiring process is not over when the position is offered and accepted.
3. Arm the right people with a hard challenge, a flexible culture and fair compensation. Inspire them to believe in their own worth. Teach them to expect victory. Free them to excel. Then, stand back and watch. They will take on the world.
4. Albert Einstein had to remind himself "a hundred times everyday" that his accomplishments were "based on the labours of others." Every business person should do the same.
5. Good people attract other good people and before long, you have a unique group of dedicated, passionate employees - the human spark that ignites the corporate spirit.

**19) What does the author convey in the passage by saying "round peg in a square hole"? Pick the true statements out of given options.**

- I. The recruiter may select candidates with attributes not complementing the skill sets required.
- II. The recruiter may lack skills in understanding the requirement of the candidates while selecting them.
- III. The jobs must be designed according to the human resource available and should curtail certain requirements to fit the recruits.
- IV. The recruiter need not only pick the talent, but also to cash in on it in a manner that satisfies the specification of job profile.

I and III only

II and III only



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I and IV only

I, II and III only

II, III and IV only

## **20) The main idea of the passage is that**

1. bad hiring patterns are like a blaring smoke alarm - they indicate fire ahead
2. when you do not have enough good people to get the job done, it is inevitable that the employees and ultimately the organisation will suffer
3. hiring should be a flexible process
4. hiring is a challenging process, warranting adequate time and labour in finding a right employer – employee match

That the doctrines connected with the name of Darwin are altering our principles has become a sort of commonplace thing to say. And, moral principles are said to share in this general transformation. Now, to pass by other subjects, I do not see why Darwinism need change our ultimate moral ideas. It will not modify our conception of the end, either for the community or the individual, unless we have been holding views which long before Darwin were out of date. As to the principles of ethics I perceive, in short, no sign of revolution. Darwinism has indeed helped many to truer conception of the end, but I cannot admit that it has either originated or modified that conception.

And yet in ethics, Darwinism may perhaps be revolutionary. It may lead not to another view about the end, but to a different way of regarding the relative importance of the means. For in the ordinary moral creed, those means seem estimated on no rational principle. Our creed appears rather to be an irrational mixture of jarring elements. We have the moral code of Christianity, accepted in part, rejected practically by all save a few fanatics. But, we do not realise how in its very principle the Christian ideal is false. And, when we reject this code for another and in part a sounder morality, we are in the same condition of blindness and of practical confusion. It is here that Darwinism, with all the tendencies we may group under that name, seems destined to intervene. It will make itself felt, I believe, more and more effectual. It may force on us in some points a correction of our moral views and a return to a non-Christian and perhaps a Hellenic ideal. I propose to illustrate here these general statements by some remarks on punishment.

Darwinism, I have said, has not even modified our ideas of the Chief Good. We may take that as the welfare of the community realised in its members. There is, of course, a question as to the meaning to be given to welfare. We may identify that with mere pleasure or may rather view both as inseparable aspects of perfection and individuality. And, the extent and nature of the community would once more be a subject for some discussion. But, we are forced to enter on these controversies here. We may leave welfare undefined and for present purpose need not distinguish the community from the state. The welfare of this whole exists, of course, nowhere outside the individuals and the individuals again have rights and duties only as members on the whole. This is the revived Hellenism - or we may call it the organic view of thing - urged by German idealism early in the present century.

## **21) According to the author, the doctrines of Darwin**

1. have changed our physical and moral principles
2. have to be re-evaluated to correct the faults endemic in them
3. do not change our moral ideas
4. are actually new versions of old moral rules

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22) What is most probably the author's opinion of the existing moral principles of the people?

1. He thinks they have to be revamped in the light of Darwinism.
2. He thinks that they are okay as they are and thus Darwinism has no reason to alter them.
3. He thinks that it may be a good idea to have a modicum of the immoral Darwinism in us.
4. Cannot be determined from the passage.

23) It is implied in the passage that

1. a Hellenic ideal is not a proper substitute of the Christian ideal
2. what mankind needs is a Hellenic ideal rather than a Christian one
3. Darwinism is more Christian than Hellenic
4. fanatics do not understand what Darwinism really is