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Passage -1

Happiness is one of the most important goals in life. During the pandemic, it trended as the most searched word on Google. But here's why the pursuit of happiness can be bad for you.

It can make us more self-centered. The active pursuit of happiness can exacerbate individualistic tendencies to seek out pleasures at the expense of others (breaking up a friendship because it is not fun), society (driving fast may make you happy, but it endangers people's lives) or the environment (keeping the air-conditioning on overnight). Ironically, that self-centeredness, apart from not serving others well, also makes people who pursue happiness lonelier. Focused on making ourselves happy, we forget the basic principle of happiness, which is to look outside ourselves for true happiness.

Those who score the highest in any happiness rankings report good social support (for instance, supporting others when in need and in return being offered support), live meaningful lives that allow them to contribute to society (put effort into developing skills that serve others well), experience abundance of positive emotions which are often created in the company of others (we smile 30 times more often in a group than in solitude). This is the irony of the single-minded pursuit of happiness. Focusing on ourselves and wanting to be happier reduces our chances of experiencing happiness.

It can make us realize that we're unhappy. The idea that we should be searching for it can highlight the absence of happiness in our lives. The more we value happiness, the more likely it is that we will be disappointed with our current situations. Even worse, the more desperate we become about finding happiness, the more likely we are to experience symptoms of depression.

It can make us blame ourselves for being unhappy. The implication that we should all be happy and that it is easy to achieve can make us feel like there is something wrong with those who are not happy, causing further distress.

1. A person actively pursuing happiness is most likely to do which among the following, as inferred from the passage?

- (a) Talking excessively on the phone in lockdown (b) Frequently indulging in recreational drugs
(c) Ghost a person they're dating (d) Sleeping a lot

2. Which among the following is the example of irony presented in the passage?

- (a) A pursuit of happiness may result in isolation from others, leading to loneliness
(b) A fixation on happiness may lead to narcissism, bringing about constant dissatisfaction
(c) A pursuit of happiness may lead to obsession with the self, making a person a perpetual critic.
(d) None of the above.

3. As per the passage, an unhappy life is a result of which among the following?

- I. The pressure originated in compulsion for having a happy life
II. Disgruntlement because of not ever being able to achieve long-term happiness
III. Lack of social support resulting from egocentrism
IV. Discontent in self for having to actively seek happiness

- (a) II and IV (b) II, III and IV (c) I, III and IV (d) All correct.

4. Which among the following can successfully replace the word "exacerbate" in the passage?

- (a) Acerbate (b) Aggravate (c) Retrogress (d) Embellish

5. What is the message that the author is trying to convey through the passage?

- (a) We, ourselves, are the main impediment in the path of true happiness
(b) It is okay to pursue happiness as long as it's not the only thing we strive for in life
(c) The pursuit of happiness, in reality, makes us unhappy
(d) The only way to achieve true happiness is to pursue happiness of others around us

Passage -2

After thousands of years of innovation, humankind has shaped the modern world into a new planetary epoch: the Anthropocene. This paper connects the human propensity to carve our comfortable, convenient civilizations into our local environments with the reactionary forthcoming global instability of Earth's ecosystems. By following the classic theory of civilizational decadence, it is evident human civilization has entered the final phase, the decline and fall. This is due to a paradox, wherein the products of our perceived prosperity, consumerism and wastefulness, hasten advancement towards planetary instability. Analysis of the origin and perpetuation of this paradox into the contemporary period through innovation and ignorance suggests that humankind may be able to prevent this final evolutionary phase through global collective responsibility rather than the current small-scale innovative methods by unconnected groups. Humans have entered the Anthropocene, a new epoch in which we are the protagonist to global environmental change. This interaction between the Earth and human civilization is not a new development, however, now scientists draw firm connections between the activities of humans and the dire contemporary destabilization of Earth's natural processes. Human actions cross the threshold of a balanced operating space within the Earth-System and into environmental instability, this is evident in the historical trajectory of human consumerism and the consequent garbage it creates. Scholars place civilizations into three stages of evolution: the beginning, the rise and height of prosperity, and the decline and fall. Drawing on the historical context and formidable contemporary implications of a global ecosystem that is fundamentally interconnected with humankind's both innovative and harmful actions, the existence of a paradox, in which the products of our perceived civilizational prosperity, waste management and consumerism, hasten advancement towards planetary instability and plunges human civilization into the terminal stage. Furthermore, humankind has an opportunity to thwart irreversible civilizational and planetary decline by rejecting the overconsumption and wastefulness that allows for the paradox to perpetuate, and instead work towards collective global responsibility. By looking critically at historical developments, we can see that the biggest challenge in preventing deterioration and collapse of the Earth-System is confronting the paradox in which the innovation and culture of consumer wastefulness humans depend on for prosperity is also the driving force in hastening instability. Instead of continuing to plow forward with small-scale separate forms of innovation that ultimately do little to thwart global disaster, human civilization needs to form collective responsibility to work together to prevent the terminal phase.

6. Which of the following can be inferred from the passage EXCEPT?

- (a) The upcoming times have been well thought about by the humankind as a whole.
- (b) The main reason we are facing a doom is the zealous all-consuming human behaviour
- (c) The humankind has an opportunity to thwart the threat that awaits us in the future.
- (d) It can be proved scientifically that we are not facing a good future ahead.

7. Who has an opportunity to thwart irreversible civilizational and planetary decline?

- (a) The world leaders
- (b) Environmentalists
- (c) First world countries
- (d) Humankind

8. What is the tone of the author in the passage?

- (a) Dogmatic
- (b) Laudatory
- (c) Humanistic
- (d) Vitriolic

9. What is the synonym of the word 'epoch'?

- (a) Approach
- (b) Consequences
- (c) Era
- (d) Virile

10. Which of the following expresses primary purpose of the author in the passage?

- (a) To appreciate the development and civilization humans have done.
- (b) To praise the efforts of small groups who are trying to prevent entry of earth in the final phase.
- (c) To warn the humans about their being in the final phase of civilization.
- (d) To help reader understand how civilization has helped in evolution of society.

Passage -3

In 2010 Taker al-Tayeb Mohamed Bouaziz a Tunisian street vendor set himself on fire after being harassed by a policewoman. His fiery suicide became a catalyst for mass demonstrations not only in Tunisia but also across the Arab world. The wave of protests in 2011 spread to Egypt, Libya, Yemen, Syria, Algeria, Iraq, Mauritania, Morocco, Sudan, and the Gulf States. This period of history was called the Arab Spring. The Arab Spring brought hope for changes in authoritarian regimes in the Middle East and North Africa, but its results were diverse. Some demonstrations gained

success in overthrowing autocratic regimes, while other revolts were suppressed: in Tunisia, Egypt, and Yemen the authoritarian regimes broke down, but in Bahrain, Libya and Syria, the military repressed the mass revolts and protected autocratic regimes. Two main outcomes of the Arab Spring were either the overthrow of the regime or its survivability. Looking at what affected these results, the role of the military and its linkage to autocrats becomes important indicators. The overthrow of the regimes in Egypt and Tunisia was possible due to the military refusal of quelling the demonstration, whereas the maintenance of the regimes in Syria and Bahrain happened because of the military loyalty and readiness to use coercive power. Autocrats' various levels of personal linkages to the military can explain these differences in the military's behaviours during the mass uprising. The methods through which autocrats affect their cohesiveness with the military include such tactics as counterbalancing the military, distributing patronage or material benefits, and institutionalizing the military. Through these three methods, autocrats can contribute to the loyalty and robustness of their coercive apparatus or place constraints on the function and power of the army, which, in turn, affects the military propensity to support the regime. To keep the military in check, autocrats can use the strategy of counterbalancing. According to Geddes, counterbalancing is an important coup-preventing mechanism as it allows creating alternative forces to counter the power of the military and protect the regime from it. Autocrats can do so by establishing a strong political party, participating in regular elections, or creating a security apparatus. The role of the first two methods, parties and elections, lays in their ability to demonstrate popular support and loyalty of citizens to the regime. Such demonstration reduces the likeability of military seizure, as the military will not rise against a popular and largely supported regime. Its intervention could lead to chaos within a state, which is not in the interests of the military.

11. Which of the following title best expresses the given passage?

- (a) Gulf countries and oil (b) Arab Spring (c) Arabs and demonstrators (d) Politics in Military

12. Which of the following can be inferred from the passage EXCEPT?

[1] The ones who are in power uses tactics to keep the military in their favour

[2] There are mainly three ways through which it is done.

[3] Counterbalancing helps the military to keep the protestors from revolting against the government.

- (a) [1] & [3] (b) [1] & [2] (c) Only [3] (d) Only [1]

13. Which of the following is true as per the passage EXCEPT?

I. Two main outcomes of the Arab Spring were either the overthrow of the regime or its survivability.

II. The Arab Spring brought hope for changes in authoritarian regimes in the Middle East and South Africa

III. To keep the military in check, democrats can use the strategy of counterbalancing.

- (a) Only III (b) Only I and II (c) Only II (d) Both II and III

14. Which of the following can't be an antonym of the word 'seizure'?

- (a) Restitution (b) Annexing (c) Liberation (d) Ransoming

15. Which of the following can be the central idea of the passage?

- (a) Gulf or Arab countries have very instable power distribution
 (b) Arab Springs is the reason Americans have abundance of oil
 (c) Religious minorities have been protected since the inception of the Arab Spring
 (d) Civil-military linkages and authoritarian regime survival during the Arab spring.

Passage -4

In the last few weeks, there have been multiple instances of doctors expressing anguish at the police's hostility towards them. On March 29, Dr Archana Sharma, a gynaecologist, died by suicide after the Rajasthan police registered a case of murder against her. The incident followed the death of a woman in her care by postpartum haemorrhage, followed by the woman's relatives urging the police to arrest the doctor. The police drew flak from doctors' associations as well as civil society for their hurried decision to register a murder case based solely on allegations of medical negligence. Shortly after, in an unrelated issue, Mumbai's police commissioner issued a controversial "warning" to doctors. In a Facebook live session, Commissioner Sanjay Pandey alleged that patients were being treated as 'commodities'. He went on to say that doctors who prescribed "unnecessary" tests were effectively cheating their patients and would thus be prosecuted should the police receive complaints. These remarks upset members of the medical fraternity, who voiced their disappointment and urged the commissioner to withdraw his remarks. They pointed out that each patient is unique and that there couldn't

be a fixed rule on which tests would and wouldn't be necessary. The most recent incident of friction between the police and doctors occurred in Ludhiana. On April 13, a man who was undergoing de-addiction treatment in a hospital died suddenly. The police booked a doctor under Section 304A, which pertains to causing death by negligence, and arrested him. The Indian Medical Association was irate about the police's decision to file a criminal case and detain the doctor without obtaining an expert's opinion – as mandated by the Supreme Court. These incidents are symptomatic of the indiscriminate use of criminal law to regulate medical care and deter medical negligence. Why is the police so quick to book doctors under criminal provisions in the law when patients die? The answer requires us to pay attention to the legal framework. Section 304A of the Indian Penal Code is a generic provision that criminalises the act of causing the death of a person through a rash or negligent act. It wasn't enacted specifically to deal with medical negligence; the police and others frequently invoke it in cases of road accidents, workplace mishaps, building collapses, etc. However, due to Section 304A's broad scope and the fact that it encapsulates a cognisable offence, the police can file an FIR if the patient's relatives can agree that their relative was the victim of medical negligence. If found guilty, the doctor could spend up to two years in prison.

16. Which of the following best expresses the attitude of the author in the passage?

- (a) Journalistic (b) Informal (c) Opinionated (d) Critical

17. Which of the following best expresses the meaning of 'drew flak' in the context of the passage?

- (a) Appreciated (b) Encouraged (c) Criticised (d) Defended

18. What can be inferred about doctors from the passage?

- (a) They are performing their duty diligently. (b) They are accused of following ill practices.
(c) They encourage villagers to get treated with the experts. (d) None of the above

19. What is the primary purpose of the passage?

- (a) To provide the readers with the context of as to why there are so many patients dying of medical negligence.
(b) To make the reader aware of a certain situation that is being created in the country and provide the readers with a reason to ask why and how is this taking place.
(c) To canvass support for the doctors who are facing cruelty and persecution at the hands of the police.
(d) Both (a) and (c)

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

- (a) The police use criminal law indiscriminately because they want to curb medical negligence by the doctors in order to safeguard the interests of the public.
(b) The police and the doctors have the same type of education; however, the medical profession has been put on a higher pedestal by the society which aggravates the emotions of the police resulting in the incidents that have been mentioned in the passage.
(c) There is a very rampant practice employed by doctors to prescribe unnecessary tests to their patient just to earn more money through those tests.
(d) Both (a) and (b)

Passage -5

In Paris of the twenties, there used to be a charming newspaper called L'Intransigeant. It was known for its investigative stories, rich city gossip and penetrating editorials. It was in the habit of dreaming up big questions and inviting its readers to respond. One such question was, 'How would you live your last few days if you knew the world was coming to an end?' A literary gentleman wrote that the news would drive the masses to the nearest church or farthest bedroom, although he himself would climb a mountain and admire the scenery. An actress said that people would actually improve, become honest and shed their silly inhibitions. Another reader declared that he would play a last round of golf and follow it up with a final hand of bridge. One letter-writer was my favourite novelist, Marcel Proust, unquestionably the most unusual Parisian of his time. Proust's letter to the newspaper suggested that the imminence of death would wake us up from the slumber of our moral life, where negligence deadens desire'. Life would suddenly seem wonderful, and he, for one, would visit the new galleries of the Louvre, throw himself at the feet of an unnamed woman, and take a trip to India. Four months later, Proust caught a cold and died without doing any of the three things. His recipe for happiness, however, was brilliant: shed our **pretensions** to immortality, renew our taste for life, discover new possibilities and reassess our priorities, and

live life joyfully. Nietzsche, as usual, put this thought more dramatically in Thus Spake Zarathustra, 'We should consider every day lost in which we have not danced at least once. And we should call every truth false, which was not accompanied by at least one laugh. I am reminded of Proust because I spent many depressing days in the late nineties reading about the terrible persecution of Christians in our country. I am convinced that world is divided into two types of people: minority who are dedicated to happiness and majority who are dedicated to unhappiness. Those in this happy minority are 'inner-directed', know what they want, and are content with getting on with their lives. They do not bother with what their neighbours think or do. Most of the successful CEOs and creative people that I have met belong to this category. In contrast, those in the unhappy majority are 'outer-directed', and are not excessively concerned with others. They define their identity in relation to others and believe they can only be happy by making someone else unhappy.

[Extracted (with edits and revisions) an excerpt from the book "The Elephant Paradigm"]

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

- (a) The majority which fall in the category of unhappy people, is looking inward for happiness.
- (b) The minority which fall in the category of happy people, is looking outward for happiness.
- (c) L'Intransigeant was an appalling newspaper of its time in Paris.
- (d) None of the above

22. Identify the figure of speech used in the underlined part of the passage.

- (a) Metaphor
- (b) Oxymoron
- (c) Antithesis
- (d) Litotes

23. Which of the following is true as per the passage?

- (a) Proust wanted to visit the new galleries at the Louvre.
- (b) Proust recipe for happiness was banal.
- (c) Proust went on a trip to India.
- (d) Both (a) and (b)

24. The word 'pretension' has been written in bold in the passage. Which of the following meanings does it convey?

- (a) Humility
- (b) Shyness
- (c) Claim
- (d) Waiver

25. Read the statement carefully "An actress said that people would actually improve, become honest and shed their silly inhibitions." What does the author imply by this in the passage?

- (a) How people responded to the new way interaction?
- (b) How people want their newspaper to be?
- (c) How author wants the newspaper to be?
- (d) How should newspaper project international news?

Passage -6

The Supreme Court's in the Pegasus case to appoint an expert committee, whose functioning will be overseen by a retired apex court judge, is a welcome and an emphatic reassertion of its role and responsibilities as the custodian of individual rights enshrined in the Constitution. The three-judge bench, headed by CJI N V Ramana, called the "limited affidavit" submitted by the Union government in the Court in response to the petitions that alleged the use of spyware for surveillance on private citizens as an "omnibus and vague denial" and rejected the government's plea to let it constitute an expert panel to investigate the issue. The SC order broadly addresses three issues that have been flagged in the Pegasus row — the citizen's right to privacy, judicial review when the executive invokes national security, and the implications of surveillance on free speech. The Court, pointing to its judgment in K S Puttaswamy, has said that the "right to privacy is as sacrosanct as human existence and is inalienable to human dignity and autonomy". While agreeing that it is not an absolute right, the Court has said any restrictions "must necessarily pass constitutional scrutiny". Any surveillance or snooping done on an individual by the state or any outside agency is an infringement of that person's right to privacy. Hence, any violation of that right by the state, even in the national interest, has to follow procedures established by the law. The Court has also drawn a link between surveillance, especially "the knowledge that one is under the threat of being spied on", and censorship, particularly self-censorship, to reflect on the "potential chilling effect that snooping techniques may have". The chilling effect surveillance can produce "is an assault on the vital public watchdog role of the press, which may undermine the ability of the press to provide accurate and reliable information". The order is a strong rebuttal of the government's specious and self-serving use of national security as an alibi — a catch-all phrase used these days to criminalize all forms of dissent. The Court has ruled that the state does not get a "free pass every time the spectre of 'national security' is raised". This also means "no omnibus prohibition can be called for against judicial review" if the matter impinges on national security: In effect, the government will have to explain to — and convince — the Court why it wants to avoid disclosure. The Court has constituted a panel of experts under former SC judge Justice R V Raveendran. It

has sharply defined the questions it needs to ask and find answers to: Was any Pegasus suite of spyware acquired by the central or any state government or any central or state agency for use against the citizens of India? If any government agency has used it to snoop on Indian citizens, under what law, rule, guidelines, protocol or lawful procedure was such deployment made?

26. What is the central idea of the passage?

- (a) The move of SC of appointing an expert committee reasserts its role as the custodian of individual's rights enshrined in the Constitution.
- (b) The questions remain unanswered about how surveillance done on an individual was carried out by any government or an outside agency.
- (c) Surveillance stifles the freedom of the press and impedes it from delivering accurate information.
- (d) Right to privacy is sacrosanct and is alienable to human dignity and autonomy.

27. Which of the following is a synonym of 'specious' EXCEPT?

- (a) Misleading
- (b) Defective
- (c) Accurate
- (d) Fallacious

28. Which of the following is NOT an issue addressed in Supreme Court's order in Pegasus row?

- (a) Implication of surveillance on free speech
- (b) Right to equality
- (c) Citizen's right to privacy
- (d) Judicial review in case of executive invoking national security

29. Which of the following can be the suitable title for the given passage?

- (a) Supreme Court: The custodian of individual's rights
- (b) The Pegasus story
- (c) Centre and states
- (d) Weak Law state

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

- (a) The Court has drawn a link between surveillance and censorship.
- (b) Right to privacy is an absolute right.
- (c) "Right to privacy is as sacrosanct as human existence and is inalienable to human dignity and autonomy."
- (d) Both (a) and (c)

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