

CLAT Sample Paper 2024-II

ENGLISH LANGUAGE

I was an only child and a lonely kid, which meant I spent a lot of time alone reading books. Classical literature was full of heroes—the vast majority of them were men—who were heroic because they were alone. The quest narrative was one in which a man whittled away from himself all societal bonds and then, having perfected himself through loneliness, returned triumphant to society. Society was still there waiting for him because it had been tended by women, who were never alone.

In popular culture we have ‘the bachelor pad,’ and ‘the bachelor lifestyle,’ but no such phrases for women. Women who live alone are objects of fear or pity, witches in the forest or Cathy comics. Even the current cultural popularity of female friendship still speaks to how unwilling we all are to accept women without a social framework; a woman who’s ‘alone’ is a woman who’s having brunch with a bunch of other women. When a woman is truly alone, it is the result of a crisis—she is grieving, has lost something, is a problem to be fixed. Women are the anchors of social labour, the glue pulling the family, and then the community, together with small talk and good manners and social niceties. Living alone as a woman is not just a luxury but a refusal to bend into the shape of patriarchal assumption and expectation.

As a private tutor and college counsellor to students at European boarding schools, my job has often necessitated long-term travel. As much as anything else, what I loved about travel was the solitude. Loneliness felt aspirational, like a large hotel bed—blank and luxurious and endlessly comforting. I wasn’t lonely because I had aimed at being with someone and missed—the way women are often portrayed—but because I had aimed squarely at being alone, and hit the target.

Back in New York, I was forced to do the slow, small, and unglamorous work of living better. I cleaned my apartment when no one was coming over, and cooking elaborate meals with no guests in mind but myself. I began to learn to say ‘no’ to things, to define space for myself. With no one else’s needs into which to escape, it becomes more difficult to skid through life on self-delusion and comfortable ignorance. Living alone is a confrontation with the mirror, a removal, if only for certain hours of the day, from the social contract, outside the systems of manners that grow up around women like strangling vines. It is becoming the witch in the forest, powerful and watchful and silent, setting visitors on edge.

[Extracted, with edits and revisions, from: “The Fierce Triumph of Loneliness”, Catapult, by Helena Fitzgerald, <https://catapult.co/stories/the-fierce-triumph-of-loneliness>]

- 1.1 Which of the following statements cannot be inferred from the passage?
- (a) Each of us has a performing or social self, which is distinct from our lone or true self.
 - (b) Women who live alone have greater self-respect than those who live with their families.
 - (c) The family as a social institution relies on women’s invisible work.
 - (d) Prioritising others’ needs can be a way to avoid acknowledging your own.

- 1.2 Why does the author consider loneliness as aspirational?
- (a) Having been a single child, she was used to being alone.
 - (b) Her interactions with her students kept her from feeling too lonely.
 - (c) Loneliness signified an escape from social expectations.
 - (d) She wanted to be with someone but couldn't find the right person.
- 1.3 The image of the 'witch in the forest' appears twice in the passage. Which of the following statements best explains this choice?
- (a) The first instance suggests how women who live alone are represented in popular media. In the second instance, the author reclaims the image to convey women's deliberate rejection of social pressures.
 - (b) The author uses repetition to emphasise how society fears women who live alone.
 - (c) The first instance refers to women who have no choice but to live alone. The second suggests women who consciously choose to live alone.
 - (d) There is no difference.
- 1.4 What is the meaning of the phrase 'whittle away', as used in this passage?
- (a) to reduce the amount or value of something
 - (b) to make small rapid movements
 - (c) to carve an object
 - (d) to surgically remove something
- 1.5 Which change in the underlined sentence in the passage above will make it grammatically correct?
- (a) inserting 'was' between 'and' and 'cooking'
 - (b) replacing 'cooking' with 'cooked'
 - (c) replacing 'but' with 'except'
 - (d) replacing 'was coming' with 'came'

GENERAL KNOWLEDGE

"Human development goes beyond the notion of economic growth of gross national product or gross domestic product at macro level or rise in personal income of an individual at micro level, which are concerned with wealth maximization of the economy and less on individual's development...

In the post-war era, policy makers across the world have been preoccupied with attaining rapid economic growth by expanding Gross National Product and full employment with very less attention on investment in humans. The move toward Human development was a significant shift in the assessment of economic growth and development when the focus in analysis shifted to 'human capital' from the conservative physical capital. Amartya Sen (1998) called it a return to Adam Smith's approach of development, with more focus on person's capabilities essential to improve the standard of living. This approach resonates with the Aristotelian idea of prioritizing functioning that individual required for 'flourishing' his/her life as human beings. Amartya Sen (1999) explained that the meaning of freedom for an individual is to pursue his/her actual ability to achieve the functioning necessary for a decent life. Sen held that the transformation of individuals' capability into functioning, to some extent, relies on public policies to advance human development.

[1] and Amartya Sen, conceptualized the human-centric approach to development in the first human development report published by United Nations Development Programme in 1990. They famously stated the maxim 'humans are the real wealth of nation'. Human Development Reports attempts to assess the development of countries through the lens of human beings as the ends as well as primary objective of development..."

[Extracted, with edits and revisions, from "What went wrong in India's quest for Human Development?", by Dr. Utsav Kumar Singh, Financial Express]

2.1 Which of the following is not included as a component of the Human Development Index?

- (a) Life expectancy at birth
- (b) Expected years of schooling
- (c) Income
- (d) Unemployment rate

2.2 "When Bill Gates walks into a bar, everyone in the room suddenly becomes a millionaire" - This statement suggest that which of the following can tend to misrepresent the distribution of any given data set if there are significant outliers?

- (a) Median
- (b) Mean
- (c) Mode

following bands?

- (a) 20 to 40 (b) 50 to 70 (c) 120 to 140 (d) 170 to 190

2.4 The Gross National Happiness Index covers areas of socio-economic concern that have been measured traditionally such as living standards, health and education as well as other aspects such as psychological wellbeing, and cultural and ecological diversity. Which country uses Gross National Happiness as a metric to evaluate policy proposals and interventions?

- (a) Nepal
- (b) Bhutan
- (c) Sri Lanka
- (d) Bangladesh

2.5 Whose name has been replaced with '[1]' in the passage above?

- (a) Mahbub Ul Haq (c) Ben Bernanke
- (b) Paul Krugman (d) Thomas Piketty

2.6 Amartya Sen received the Nobel Prize for Economics in 1998. Which school of economics is he associated with?

- (a) Classical economics
- (b) Neoclassical economics
- (c) Welfare economics
- (d) Evolutionary economics

LEGAL REASONING

Article 25 of the Constitution of India protects freedom of practice and propagation of religion. Article 25(1) provides all persons the equal right to freely profess, practise and propagate religion.

Over the years, the courts have held that not all religious practices are protected under Article 25(1). Only those practices that are essential to a religion are protected. Thus, courts are often called to test whether something is an essential religious practice or not.

While there is no precise definition of what constitutes essential religious practice, courts have laid down some principles. The Supreme Court has held that the essential part of a religion refers to the “core beliefs upon which a religion is founded”. The test for essential religious practice is to see if the “nature of the religion will be changed without that” practice.

The Supreme Court has said that if taking away that practice results in a “fundamental change in the character of that religion”, then that practice is an essential practice.

The Supreme Court has also said that the determination of what qualifies as essential to a religion has to be made “according to its tenets, religious texts, and historical background”.

The first instance of the Supreme Court deciding on a ban on cattle slaughter, in 1959, was tested on whether it was essential for Muslims to sacrifice cows on Bakr-Id. If it passed the essential religious practices test, it could then be protected under Article 25. The court looked at various scriptures and religious texts and decided that cow slaughter was not a compulsory practice in Islam. This meant that it was not an essential religious practice protected by Article 25(1). In 1994, while deciding on the acquisition of property in and around the site of the Babri Masjid, the Supreme Court said that a mosque is not an essential part of Islam because prayers could be offered anywhere, even in the open. In other words, the mosque was not necessary to offer worship, which meant that it fell outside an essential religious practice.

The right under Article 25(1) is not a total or unconditional right. The right to freedom of religion can be restricted by the State to promote public order, morality, health and other fundamental rights. Article 25(2) provides two other exceptions to the freedom of religion. The first exception allows the State to pass laws regulating any economic, financial, political or other secular activity which may be associated with religious practice. The second exception allows the State to pass laws providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

[Extracted with edits and revisions from “Explainer: Why is Karnataka HC deciding if the hijab is an ‘essential religious practice’ in Islam?”, by Umang Poddar, Scroll.in]

3.1 State of Rihva passed an order prohibiting school students from wearing jewellery in any form. This was a form of initiation of young girls into the religious community, after which they could participate in community activities. Piercing one’s nose, however, was not a mandatory Kashish practice. It was also not prescribed by the Kashas, the religious text of the community. There were, in fact, a number of Kashish girls who did not get their noses pierced. Kavita was asked by her school to remove her nose piercing. She refused, and she was expelled from the school. She challenged this expulsion before the State High Court. Will she succeed?

(a) Yes, because Article 25(1) provides to all the right to freely practice their religion. Kavita pierced her nose to initiate her into the Kashish community. The practice is thus protected by Article 25(1).

- (b) Yes, because most Kashish girls wore nose pins.
- (c) Yes, because expelling Kavita from school violated her fundamental right to education.
- (d) No, because wearing a nose pin is not a practice protected by Article 25(1).

3.2 Members of the Sankalp religion gather on the banks of river Garima to offer prayer for ten days in October every year. Almost 50,000 devotees gather every year, from different parts of the country.

They all live on the banks of the river in makeshift shelters, cook food, conduct religious rituals, and sing devotional songs. The practice has been going on for more than 700 years. The practice is recorded in the Sankalp scriptures as a core tenet of the religion in the absence of which the religion loses its defining characteristic. In 2022, the country was hit by a highly infectious virus. To avoid the spreading of the virus, the Government ordered all persons to stay inside their homes. The Government also banned all public gatherings, including religious functions. As a result, the Sankalp devotees could not conduct the yearly ritual. The devotees challenged the State's ban before the Supreme Court of the country under Article 25. Will they succeed?

- (a) Yes, because praying on the banks of river Garima is an essential religious practice protected by Article 25.
- (b) Yes, because the practice is a core tenet of Sankalp religion.
- (c) Yes, because the practice has a long history in the Sankalp religion, and has been continuing for more than 700 years.
- (d) No, because the virus created a major threat to public health.

3.3 Xandar religion sacrifices dogs to mark the X-festival, celebrating and worshipping the Xandar goddess. This is a practice that all members of the Xandar community follow every year, without fail. Every child born into the Xandar religion is taught to continue this practice. The Xandar religious leaders sincerely believe that this practice is fundamental to the Xandar religion. The Xandari religious texts describe this practice in great detail as a method of expressing devotion to the Xandar goddess. The texts also provide that instead of sacrificing dogs, devotion for the Xandar goddess could be expressed through a month-long fast, where devotees are expected to eat only food prepared without any flavour enhancers, including sugar, salt or spices. Every year, almost 1,00,000 dogs are sacrificed at the X-festival. The Ministry of Animal Welfare was concerned about this practice, especially because the Constitution of India, under Article 52, provides that animals must be treated with care and compassion. The Ministry issued an order prohibiting this practice. The members of the Xandar religion protested against the Ministry's order. They argued that the sacrificing of dogs is an essential religious practice. Will they succeed?

- (a) Yes, because the Xandar religious leaders sincerely believe that the practice is fundamental to the Xandar religion.
- (b) Yes, because the scriptures recognise the practice as a method of offering devotion.
- (c) No, because the scriptures identify alternate ways of expressing devotion to the Xandar goddess.
- (d) No, because a practice that causes harms to others (here, dogs), cannot be an essential religious practice.

3.4 Religion Zena performs religious rites at Zenots (their places of worship) every day. During the ritual, they make dargi, a sweet dish, as offering for the Goddess and her devotees. The daily offering of dargi is required by the scriptures of Zena religion. The Zenot priests noticed that significant quantities of dargi were being produced every day without it being distributed. So, they decided to sell the dargi at a subsidised price. Dargi soon became very popular. It began to be purchased not just by devotees but also people from other religions. However, 8 months later, people consuming dargi began to fall ill. This happened repeatedly, raising concerns about the quality of ingredients used and the hygiene of kitchens where dargi was being produced. The State passed an order prescribing safety requirements for the manufacture of dargi. This made the production of dargi much more expensive. The priests of Zenot objected to the State's order. They argued that the State could not interfere in the religious practice of ritual worship, manufacture of dargi and its distribution. Will the priests succeed in court?

- (a) Yes, because the manufacture of dargi is an essential religious practice protected by Article 25.
- (b) No, because the manufacture of dargi is not an essential religious practice protected by Article 25.
- (c) No, because the sale of dargi is an income-generating activity related to the religious practice of making dargi for worship.
- (d) No, because the State is allowed to set hygiene and safety rules to be followed in all kitchens under the Consumer Protection Act.

3.5 Drishya is an ancient religion, with more than 1,000 years of history. Drishti, the Drishya scripture, prescribes that women above the age of 15 are not allowed to enter Drishams, the Drishya place of worship. This is because the Drishti believes that women will tempt the male deity and male devotees. This practice has been in force for the last 1,000 years. It has been the basis on which the religion is organised, such that a change to the practice would change the very structure of the religion. All Drishams across the country follow this practice. The women from Drishya religion argue that this exclusion from the Drishams violates their freedom of religion under Article 25, because it prevents them from accessing places of worship. The women also argue that the exclusion treats them adversely because they are women, and thus discriminates against them on ground of sex. Article 15, which is a fundamental right, prohibits sex discrimination. In response to the women's claims, the State passes a law declaring that the exclusion of any group from places of religious worship is prohibited. This, in turn, meant that women could not be excluded from Drishams. In light of the above, consider the following statements: i. The exclusion of women from Drishams is an essential religious practice. ii. The State law is justified because it aims to reform disadvantageous social structures. iii. The State law is not justified because only Hindu religious institutions can be thrown open to all classes of society. Drishya is a different religion from Hinduism. iv. The State law is justified because the right to freedom of religion can be restricted if the religious practice is discriminatory. Of the above statements, how many are true?

- (a) 1 statement
- (b) 2 statements
- (c) 3 statements
- (d) 4 statements

CRITICAL REASONING

Road safety is as much about the design and construction of roads, and post-crash emergency care, as it is about seat belts. India finds itself topping the world road fatality charts year after year. This is as good a time as any to ask—why are we a failure in road safety?

One would think that there is someone who can tell us the share of each reason for total accidents. We would then know the difference between the causes of accidents on city streets and national highways. We would have also studied the root cause of the problem—is it an issue of enforcement, or an issue of poor land markets that results in people on the street, or government contracting on building better and safer roads?

If governments are planning to spend crores on improving road safety, there should be a strategy based on analysis of past car crashes. However, the analysis that governments engage in—assuming they do—before making their decisions is not visible to their citizens. We are also rarely given information on which of the policy interventions worked, at what cost, and how would they scale. And hence, in a nutshell, we don't truly know why we are a failure in road safety.

Loss of life and limb is devastating to those who find themselves in such unfortunate events. There are larger economic ramifications too. Victims of road accidents are often the young, which leads to income shocks in households and a loss of productive human capital for the economy. A study by the World Bank shows that if India reduced road traffic mortality and injuries by 50 per cent and sustained it for a number of years, we would be able to generate an additional flow of income equal to 14 per cent of our GDP in 2014. Death and disability caused by road accidents are major contributors to poor health outcomes. Increasingly road safety is being seen as a component of international health policy. Prevention is better than cure. By focusing on road safety, we will see a positive impact on health outcomes, which is better than obsessing over health care alone.

[Extracted, with edits and revisions, from “Cyrus Mistry tragedy shows road safety is not limited to seatbelts”, by Renuka Sane, The Print]

- 4.1 Which of the following is the author most likely to agree with?
- (a) Governments should not spend money on efforts to improve road safety.
 - (b) Governments should spend money on efforts to improve road safety in any manner possible, without wasting time making plans on how to spend that money effectively.
 - (c) Improving road safety is an impossible task, and so governments should not spend any money trying to do so.
 - (d) Governments should not spend money on efforts to improve road safety unless they have developed a plan based on understanding why car crashes have occurred in the past.
- 4.2 If the author's statements and the information in the passage are true, which of the following must
- (a) India does not collect any data on the causes behind road accidents.
 - (b) Data on the causes behind road accidents is very difficult to collect
 - (c) We do not know what the most effective ways of decreasing road fatalities in India might be.
 - (d) We know the most effective ways of decreasing road fatalities in India, but employing such methods is not a priority for the government.

4.3 Based on the information and arguments in the passage above, if India improves its road safety standards, which of the following is most likely to result?

- (a) We would have to spend less on health care.
- (b) We would have to spend more on health care.
- (c) There would be no impact on health outcomes.
- (d) There would be a negative impact on health outcomes.

4.4 Which of the following, if true, would most weaken the author's arguments?

- (a) Poor health outcomes are among the results of road accidents.
- (b) It is better to focus on preventing road accidents rather than obsess over health care.
- (c) People involved in road accidents may suffer a loss of life and limb.
- (d) The damage and harm caused by road accidents is restricted to those actually hurt in the accident.

4.5 Which of the following, if true, would provide the most support for the author's argument that "One would think that there is someone who can tell us the share of each reason for total accidents"?

- (a) Road safety is a trivial matter.
- (b) Road safety is a very important issue, and India has many such incidents each year.
- (c) India does not have many incidents of road accidents each year.
- (d) There is no one who can conduct such an analysis.

4.6 If, as the World Bank study the author mentions shows, reducing road traffic mortality and injuries could lead to an additional income equal to 14% of our GDP in 2014, which of the following is the most likely explanation for why the government has not made more stringent efforts to reduce such road traffic mortality and injuries?

- (a) Achieving the 14% increase in income would require a trivial reduction in such incidents for a short duration, which are both easy to achieve.
- (b) Any government would like to do whatever it can to ensure there is an increase in income.
- (c) Achieving the 14% increase in income would require a massive 50% reduction in such incidents, and further, this would have to be sustained for a long time, which are both very difficult to achieve.
- (d) Reducing road traffic mortality and injuries require little effort, and doing so can be made even easier by using simple analyses, such as identifying the leading causes of road accidents from past data.

QUANTITATIVE TECHNIQUES

A historian searching for old manuscripts chances upon a record book of an inter-agent. On close examination, the historian figured that the records were of messages typed in scrolls to be collected by other agents. Each Scroll Type was numbered 1 to 9. In order to maintain secrecy, he kept records of the scrolls in his possession in the following manner:

- Scroll Type A * Scroll Type B – Scroll Type C = 53 (i)
 Scroll Type C * Scroll Type F * Scroll Type I = 12 (ii)
 Scroll Type B * Scroll Type E + Scroll Type H = 52 (iii)
 Scroll Type D * Scroll Type E – Scroll Type F = 6 (iv)
 Scroll Type G * Scroll Type H + Scroll Type I = 59 (v)
 Scroll Type A / Scroll Type D * Scroll Type G = 24 (vi)
 Scroll Type C = 1 or 3

Use the information above to answer the following questions.

5.1 What was the number of Scroll Type E?

- (a) 2
- (b) 7
- (c) 8
- (d) 5

5.2 The number of the Scroll Type was also equal to the number of Scrolls of that type; for e.g. There was one scroll for Scroll Type 1, 2 for Scroll Type 2 and so on. To keep track of the messages collected by other agents, the inter-agent had the following records: For Scroll Type F = He dropped a certain number of tokens for the first agent, twice that for the second, twice the second for the third and so on. For Scroll Type I = He dropped a certain number of tokens for the first agent, twice that for the second, thrice the second for the third, four times the third for the fourth and so on. The number of tokens dropped for the first agent for any Scroll Type was always the same. What was the difference in the number of tokens after all the agents had received their scrolls for Scroll I and F?

- (a) The number of tokens were equal for both Scroll Types
- (b) 3 times the number of tokens for the first agent
- (c) 6 times the number of tokens for the first agent
- (d) 5 times the number of tokens for the first agent

5.3 All agents had a passcode to access the scrolls. The inter-agent recorded the passcodes as formulas. One entry for accessing Scroll Type F was as follows: $(6 * \text{Scroll Type G} + 4 * \text{Scroll Type H}) / (6 * \text{Scroll Type B} - 4 * \text{Scroll Type A})$. Solve the above to find the passcode for Scroll F.

- (a) 2.5
- (b) 1.7
- (c) 3.9
- (d) 4.6

5.4 The passcode formula for accessing Scroll Type C was recorded as:

$[(\text{Scroll Type A} - \text{Scroll Type C})(\text{Scroll Type A}^2 + \text{Scroll Type A} * \text{Scroll Type C} + \text{Scroll Type C}^2)] - [(\text{Scroll Type A} + \text{Scroll Type C})^2 - (\text{Scroll Type A} - \text{Scroll Type C})^2]$

- (a) 692

- (b) 191
- (c) 729
- (d) 853

5.5 Of the total number of scrolls (from the data given in the passage and question 2 of this set), $\frac{1}{5}$ th was damaged due to fire, $\frac{1}{6}$ th of the remainder were damaged due to water and for $\frac{1}{3}$ rd of the remainder, the ink had faded. Of the remaining scrolls, $\frac{3}{4}$ th were delivered to agents. How many scrolls were left?

- (a) 3
- (b) 5
- (c) 8
- (d) 1