

Appendix I: Master Question Booklet for Part 'A' of NLSAT-LLB 2026



LLB – 2026

BOOKLET SL. NO.

OMR No.

ADMIT CARD NUMBER

(In Figures)

.....
Signature of the Candidate

.....
Signature of the Invigilator

INSTRUCTIONS TO CANDIDATES

(This Booklet contains 48 pages, including blank pages to answer questions in Part B)

Duration : 2 Hours 30 Minutes (150 Minutes)

Maximum Marks : 150

General Instructions

1. This paper has two parts. Part A consists of Multiple Choice Questions (MCQs) and Part B has subjective questions.
2. A separate Optical Mark Reader (OMR) Response Sheet is supplied to each candidate along with the Question Booklet (QB). You **MUST READ** the detailed instructions provided with the OMR Response Sheet on the reverse side of this packet **BEFORE** you start the test.
3. Candidates will not be given a second blank OMR Response Sheet under any circumstance. Hence, the OMR Response Sheet should be handled carefully. Do not fold the OMR Response Sheet.
4. No clarification can be sought on the QB from anyone. In case of any discrepancy in the QB, request the Invigilator to replace the QB and OMR Response Sheet. Do not use the previous OMR Response Sheet with the fresh QB.
5. Candidates should ensure that the Invigilator affixes their signature in the space provided in the QB and the OMR Response Sheet. Candidates should sign in the space provided in the OMR Response Sheet, and the QB.
6. Candidates should write the QB number and OMR Response Sheet number, and sign in the space provided in the attendance sheet.
7. Candidates should return the first page of the OMR Response Sheet and the QB to the Invigilator after the test.
8. Possession of electronic devices including mobile phones, headphones, smart watches and digital watches is strictly prohibited in the test premises. Impersonation or any other fraudulent practice may be a criminal offence, and will lead to your disqualification and possibly, penal action under the law.
9. The use of any unfair means by a Candidate shall result in the cancellation of their examination.

DO NOT OPEN TILL 10:00 A.M.



For Evaluator's use only. DO NOT write anything on this page.

Question No.	Maximum Marks	Marks Awarded
IX	12	
X	12	
XI	12	
XII	12	
XIII	12	
XIV OR XV OR XVI	15	
Total:	75	



PART – A

Specific Instructions for Part A

1. Part A consists of **8 (eight)** passages. Each passage is accompanied by Multiple Choice Questions (MCQs). Answer each question relying on what is stated or implied in the corresponding passage. Some questions may require knowledge or information that is not supplied in the passage.
2. If more than one option provides a partial answer to the question, choose the option that most accurately and comprehensively answers the question.
3. Each MCQ carries **1 (one)** mark. Candidates will receive **1 (one)** mark for each correct answer. There is *Negative Marking*. **0.25 marks will be deducted for each wrong answer, and for each un-attempted question.**



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- I. When they reached Garden Estate Towers, a guard pointed out the correct building. Satya's mother had investigated the price of these flats and ascertained you had to be well off to live here. But because they were more recent arrivals to the city, this family could never live in a house in Lajpat Nagar such as Satya's family had acquired half a century ago when the landscape of New Delhi was as raw as this landscape now. Sunny and Satya rang the bell and were invited into a dark apartment, curtains drawn against the sun, by a small father, a small mother in a careful sari, and a daughter named Manjula, much larger and taller than both her parents. Satya was not brave enough to look at Manjula although he felt he liked her. This is why he had brought Sunny, to corroborate his instinctive opinion.

Her mother said, "We brought up our daughter to be confident. When she was born we celebrated the same way as for her brother. We told her that when someone speaks to you, look at them straight, reply without fear."

Sunny saw how terrified Manjula's mother was that her daughter might marry a man who would silence her.

"In fact, it isn't that we treated our children equally," her father said, "we favoured our daughter, we encouraged our daughter more because it is harder for girls in India."

Satya said, "By now everyone knows girls are better than boys."

There was a span of silence. The silence extended. Desperate to unearth a topic upon which they might recover the momentum of a social occasion, Sunny asked, "How old is this building?"

"Three years."

"When will they finish it?"

"It's finished. Only some of the flats have not been set up," the father said.

"It doesn't look finished," Sunny observed and received a warning flash from Satya.

"We," said Sunny – saying "we" as a concession so as not to present himself as a condescending outsider – "are putting up high-rises, and there is already a water shortage and the desert is encroaching. What is the city plan for the future?"

"The government will take care," said the father airily.

"But do they have a plan?"

Again the warning flash from Satya.

They turned to Sunny. "Your father was working for which company? What is your last name?" Trying to pin him: caste, class, money, value. "Where do you stay?"

"Panchsheel Park," said Sunny unwillingly.

"You must come from an illustrious family. The people who live there are the most wealthy in the city."



“Illustriousness does not equal wealth,” said Sunny.

“One does not acquire wealth by chance.”

“Corruption,” said Sunny, trying to downgrade himself, help Satya thereby.

“No, no,” the father said soothingly.

Sunny said “I’m afraid so.” Another glowering from Satya, but Sunny continued. “My grandfather on my father’s side was corrupt. He was a government minister and acquired at least half a dozen properties, which is why we live in Panchsheel Park.”

[Extracted, with edits and revisions, from Kiran Desai, *The Loneliness of Sonia and Sunny*, 2025.]

1. Which of the following is the most plausible explanation for why Satya’s mother had investigated the price of the flats in Garden Estate Towers?
 - (A) To see if she could sell her Lajpat Nagar house and buy a flat there.
 - (B) To see if Manjula’s family had treated her as well as her brother.
 - (C) To ensure that the girl her son might marry came from a well-off family.
 - (D) To understand whether Manjula’s family had moved to Delhi after her.

 2. Which of the following assumptions underlies Manjula’s father’s statement about the upbringing of their children?
 - (A) Societal disadvantages cannot be overcome through any means.
 - (B) Apartment towers with multiple buildings should have adequate security.
 - (C) His daughter might marry a man who would silence her.
 - (D) Parental support can help overcome societal disadvantages.

 3. Which of the following movies is ostensibly inspired by the Supreme Court of India’s judgment in the Shah Bano case that dealt with the question of maintenance for divorced Muslim women?
 - (A) Court: State v. A Nobody
 - (B) Mulk
 - (C) Iddat
 - (D) Haq

 4. Which of the following statements best explains why Satya was flashing warnings at Sunny?
 - (A) He thought Sunny was trying to impress Manjula through the conversation.
 - (B) He thought Sunny was ruining his chances of impressing Manjula’s parents.
 - (C) He thought Sunny was wasting time talking to Manjula’s parents rather than gauging whether his instincts were correct.
 - (D) He thought Sunny was being rude to Manjula’s mother and wanted him to stop.
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5. Which of the following best describes the difference in opinion between Sunny and Manjula's father?
- (A) Sunny believes that proper urban development is everyone's concern, while Manjula's father thinks it is the government's responsibility.
 - (B) Sunny thinks that only corrupt people work for companies, while Manjula's father thinks that working for a good company is a sign of good character.
 - (C) Sunny thinks that girls are better than boys, while Manjula's father believes that there is greater societal pressure on girls in India.
 - (D) Sunny thinks that recent arrivals to the city should not live outside central New Delhi, while Manjula's father wishes to escape its crowds.
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6. Which of the following statements about India's National Ambient Air Quality Index is true?
- (A) India does not have a National Ambient Air Quality Index; it uses the WHO system.
 - (B) India adopts stricter standards than those prescribed by the WHO.
 - (C) India uses an alphabetical grading system (A-F) rather than a numerical scale.
 - (D) India adopts more lenient standards than those prescribed by the WHO.
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7. Which of the following best captures why Sunny felt he might appear condescending?
- (A) Criticising local conditions as an outsider might make people think that he felt inferior to them.
 - (B) Criticising local conditions as an outsider might make people think that he felt superior to them.
 - (C) Criticising Delhi's development patterns as someone who grew up there might make people think he was ungrateful.
 - (D) Criticising the way Manjula's parents had brought up their daughter might make them feel that he did not like her.
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8. Which of the following statements, if true, would challenge Sunny's views of the relationship between wealthiness and illustriousness?
- (A) All wealthy people are not illustrious.
 - (B) There is no correlation between wealthiness and illustriousness.
 - (C) Illustriousness always presupposes wealthiness.
 - (D) Illustriousness presupposes poverty.
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9. Kiran Desai's *The Loneliness of Sonia and Sunny* was shortlisted for the Booker Prize in 2025. Which of the following books won her the Man Booker Prize in 2006?
- (A) *The Inheritance of Loss*
 - (B) *The Sense of an Ending*
 - (C) *Girl, Woman, Other*
 - (D) *Hullabaloo in the Guava Orchard*
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10. Which of the following statements most accurately describes how Sunny tried to help Satya?
- (A) He tried to belittle himself so that Satya would look better in comparison.
 - (B) He tried to show he was clever, so it would appear that Satya kept good company.
 - (C) He tried to speak as much as possible since he did not want Satya to speak.
 - (D) He tried to prove that his own family was illustrious and completely honest.
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11. Which of the following states passed a legislation in March 2026, providing for the freedom of choice in marriage and prohibiting crimes in the name of honour and tradition?
- (A) Kerala (B) Meghalaya (C) Karnataka (D) Tamil Nadu
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II. Freedom of the media is a cherished entity – not for the journalist but for the greater public. For many many years, A.H. Sulzberger was publisher of the *New York Times* (1935 to 1961). And it was he who pointed out that ‘the freedom is not the journalist’s freedom to write or the publisher’s freedom to print; it is *rather the citizen’s right to know*’.

It was Sulzberger again who defined the correct role of journalists in a jovial quip: “We journalists must tell the public which way the cat is jumping, not why! The public will take care of the cat.” The men and women of the media would be content to accept constraints imposed by the “rule of law”. But they would not be prepared to accept *ad hoc* rules imposed according to the whims, vagaries and idiosyncrasies of legislators or of judges.

It was Jeremy Bentham who characterized Common Law as “dog law”. He wrote way back in 1823: “When your dog does anything you want to break him of, you wait till he does it, and then you beat him for it. This is the way you make laws for your dog, and this is the way judges make laws for you and me!” This observation is true even today.

The law relating to contempt of court has been for long “dog law”. It does not define what precisely will be regarded as “contempt of court” and what will not. It gives very little guidance to the editor and broadcaster; it serves only as a standing threat to the freedom of expression. It leaves too much to the discretion of the particular judge investigating the “reports” by the media.

In 1925, Lord Dunedin – sitting in England’s highest court – wrote a judgment in the case of *Sorell vs. Smith*, where he ruled that, “The Judges have embodied in their judgment an appeal for guidance so touching as to recall the prayer of Ajax: *Reverse our judgment as it please you, but at least say something clear to help in the future.*” He then added: “In the present state... this is I think a reasonable request!”



The prayer of Ajax should be on the lips of every journalist whose business it is to report court proceedings; it should be uppermost in the mind of every editor who considers it necessary in the public interest to comment on them.

The public has a right to know what judges decide and why, but to say that the court reporter misreports is not always correct – he or she may not (often does not) understand the mumbo-jumbo of judicial reasoning. Hence, the need for press releases by the court. When judges come out with regular press releases, it is one sure way of counteracting or pre-empting the adverse effect of coloured, garbled or exaggerated reports by the media.

[Extracted, with edits and revisions, from Fali S. Nariman, *God Save the Hon'ble Supreme Court and Other Opinions*, 2018.]

12. Which of the following statements best captures the essence of Sulzberger's cat analogy regarding the role of a journalist?
- (A) A journalist's role is to describe events, while evaluation is left to the public.
 - (B) A journalist's role is to predict future events to help the public prepare for them.
 - (C) A journalist's role is to explain the sociological reason for the occurrence of events.
 - (D) A journalist's role is to interpret events since the public lacks interpretative skills.
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13. What is the central grievance Bentham expresses through his characterization of Common Law as "dog law"?
- (A) The law is applied only to those who lack the intelligence to defend themselves.
 - (B) The law is retroactive and punitive rather than prospective and instructional.
 - (C) The law treats citizens with the same level of affection as domestic pets.
 - (D) The law should be based on instinctive behaviour rather than prescribed rules.
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14. The author suggests that the "misreporting" of court proceedings by the media is often:
- (A) A deliberate attempt by editors to sensationalise statements made by judges.
 - (B) A consequence of the inadequacies in training of journalists in reporting legal proceedings.
 - (C) A systemic failure caused by the opacity and complexity of judicial reasoning.
 - (D) An inevitable result of stringent rules being applied to the press.
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15. The author suggests that press releases by the court are a “sure way of counteracting or pre-empting” garbled media reports. Which of the following statements, if true, most weakens this argument?
- (A) Studies show that media outlets never misreport those cases which are accompanied by press releases by the court.
 - (B) Studies show that judicial press releases are always informative and accessible.
 - (C) Studies show that media outlets often selectively quote press releases to support their own pre-existing editorial biases.
 - (D) Studies show that the public generally trusts court reporters more than they trust official government statements.
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16. The author argues that media misreporting of decisions is often caused by the reporter’s inability to understand the “mumbo-jumbo of judicial reasoning”. Which of the following, if true, provides the strongest counter-evidence to this claim?
- (A) Reporters often skip court sessions and rely on second-hand accounts from other journalists.
 - (B) Misreporting occurs at the same frequency in cases where judges provide clear, non-technical summaries as it does in complex cases.
 - (C) Media houses have increased their budgets for court reporting by 50 per cent over the last decade.
 - (D) Most readers are not interested in updates from legal reporters.
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17. In the World Press Freedom Index 2025, released by Reporters Without Borders, which country secured the top rank for the ninth consecutive year?
- (A) Norway
 - (B) Finland
 - (C) Denmark
 - (D) Sweden
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18. Who among the following is the American investigative reporter and author of *Perversion of Justice* credited for exposing the Jeffrey Epstein scandal?
- (A) Vicky Ward
 - (B) Tina Brown
 - (C) Kirsten Danis
 - (D) Julie Brown
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19. Who among the following, often referred to as BBC’s Voice of India, received both the Padma Bhushan and the Padma Shri?
- (A) Mark Tully
 - (B) Tom Alter
 - (C) Saeed Jaffrey
 - (D) James Ivory
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20. Which of the following countries held a referendum in March 2026 to change its Constitution to separate the roles of judges and prosecutors and reform their oversight body?
- (A) Switzerland (B) Belgium
(C) France (D) Italy
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21. During the visit of the Foreign Minister of which of the following countries to India in October 2025, was a press conference held in the Embassy of that country, where only male journalists were invited, leading to backlash from multiple quarters?
- (A) Israel (B) Afghanistan
(C) United States of America (D) Iran
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- III.** On the orders of the United States (US) President Donald Trump, US special forces kidnapped Nicolás Maduro – President of Venezuela, a sovereign country – and his wife, Cilia Flores, on 3 January 2026. Hundred people were killed in this attack. This is a blatant violation of international law, the United Nations (UN) Charter, and an illegal show of force. This scripted warmongering by Trump establishes renewed no-limits US imperialism and brings uncertainty to a volatile world.

This meticulously planned operation was built on a moral, but false, narrative that Maduro headed the “Cartel de los Soles” that supplied drugs to the US. Maduro and his wife are now arraigned in a prison cell in New York, facing unsubstantiated charges – cocaine trafficking, narco-terrorism, drug importation, and possession of machine guns – that a court in Brooklyn, New York is adjudicating. The case already has holes as the US Justice Department has admitted that the “Cartel de los Soles” does not exist. Drugs enter the US from other countries like Honduras. Incidentally, Trump pardoned former Honduran President Juan Orlando Hernandez, sentenced to 45 years in prison for conspiring to distribute 400 tonnes of cocaine in the US, thereby exposing Trump’s position on drugs.

Trump has repeatedly stated that the reason for Maduro’s kidnapping is to claim Venezuelan oil as US property. Venezuela had initiated nationalisation of its petroleum industry in 1976 and started controlling private businesses and foreign-owned oil assets. In 2007, former President Hugo Chavez – the founder of Venezuela’s Bolivarian-socialistic state – started the process of the takeover of privately-run oil companies to redistribute oil wealth to the ordinary people of this poverty-stricken nation. Chavez had a huge following because of his poverty reduction and social welfare measures. His successor, Maduro, despite political centralisation and repression of dissent, shares the same socialist ideas and programme of Chavismo – the movement that has influenced Venezuela for a quarter century.



Another reason for the US intervention in Venezuela is to rid the region of Chinese, Russian, and Iranian influence and reclaim exclusive US control over the Western hemisphere, named the US's "own backyard" by Henry Kissinger. In recent years, China has become a major economic partner of Venezuela with a strategically holistic plan for Latin America.

As countries weigh their options in a world where the US is trampling on international law and norms, has this strike been more successful than previous US strikes from Iraq to Afghanistan? It is estimated that investments of \$185 billion and 16 years of work would be required for the 3 million barrels of oil a day that the US wants. Meanwhile, as the marginalised masses mourn Maduro's departure, the elites celebrate it. Most hope that the Vice President of Venezuela will continue to follow the ideals of Chavismo.

[Extracted, with edits and revisions, from Anuradha Chenoy, *US Imperial Overreach in Venezuela*, Economic and Political Weekly, Vol. 61, Issue No. 2, January 10, 2026.]

22. Which of the following is synonymous with the word "trampling" as used in the passage?

- (A) Treating with contempt (B) Bolstering
(C) Advocating (D) Carefully paying heed
-

23. Based on the passage, what is the fundamental ideological conflict between "Chavismo" and the United States' stated goals for Venezuelan oil?

- (A) Private ownership for social welfare versus state control for corporate profit.
(B) Military-led extraction versus seizure of foreign natural resources as its own.
(C) Industrial modernization versus agrarian traditionalism.
(D) Nationalization for wealth redistribution versus seizure of foreign natural resources as its own.
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24. Which of the following inferences is most strongly supported by the passage's mention of the "\$185 billion and 16 years of work"?

- (A) The US strike in Venezuela has been more successful than those in Iraq and Afghanistan.
(B) The extraction of Venezuelan oil by the US may be economically counterproductive in the short-to-medium term.
(C) Venezuela's infrastructure is currently superior to that of other oil-producing nations.
(D) The US has the necessary monetary resources to begin oil production.
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25. Which of the following, if true, would weaken the author's critique of the US's "moral, but false, narrative"?
- (A) The US Justice Department produced verified evidence that the "Cartel de los Soles" was a real organization led by Maduro.
 - (B) Venezuela's oil production reached record highs under private management.
 - (C) Other Latin American countries condemned the US intervention as a violation of sovereignty.
 - (D) Maduro's successor immediately reversed all socialist policies upon taking power.
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26. Based on the concluding paragraph of the passage, what can be inferred about the author's view on the future of Venezuela following Maduro's kidnapping?
- (A) The author believes that the departure of Maduro will lead to an immediate and permanent collapse of socialist ideologies in the region.
 - (B) The author suggests that the "marginalised masses" will likely abandon the movement now that its leader is in a New York prison.
 - (C) The author implies that the ideological framework of "Chavismo" is expected to persist through other political figures.
 - (D) The author predicts that the elites of Venezuela will successfully transition the country to a US-style capitalist model within 16 years.
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27. Who succeeded Maduro as the acting President of Venezuela in January 2026?
- (A) Delcy Rodriguez
 - (B) Maria Corina Machado
 - (C) Diosdado Cabello
 - (D) Jair Bolsonaro
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28. Who was the President of Iran on February 28, 2026, the day on which the United States and Israel attacked Iran?
- (A) Ali Hosseini Khamenei
 - (B) Mojtaba Hosseini Khamenei
 - (C) Mahmoud Ahmadinejad
 - (D) Masoud Pezeshkian
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29. Comparisons have been drawn between the United States' treatment of Maduro and its treatment of the former dictator of Panama who surrendered to the United States in 1990, after the US invaded Panama to depose him. The dictator was subsequently convicted of drug trafficking by a US court. Who was this dictator?
- (A) Augusto Pinochet
 - (B) Manuel Noriega
 - (C) Hugo Banzer
 - (D) Jorge Rafael Videla
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30. Read Statements I, II and III below.

Statement I: All marginalised Venezuelans mourned Maduro's departure.

Statement II: Some elites in Venezuela celebrated Maduro's departure.

Statement III: Most Venezuelans hope that the ideals of Chavismo will continue.

Relying only on the statements above, which of the following can be conclusively ascertained?

- (A) Most Venezuelans are marginalised.
 - (B) All elites in Venezuela do not want Chavismo's ideals to continue.
 - (C) All Venezuelans who hope that ideals of Chavismo will not continue are elites.
 - (D) Some Venezuelans are ambivalent about the continuation of Chavismo's ideals in the country.
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IV. "I use music as my weapon to give voice to the Adivasi community," Tom Murmu, a 25-year-old artist from the Santal community, told me as we sat together at the Artist Block, a Ranchi cafe built to resemble a traditional Adivasi house. "Though people don't understand Santali, through my songs they recognise my community," he said.

An artist and YouTube star, Murmu has become an icon as a representative of Santal and Adivasi youngsters. In his performances and music videos, Murmu wears a *panchi* – the traditional garment worn by Santal men – and a t-shirt. His attire, like his music, is a blend of traditional and modern.

Murmu – whose given name is Anuranjan Murmu, though he has become famous by his chosen artistic name – has over two hundred thousand subscribers on YouTube. He hails from Dumka, a small city in Jharkhand that is the headquarters of the Santal Pargana. He grew up attending and listening to local performances by Santal artists. "I performed in school-level competitions but only decided to pursue music as a career in 2015," he told me. "Music, cinema and art influence and impact people's lives, directly and indirectly. Music has the power to change your mood, motivate you, encourage you and influence you."

Santali is an Austro-Asiatic language spoken by 7.6 million people, mainly in Jharkhand, West Bengal and Odisha. In the 1920s, the renowned Santali poet and writer Raghunath Murmu began the struggle to have it designated as an official language. He brought about a cultural revolution by establishing the Sarna Dharma Semlet – Sarna Grove Religious Organisation – which encouraged the Santal community to return to its cultural and linguistic roots. He also designed the Santali script, Ol-Chiki. After decades of struggle, on 22 December 2003, Santali was added to the Eighth Schedule of the Indian Constitution.



But the struggle still continues. Music, cinema and art produced by Adivasi communities has been overlooked and confined to circulate only among certain classes or geographical areas of the country. Tribal music composed in Jharkhand remains mostly within the boundaries of the state, and often within tribal communities. Artists like Tom Murmu are breaking such boundaries by shining a spotlight on the unique intellectual traditions, languages and cultures of Adivasis. “I believe through my music the audience will also know my community,” he said. “This would thus bring change to the picture of Adivasis in people’s minds.”

In 2019, Murmu was one of ten participants in YouTube’s NextUp for Artists, a five-day workshop for musicians from across India. “I blend Santali language, traditional rhythms and melodies with rap and hip-hop,” he told me. “This made me stand out and helped me find space.” Murmu said that a few people in Mumbai were shocked to hear him speak in English. “They have a narrow and colonial understanding of Adivasis,” he explained. This is because of the lack of public awareness about Adivasis, whom the mainstream media still depicts almost exclusively as vulnerable, illiterate and underprivileged.

For Murmu, the need to sing in Santali goes beyond entertaining the audience. Art and protests are inseparable in the Adivasi community. History shows this intersection in our folklores, songs, poetry and dances. Through his music, Murmu addresses stereotypes and societal pressures, while asserting Santali identity and culture. His community sees discrimination and atrocities every day, Murmu told me, even as others try to grab their lands and the natural resources they contain. “We don’t wear leaves and aren’t a ‘jungli,’” he continued. “We are the original inhabitants, and we are aware of our rights.” Murmu creatively expresses this in his videos by incorporating clips of Adivasi protests and anti-Adivasi atrocities, sometimes followed by clips of people asserting, “Abua dishom, abua raj” – Our country, our rule.

[Extracted, with edits and revisions, from Nandini Tank, *Sound Effects: A YouTube star’s attempts to revive Santali culture*, The Caravan, 01 May 2022.]

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31. What does Tom Murmu mean when he says he uses music as his “weapon”?
- (A) Music helps him achieve social and economic mobility.
 - (B) Music enables individual recognition for him within his community.
 - (C) Music enables cultural and political assertion and visibility for his community.
 - (D) Music leads to disarmament of existing conflicts, leading to the upliftment of Adivasi communities.
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32. What does Tom Murmu's choice of attire in his performances and music videos symbolise?
- (A) The rejection of mainstream modernity.
 - (B) The tension between urban and Adivasi life.
 - (C) A conscious blend of tradition and modernity.
 - (D) An expression of the loss of Adivasi autonomy and authenticity.
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33. Which of the following cities was the venue for the 9th International Santal Conference held in March 2026?
- (A) Cooch Bihar
 - (B) Gumla
 - (C) Purulia
 - (D) Darjeeling
-
34. What purpose does the reference to the creation of the Ol-Chiki script serve in the passage?
- (A) To suggest that Santali cultural expression became important only after constitutional recognition.
 - (B) To show that the assertion of Santali language and identity has a long historical foundation that predates Tom Murmu.
 - (C) To argue that linguistic movements were more important than artistic movements.
 - (D) To contend that linguistic movements were the basis for all artistic movements.
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35. Which of the following assumptions underlies Tom Murmu's belief that stereotypes relating to Adivasis can be challenged using music?
- (A) Music has the potential to make people critically evaluate their opinions about tribal communities.
 - (B) Music has the potential to reinforce peoples' deeply held beliefs about tribal communities.
 - (C) Music has the potential to educate people within the community about their unique intellectual tradition, languages, and culture.
 - (D) Music has the potential to make people within the community critically evaluate their traditions.
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36. Who among the following players from Jharkhand captained the Indian Hockey Team in the FIH Hockey World Cup Qualifiers held in Hyderabad in March 2026?
- (A) Salima Tete
 - (B) Beauty Dungdung
 - (C) Harmanpreet Singh
 - (D) Hardik Singh
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37. Which of the following is the most subscribed YouTube channel in the world?

- (A) T-Series (B) Cocomelon
(C) PewDiePie (D) MrBeast
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38. What is the name of India's first AI-powered translator for tribal languages that is aimed at preserving indigenous heritage and improving access to education?

- (A) Adi Vaani (B) Adi Bhaasha
(C) Adi Anuvaad (D) Adi Aawaaz
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V. No comprehensive data exist on this trend, but the majority of the 33 professors I spoke with relayed similar experiences. Many had discussed the change at faculty meetings and in conversations with fellow instructors. Anthony Grafton, a Princeton historian, said his students arrive on campus with a narrower vocabulary and less understanding of language than they used to have. There are always students who “read insightfully and easily and write beautifully,” he said, “but they are now more exceptions.” Jack Chen, a Chinese-literature professor at the University of Virginia, finds his students “shutting down” when confronted with ideas they don’t understand; they’re less able to persist through a challenging text than they used to be. Daniel Shore, the chair of Georgetown’s English department, told me that his students have trouble staying focused on even a sonnet.

Failing to complete a 14-line poem without succumbing to distraction suggests one familiar explanation for the decline in reading aptitude: smartphones. Teenagers are constantly tempted by their devices, which inhibits their preparation for the rigors of college coursework – then they get to college, and the distractions keep flowing. “It’s changed expectations about what’s worthy of attention,” Daniel Willingham, a psychologist at UVA, told me. “Being bored has become unnatural.” Reading books, even for pleasure, can’t compete with TikTok, Instagram, YouTube. In 1976, about 40 percent of high-school seniors said they had read at least six books for fun in the previous year, compared with 11.5 percent who hadn’t read any. By 2022, those percentages had flipped.

But middle- and high-school kids appear to be encountering fewer and fewer books in the classroom as well. For more than two decades, new educational initiatives such as No Child Left Behind and Common Core emphasized informational texts and standardized tests. Teachers at many schools shifted from books to short informational passages, followed by questions about the author’s main idea – mimicking the format of standardized reading-comprehension tests. Antero Garcia, a Stanford education professor, is completing his term as Vice President of the National Council of Teachers of English and previously taught at a public school in Los Angeles. He told me that the new guidelines were intended to help students make clear arguments and synthesize texts. But “in doing so, we’ve sacrificed young people’s ability to grapple with long-form texts in general.”



Mike Szkolka, a teacher and an administrator who has spent almost two decades in Boston and New York schools, told me that excerpts have replaced books across grade levels. “There’s no testing skill that can be related to ... Can you sit down and read Tolstoy?” he said. And if a skill is not easily measured, instructors and district leaders have little incentive to teach it. Carol Jago, a literacy expert who crisscrosses the country helping teachers design curricula, says that educators tell her they’ve stopped teaching the novels they’ve long revered, such as *My Ántonia* and *Great Expectations*. The pandemic, which scrambled syllabi and moved coursework online, accelerated the shift away from teaching complete works.

[Extracted, with edits and revisions, from Rose Horowitz, *The Elite College Students Who Can’t Read Books*, *The Atlantic*, 1 October 2024.]

39. The argument that smartphones inhibit preparation for rigorous engagement with long-form reading material at the university-level assumes that:
- (A) University students are inherently capable of multitasking effectively.
 - (B) Exposure to short-form digital content diminishes one’s capacity for sustained attention.
 - (C) University degrees have become more demanding over time.
 - (D) The usage of smartphones is the primary leisure activity of teenagers.
-
40. Which of the following recommendations for changes in the middle- and high-school syllabi would the author most likely disagree with?
- (A) Maintain the current balance of short excerpts and standardised testing-type assessments but supplement them with optional long-form reading assignments.
 - (B) Design assessments that require students to engage with multi-week reading projects, even if doing so reduces the frequency of standardised testing-type assessments.
 - (C) Replace canonical literary works in the syllabus with digital materials in order to cultivate familiarity and dexterity with contemporary sources of information.
 - (D) Decrease the proportion of short excerpts, even if doing so is met with resistance.
-
41. Who among the following announced a ban on social media for children under the age of 16, while presenting the State Budget for 2025-26?
- (A) D.K. Shivakumar
 - (B) Devendra Fadnavis
 - (C) Rekha Gupta
 - (D) Siddaramaiah
-



-
42. Which of these, if true, would most weaken the author's argument?
- (A) Students trained intensively on standardised reading-comprehension passages are less likely to read *War and Peace* by Leo Tolstoy subsequently.
 - (B) Students trained intensively on standardised reading-comprehension passages are consequently less likely to excel in English Literature degrees at the university-level.
 - (C) Students trained intensively on standardised reading-comprehension passages consequently rely heavily on artificial intelligence chatbots to summarise the long-form novels they are assigned in university courses.
 - (D) Students trained intensively on standardised reading-comprehension passages subsequently improved their ability to read long-form novels in university.
-
43. Which of the following Indian teachers, who has established hundreds of learning centres, was awarded the Global Teacher Prize 2026?
- (A) Rouble Nagi
 - (B) Ranjitsinh Disale
 - (C) Deep Narayan Nayak
 - (D) Urvashi Sahni
-
44. Read Statements I and II below, and pick the option that best describes the relationship between them.
- Statement I : Teenagers are constantly tempted by their devices, which inhibits their preparation for the rigours of college coursework – then they get to college, and the distractions keep flowing.
- Statement II : Teachers at many schools shifted from books to short informational passages, followed by questions about the author's main idea – mimicking the format of standardised reading-comprehension tests.
- (A) Both Statement I and Statement II are true, and Statement II is the correct explanation of Statement I.
 - (B) Both Statement I and Statement II are true, and Statement I is the correct explanation of Statement II.
 - (C) Both Statements are true and contribute to the same outcome.
 - (D) Both Statements are false.
-



45. Which of these Bills was introduced in the Lok Sabha in December 2025 to establish a regulatory body for higher education to replace the University Grants Commission, All India Council for Technical Education, and National Council for Teacher Education?

- (A) Viksit Bharat Shiksha Adhishthan Bill
 - (B) National University Council of India Bill
 - (C) Viksit Bharat Vishvavidyalaya Viniyaman Bill
 - (D) University Regulatory Council Bill
-

46. Which of the following is not a plausible inference that can be drawn from the passage?

- (A) The potential of smartphones to provide instant gratification has resulted in shorter attention spans in students, constraining their ability to engage with long-form text.
 - (B) Education initiatives in the United States, which moved readings away from fiction and long-form material, is one of the reasons for students losing the ability to engage with long-form text.
 - (C) The pandemic led teachers to rely on digital material, which is the primary reason for students losing the ability to engage with long-form text.
 - (D) The pandemic, smartphones, and educational initiatives have jointly contributed to students losing the ability to engage with long-form text.
-

VI. Back then, along with the pressures of my career, I had the responsibility of raising two daughters, educating them, monitoring their behaviour, and such other things. More than anything else, the children had to be given a proper religious education.

In keeping with his spirit of helpfulness, my younger brother Imaad found an Arabic teacher for the kids. He was still young, from Uttar Pradesh and had learned the entire Qur'an by heart in a madrasa there. I would have preferred a teacher who was a little older and a local from Karnataka. In the end, it was decided that he would come to our house to teach Arabic to our children every evening and would be paid five hundred rupees a month for it.

The children began their lessons. I had told our cook to give the teacher a cup of tea along with some snacks when he arrived. The cook would do that and go home. Suspicious of my black coat, the teacher did not glance at me even once by mistake. People like him are taught not to meet women's eyes or talk to them directly; that is the purdah to be observed by men. When I was present, he looked at the wall, or at the floor, or at times at the ceiling, while talking.

Another three months must have passed. That day too, I was to argue one of my cases but was feeling a bit unwell. I went into my bedroom and immediately slipped into a deep sleep. By the time I woke and was about to get out of bed, several voices,



all talking at once, drifted from the kitchen. In an instant, all the suspicions I had about the Arabic teacher grew like a giant, and I hurried down, taking two steps at a time to reach the kitchen, where I saw oil heating in a pan. A heap of cauliflower florets sitting in a bowl. Asiya and Aamina's hands were decorated with oil, dough, and such other things. The Arabic teacher was sitting on a chair in a corner. Their faces fell when they saw me. Seeing me furious, the teacher got up and ran out into the street.

Both Asiya and Aamina explained the story in detail, between copious amounts of crying. From what I understood, the Arabic teacher was crazy about *gobi manchuri*. Thanks to his passion for the cauliflower snack, he was spending a lot of money every day to buy a plate of it, though the desire to eat it to his heart's content remained unfulfilled, which was why he had hatched a plan with the girls. They had asked the cook and got the recipe from her. It was when the three of them were in the process of executing their plan that I had barged in on them.

I breathed a sigh of relief after listening to all this, happy that nothing untoward had taken place. However, that teacher wouldn't even look in the direction of our house again.

One fine day, Imaad himself came to tell me the news just as I was getting ready to leave the house and go to court. Calling Asiya and Aamina, he said, 'Your teacher's wedding is over. I've come straight from the mosque. He remembered you both even in the middle of all the chaos and sent you these dry fruits', handing them each a box. I remembered that scene in the kitchen with the three of them that day and laughed to myself. I felt a little lighter after hearing that the Arabic teacher had got married.

However, just when I thought the devil had left the building, there he came again through the back door, and with him came the Arabic teacher back into my life. A young man and a burkha-clad woman came to my office one day. The girl had moved the veil only a little from her face. There seemed to be a scratch mark on her nose, and marks on both her hands from where glass bangles had broken and pierced her skin. Her eyes welled up when she showed me these wounds.

The young man got agitated and said, 'Madam, this is my younger sister. It's been six months since she got married. The boy is an Arabic teacher. He has been beating her from the day they got married. He tells her to cook some cauliflower dish, madam. She does not understand what he wants, and he does not find what she makes tasty. He starts thrashing her like a madman. We cannot tolerate this; please send him to jail. Please write a police complaint for us.'

I felt very sad about the tragedy taking place because of that Arabic teacher's obsession with *gobi manchuri*. Without doubt, it was a crime which deserved jail. But also without doubt he would disappear the moment a criminal case was filed against him. What about her after that? I thought, I must try and save this woman's life, and possibly her marriage. On one phone I searched for a recipe for *gobi manchuri*, while on the other I called my brother Imaad.

[Extracted, with edits and revisions, from Banu Mushtaq, *Heart Lamp* (Transl. Deepa Bhashti), 2024.]



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47. Which of the following statements is the narrator most likely to agree with?
- (A) Men who are obsessed with *gobi manchuri* deserve to be jailed.
 - (B) The taste of Aamina and Asiya's *gobi manchuri* made the Arabic teacher develop a dislike for other versions of the cauliflower dish.
 - (C) The tragedy that had befallen the Arabic teacher's wife was her inability to cook.
 - (D) Filing a criminal case would lead to the Arabic teacher absconding.
-
48. Why was the narrator sceptical about hiring the Arabic teacher that Imaad found?
- I. He was young.
 - II. He was unqualified.
 - III. He was not a local.
- (A) III only
 - (B) II and III only
 - (C) I, II and III
 - (D) I and III only
-
49. What is the title of the memoir authored by Shari Franke which details her experiences as a member of the viral YouTube family vlogging channel '8 Passengers' created by her mother, Ruby Franke?
- (A) The House of My Mother
 - (B) The Rest of Our Lives
 - (C) Lies Our Mothers Told Us
 - (D) A Woman of No Consequence
-
50. For which of the following National Film Award-winning movies was the author and Booker Prize winner, Arundhati Roy the scriptwriter?
- (A) In Which Annie Gives It Those Ones
 - (B) 15 Park Avenue
 - (C) Land Gold Women
 - (D) Dance Like a Man
-
51. The Arabic movie *The Voice of Hind Rajab*, one of the five movies nominated for the 'Best International Feature Film' Award at the 98th Academy Awards held in March 2026, was a submission of which of the following countries?
- (A) Palestine
 - (B) Lebanon
 - (C) Egypt
 - (D) Tunisia
-



-
52. Read the two Statements I and II below and pick the option that best describes the relationship between them.

Statement I : Some men like *gobi manchuri*.

Statement II : Some men who beat their wives like *gobi manchuri*.

- (A) Both I and II are true and II is the correct explanation of I.
(B) Both I and II are true, and II is not the correct explanation of I.
(C) Both I and II are true, and I is the correct explanation of II.
(D) Both I and II are false.
-
53. Which of the following inferences can be drawn, using only the information provided in the passage?
- (A) Mothers are more likely than fathers to focus on the proper religious education of their daughters.
(B) Mothers with daughters are unlikely to file cases complaining of domestic violence.
(C) Mothers are unlikely to trust strange young men around their daughters.
(D) Mothers are unlikely to rely on men for help in times of need.

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54. What is the antonym of the word “copious” as used in the passage?

- (A) Abundant (B) Scant
(C) Ridiculous (D) Hysterical

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55. Based on the details in the passage, which of the following must be true?

- (A) The narrator is concerned about the safety of her daughters.
(B) The Arabic teacher’s wife used the recipe provided by the narrator’s cook to make the cauliflower dish.
(C) The Arabic teacher wanted to have homemade *gobi manchuri* since his heart-health was being adversely impacted by the ones that he purchased regularly.
(D) The Arabic teacher purchased large quantities of *gobi manchuri* on a daily basis.

VII. A women’s rights activist and storyteller, Du Saraswati is a distinct voice within the artist-activist milieu in Karnataka. She has lived most of her life in Bengaluru, and continues to do so. Over the last couple of decades, she has become a well-recognised face in the city’s theatre circles, not to mention the slowly mushrooming spaces of labour activism. In recent times, her identity has become fused with her alter ego, Santhimmi, a chatty grandmother character who speaks of all things under the sun in a humorous dialect of Kannada that is peculiar to the Tumkur region. Santhimmi is the dynamic, evolving person that Du Saraswati assumes in her one-woman drama performances – a cumulative accumulation of several indomitable women Du Saraswati has met across her life.



I first heard of Du Saraswati as I started delving into the history of sanitation workers' struggles in Karnataka. She has been working on behalf of the sanitation workers, known as pourakarmikas, since the turn of the millennium, and recently completed a PhD thesis on the subject. The word 'pourakarmika', literally 'civil worker' in Kannada, was coined in the 1970s by B. Basavalingappa as an alternative to the casteist slurs that were the only point of reference earlier.

Du Saraswati points out that the pourakarmikas have been pushed into this profession without any choice. They are a 'community under siege'. The onset of urbanisation foisted these jobs onto them, neglecting the various other talents that these oppressed castes possessed. Migrant madigas from Andhra Pradesh, who formed the bulk of the sweepers in this state, used to be accomplished leather-workers. In the course of her research, she also found that amongst the pourakarmikas live exceptional dancers, body-builders and sportspersons. She submits that they have never been allowed to explore their cultural strengths, and have been condemned to work as cleaners, generation after generation.

As we sit talking, Du Saraswati's helper and housekeeper brings us tea and snacks. I learn that she had worked for eight years in a garment factory before finally quitting it for good. A care job was immensely more satisfying and rewarding than labouring in a sweatshop that can just close shop overnight. The wages had been terrible, the working conditions oppressive. Most women only worked there for a few years, to save up money to marry off their daughters or other such things. Now, in many places across the state (and the country), like Bellary in North Karnataka, certain stages of production are outsourced from the factory into the homes of the poor. The eight-hour work day no longer exists.

Du Saraswati has been working with the garment workers in Bengaluru for many years now, and her recent interventions have been largely in the cultural sphere. She conducts theatre sessions for them, and engages with them in Santhimmi's vocabulary, and not the academic feminist voice that makes up the left side of her brain.

[Extracted, with edits and revisions, from Srikar Raghavan, *Rama Bhima Soma: Cultural Investigations into Modern Karnataka*, 2025.]

56. In the passage, why are pourakarmikas described as a 'community under siege'?
- (A) They are involved in violent conflicts over land in several parts across Karnataka.
 - (B) They are trapped in a cycle of generational labour without the option to explore their capabilities.
 - (C) They are being displaced by the indigenous tribes in Bellary in North Karnataka.
 - (D) They are unable to find work in the garment factories across cities in the state.



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57. According to the passage, there is a shift towards outsourcing production to the “homes of the poor”. What is the most significant consequence of this trend for labour rights?
- (A) It dismantles the legal protections applicable to the workplace, such as the regulation of working hours.
 - (B) It increases the freedom of the workers by allowing them to work from the comfort of their homes.
 - (C) It discourages the growth of local industries in North Karnataka, like those in Bellary.
 - (D) It encourages men to join the garment workforce that was previously dominated by women.
-
58. Which of the following unions was a key organiser of the nationwide strike on 31 December 2025 to protest pay, safety and work conditions of workers in India?
- (A) All India Insurance Workers Union
 - (B) Indian Railways Technical Supervisors’ Association
 - (C) Gig and Platform Services Workers Union
 - (D) Archaeological Survey of India Workers Union
-
59. What does the use of “Santhimmi’s vocabulary” instead of an “academic feminist voice” reveal about Du Saraswati’s approach to activism?
- (A) She believes that academic feminist theory is inherently flawed and should be discarded.
 - (B) She seeks to hide her PhD status to avoid being seen as an outsider by the workers.
 - (C) She finds that the Tumkur dialect is the only language capable of expressing complex labour issues.
 - (D) She prioritises cultural relatability and shared language as a more effective tool for grassroots-level engagement.
-
60. Which of the following events led to protests across India in February 2026, driven by fears that cheaper agricultural imports would harm the interests of local farmers and small businesses?
- (A) The announcement of the US-India Interim Trade Deal.
 - (B) The enactment of the Seeds Bill by Parliament.
 - (C) The announcement of the National Gig Workers (Protection) Policy.
 - (D) The coming into force of the Indian Labour Codes.
-



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61. Which of the following statements accurately describes the comparison between working at a garment factory and being engaged in a care job?
- (A) Working at a garment factory is more stable because it is regulated by law, unlike care jobs.
 - (B) Care jobs are more oppressive but offer higher wages than garment factory jobs.
 - (C) Care jobs provide more fulfillment, unlike inherently unstable garment factory jobs.
 - (D) Both types of jobs require women to work only a few years to save for the weddings of their daughters.
-
62. Du Saraswati submits that pourakarmikas “have never been allowed to explore their cultural strengths, and have been condemned to work as cleaners, generation after generation”. Which of the following, if true, most weakens the implication that exploring these talents would have prevented their current social condition?
- (A) Historical records show that the Madiga community’s leather-working skills were highly valued in pre-colonial trade networks.
 - (B) Several prominent dancers and athletes from marginalised backgrounds have publicly stated that the sports and arts industries are also rife with caste-based discrimination and exclusion.
 - (C) Several studies have found that younger pourakarmikas have successfully formed their own theatre troupes.
 - (D) The onset of urbanisation created a massive demand for sanitation services that did not exist in rural areas.
-
63. What is the synonym of the word “foisted” as used in the passage?
- (A) Hoisted
 - (B) Unwelcome
 - (C) Infiltrated
 - (D) Imposed
-
64. What does the character of Santhimmi represent in the context of Du Saraswati’s work?
- (A) A historical figure from the Tumkur region who led early labour strikes.
 - (B) A caricature used to ridicule the academic feminist voice.
 - (C) A fictional persona built from the collective traits of real women.
 - (D) A traditional woman who struggles to engage with modern issues in labour rights.
-



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65. Which of the following provisions in the Social Security Code, 2020 was held to be unconstitutional by the Supreme Court in March 2026?
- (A) The provision which restricted maternity leave to adoptive mothers only for 12 weeks compared to 26 weeks for biological mothers.
 - (B) The provision which restricted maternity leave to adoptive mothers only where the child is less than three months old.
 - (C) The provision which restricted maternity leave only to 12 weeks for mothers who had a third child.
 - (D) The provision which restricted paternity leave to adoptive fathers only where the child was less than six months old.
-

VIII. Dinnertime. On the floor of their two-room cottage the three sisters have gathered around Nabakumar. They are similar in build but otherwise so different that a stranger would not think they belong to the same family: Deepa scintillates in her confident beauty; Jamini is pale with virtue and suppressed longing; Priya glows, passionate with purpose. Their mother Bina, ordinarily stern or worried, is radiant today because her husband is home. She has cooked ilish in mustard, an expensive treat for which she made a special trip to the fish market. She must have taken the money from her lockbox, Priya thinks, money she is saving with difficulty for her daughters' dowries.

Priya has no wish to get married. Even so, the notion of dowries infuriates her. Is a woman not valuable enough in herself, she asks. When a man brings home his bride, isn't the family gaining a housemaid they will never have to pay? But it is a losing battle. Even her idealistic father concedes that the custom is too strong to fight.

But today Bina is in a good mood and smiles shyly when Nabakumar compliments her cooking. Priya sits closest to Nabakumar, asking about new cases in his Calcutta clinic until Bina says, "Must we hear about blood and pus and fever-vomiting at dinner time? Let Baba eat in peace". Nabakumar winks at Priya when Bina is not looking. *Later*, he mouths. Their little secret.

Nabakumar loves expanding his daughters' horizons. A talented singer, he has taught them many Tagore songs. Deepa and Jamini learned quickly, they have a discerning ear, but Priya – in this she is like her mother – cannot sing at all. She knows all the words though, and loves to listen to him sing, especially the patriotic songs that are his favourite. For some reason, Bina cannot stand these; when she is around, Priya has noticed, Nabakumar switches to innocuous melodies praising nature's beauty.

Nabakumar would have kept the girls in the village pathshala until they completed their final year, but Bina said, enough, which man wants a wife who knows more than him. Still he brought home textbooks and notes, encouraged the girls to take their examinations from home. The others declined but Priya studied on her own and matriculated with high marks. Perhaps that is why he loves her most; he sees himself mirrored in her hunger to know the world.

Now he launches into politics, his other passion. In youth he was a freedom fighter; he insists that his family should know what is happening in their country. This



exciting, difficult time, bittercold arguments between Viceroy Wavell and Nehru and Jinnah, Gandhi sidelined, opposing factions raising hydra heads; no one can agree about the shape that independent India should take, he ends sadly. Who knows how rocky the transition of power will be.

Priya longs to know more, but Bina interrupts. “Can we talk about something peaceful and happy?”

[Extracted, with edits and revisions, from Chitra Banerjee Divakaruni, *Independence*, 2022.]

66. How did the responses of the sisters to their father’s educational encouragement differ?
- (A) Deepa and Jamini studied for the exams, while Priya focused on singing.
 - (B) All three sisters declined to study further because of their mother’s influence.
 - (C) Priya was the only daughter to continue independent study and successfully matriculate.
 - (D) Deepa and Jamini moved to the village pathshala while Priya stayed home.
-
67. Priya believes that a married woman is an “unpaid housemaid”. Which of the following, if true, most weakens her perspective in the context of her society?
- (A) Married women often take over the management of the household’s finances.
 - (B) Housemaids are always treated with less respect than daughters-in-law.
 - (C) Dowries are generally used by the bride herself as a form of personal inheritance or security.
 - (D) Most men prefer wives who can cook and clean over wives who can read.
-
68. Who is the German ethnomusicologist and author of the book *My Heart Sings: The Songs of Rabindranath Tagore Between Tradition and Modernity* who was honoured with the Padma Shri in 2026 for his deep engagement with Indian classical music?
- (A) Lars-Christian Koch
 - (B) Curt Sachs
 - (C) Robert Lachmann
 - (D) Walter Spies
-
69. Nabakumar insists that his family should know what is happening in the country, yet he switches to “innocuous melodies” when Bina enters the room. What does such behaviour about Nabakumar suggest about him?
- (A) He believes women are incapable of understanding complex political matters.
 - (B) He prioritises the immediate peace of his household over his desire to educate his family.
 - (C) He continues to participate in freedom movement secretly and seeks to hide his political leanings from his wife.
 - (D) He thinks that nature songs are a more effective way to teach patriotism.
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70. Who among the following renowned Carnatic classical musicians is the author of *We, The People of India (2026)*, a book that explores themes of constitutionalism, freedom and the importance of effective representation in a complex democracy?
- (A) Abhishek Raghuram (B) Aruna Sairam
(C) T M Krishna (D) Sudha Raghunathan
-
71. In Nabakumar’s discussion of Indian politics, what does the term “hydra heads” most likely represent?
- (A) The many different leaders trying to replace Viceroy Wavell.
(B) The numerous, often conflicting and multiplying, factions within the independence movement.
(C) The physical dangers and violence occurring on the streets of Calcutta.
(D) The three sisters’ differing opinions on the shape of independent India.
-
72. Bina believes that a woman who “knows more than her husband” will struggle to find a partner. What is the underlying assumption Bina is making about men?
- (A) Men in her society are intimidated by educated women.
(B) Men are naturally less intelligent than women and need to be protected from that fact.
(C) Men only care about the skills of women in cooking and managing household chores.
(D) Men prefer to marry women who can sing patriotic songs.
-
73. What does the passage suggest about the relationship between Priya and her mother?
- (A) They frequently collaborate in secret to bypass Nabakumar’s strict household rules.
(B) They are identical in temperament and share the same goals.
(C) They are at odds regarding their outlook about the ideal life.
(D) They share an unspoken bond of resentment toward Nabakumar’s absences.
-
74. As of January 2026, which Indian state has proposed the decriminalisation of giving dowry, while maintaining strict penalties for demanding or taking it, in order to encourage more victims to report harassment?
- (A) Uttar Pradesh (B) Kerala
(C) Tamil Nadu (D) Bihar
-
75. What does the phrase “but it is a losing battle” refer to in the context of Priya’s thoughts?
- (A) Nabakumar’s struggle to keep his medical clinic open in Calcutta.
(B) Her inability to learn the songs Nabakumar teaches his daughters.
(C) The attempt to challenge the deep-seated cultural entrenchment of the dowry system.
(D) The fight between the Viceroy, Nehru, and Jinnah for India’s independence.
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Appendix II: Provisional Answer Key for Part 'A' of the NLSAT-LLB 2026

Master Booklet Question Number	Answer	Master Booklet Question Number	Answer
1	C	39	B
2	D	40	C
3	D	41	D
4	B	42	D
5	A	43	A
6	D	44	C
7	B	45	A
8	C	46	C
9	A	47	D
10	A	48	D
11	C	49	A
12	A	50	A
13	B	51	D
14	C	52	B
15	C	53	C
16	B	54	B
17	A	55	A
18	D	56	B
19	A	57	A
20	D	58	C
21	B	59	D
22	A	60	A
23	D	61	C
24	B	62	B
25	A	63	D
26	C	64	C
27	A	65	B
28	D	66	C
29	B	67	C
30	D	68	A
31	C	69	B
32	C	70	C
33	D	71	B
34	B	72	A
35	A	73	C
36	A	74	B
37	D	75	C
38	A		