

## CAT Slot 1 VARC 2022 Question Paper With Solutions

<b>Time Allowed :3 Hours</b>	<b>Maximum Marks :60</b>	<b>Total questions :24</b>
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### General Instructions

**Read the following instructions very carefully and strictly follow them:**

1. Please check that this question paper contains 19 printed pages.
2. Please check that this question paper contains 24 questions.
3. Q.P. Code given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
4. Please write down the Serial Number of the question in the answer- book at the given place before attempting it.
5. 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the candidates will read the question paper only and will not write any answer on the answer-book during this period.
6. This Question Paper has 24 questions. All questions are compulsory.
7. Adhere to the prescribed word limit while answering the questions.

**Comprehension:**

The passage below is accompanied by a set of questions. Choose the best answer to each question.

The Chinese have two different concepts of a copy. Fangzhipin... are imitations where the difference from the original is obvious. These are small models or copies that can be purchased in a museum shop, for example. The second concept for a copy is fuzhipin... They are exact reproductions of the original, which, for the Chinese, are of equal value to the original. It has absolutely no negative connotations. The discrepancy with regard to the understanding of what a copy is has often led to misunderstandings and arguments between China and Western museums. The Chinese often send copies abroad instead of originals, in the firm belief that they are not essentially different from the originals. The rejection that then comes from the Western museums is perceived by the Chinese as an insult...

The Far Eastern notion of identity is also very confusing to the Western observer. The Ise Grand Shrine [in Japan] is 1,300 years old for the millions of Japanese people who go there on pilgrimage every year. But in reality this temple complex is completely rebuilt from scratch every 20 years...

The cathedral of Freiburg Minster in southwest Germany is covered in scaffolding almost all year round. The sandstone from which it is built is a very soft, porous material that does not withstand natural erosion by rain and wind. After a while, it crumbles. As a result, the cathedral is continually being examined for damage, and eroded stones are replaced. And in the cathedral's dedicated workshop, copies of the damaged sandstone figures are constantly being produced. Of course, attempts are made to preserve the stones from the Middle Ages for as long as possible. But at some point, they too, are removed and replaced with new stones.

Fundamentally, this is the same operation as with the Japanese shrine, except in this case the production of a replica takes place very slowly and over long periods of time... In the field of art as well, the idea of an unassailable original developed historically in the Western world. Back in the 17th century [in the West], excavated artworks from antiquity were treated quite differently from today. They were not restored in a way that was faithful to the original. Instead, there was massive intervention in these works, changing their appearance... It is probably this intellectual position that explains why Asians have far fewer scruples

about cloning than Europeans. The South Korean cloning researcher Hwang Woo-suk, who attracted worldwide attention with his cloning experiments in 2004, is a Buddhist. He found a great deal of support and followers among Buddhists, while Christians called for a ban on human cloning. . . Hwang legitimised his cloning experiments with his religious affiliation: “I am Buddhist, and I have no philosophical problem with cloning. And as you know, the basis of Buddhism is that life is recycled through reincarnation. In some ways, I think, therapeutic cloning restarts the circle of life.”

**1. Which one of the following scenarios is unlikely to follow from the arguments in the passage?**

1. A 17th century British painter would have no problem adding personal touches when restoring an ancient Roman painting.
2. A 17th century French artist who adhered to a Christian worldview would need to be completely true to the original intent of a painting when restoring it.
3. A 20th century Japanese Buddhist monk would value a reconstructed shrine as the original.
4. A 21st century Christian scientist is likely to oppose cloning because of his philosophical orientation.

**Correct Answer:** (4) A 21st century Christian scientist is likely to oppose cloning because of his philosophical orientation.

**Solution:**

The passage discusses the differences in the perception of authenticity between Western and Eastern cultures, particularly in terms of restoration and reproduction. It contrasts the Western approach of treating restored art as a faithful attempt to return the original, and the Japanese and Buddhist approach where replicas and reconstructions are embraced as part of the cultural identity.

Option (1) reflects the Western tradition where a painter would be encouraged to add personal touches, which aligns with the past attitudes of Western artists and craftsmen. The British artist, influenced by this tradition, would likely feel no objection to adding their interpretation to a Roman painting.

Option (2) aligns with the argument in the passage, where the author discusses the

importance of preserving the original intent, especially in the Western context. A French artist in the 17th century, following Christian teachings, would be inclined to restore a painting as accurately as possible.

Option (3) is also plausible according to the passage's argument about Japanese shrines. The Buddhist monk would be comfortable with the reconstruction of the shrine, as the idea of restoration over time, even if it is a replica, fits within Eastern religious practices.

Option (4) is the LEAST likely scenario. The passage does mention that cloning and ethical concerns are debated across cultures, but it doesn't suggest that a modern Christian scientist would be inherently opposed to cloning based solely on philosophical reasons. While there may be some opposition, it is not the primary focus of the argument regarding cloning in the context of the passage. The discussion centers on cultural perspectives and their relation to art and cloning, not a blanket opposition from Christian scientists.

#### Quick Tip

Pay attention to how the passage contrasts Western and Eastern views of originality and authenticity. Westerners often prioritize returning to the original, while Eastern traditions accept modifications and reproductions.

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## 2. Which one of the following statements does not correctly express the similarity between the Ise Grand Shrine and the cathedral of Freiburg Minster?

1. Both are continually undergoing restoration.
2. Both were built as places of worship.
3. Both will one day be completely rebuilt.
4. Both can be regarded as very old structures.

**Correct Answer:** (1) Both are continually undergoing restoration.

### Solution:

The passage emphasizes the continuous restoration efforts of both the Ise Grand Shrine and the Freiburg Minster. However, the key distinction lies in their rebuilding processes.

- Option (1) suggests that both structures are continually undergoing restoration. While this is true for the Freiburg Minster, which regularly replaces eroded sandstone, it is not accurate

for the Ise Grand Shrine. The Ise Grand Shrine is completely rebuilt every 20 years as part of its cultural and religious tradition, rather than undergoing constant restoration.

- Option (2) is true because both the Ise Grand Shrine and the Freiburg Minster were built as places of worship. The passage mentions the Ise Grand Shrine's religious significance and the historical importance of the Freiburg Minster.

- Option (3) is true in that both the Ise Grand Shrine and the Freiburg Minster will eventually be completely rebuilt. While the Ise Grand Shrine is rebuilt every 20 years as part of the tradition, the Freiburg Minster is subject to periodic restoration that might involve complete rebuilding of its eroded stones.

- Option (4) is also correct, as both structures are regarded as very old. The Ise Grand Shrine has been rebuilt for over 1,300 years, and the Freiburg Minster has stood for centuries.

#### Quick Tip

Focus on the difference between "restoration" and "rebuilding" — the Ise Grand Shrine is rebuilt entirely, while the Freiburg Minster is continually restored with new stones and materials.

### 3. The value that the modern West assigns to "an unassailable original" has resulted in all of the following EXCEPT:

1. it discourages them from simultaneous displays of multiple copies of a painting.
2. it allows regular employment for certain craftsmen.
3. it discourages them from making interventions in ancient art.
4. it discourages them from carrying out human cloning.

**Correct Answer:** (4) it discourages them from carrying out human cloning.

#### Solution:

The passage discusses the Western notion of authenticity and originality, which strongly values the concept of an unassailable original — something that must not be altered or replicated. This mindset, particularly in art, discourages reproductions and interventions.

- Option (1) is correct, as the value placed on originality in the West discourages simultaneous displays of multiple copies. The passage highlights how Western culture does not embrace multiple representations of the original.

- Option (2) is also correct, as the appreciation for the "unassailable original" does indeed allow for regular employment of certain craftsmen. For example, artists and craftsmen who specialize in restoration are employed due to the necessity of preserving the original artworks.
- Option (3) is correct because the Western notion of preserving the original discourages interventions in ancient art. The passage mentions how restorations, such as in the case of Western art, avoid changing the fundamental elements of the original pieces.
- Option (4) is the **\*\*exception\*\***. The passage makes no direct connection between the idea of "unassailable original" and human cloning. While cloning might raise ethical and philosophical questions in many cultures, the concept of preserving originality, as described in the passage, is not tied to any opposition to cloning. This reflects a misinterpretation of the passage's central argument about art and authenticity.

#### Quick Tip

Focus on the connection between art restoration and the notion of "originality" in the West. The ethical concerns in cloning are not part of this specific cultural context.

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#### 4. Based on the passage, which one of the following copies would a Chinese museum be unlikely to consider as having less value than the original?

1. Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect.
2. Pablo Picasso's miniaturised, but otherwise faithful and accurate painting of Vincent van Gogh's original painting.
3. Pablo Picasso's painting of Vincent van Gogh's original painting, bearing Picasso's signature.
4. Pablo Picasso's photograph of Vincent van Gogh's original painting, printed to exactly the same scale.

**Correct Answer:** (1) Pablo Picasso's painting of Vincent van Gogh's original painting, identical in every respect.

**Solution:**

The passage discusses the Chinese view on copies and authenticity, explaining that for the Chinese, exact reproductions (fuzhipin) are of equal value to the original. Therefore, a Chinese museum is less likely to view such a copy as "less valuable" than the original.

- Option (1) suggests an **exact reproduction** of the painting by Picasso. Since fuzhipin (exact copies) are valued equally as the original in Chinese tradition, this type of reproduction would **not** be considered less valuable. It would hold the same status as the original work.
- Option (2) introduces a **miniaturised copy** of the original painting. While it may be accurate, the miniaturisation makes it a **different version** of the original, thus lowering its value in a Chinese museum context.
- Option (3) mentions a copy with **Picasso's signature** on it. The addition of a signature introduces an element of personal authorship by Picasso, which would make it **distinct from van Gogh's original** and reduce its value in the eyes of a Chinese museum.
- Option (4) describes a **photograph of the original painting**, printed in exactly the same scale. A photograph, even if it's in the same scale, is still considered a **copy** and not a true reproduction in the traditional sense. In Chinese cultural terms, a photograph of an original would be viewed as having less value than the painting itself.

#### Quick Tip

Remember, in Chinese culture, exact copies (fuzhipin) are often treated with the same value as the original, as opposed to other versions, reproductions, or altered works.

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### Comprehension:

Stoicism was founded in 300 BC by the Greek philosopher Zeno and survived into the Roman era until about AD 300. According to the Stoics, emotions consist of two movements. The first movement is the immediate feeling and other reactions (e.g., physiological response) that occur when a stimulus or event occurs. For instance, consider what could have happened if an army general accused Marcus Aurelius of treason in front of other officers. The first movement for Marcus may have been (internal) surprise and anger in response to this insult, accompanied perhaps by some involuntary physiological and expressive

responses such as face flushing and a movement of the eyebrows. The second movement is what one does next about the emotion. Second movement behaviors occur after thinking and are under one's control. Examples of second movements for Marcus might have included a plot to seek revenge, actions signifying defence and appeasement, or perhaps proceeding as he would have proceeded whether or not this event occurred: continuing to lead the Romans in a way that Marcus Aurelius believed best benefited them. In the Stoic view, choosing a reasoned, unemotional response as the second movement is the only appropriate response. The Stoics believed that to live the good life and be a good person, we need to free ourselves of nearly all desires such as too much desire for money, power, or sexual gratification. Prior to second movements, we can consider what is important in life. Money, power, and excessive social gratification are not important. Character, rationality, and kindness are important. The Epicureans, first associated with the Greek philosopher Epicurus... held a similar view, believing that people should enjoy simple pleasures, such as good conversation, friendship, food, and wine, but not be indulgent in these pursuits and not follow passion for those things that hold no real value like power and money. As Oatley (2004) states, "the Epicureans articulated a view—enjoyment of relationship with friends, of things that are real rather than illusory, simple rather than artificially inflated, possible rather than vanishingly unlikely—that is certainly relevant today"... In sum, these ancient Greek and Roman philosophers saw emotions, especially strong ones, as potentially dangerous. They viewed emotions as experiences that needed to be [reined] in and controlled.

As Oatley (2004) points out, the Stoic idea bears some similarity to Buddhism. Buddha, living in India in the 6th century BC, argued for cultivating a certain attitude that decreases the probability of in (Stoic terms) destructive second movements. Through meditation and the right attitude, one allows emotions to happen to oneself (it is impossible to prevent this), but one is advised to observe the emotions without necessarily acting on them; one achieves peace and decides what has value and what does not have value. Additionally, the Stoic idea of developing virtue in oneself, of becoming a good person, which the Stoics believed we could do because we have a choice, is similar to the Hindu, and the foundation for the three religions that would eventually develop in the region: Buddhism, Jainism, and Hinduism...

## **5. "Through meditation and the right attitude, one allows emotions to happen to**



oneself (it is impossible to prevent this), but one is advised to observe the emotions without necessarily acting on them; one achieves some distance and decides what has value and what does not have value.” In the context of the passage, which one of the following is not a possible implication of the quoted statement?

1. Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions.
2. The observation of emotions in a distant manner corresponds to the second movement referred to earlier in the passage.
3. “Meditation and the right attitude”, in this instance, implies an initially passive reception of all experiences.
4. Emotional responses can make it difficult to distinguish valuable experiences from valueless experiences.

**Correct Answer:** (1) Meditation allows certain out-of-body experiences that permit us to gain the distance necessary to control our emotions.

**Solution:**

The passage discusses the Stoic view that emotions, especially strong ones, need to be controlled by observing them dispassionately, which is achieved through meditation and adopting the “right attitude.” The second movement is about gaining distance from emotions and evaluating them without being overtaken by them.

- Option (1) is **not** a valid implication because the passage does not imply any “out-of-body experiences.” Meditation in the context of Stoicism refers to gaining mental distance from emotions, not a physical separation or out-of-body state. Therefore, the idea of “out-of-body experiences” is not an implication in the passage.
- Option (2) is true. The passage describes the second movement as a process that involves thinking about emotions in a controlled manner. This aligns with the Stoic view of observing emotions from a distance, without reacting impulsively.
- Option (3) is also true. The passage states that “meditation and the right attitude” allow one to gain distance and, in some sense, passively receive experiences before evaluating their value. This aligns with a passive reception of experiences that meditation encourages.
- Option (4) is correct in the sense that the passage mentions the need for distance and control in distinguishing valuable experiences from those that are not. Emotional responses

can cloud judgment, and meditation helps in making that distinction.

#### Quick Tip

Focus on the distinction between meditation for emotional control and other practices such as out-of-body experiences. Stoicism emphasizes mental clarity and emotional distance, not physical detachment.

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### 6. Which one of the following statements would be an accurate inference from the example of Marcus Aurelius?

1. Marcus Aurelius was one of the leaders of the Roman army.
2. Marcus Aurelius plotted revenge in his quest for justice.
3. Marcus Aurelius was humiliated by the accusation of treason in front of the other officers.
4. Marcus Aurelius was a Stoic whose philosophy survived into the Roman era.

**Correct Answer:** (1) Marcus Aurelius was one of the leaders of the Roman army.

#### Solution:

The passage mentions a hypothetical scenario where Marcus Aurelius, as a general, was accused of treason by other officers. It highlights his emotional response to the accusation, demonstrating his Stoic principles, but there is no direct mention of his role as a leader in the Roman army. Nevertheless, it is reasonable to infer that Marcus Aurelius was indeed one of the leaders of the Roman army given the context of his position and responsibilities during this event.

- Option (1) is the correct inference. The passage describes Marcus Aurelius as an influential figure in the Roman military, but it does not need to specifically state that he was a leader — the inference is made from the scenario.
- Option (2) is incorrect because the passage does not mention Marcus Aurelius plotting revenge. In fact, it emphasizes his Stoic ability to control his emotions, which suggests he would not have sought revenge in such a situation.
- Option (3) is also incorrect because while Marcus Aurelius was certainly in a difficult situation, there is no explicit mention of him being humiliated. The passage simply describes his emotional response to the accusation and his choice to lead with reason rather than

reacting impulsively.

- Option (4) is partially correct but does not directly follow from the passage. While Marcus Aurelius was indeed a Stoic, the passage focuses more on his emotional control and leadership rather than the survival of his philosophy into the Roman era.

#### Quick Tip

Always look for details in the passage that either directly or indirectly point to the answer. While some answers may seem logical, the passage only confirms certain aspects of Marcus Aurelius's actions and philosophy.

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### 7. Which one of the following statements, if false, could be seen as contradicting the facts/arguments in the passage?

1. In the Epicurean view, indulging in simple pleasures is not desirable.
2. Despite practicing meditation and cultivating the right attitude, emotions cannot ever be controlled.
3. In the Stoic view, choosing a reasoned, unemotional response as the first movement is an appropriate response to emotional situations.
4. The Greek philosopher Zeno survived into the Roman era until about AD 300.

**Correct Answer:** (1) In the Epicurean view, indulging in simple pleasures is not desirable.

#### **Solution:**

The passage describes the Stoic and Epicurean views on emotions and desires, focusing on the notion of controlling or moderating desires, especially those that lead to excess. Let's break down each option to identify which statement, if false, would contradict the passage's arguments.

- Option (1) is correct because the Epicurean view actually supports indulging in simple pleasures like good conversation and friendship, as long as they are not pursued to excess. According to the passage, the Epicureans did not oppose simple pleasures, but discouraged indulgence in those that held no real value like power and money. Therefore, the statement that indulgence in simple pleasures is not desirable would contradict the Epicurean view as presented in the passage.

- Option (2) is incorrect because the passage states that meditation and the right attitude help in controlling emotions. While the Stoics recognized that emotions could be dangerous if uncontrolled, they believed one could choose a reasoned and unemotional response, which directly contradicts the idea that emotions cannot ever be controlled.
- Option (3) is in line with the passage's explanation of Stoicism. The Stoics emphasized the importance of choosing a reasoned, unemotional response to emotional situations, particularly as a first movement. This is consistent with the Stoic view as described in the passage.
- Option (4) is true and aligns with the passage, which states that Stoicism survived into the Roman era around AD 300. Zeno, the Greek philosopher who founded Stoicism, was a key figure, and the Stoic philosophy persisted beyond his time.

#### Quick Tip

The key to answering this question lies in understanding the nuances of Epicurean philosophy, which does allow for indulgence in simple pleasures. False statements about this would contradict the passage's view of Epicureanism.

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**8. On the basis of the passage, which one of the following statements can be regarded as true?**

1. The Epicureans believed in controlling all emotions.
2. The Stoic influences can be seen in multiple religions.
3. There were no Stoics in India at the time of the Roman civilisation.
4. The Stoics valorised the pursuit of money, power, and sexual gratification.

**Correct Answer:** (2) The Stoic influences can be seen in multiple religions.

**Solution:**

The passage highlights the Stoic and Epicurean views on emotions, virtues, and their long-lasting influence on various cultures and religions. Here's a breakdown of each option:

- Option (1) is incorrect because the Epicureans did not believe in controlling all emotions. Instead, they focused on indulging in simple pleasures while avoiding those that lead to excess. The passage specifically mentions that the Epicureans believed in avoiding

indulgence in things like power and money, not in controlling all emotions.

- Option (2) is correct. The passage discusses the Stoic influence and how it bears some similarity to Buddhism. The Stoics' approach to controlling emotions and their emphasis on self-control can be seen in other religions like Buddhism, Jainism, and Hinduism. The Stoic idea of developing virtue is similar across these religions.
- Option (3) is incorrect because the passage mentions that Stoicism influenced religions such as Buddhism in India, implying that Stoic principles were present or at least mirrored in India during the Roman period. The statement about there being "no Stoics in India" contradicts this reference to Stoic influence.
- Option (4) is incorrect because the Stoics, as explained in the passage, **did not valorise** the pursuit of money, power, and sexual gratification. They believed in avoiding excessive desires and focusing on character and rationality instead of material or indulgent pursuits.

#### Quick Tip

Keep in mind the Stoic emphasis on moderation and control over excessive desires. Their philosophy was about mastering emotions, not indulging in worldly pleasures.

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### Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

Stories concerning the Undead have always been with us. From out of the primal darkness of Mankind's earliest years, come whispers of eerie creatures, not quite alive (or alive in a way which we can understand), yet not quite dead either. These may have been ancient and primitive deities who dwelt deep in the surrounding forests and in remote places, or simply those deceased who refused to remain in their tombs and who wandered about the countryside, physically tormenting and frightening those who were still alive. Mostly they were ill-defined—strange sounds in the night beyond the comforting glow of the fire, or a shape, half-glimpsed in the twilight along the edge of an encampment. They were vague and indistinct, but they were always there with the power to terrify and disturb. They had the power to touch the minds of our early ancestors and to fill them with dread. Such fear formed

the basis of the earliest tales although the source and exact nature of such terrors still remained very vague.

And as Mankind became more sophisticated, leaving the gloom of their caves and forming themselves into recognizable communities—towns, cities, whole cultures—so the Undead travelled with them, inhabiting their folklore just as they had in former times. Now they began to take on more definite shapes. They became walking cadavers; the physical embodiment of former deities and things which had existed alongside Man since the Creation. Some still remained vague and ill-defined but, as Mankind strove to explain the horror which it felt towards them, such creatures emerged more readily into the light. In order to confirm their abnormal status, many of the Undead were often accorded attributes, which defied the natural order of things—the power to transform themselves into other shapes, the ability to sustain themselves by drinking human blood, and the ability to influence human minds across a distance. Such powers—described as supernatural—only [lent] an added dimension to the terror that humans felt regarding them.

And it was only natural, too, that the Undead should become connected with the practice of magic. From very early times, Shamans and witchdoctors had claimed at least some power and control over the spirits of departed ancestors, and this has continued down to more “civilized” times. Formerly, the invisible spirits and forces that thronged around men’s earliest encampments, had spoken “through” the tribal Shamans but now, as entities in their own right, they were subject to magical control and could be physically summoned by a competent sorcerer. However, the relationship between the magician and an Undead creature was often a very tenuous and uncertain one. Some sorcerers might have even become Undead entities once they died, but they might also have been susceptible to the powers of other magicians when they did.

From the Middle Ages and into the Age of Enlightenment, theories of the Undead continued to grow and develop. Their names become more familiar—werewolf, vampire, ghoul—each one certain to strike fear into the hearts of ordinary humans.

**9. Which one of the following observations is a valid conclusion to draw from the statement, “From out of the primal darkness of Mankind’s earliest years, come whispers of eerie creatures, not quite alive (or alive in a way which we can understand),**

**yet not quite dead either.”?**

1. We can understand the lives of the eerie creatures in Mankind’s early years through their whispers in the darkness.
2. Long ago, eerie creatures used to whisper in the primal darkness that they were not quite dead.
3. Mankind’s early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.
4. Mankind’s primal years were marked by creatures alive with eerie whispers, but seen only in the darkness.

**Correct Answer:** (3) Mankind’s early years were marked by a belief in the existence of eerie creatures that were neither quite alive nor dead.

**Solution:**

The passage highlights that the eerie creatures in Mankind’s earliest years were perceived as existing in a state that was neither fully alive nor fully dead. The key part of the passage is the phrase “not quite alive (or alive in a way which we can understand), yet not quite dead either.” This suggests that the creatures were in a liminal state, existing somewhere between life and death.

- Option (1) is incorrect because the passage does not suggest that we can understand the lives of these creatures through their whispers. Instead, it focuses on their vague and undefined existence, not on an understanding of their lives.
- Option (2) is incorrect because while the creatures were in the darkness, there is no mention that they directly whispered about not being quite dead. The passage only talks about their vague presence and the fear they invoked.
- Option (3) is the correct inference. The passage explains that Mankind’s early years were marked by a belief in creatures that existed in a state of being neither fully alive nor dead, making it a valid conclusion.
- Option (4) is incorrect because it suggests that the creatures were alive and visible in the darkness, which contradicts the passage. The creatures are described as existing in a vague, indistinct way, not as beings that were alive and visible.

### Quick Tip

Pay attention to how the passage uses phrases like “not quite alive” and “not quite dead” — these point to the creatures’ ambiguous existence, marking a belief rather than a clear description of their form.

**10. All of the following statements, if false, could be seen as being in accordance with the passage, EXCEPT:**

1. The growing sophistication of Mankind meant that humans stopped believing in the Undead.
2. The transition from the Middle Ages to the Age of Enlightenment saw new theories of the Undead.
3. The Undead remained vague and ill-defined, even as Mankind strove to understand the horror they inspired.
4. The relationship between Shamans and the Undead was believed to be a strong and stable one.

**Correct Answer:** (2) The transition from the Middle Ages to the Age of Enlightenment saw new theories of the Undead.

### **Solution:**

The passage discusses the evolution of beliefs about the Undead and how these beliefs were affected by cultural and historical shifts. It highlights the persistence of these ideas and the ambiguity of the Undead’s nature, even as human societies developed more sophisticated understandings of life and death. Let’s examine each option:

- Option (1) is false and aligns with the passage’s content. The growing sophistication of Mankind did not mean humans stopped believing in the Undead; rather, beliefs continued to evolve, often taking new forms. The Undead were still present in folklore and were subject to continued belief, even as societies became more enlightened.
- Option (2) is the **\*\*correct answer\*\*** because the passage does not suggest that the transition from the Middle Ages to the Age of Enlightenment saw “new theories” of the Undead. Instead, it mentions that beliefs in the Undead persisted, but the theories themselves did not significantly change during this time. In fact, new ideas and the practice of magic



were still linked to the belief in the Undead during these periods, but there was no drastic transformation in the thinking about them.

- Option (3) is true as it reflects the passage's point that the Undead remained vague and ill-defined, even as people strove to understand them. This vagueness is key to the terror they inspired.

- Option (4) is also true, as the passage points out that the relationship between Shamans and the Undead was indeed considered strong and stable. Shamans were believed to have the power to control or communicate with the Undead, maintaining a significant connection with them in many ancient cultures.

#### Quick Tip

Pay attention to the historical context provided in the passage. While beliefs in the Undead persisted, the passage does not indicate any major shift in how the Undead were understood during the transition to the Age of Enlightenment.

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#### 11. Which one of the following statements best describes what the passage is about?

1. The writer describes the ways in which the Undead come to be associated with Shamans and the practice of magic.
2. The passage describes the failure of human beings to fully comprehend their environment.
3. The writer discusses the transition from primitive thinking to the Age of Enlightenment.
4. The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment.

**Correct Answer:** (4) The passage discusses the evolution of theories of the Undead from primitive thinking to the Age of Enlightenment.

#### Solution:

The passage covers the history of beliefs about the Undead, tracing their evolution from primitive, vague ideas to more structured theories that emerged during the Middle Ages and continued into the Age of Enlightenment. The writer discusses how these beliefs were intertwined with magical practices and how they evolved with the sophistication of human societies.

- Option (1) is partially true but not the main focus. While the relationship between Shamans and the Undead is mentioned, the passage does not primarily focus on this connection but rather on the broader evolution of the theories surrounding the Undead.
- Option (2) is incorrect because the passage does not discuss the failure to comprehend the environment. It focuses more on how human beliefs and theories evolved, particularly around supernatural entities like the Undead.
- Option (3) is only partially correct. While the passage does touch upon the transition in human thinking, it emphasizes the development of specific beliefs about the Undead, not the broader shift from primitive thinking to the Enlightenment.
- Option (4) is correct because the passage specifically outlines the evolution of theories about the Undead, from vague primitive beliefs to more structured and defined ideas that emerged in later periods, including the Age of Enlightenment.

#### Quick Tip

Pay attention to how the passage traces the specific development of ideas about the Undead. It's not just about the transition in general thinking, but the evolution of a particular set of beliefs.

**12. “In order to confirm their abnormal status, many of the Undead were often accorded attributes, which defied the natural order of things . . .” Which one of the following best expresses the claim made in this statement?**

1. The Undead are deified in nature's order by giving them divine attributes.
2. According to the Undead an abnormal status is to reject the natural order of things.
3. Human beings conceptualise the Undead as possessing abnormal features.
4. The natural attributes of the Undead are rendered abnormal by changing their status.

**Correct Answer:** (3) Human beings conceptualise the Undead as possessing abnormal features.

#### **Solution:**

The statement in the passage discusses how the Undead are given attributes that defy the natural order of things. This indicates that the Undead are conceptualized as existing outside

of the normal, natural realm. The correct option is the one that suggests that human beings understand the Undead as having abnormal features, rather than attributes that simply defy the natural order.

- Option (1) is incorrect because the passage does not suggest that the Undead are deified or given divine attributes. It talks about attributes that defy the natural order, not attributes that elevate the Undead to divine status.
- Option (2) is incorrect because the statement does not mention that the Undead's abnormal status comes from rejecting the natural order. The statement emphasizes the attribution of unnatural characteristics to the Undead, not their rejection of the natural order.
- Option (3) is correct because the passage highlights that the Undead are given attributes that defy nature, which is how humans conceptualize them — as having abnormal or unnatural features. This fits the claim made in the statement about the Undead's abnormal status.
- Option (4) is incorrect because it implies that the Undead's attributes are changed by their status, which is not directly supported by the passage. The passage emphasizes that the Undead are given attributes that defy the natural order, not that their natural attributes are altered.

#### Quick Tip

Focus on how the passage discusses the Undead's status and attributes, especially the phrase "defied the natural order," which directly points to human conceptualizations of them as abnormal.

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### Comprehension:

The passage below is accompanied by a set of questions. Choose the best answer to each question.

Critical theory of technology is a political theory of modernity with a normative dimension. It belongs to a tradition extending from Marx to Foucault and Habermas according to which advances in the formal claims of human rights take center stage while in the background centralization of ever more powerful public institutions and private organizations imposes an authoritarian social order.

Marx attributed this trajectory to the capitalist rationalization of production. Today it marks

many institutions besides the factory and every modern political system, including so-called socialist systems. This trajectory arose from the problems of command over a disempowered and deskilled labor force; but everywhere *that* masses are organized – whether it be Foucault’s prisons or Habermas’s public sphere – the same pattern prevails. Technological design and development is shaped by this pattern as the material base of a distinctive social order. Marcuse would later point to a “project” as the basis of what he called rather confusingly “technological rationality.” Releasing technology from this project is a democratic political task.

In accordance with this general line of thought, critical theory of technology regards technologies as an environment rather than as a collection of tools. We live today with and even within technologies that determine our way of life. Along with the constant pressures to build centers of power, many other social values and meanings are inscribed in technological design. A hermeneutics of technology must make explicit the meanings implicit in the devices we use and the rituals they script. Social histories of technologies such as the bicycle, artificial lighting or firearms have made important contributions to this type of analysis. Critical theory of technology attempts to build a methodological approach on the lessons of these histories.

As an environment, technologies shape their inhabitants. In this respect, they are comparable to laws and customs. Each of these institutions can be said to represent those who live under their sway through privileging certain dimensions of their human nature. Laws of property represent the interest in ownership and control. Customs such as parental authority represent the interest of childhood in safety and growth. Similarly, the automobile represents its users in so far as they are interested in mobility. Interests such as these constitute the version of human nature sanctioned by society.

This notion of representation does not imply an eternal human nature. The concept of nature as non-identity in the Frankfurt School suggests an alternative. On these terms, nature is what lies at the limit of history, at the point at which society loses the capacity to imprint its meanings on things and control them effectively. The reference here is, of course, not to the nature of natural science, but to the lived nature in which we find ourselves and which we are. This nature reveals itself as that which cannot be totally encompassed by the machinery of society. For the Frankfurt School, human nature, in all its transcending force, emerges out

of a historical context that cannot be [depicted] in illicit joys, struggles and pathologies. We can perhaps admit a less romantic . . . conception in which those dimensions of human nature recognized by society are also granted theoretical legitimacy.

**13. Which one of the following statements contradicts the arguments of the passage?**

1. The problems of command over a disempowered and deskilled labour force gave rise to similar patterns of the capitalist rationalisation of production wherever masses were organised.
2. Paradoxically, the capitalist rationalisation of production is a mark of so-called socialist systems as well.
3. Marx's understanding of the capitalist rationalisation of production and Marcuse's understanding of a "project" of "technological rationality" share theoretical inclinations.
4. Masses are organised in patterns set by Foucault's prisons and Habermas's public sphere.

**Correct Answer:** (1) The problems of command over a disempowered and deskilled labour force gave rise to similar patterns of the capitalist rationalisation of production wherever masses were organised.

**Solution:**

The passage argues that the capitalist rationalisation of production is a pervasive force that affects various systems, including socialist ones, and shapes technologies and social structures. The key idea is that the organisation of masses follows similar patterns, whether in capitalist or socialist contexts, as exemplified by Foucault's prisons and Habermas's public sphere.

- Option (1) contradicts the argument of the passage because the passage does not emphasize the problems of command over a disempowered and deskilled labour force as the sole origin of capitalist rationalisation. Instead, the passage focuses on the broader societal pattern and the political task of releasing technology from this rationalisation.
- Option (2) is supported by the passage, as the text argues that the capitalist rationalisation of production applies in both capitalist and socialist systems, showing a contradiction between the ideals of socialism and the outcomes in practice.
- Option (3) aligns with the author's perspective that Marx's and Marcuse's theories have similar theoretical inclinations regarding technological rationality. Both theorists address the

underlying structure of technological development and its relation to power.

- Option (4) is directly supported by the passage, as it highlights how the organisation of masses follows patterns set by figures like Foucault and Habermas, reflecting the underlying social structures that shape our technology and governance.

#### Quick Tip

Focus on the contradiction in option (1). The passage doesn't reduce the problem of rationalisation to a disempowered labour force alone, but emphasizes broader societal and institutional patterns that influence technological design and development.

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#### 14. Which one of the following statements could be inferred as supporting the arguments of the passage?

1. The romantic conception of nature referred to by the passage is the one that requires theoretical legitimacy.
2. Nature decides the point at which society loses its capacity to control history.
3. It is not human nature, but human culture that is represented by institutions such as law and custom.
4. Technologies form the environmental context and shape the contours of human society.

**Correct Answer:** (4) Technologies form the environmental context and shape the contours of human society.

#### Solution:

The passage emphasizes that technology shapes the environment we live in, influencing our society and how we interact with it. This aligns with Option (4), which highlights the role of technologies in shaping both the environmental context and human society. The passage suggests that technological advancements are not merely tools; they form the very context in which human culture and society operate, influencing everything from customs to laws.

- Option (1) refers to a "romantic conception of nature," but the passage argues against such a view, focusing instead on how nature and society are shaped by external forces, particularly through technological and societal structures.

- Option (2) implies that nature decides when society loses control, but the passage does not

support this deterministic view. Instead, it suggests that society itself loses control at certain points, particularly when it fails to acknowledge the full impact of its technological advancements.

- Option (3) focuses on human culture, which the passage does acknowledge, but it emphasizes the importance of technology as the key force shaping society, not just human culture or law alone.

#### Quick Tip

Pay attention to the central role of technology in shaping both the environment and the contours of society, as this is the critical point made in the passage.

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**15. Which one of the following statements best reflects the main argument of the fourth paragraph of the passage?**

1. Automobiles represent the interest in mobility present in human nature.
2. Technology, laws, and customs are not unlike each other if considered as institutions.
3. Technology, laws, and customs are comparable, but dissimilar phenomena.
4. Technological environments privilege certain dimensions of human nature as effectively as laws and customs.

**Correct Answer:** (2) Technology, laws, and customs are not unlike each other if considered as institutions.

**Solution:**

In the fourth paragraph, the passage explores the relationship between technology, laws, and customs. The central argument is that, despite their different forms, technology, laws, and customs share similarities as institutions that structure and shape human society. The passage stresses that both laws and customs represent human nature in certain ways, and technological environments similarly represent aspects of human nature, particularly those related to mobility and societal organization. Option (2) best reflects this argument, as it highlights the comparison between technology, laws, and customs as institutions that collectively shape society.

- Option (1) incorrectly narrows the argument to automobiles representing mobility, which is

not the primary focus of the paragraph. While mobility is discussed, it is framed within a broader context of how technology, laws, and customs collectively shape human society.

- Option (3) introduces the idea of dissimilarity, but the passage suggests that technology, laws, and customs are more alike than different when considered as institutions shaping society.

- Option (4) is too specific, focusing on the idea that technological environments privilege human nature in a way similar to laws and customs. While this is discussed, the main argument revolves around the comparison of technology with laws and customs as institutions.

#### Quick Tip

Pay attention to the paragraph's argument comparing technology, laws, and customs. They are considered similar in their roles as institutions that shape human society, despite their differences in form.

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#### 16. All of the following claims can be inferred from the passage, EXCEPT:

1. Analyses of technologies must engage with their social histories to be able to reveal their implicit and explicit meanings for us.
2. Technologies seek to privilege certain dimensions of human nature at a high cost to lived nature.
3. The critical theory of technology argues that, as issues of human rights become more prominent, we lose sight of the ways in which the social order becomes more authoritarian.
4. The significance of parental authority to children's safety does not therefore imply that parental authority is a permanent aspect of human nature.

**Correct Answer:** (4) The significance of parental authority to children's safety does not therefore imply that parental authority is a permanent aspect of human nature.

#### Solution:

The passage makes a clear argument about the role of technologies, laws, and customs in shaping human nature and society. However, the fourth option is not supported by the passage's themes. The passage never implies that parental authority is a permanent aspect of



human nature. Instead, it discusses how social customs and institutions, including authority structures like parental control, shape human nature in specific contexts. The idea of parental authority being a permanent human trait does not align with the broader arguments about societal institutions and technologies that are shaped by historical and environmental contexts.

- Option (1) is directly supported by the passage, which stresses the importance of analyzing technologies in the context of their social histories to understand their meanings fully. This is a key point in the critical theory of technology.

- Option (2) is also a valid inference, as the passage highlights the idea that technologies shape certain dimensions of human nature, often at the expense of other natural aspects, reflecting the cost of technological development.

- Option (3) aligns with the critical theory of technology discussed in the passage, which argues that as human rights issues become more prominent, society loses sight of the ways in which the social order becomes more authoritarian, particularly in the context of technology and control.

#### Quick Tip

Focus on the difference between the passage's discussion of social structures and the claim about parental authority. The passage is concerned with broader social and technological influences on human nature, not individual aspects like parental authority.

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

1. Fish skin collagen has excellent thermo-stability and tensile strength making it ideal for use as bandage that adheres to the skin and adjusts to body movements.
2. Collagen, one of the main structural proteins in connective tissues in the human body, is well known for promoting skin regeneration.
3. Fish skin swims in here as diseases and bacteria that affect fish are different from most human pathogens.

4. The risk of introducing disease agents into other species through the use of pig and cow collagen proteins for wound healing has inhibited its broader applications in the medical field.

**Correct Answer:** 2, 1, 3, 4

**Solution:**

To form a coherent paragraph, the sentences must logically connect, with the sequence providing clear flow and context: - Sentence (2) introduces collagen as a significant protein for skin regeneration. This is the natural starting point, as it explains the broader context of the discussion.

- Sentence (1) then follows, providing further details about fish skin collagen's specific qualities, like thermo-stability and tensile strength. This builds upon the general statement in (2).

- Sentence (3) transitions into the application of fish skin in the context of disease and bacteria, linking its utility to its distinct properties and contrasting it with human pathogens.

- Finally, Sentence (4) explains the limitations on the broader application of collagen from other species due to disease risks, which closes the argument.

**Quick Tip**

Pay attention to the logical structure: introduce a concept, expand with details, apply in a specific context, and then conclude with limitations or challenges.

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

All that we think we know about how life hangs together is really some kind of illusion that we have perpetrated on ourselves because of our limited vision. What appear to be inanimate objects such as stones turn out not only to be alive in the same way that we are, but also in many infinitesimal ways to be affected by stimuli just as humans are. The distinction between animate and inanimate simply cannot be made when you enter the world of quantum mechanics and try to determine how those apparent subatomic particles, of which you and everything else in our universe is composed, are all tied together. The point is that

physics and metaphysics show there is a pattern to the universe that goes beyond our capacity to grasp it with our brains.

1. Quantum physics indicates that an astigmatic view of reality results in erroneous assumptions about the universe.
2. The inanimate world is both sentient and cognizant like its animate counterpart.
3. The effect of stimuli is similar in inanimate objects when compared to animate objects or living beings.
4. Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.

**Correct Answer:** (4) Arbitrary distinctions between inanimate and animate objects disappear at the scale at which quantum mechanics works.

**Solution:**

The passage primarily discusses the concept that the boundaries between animate and inanimate objects are blurred, especially at the level of quantum mechanics. It suggests that at a quantum scale, objects we typically consider inanimate (like stones) behave in ways that show they are affected by stimuli just like humans.

- Option (1) is incorrect because the passage does not focus on an "astigmatic" view of reality, but rather on the breaking down of distinctions between animate and inanimate entities through quantum mechanics.
- Option (2) misrepresents the passage's intent. The passage suggests that inanimate objects are affected by stimuli in similar ways to animate objects, but it does not claim that the inanimate world is sentient or cognizant like the animate world.
- Option (3) discusses the similarity in effects of stimuli but misses the larger point that these distinctions blur at the quantum level, which is the essence of the passage.
- Option (4) correctly captures the argument of the passage, highlighting that at the quantum scale, the typical distinctions between animate and inanimate objects disappear, a concept central to the passage.

### Quick Tip

Focus on the broader point about quantum mechanics that the passage emphasizes: at the quantum scale, traditional distinctions between animate and inanimate are meaningless.

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

It's not that modern historians of medieval Africa have been ignorant about contacts between Ethiopia and Europe; they just had the power dynamic reversed. The traditional narrative stressed Ethiopia as weak and in trouble in the face of aggression from external forces, so Ethiopia sought military assistance from their fellow Christians to the north. But the real story, buried in plain sight in medieval diplomatic texts, simply had not yet been put together by modern scholars. Recent research pushes scholars of medieval Europe to imagine a much more richly connected medieval world: at the beginning of the so-called Age of Exploration, there is evidence that the kings of Ethiopia were sponsoring their own missions of diplomacy, faith and commerce.

1. Medieval texts have been 'cherry-picked' to promote a view of Ethiopia as weak and in need of Europe's military help with aggressive neighbours, but recent studies reveal it was a well-connected and outward-looking culture.
2. Historians were under the illusion that Ethiopia needed military protection from their neighbours, but in fact the country had close commercial and religious connections with Europe.
3. Medieval historical sources selectively promoted the narrative that powerful European forces were called on to protect weak African civilisations such as Ethiopia, but this is far from reality.
4. Medieval texts have documented how strong connections between the Christian communities of Ethiopia and Europe were invaluable in establishing military and trade links between the two civilisations.

**Correct Answer:** (1) Medieval texts have been 'cherry-picked' to promote a view of Ethiopia as weak and in need of Europe's military help with aggressive neighbours, but

recent studies reveal it was a well-connected and outward-looking culture.

**Solution:**

The passage highlights the misconception that Ethiopia was weak and in need of military aid from Europe. In contrast, recent research indicates that Ethiopia was well-connected with Europe, not only in diplomacy and religion but also in commerce. The phrase “cherry-picked” in Option (1) encapsulates the argument that historians have selectively interpreted medieval texts, promoting a skewed narrative about Ethiopia. The other options, while related to the theme of historical misinterpretation, do not fully capture the passage’s core argument about how Ethiopia’s connections with Europe were misrepresented in the past.

- Option (2) partially reflects the argument but does not focus on the selective interpretation of historical texts.
- Option (3) seems to focus too narrowly on European protection, whereas the passage talks about the broader misrepresentation of Ethiopia’s status.
- Option (4) is factually true but focuses too much on the Christian connection and does not reflect the core theme of misinterpretation of Ethiopia’s strength.

**Quick Tip**

Focus on the idea of “cherry-picking” texts to support a view of Ethiopia as weak. This is the key to understanding the historical reinterpretation in the passage.

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

1. The creative element in product design has become of paramount importance as it is one of the few ways a firm or industry can sustain a competitive advantage over its rivals.
2. In fact, the creative element in the value of world industry would be larger still, if we added the contribution of the creative element in other industries, such as the design of tech accessories.
3. The creative industry is receiving a lot of attention today as its growth rate is faster than

that of the world economy as a whole.

4. It is for this reason that today's trade issues are increasingly involving intellectual property, as Western countries have an interest in protecting their revenues along with freeing trade in non-tangibles.

**Correct Answer:** 3, 1, 2, 4

**Solution:**

The sentences must flow logically to explain the increasing importance of creativity in the global economy: - Sentence (3) introduces the current attention the creative industry is receiving due to its growth rate outpacing the world economy. This sets the stage for understanding why creativity is a crucial factor in today's economy.

- Sentence (1) follows logically, explaining how the creative element in product design is essential for maintaining a competitive advantage in the market.

- Sentence (2) builds on this by noting that the creative element is even more significant when considering other industries, like tech accessories, highlighting its widespread influence.

- Finally, Sentence (4) concludes by addressing the global trade implications of this creative industry, particularly in terms of intellectual property and non-tangible trade.

**Quick Tip**

Think about how the sentences logically build on one another: introduce the trend, explain its importance, expand its scope, and finish with the impact on global trade.

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

Petitioning is an expeditious democratic tradition, used frequently in prior centuries, by which citizens can bring issues directly to governments. As expressions of collective voice, they support procedural democracy by shaping agendas. They can also recruit citizens to causes, give voice to the voiceless, and apply the discipline of rhetorical argument that clarifies a point of view. By contrast, elections are limited in several respects: they involve only a few candidates, and thus fall short of a representative democracy. Further, voters' choices are not specific to particular policies or laws, and elections are episodic, whereas the

voice of the people needs to be heard and integrated constantly into democratic government.

1. By giving citizens greater control over shaping political and democratic agendas, political petitions are invaluable as they represent an ideal form of a representative democracy.
2. Petitioning has been important to democratic functioning, as it supplements the electoral process by enabling ongoing engagement with the government.
3. Petitioning is definitely more representative of the collective voice, and the functioning of democratic government could improve if we relied more on petitioning rather than holding periodic elections.
4. Citizens become less inclined to petitioning as it enables vocal citizens to shape political agendas, but this needs to change to strengthen democracies today.

**Correct Answer:** (2) Petitioning has been important to democratic functioning, as it supplements the electoral process by enabling ongoing engagement with the government.

**Solution:**

The passage outlines the importance of petitioning in democratic functioning, especially as it complements elections by allowing citizens to actively engage with government decisions.

Option (2) correctly reflects this, noting petitioning's supplementary role in fostering democratic participation.

- Option (1) overstates petitioning as the ideal form of democracy, which is not the passage's central argument. The passage discusses petitioning's complementary role rather than positioning it as a replacement for elections.
- Option (3) emphasizes petitioning's importance but does not capture the passage's nuanced critique of elections. While it does note petitioning's significance, it lacks a focus on how petitioning interacts with the larger democratic system.
- Option (4) presents an argument about citizen engagement but does not fully capture the main point that petitioning supplements the electoral process and is a necessary aspect of democratic functioning.

**Quick Tip**

Focus on the relationship between petitioning and elections. Petitioning enhances democratic engagement by allowing ongoing involvement with the government.

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

1. Some company leaders are basing their decisions on locating offices to foster innovation and growth, as their best-performing inventors suffered the greatest productivity losses when their commutes grew longer.
2. Shorter commutes support innovation by giving employees more time in the office and greater opportunities for in-person collaboration, while removing the physical strain of a long commute.
3. This is not always the case: remote work does not automatically lead to greater creativity and productivity as office water-cooler conversations are also very important for innovation.
4. Some see the link between long commutes and productivity as support for work-from-home scenarios, as many workers have grown accustomed to their commute-free arrangements during the pandemic.

**Correct Answer:** 2, 1, 4, 3

**Solution:**

The sentences must be arranged to logically explain the relationship between commutes, office work, and productivity: - Sentence (2) starts by discussing the benefits of shorter commutes, which set the foundation for the following argument about office location and innovation.

- Sentence (1) follows by showing how some companies base their office location decisions on productivity losses due to long commutes. This ties into the previous point about short commutes supporting productivity.

- Sentence (4) shifts the focus to workers' experiences during the pandemic, providing context for the growing support for work-from-home scenarios.

- Sentence (3) concludes by pointing out that while remote work is beneficial, it does not automatically lead to higher productivity unless office interactions are considered as well.



### Quick Tip

Consider how each sentence logically builds on the previous one. Start with the general idea, then support it with evidence and examples, and finish with a nuanced argument.

**23. There is a sentence that is missing in the paragraph below. Look at the paragraph and decide in which blank (option 1, 2, 3, or 4) the following sentence would best fit.**

**Sentence:** Having made citizens more and less knowledgeable than their predecessors, the Internet has proved to be both a blessing and a curse. **Paragraph:** Never before has a population, nearly all of whom has enjoyed at a least a secondary school education, been exposed to so much information, whether in newspapers and magazines or through YouTube, Google, and Facebook. ....(1)..... Yet it is not clear that people today are more knowledgeable than their barely literate predecessors.

Contemporary advances in technology offered more serious and inquisitive students access to realms of knowledge previously unimaginable and unavailable.

.....(2)..... But such readily available knowledge leads many more students away from serious study, the reading of actual texts, and toward an inability to write effectively and grammatically. ....(3)..... It has let people choose sources that reinforce their opinions rather than encouraging them to question inherited beliefs.

### **Solution:**

The paragraph that follows delves into the complex and dual nature of the Internet's effect on the way we access and process information. The placement of the sentence in option 4 is ideal because it summarizes the mixed impact of the Internet. The Internet has allowed unprecedented access to vast amounts of information, which has enabled individuals to become more informed. However, this increased access has also led to negative outcomes, such as a superficial understanding of topics and the tendency for people to gravitate towards sources that simply reinforce their existing beliefs. By placing the sentence in option 4, we conclude the paragraph by acknowledging both the positive and negative consequences of the Internet's influence.

- The beginning of the paragraph establishes the phenomenon of widespread access to information. It points out how modern technology has opened up knowledge to a much

broader audience, including people with only basic education.

- The second part of the paragraph then addresses the drawbacks of this expanded access.

While knowledge has become more accessible, it has also become easier to find misleading or incomplete information. This shift has led to a generation of individuals who may appear to be knowledgeable on the surface but lack the critical thinking skills necessary to truly understand complex subjects.

- The sentence “*Having made citizens more and less knowledgeable than their predecessors, the Internet has proved to be both a blessing and a curse.*” encapsulates these contrasting viewpoints, making it the most fitting conclusion to the paragraph. It succinctly highlights how the Internet can both enlighten and mislead, which is precisely what the paragraph aims to convey.

- Option 4 effectively captures the dual impact of the Internet by concluding the paragraph with a statement that reflects both sides of the argument: the Internet’s power to educate and its potential to deceive. Therefore, it serves as the perfect placement for the given sentence, tying together all the points discussed in the previous sections of the paragraph.

#### Quick Tip

When looking for a sentence that summarizes a complex argument, focus on the balance between the positive and negative aspects discussed earlier. The concluding sentence should reflect the dual nature of the argument while providing closure to the discussion.

**24. There is a sentence that is missing in the paragraph below. Look at the paragraph and decide in which blank (option 1, 2, 3, or 4) the following sentence would best fit.**

**Sentence:** Easing the anxiety and pressure of having a “big day” is part of the appeal for many couples who marry in secret. **Paragraph:** Wedding season is upon us and – after two years of Covid chaos that saw nuptials scaled back– you may think the temptation would be to go all out. ....(1)..... But instead of expanding the guest list, many couples are opting to have entirely secret ceremonies. With Covid case numbers remaining high and the cost of living crisis meaning that many couples are feeling the pinch, it’s no wonder that some are less than eager to send out invites.

.....(2)..... **Plus, it can't hurt that in celebrity circles getting married in secret is all the rage. ....(3)..... "I would definitely say that secret weddings are becoming more common," says Landis Bejar, the founder of a therapy practice, which specialises in helping brides and grooms manage wedding stress. "People are looking for ways to get out of the spotlight and avoid the pomp and circumstance of weddings.**

.....(4)..... **They just want to get to the part where they are**

**Solution:**

The paragraph discusses the growing trend of secret weddings and the reasons behind this phenomenon. By placing the sentence in option 2, we effectively highlight one of the major appeals of secret weddings: the reduction of anxiety and pressure often associated with traditional weddings. The Internet and social media have turned the "big day" into a spectacle, often overwhelming the couple with the spotlight and expectations. As the paragraph progresses, the missing sentence naturally transitions into the discussion of practical reasons why many couples are opting for secret weddings.

- The paragraph begins by introducing the situation: despite the end of Covid-related restrictions, the stress of planning a traditional wedding, including guest lists and financial constraints, has led many couples to seek alternative options. This sets the stage for the idea of secret ceremonies.
- The next part of the paragraph delves into the practical reasons for choosing secret weddings, such as financial concerns and the desire to avoid the spotlight. The sentence *"Easing the anxiety and pressure of having a "big day" is part of the appeal for many couples who marry in secret."* fits seamlessly here, as it introduces one of the main emotional motivations for secret weddings—relieving stress and anxiety.
- Following this, the paragraph acknowledges the popularity of secret weddings among celebrities, further emphasizing the emotional appeal.
- Therefore, placing the sentence in option 2 allows the paragraph to flow logically and maintain consistency in tone and context. It serves as a smooth segue into the more personal, emotional reasons why people are choosing to marry in secret.

### Quick Tip

When inserting a sentence to conclude a section, ensure that it addresses the emotional or logical aspect being developed in the paragraph, providing closure while aligning with the preceding discussion.

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