

RC TEST PAPER 1

Directions for questions 1 to 24 : Read carefully the passages given below and answer the questions that follow.

Passage-1

The most complex script is Japanese. It consists of a long series of tricky picture characters, ideograms, which symbolize ideas and objects derived from Japanese life and culture. In ancient times the writing was practised as an skill from, studied and guarded by selected scholars. It is beautiful, hard to learn, and represents the discipline of scholarship and the delightful dedication of Japanese writers to this day. Japanese children learn to write their languages all the time they are in school, but very few of them are able to complete the task before they leave. Yet some literacy scholars are persuaded that no one system is more difficult to learn to read and write than any other. Whether or not this is the case, to learn to write always involves practice with a tool which has to be brought under control so that the writer can concentrate on putting together the message rather than on the creation of the sign.

1. State which of the following statements is true.

- 1] A long series of picture-characters go to make the Japanese script
- 2] Even the semi-literate peasant and artisan can quickly learn the Japanese script
- 3] In ancient times ordinary people were encouraged to learn the Japanese script.
- 4] The picture characters are like Braille which the blind can also read.

2. To grasp the evolution of the Japanese picture-character script, we have to study

- 1] The teachings of Lao Tze.
- 2] Japanese life and culture.
- 3] folk tales of Japan.
- 4] ancient Japanese education system.

3. Very few students complete learning the Japanese script before leaving school for following reasons except that

- 1] it demands disciplined scholarship and aesthetic devotion.
- 2] it contains hundreds of intricate picture-characters.
- 3] it is complicated and hard to learn.
- 4] teachers proficient in Japanese script are a few.

4. If there is a message in the passage, it is

- 1] the Script should be simple to enable a language to develop at all levels of literacy, so ideas can spread rapidly for progress.
- 2] a complicated script can retard the spread of ideas and the civilising process of a people.
- 3] alphabets and language should be rooted in the life and culture of a people.
- 4] democratising a script ensures the growth of a language and the spread of progress at all levels.

5. What is the challenge posed by the system of picture-signs?

- 1] The characters in the script lend themselves to different meaning at different times.
- 2] Many of the characters become obsolete quickly.
- 3] The writer has to concentrate on the formation of the signs as well as putting his message together.
- 4] All of the above.

Passage-2

I do not appreciate of forbiddance by law. According to me, it is a worthless attempt at a self-arrogated virtue. Wine is as old as gods and it has come down to us through ages and scriptures as the supreme soothe for the human agony. It is our legacy of an age when gods were mortal and men were divine, and though wine has been accursed as an hateful evil since its first sip by man, he has not stopped drinking at its bubbling fountain of vice and forgetfulness. A nation that needs legislation to maintain the virtue of its people is really unfortunate. Saints have preached great sermons on the immoral of drinking but this Christian scriptures of the saints has always remained a bad sermon in the world of sinners. It is good for the saints to preach but stupid for the state to enforce that preaching, for what is enforced by law ceases to be moral. A virtue is a virtue only when it is acquired through self-realisation, not when is is pushed on the lives of the people. Every new law creates a new group of law-breakers and one more sin is added to the sum-total of human crimes. As Goldsmith says that virtue which requires, to be ever guarded is scarcely worth, the sentinel.

6. When the writer speaks of 'self-arrogated virtue', who has arrogated virtue in his view?

- 1] The law-court.
- 2] The society.
- 3] The state.
- 4] The police.

7. No virtue remains a virtue unless

- 1] it is acquired through self-realisation.
- 2] the sentinel is discarded.
- 3] the state thrusts it on peoples'lives.
- 4] [1] and [2].

8. The possible flaw in the author's logic is that it

- 1] assumes that is the government, not the society, who want prohibition.
- 2] does not state and refute arguments in favour of prohibition.
- 3] does not support argument with statistics.
- 4] neglects the state's role in pre-empting crimes for social peace.

9. It is stupid, according to the writer, to enforce the saints' preaching, because

- 1] the state shouldn't set itself up as the guardian of morals.
- 2] no legislation can maintain for long morality based on sermons.
- 3] the saint's gospel and the state's law enforcement are different issues.
- 4] neither legislation for nor sermons have succeeded in preventing drinking.

10. State which of the following statements is false.

- 1] Every part of legislation adds one more offender.
- 2] The moment law tries to enforce virtue , it no longer remains virtue.
- 3] Goldsmith says a virtue is one which cannot remain a virtue unless someone guards it constantly.
- 4] The sinners have always ignored sermons.

Passage-3

The candidates in a Meeting must ask themselves questions such as these:

Why are we gathered here? What do we are supposed to do? At the end of the meeting , what should we have attained? Truthful answers to these questions should go to clearly fix the aim of the meeting. The manner the aim is perceived by the group will to a large extent determine the effectiveness of the meeting. Next, identifying members who need to attend to achieve the defined purpose is equally crucial. Frequently people who have no role whatsoever are asked to join in a meeting to give the appearance of a 'full room'. This could spell disaster since other participants who are determined to attain something as the meeting, may feel less sincerely tending to give out their best contribution. Besides, such unwanted invitees waste their time as well as others, demoralising the letter. Further, a clear and well as others, demoralising the letter. Further, a clear and well thought of agenda must be adopted so that the path to goal achievement would become visible sooner. Constructing a good agenda involves all the aspects of the issue under consideration in a thematic manner. If the differing stands of any groups are known in advance, the agenda must be drawn to accommodate these, so that everyone gets an opportunity to speak out his opinion. Roles need to be well-defined at the commencement of the meeting. A facilitator must be designated specifically to guide the discussions, encourage participation, match and space differing view-points. The responsibilities of time management, generating creative options, also must be designated, according to the purpose of the meeting to facilitate the accomplishment of its goal.

11. The effectiveness of a Meeting depends on

- 1] the number of people who attend it.
- 2] the way the candidates perceive its purpose.
- 3] the time at which it starts.
- 4] all of the above.

12. Undesired invitees to a meeting will

- 1] dilute the seriousness of the meeting.
- 2] waste the time of other participants and their own.
- 3] demoralise more seriously inclined candidates.
- 4] all of the above.

13. A well-set agenda helps

- 1] the candidates to see the path to the goal clearly and quickly.
- 2] to clarify the role of candidate.
- 3] to accommodate the differing stands of some groups.
- 4] [1] and [3].

14. A facilitator at a Meeting guides discussions, and encourages participation with a view to

- 1] help every member keep before him the goal of the meeting.
- 2] to facilitate writing the minutes of the meeting.
- 3] to help every member play his role effectively.

- 4] [1] and [3] only.

Passage- 4

Let's try to be clear as to what religion isn't. Firstly, it isn't morality. It isn't being good or doing good. Many atheists have been exceptionally virtuous people, and many genuinely religious people have been exceptionally weak. This does not mean that religion isn't concerned about our behaviour. Of course it is: in fact, it adds its own severer penalties to those which nature and society impose upon the offender. More serious still, bad behaviour- even ordinary, respectable self-seeking - upsets a religious man's relationship with the Divine, and is apt to leave him weak and lonely and miserable. Nevertheless, religion isn't matter of how we act outwardly but rather of the inner attitude from which our behaviour springs. For instance, Ram and Sheela can do precisely the same thing in the same way (such as giving their lives to save a drowning man) yet the inside story is quite different. Sheela acts out of a sense of social duty or humanitarian compassion, whereas Ram may act from a motive which means nothing to Sheela - from a love for God which is necessarily love for all God's creatures, or even identification with them. Ram feels he is that drowning man.

15. A man who is religious but bad in behaviour

- 1] pretends to do good at times in order to earn God's forgiveness.
- 2] thinks always of evil while talking of doing good.
- 3] upsets his relationship with his Maker.
- 4] preaches good behaviour to others.

16. Which of the following statements is false?

- 1] Penalties imposed by religion are more severe than those by nature or society.
- 2] When a man feels weak, lonely or miserable he has necessarily indulged in bad behaviour.
- 3] Religion does not mean being good or doing good.
- 4] Some religious minded people are exceptionally wicked.

17. In the example of Ram and Sheela, the message that the writer conveys is that

- 1] noble acts need not stem from social or humanitarian motives.
- 2] we act selflessly, as from social or humanitarian motives, as from our inner attitude to love God and his creatures.
- 3] love of God and his creatures is nobler than the love of one's fellow-beings.
- 4] love of one's fellow-beings is same as the love of God.

18. In the author's perspective, bad behaviour must include behaviour which is

- 1] rude.
- 2] ordinary.
- 3] unthinking.
- 4] irresponsible.

19. The writer says that a truly religious man is one who behaves.

- 1] after consulting his conscience.
- 2] according to his inner attitude to doing good.
- 3] keeping in mind how others will view his behaviour.

- 4] according to his ideas of heaven and hell.

Passage- 5

The most formidable animal in the forests, that grew around the Mediterranean eight thousand years ago was the great reindeer. It stood six foot high at the shoulders and weighed about a ton. Apart from eye-witness account we know their dimensions from their fossilised bones and, more importantly, their appearance from the superb portraits of them painted by prehistoric man, particularly in the cave of Lascaux in Central France. It is possible that the act of painting played a part in the rituals designed to bring success in hunting and to ensure the continued fertility of the creatures on which people depended for food. Opposed to this is the view that at the time the paintings were made, the game was so abundant that magic was hardly required to find it. Whatever the differing views about the reindeers' role in the ritual, it is clear that by 8000 BC at the eastern end of the Mediterranean Sea, the reindeer had dominated the minds of the men who held it great respect. In Catal Huyuk in Central turkey, one of the earliest big towns to have developed around 6400 years age, the excavator found in several shrines reindeer's heads modelled in clay protruding from the walls. It is not certain that the people of Catal Huyuk offered the reindeer for sacrifice but their domestication led to the reduction of reindeers' size, both in body and in horns. But it is Memphis, capital of ancient Egypt around 2000BC that the reindeer commanded the highest respect, taking its place among other important deities in all Egypt.

20. Catal Huyuk was a big town in Central turkey

- 1] 3000 BC.
 2] 6400 BC .
 3] 10000 BC .
 4] 9000 BC.

21. The evidence of reindeer worship in Catal Huyuk can be seen in

- 1] terra cota pottery.
 2] clay tablets.
 3] reindeers' heads in clay.
 4] stylised ornaments of reindeer

22. The reindeer found its highest expression as a deified being in

- 1] Catal Huyuk.
 2] Sumeria.
 3] ancient Egypt.
 4] Babylon.

23. the lascaux painting of the reindeer's portraits signify

- 1] prayers for protection of animal from nature's fury.
 2] prayers for rains.
 3] appeasement of gods.
 4] rituals for successful hunting.

24. All of the following are true, except

- 1] Memphis was the capital of ancient Egypt.
 2] domestication of the reindeer by the people of Catal Huyuk affected its size.

- 3] in the forests around the Mediterranean sea the reindeer was 6 foot high at the shoulders.
- 4] The size of the prehistoric reindeer can gauged from stone inscriptions.

Explanation To Paper I

Passage- 1

1. The very first line of the passage describes the Japanese script as a long series of tricky pictures known as ideograms. Therefore, this is the only true statement amongst the given options. Hence, the answer is [1]
2. The Japanese script symbolizes ideas and objects rooted in the Japanese way of life and culture. So one needs to study Japanese civilisation in order to learn the script. Hence, the answer is [2]
3. The reasons for the slow learning of the Japanese script are described in the passage where it is stated that the script is complicated, difficult to learn and requires dedication and aesthetic devotion if at all it is to be mentioned. Lack of proficient teachers to teach the script is not cited as a reason for slow learning anywhere. Hence, the answer is [4]
4. The passage is about the challenges posed by the script which results in the slow learning rate of the script. It logically follows that if the script were to be simplified it would spread fast. Hence the answer is [1]
5. In the case of Japanese writing, it is very important to concentrate equally on form and meaning because the form is quite complicated and requires a lot of practice. So form and meaning become equally significant and this is the greatest challenge posed by Japanese writing. Hence, the answer is [3]

Passage- 2

6. The argument of the author is based on the premise that the nation-state has arrogated morality by trying to become the moral police of its citizens. 'Prohibition by law is an example of this. Hence, the answer is [3]
7. The author's quotation at the end of the para states that virtue which needs a watch man from outside cannot be called as virtue, therefore the sentinel needs to be discarded as virtue can only be a virtue when it is achieved without help of any outside agency, i.e. through self-realisation. So the answer is [4]
8. The pasage assumes that it is the government who wishes to enforce prohibition in the nation. But it neglects the fact that public opinion for/against a certain issue is also a powerful driving force for government to frame laws of public concern. So the answer is [1]
9. According to line 7 of the passage, the answer is [4]
10. Option 3 is the exact opposite of what Goldsmith means in the quotation. See the explanation for 2

Passage-3

11. The ultimate effectiveness of the Meeting lies in the manner in which each participant perceives the goals and aims for which it has been convened. Hence, the answer is [2].
12. Unwanted invitees to the meeting will waste their own as well as others' time and will demoralise the serious candidates who really wish to make a contribution. Hence, the answer is [4].

13. According to the author, a well-set agenda helps make visible the path that leads to the achievement of the goal and allows space for differing goals of the group in advance. It does not clarify the goals of each and every member. Hence, the answer is [4].

14. According to the author, a facilitator has to guide the discussions on the right track, to allow for different view-points to emerge and space them thematically. Hence, the answer is [4].

Passage- 4

15. A man may be religious, but if he misbehaves he upsets his relationship with his Maker. Hence, [3]

16. Sentence 4 states that when man indulges in bad behavior he upsets his relationship with his Maker and feels weak, lonely. This does not imply that whenever he feels so he has indulged in bad behavior. His negative feelings may have been caused by some other reasons. Hence, [2]

17. Acts of selflessness may be prompted by either social duty or humanitarian compassion or from a love of God which is necessarily love of god's creatures, as proved respectively in Sheela and Ram's example. Hence, [2]

18. In the author's opinion bad behavior must also include ordinary, respectable, and self-seeking behavior. Hence, [2]

19. According to the author, religion is not merely how we act outwardly but is also concerned with that inner attitude from which our behavior springs. Hence, [2]

Passage- 5

20. See sentence 6 of the passage. Hence, [2]

21. See sentence 7 of the passage. Hence, [3]

22. See the last sentence of the passage. Hence, [3]

23. The Lascaux painting of the reindeer signifies the rituals of success in hunting and ensuring the fertility of the creatures on which people depended for food. Hence, [4]

24. The size of the prehistoric reindeer cannot be gauged from stone inscriptions as stated in option 4 but from their fossilised bones. Hence, [4]