

2017 CAT

Directions of Test

Test Name	2017 CAT	Total Questions	100	Total Time	180 Mins
Section Name	No. of Questions	Time limit	Marks per Question	Negative Marking	
Verbal Ability	34	1:0(h:m)	3	1/3	
DI & Reasoning	32	1:0(h:m)	3	1/3	
Quantitative Ability	34	1:0(h:m)	3	1/3	

Section : Verbal Ability

DIRECTIONS for the question : Read the passage and answer the question based on it.

Question No. : 1

Some 2,400 years ago, in 399 BCE, Athens put Socrates on trial. The charge was impiety, and the trial took place in the People's Court. Socrates, already 70 years old, had long been a prominent philosopher and a notorious public intellectual. Meletus, the prosecutor, alleged that Socrates had broken Athenian law by failing to observe the state gods, by introducing new gods, and by corrupting the youth.

Meletus, as prosecutor, and Socrates, as defendant, delivered timed speeches before a jury of 501 of their fellow citizens. There is no dispute about the basic facts of the trial of Socrates. It is less obvious why Athenians found Socrates guilty, and what it might mean today. People who believe in both democracy and the rule of law ought to be very interested in this trial. If the takeaway is either that democracy, as direct self-government by the people, is fatally prone to repress dissent, or that those who dissent against democracy must be regarded as oligarchic traitors, then we are left with a grim choice between democracy and intellectual freedom.

But that is the wrong way to view Socrates' trial. Rather, the question it answers concerns civic obligation and commitment. The People's Court convicted Socrates because he refused to accept that a norm of personal responsibility for the effects of public speech applied to his philosophical project. Socrates accepted the guilty verdict as binding, and drank the hemlock, because he acknowledged the authority of the court and the laws under which he was tried. And he did so even though he believed that the jury had made a fundamental mistake in interpreting the law.

The conventional wisdom maintains that the impiety charge against Socrates was a smokescreen, that politics motivated his trial. Just four years earlier, a democratic uprising had overthrown a junta that ruled Athens for several tumultuous months. Meletus' prosecution speech at the trial likely urged the citizens of Athens to focus on Socrates' long association with members of this vicious and anti-democratic junta.

In his influential interpretation *The Trial of Socrates* (1988), the US journalist-turned-classicist I F Stone saw this trial as an embattled democracy defending itself. In Stone's view, Socrates had helped to justify the junta's savage programme of oligarchic misrule and was a traitor. More commonly, Socrates is seen as a victim of an opportunistic prosecutor and a wilfully ignorant citizenry. In truth, politics is indispensable to understanding the trial of Socrates, but in a slightly more sophisticated way. Seeing Socrates as the paradigm of the autonomous individual, as a simple martyr to free speech, is wrong. Athenian political culture and, specifically, the civic commitments required of Athenian citizens are essential to understanding the trial. Socrates' own commitments to his city influenced the trial's course, and those commitments were core parts of Athenian political culture, shaping the relationship between public speech and responsibility. Indeed, the actions of Socrates, Meletus and the jury must be understood in the context of the Athenians' emphasis on the role of the responsible citizen in the democratic state, on their ideal of civic responsibility. Thus it is a story, in many ways, of civic engagement, in some respects far removed from the politics of recognition that characterise contemporary US debates.

It is clear from the information given in the passage that:

- A) Socrates was unfairly persecuted for expressing his views.
- B) There is more to the trial of Socrates than the theory of his unfair persecution.
- C) Socrates did not curry favour with those in power to escape his punishment.
- D) none of the above

Question No. : 2

The primary purpose of the author of the passage is:

- A) to showcase how individuals and state are embroiled in contentious issues with one another.
- B) to highlight the repercussions of taking a particular approach.
- C) to elicit reaction to a new approach to problem concerning personal ethics.
- D) to debunk a popular interpretation of a particular event in history.

Question No. : 3

According to Stone:

- A) Socrates acted contrary to democratic principles by supporting the junta.
- B) Socrates' trial was a democracy's fight against its opposition.
- C) Both (1) and (2)
- D) Neither (1) nor (2)

DIRECTIONS for the question: The five sentences (labelled 1,2,3,4, and 5) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentence and key in this sequence of five numbers as your answer.

Question No. : 4

1. Though it is, admittedly, rather vague, and the phenomena it is employed to describe extremely diverse, it does express a prevailing sentiment at century's end that our lives are increasingly influenced by forces which have transcended borders, and which, precisely because of their scope and power, are changing, irreversibly, life on this planet.
2. Such a term is globalization.
3. However, trends are regularly observed and named, and these new terms become "buzz words" in the lexicons of governments, academia and the media.
4. All levels of society are being reshaped by this process: the individual may find her/his livelihood threatened or identity thrown into question; localities and whole regions are forced to recreate themselves or die in the face of new economic forces' and nation-states themselves experience steadily decreasing freedom of action and ever closer ties to each other.
5. The pace of global change is extremely rapid, and even those trained to track and analyze it have difficulty keeping up with new developments.

- A) 53214 B) C) D)

Question No. : 5

1. Even while Americans' trust in mass media continues to plummet, journalists enjoy a kind of heroic fame that would baffle their British counterparts.
2. A whole genre of film exists in the US celebrating the heroism of journalists, from All the President's Men to Good Night, and Good Luck.
3. In Britain, probably the most popular depiction of journalists came from Spitting Image, where they were snuffling pigs in pork-pie hats.
4. Whereas in Britain journalists are generally viewed as occupying a place on the food chain somewhere between bottom-feeders and cockroaches, in America there remains, still, a certain idealisation of journalists, protected by a gilded halo hammered out by sentimental memories of Edward R Murrow and Walter Cronkite.
5. Television anchors and commentators, from Rachel Maddow on the left to Sean Hannity on the right, are lionised in a way that, say, Huw Edwards, is, quite frankly, not.

- A) 41523 B) C) D)

DIRECTIONS for question: Four sentences related to a topic are given below. Three of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out. Choose its number as your answer and key it in.

Question No. : 6

1. For much of the 20th century this was how the left conceived the first stage of an economy beyond capitalism and the force would be applied by the working class, either at the ballot box or on the barricades.
2. Capitalism, it turns out, will be abolished by creating something more dynamic that exists, at first, almost unseen within the old system, but which will break through, reshaping the economy around new values and behaviours; I call this postcapitalism.
3. The red flags and marching songs of Syriza during the Greek crisis, plus the expectation that the banks would be nationalised, revived briefly a 20th-century dream: the forced destruction of the market from above.
4. The lever would be the state and the opportunity would come through frequent episodes of economic collapse.

A) 2 B) C) D)

Question No. : 7

1. Yes, it's taken for granted that creating is hard, but also that it's somehow fundamentally unserious.
2. In the popular imagination, artists tend to exist either at the pinnacle of fame and luxury or in the depths of penury and obscurity — rarely in the middle, where most of the rest of us toil and dream.
3. But the elevation of the amateur over the professional trivializes artistic accomplishment and helps to undermine the already precarious living standards that artists have been able to enjoy.
4. They are subject to admiration, envy, resentment and contempt, but it is odd how seldom their efforts are understood as work.

A) 3 B) C) D)

DIRECTIONS for the question : Read the passage and answer the question based on it.

Question No. : 8

Alex Cockburn, who has just died, was a couple of years behind me at school. He was bright, amusing, intelligent, iconoclastic, scruffy, and seemed inseparable from Miles Kington. They were in different houses but went together like Fortnum & Mason, Edrich and Compton, Auden and Isherwood. I didn't know either well – you didn't know younger boys well, even in your own house, and neither was in mine. Miles became a friend later, and once remarked that he had always been a bit in awe of Alex, even a little afraid of him. At school we met occasionally at a so-called Highbrow Society run by one of the Modern Languages masters, where someone read a paper and others discussed it. But I didn't even realise that Alex was Claud Cockburn's son. If I had, I would, in defiance of convention, have sought him out, because at the age of 18 I loved the first of Claud's autobiographical books, *In Time of Trouble*. It is still good, but not as good as it seemed then. That said, the chapter "Ribbentrop dislikes me" remains a gem.

Later Alex and I corresponded occasionally, very occasionally, but I can't say he was a friend. So I find myself wondering why the news of his death leaves me feeling sad. Partly, I suppose, it's just the thought "there's another one gone", but mostly it's because I admired and relished his journalism, even when I didn't agree with what he was saying. Mind you, I agreed more often than not, because he had that rare and precious ability to cut through the cant of politicians and the high-minded. He had no time for the Great and Good, though in his own way he was both great and good, without capital letters. His online magazine *Counterpunch* was wonderfully stimulating. What's more, all the adjectives I applied to him when he was a boy still seemed to fit him.

He was comparable to Christopher Hitchens, with whom he was for a long time a friend, before Hitchens came out in favour of the Iraq war. They were both good, but I always thought Alex the better writer, because Hitchens played to the gallery and was a show-off, while Alex didn't and wasn't. Cancer has killed them both, and both met it bravely by all accounts, but it was in character that Hitchens played out his long and painful last months very publicly, while Alex, though, like Hitchens, writing to the very end, chose, it seems, to keep his condition from even friends and colleagues. All his readers will think the world a duller place, now that he has been silenced.

The tone of the author towards Alex Cockburn can be said to be:

- A) Reverent B) Scornful C) Inexpressive D) Measured
-

Question No. : 9

The passage can be labelled as a/an:

- A) Epigram B) Eulogy C) Epitaph D) Epithet
-

Question No. : 10

The author of the passage, more often than not, agreed with Alex Cockburn as:

- A) he had the ability to simplify complex matters. B) he possessed a rare combination of wit and insight
C) he had the ability to cut through chaff and deliver relevant insights D) all of the above
-

Question No. : 11

In the given usage, the word 'cant' means:

- A) civility of expression of a certain group B) stock phrases of a certain group
C) insincere talk and jargon of certain individuals D) none of the above

Question No. : 12

It can be deduced from the passage that:

- A) Hitchens and Cockburn were fairly similar individuals.
- B) Hitchens and Cockburn, though comparable, were not similar individuals.
- C) Hitchens and Cockburn both suffered from a similar ailment.
- D) Both (2) and (3)

Question No. : 13

What does the phrase 'played to the gallery' means?

- A) be concerned about one's work than one's appearance.
- B) be concerned about one's appearance than one's work.
- C) be more concerned about delivering the actual message than about impact.
- D) be more concerned about impact rather than delivering the actual message.

DIRECTION for the question: The six sentences (labelled 1,2,3,4,5 and 6) given in this question, when properly sequenced, form a coherent paragraph. Sentences A and H are fixed. Decide on the proper order for the numbered sentences and key in this sequence of six numbers as your answer.

Question No. : 14

- A. The archetypal co-operation game is the Prisoner's Dilemma.
- 1. In other words, mutual co-operation (saying nothing) provides a higher reward than mutual defection (ratting on your partner), but the best reward comes from defecting while your partner tries to co-operate with you, while the lowest payoff comes from trying to co-operate with your partner while he stabs you in the back.
- 2. The most obvious evolutionarily stable strategy in this game is simple: always defect.
- 3. If only one takes the bait, he gets a reduced prison sentence while the other gets a longer one.
- 4. If your partner co-operates, you exploit his naïveté, and if he defects, you will still do better than if you had co-operated.
- 5. But if both take it, neither gets a reduction.
- 6. Imagine that two prisoners, each held in isolation, are given a chance to rat on the other.
- H. So there is no possible strategy that can defeat the principle 'always act like an untrusting jerk'.

- A) 635124 B) C) D)

DIRECTIONS for question: Four sentences related to a topic are given below. Three of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out. Choose its number as your answer and key it in.

Question No. : 15

- 1. For today's embattled humanities, the sciences have come to stand for the antithesis of what is now understood to constitute the content and values of a liberal education, namely: the cultivation of the intellectual and artistic traditions of diverse cultures past and present, the assertion of the generalist's prerogatives over those of the specialist, and the defense of non-utilitarian values as preparation for civic engagement in the cause of the commonweal.
- 2. The term "liberal education" derives from the seven medieval *artes liberales* (rhetoric, grammar, logic, astronomy, music, geometry and arithmetic), the knowledge necessary to a free man, by which was usually meant an adult, property-owning male who exercised the rights of citizen in the polity and pater familias in the household.
- 3. Some of you may be mentally re-parsing my title to something more like "Can Liberal Education Be Saved from the Sciences?"
- 4. In contrast, what are currently known as the STEM disciplines "science, technology, engineering and mathematics" stand for knowledge that is presumed universal and uniform, for narrow specialization and, above all, for applications that are useful and often lucrative.

- A) 2 B) C) D)

DIRECTIONS for the question : Read the passage and answer the question based on it.

Question No. : 16

There is one fact which should make an impression upon every person of conscience, upon all who have at heart a concern for human dignity and justice; that is, for the liberty of each individual amid and through a setting of equality for all. That is the fact that all of the intelligentsia, all of the great applications of science to the purpose of industry, trade and to the life of society in general have thus far profited no one, save the privileged classes and the power of the State, that timeless champion of all political and social iniquity. Never, not once, have they brought any benefit to the masses of the people. We need only list the machines and every workingman and honest advocate of the emancipation of labour would accept the justice of what we say. By what power do the privileged classes maintain themselves today, with all their insolent smugness and iniquitous pleasures, in defiance of the all too legitimate outrage felt by the masses of the people? Is it by some power inherent in their persons? No - it is solely through the power of the State, in whose apparatus today their offspring hold, always, every key position (and even every lower and middle range position) excepting that of soldier and worker. And in this day and age what is it that constitutes the principle underlying the power of the State? Why, it is science. Yes, science - Science of government, science of administration and financial science; the science of fleecing the flocks of the people without their bleating too loudly and, when they start to bleat, the science of urging silence, patience and obedience upon them by means of a scientifically organised force: the science of deceiving and dividing the masses of the people and keeping them allays in a salutary ignorance lest they ever become able, by helping one another and pooling their efforts, to conjure up a power capable of overturning States; and, above all, military science with all its tried and tested weaponry, these formidable instruments of destruction which 'work wonders' and lastly, the science of genius which has conjured up steamships, railways and telegraphy which, by turning every government into a hundred armed, a thousand armed Briareos, giving it the power to be, act and arrest everywhere at once - has brought about the most formidable political centralisation the world has ever witnessed.

Who, then, will deny that, without exception, all of the advances made by science have thus far brought nothing, save a boosting of the wealth of the privileged classes and of the power of the State, to the detriment of the well-being and liberty of the masses of the people, of the proletariat? But, we will hear the objection; do not the masses of the people profit by this also? Are they not much more civilised in this society of ours than they were in the societies of bygone centuries?

The author of the passage refers to the State as a:

- A) supporter of equality B) supporter of inequality C) supporter of justice D) supporter of impropriety
-

Question No. : 17

The tone of the author of the passage can be said to be:

- A) Indifferent B) Toadying C) Haughty D) Cynical

Question No. : 18

According to the author of the passage, the primary cause for maintaining position of the privileged classes is:

- A) science B) military C) government D) the masses themselves
-

DIRECTIONS for the question: The five sentences (labelled 1,2,3,4, and 5) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentence and key in this sequence of five numbers as your answer.

Question No. : 19

1. By admitting Zagreb, the EU will send out a signal to the other Balkan states that it attaches a high premium on cooperation with the Hague tribunal which is adjudicating the war crimes of the 1990s
2. Democracy, market economy, and rule of law are among the eligibility criteria for EU membership.
3. The potential of such a step to bring closure to historic wrongs and build reconciliation among Balkan countries that are torn by bloody ethnic strife cannot be exaggerated.
4. This is of particular relevance to Serbia, whose position on Kosovo's 'independence' has pushed back its ambitions for EU membership.
5. Abolition of the death penalty is also a precondition for admission, and this reform performe imparts a rational and humane aspect to the administration of criminal justice.

A) 25314 B) C) D)

DIRECTIONS for the question: Identify the most appropriate summary for the paragraph and write the key for most appropriate option.

Question No. : 20

Thomas More's Utopia, a book that will be 500 years old next year, is astonishingly radical stuff. Not many lord chancellors of England have denounced private property, advocated a form of communism and described the current social order as a 'conspiracy of the rich'. Such men, the book announces, are 'greedy, unscrupulous and useless'. There are a great number of noblemen, More complains, who live like drones on the labour of others. Tenants are evicted so that 'one insatiable glutton and accursed plague of his native land' may consolidate his fields. Monarchs, he argues, would do well to swear at their inauguration never to have more than 1,000lbs of gold in their coffers.

1. Thomas More's Utopia is driven by the appalling conditions is society and More is pained to see the state of society
2. Thomas More's Utopia is an uncommon work from a person of privilege who challenges society's way of working and protecting privilege
3. Thomas More's Utopia is rare as a work that takes up the cudgels against its own and leads the crusade for reform
4. Thomas More's Utopia is a rare work that advocates for the rights of the poor and is decidedly left-centric in its approach

A) 2 B) C) D)

DIRECTIONS for the question: Read the passage and answer the question based on it.

Question No. : 21

Can science make you good?

Of course it can't, some will be quick to say—no more than repairing cars or editing literary journals can. Why should we think that science has any special capacity for moral uplift, or that scientists—by virtue of the particular job they do, or what they know, or the way in which they know it—are morally superior to other sorts of people? It is an odd question, maybe even an illogical one. Everybody knows that the prescriptive world of ought—the moral or the good—belongs to a different domain than the descriptive world of is.

This dismissal may capture the way many of us now think about the question, if indeed we think about it at all. But there are several reasons why it may be too quick.

First, there are different ways of understanding the question, and different modern sensibilities follow from the different senses such a question might have. Some ways of understanding it do lead to the glib dismissal, but other ways powerfully link science to moral matters. Here are just a few of the ways we might think about the relationship between science and virtue, about whether aspects of science have the power to make us good:

- Is there something about what scientists know that makes them better people than the normal run of humankind? Are different sorts of scientists—physicists, mathematicians, engineers, biologists, sociologists—more or less virtuous? And do some sorts of scientific expertise count as moral expertise?
- Are scientists recruited from a section of humankind that is already better than the norm?
- Is there something scientists know that, were it widely shared with non-scientists, would make the rest of us better? Or is there something about how scientists come to their knowledge—call it the scientific method—that would make the practices of non-scientists better, were they to master it? Would wide application of the scientist's way of knowing make our society fairer, more just and flourishing?
- Is there something about scientists that qualifies them to intervene in social and political affairs and make decisions about all sorts of things, including, but not confined to, the social uses of their knowledge? Is a philosopher-king, or a scientist-politician, an anomaly, an absurdity, or a highly desirable state of affairs? Would a world governed by scientists be not only more rational but also more just?

The ideas and feelings informing the tendency to separate science from morality do not go back forever. Underwriting it is a sensibility close to the heart of the modern cultural order, brought into being by some of the most powerful modernity-making forces. There was a time—not long ago, in historical terms—when a different “of course” prevailed: of course science can make you good. It should, and it does.

A detour through this past culture can give us a deeper appreciation of what is involved in the changing relationship between knowing about the world and knowing what is right. Much is at stake. Shifting attitudes toward this relationship between *is* and *ought* explain much of our age's characteristic uncertainty about authority: about whom to trust and what to believe.

In the given passage, the author of the passage:

- A) highlights how scientists are morally superior
- B) objectively states how science is related to moral development
- C) probingly explores the possible relationship between science and morality
- D) wishes to ensure that sufficient thought is given to explore the relationship between science and morality

Question No. : 22

Which, out of the following options, is incorrect according to the information given in the passage?

- A) There was a time when science was thought to have a positive impact on one's morality
 - B) Modern society faces issues in terms of which authority to trust and what to believe
 - C) Most ways of understanding the question that scientists are morally superior to other sorts of people leads to summary dismissal of the said thought
 - D) All people may not regard the question that scientists are morally superior to other sorts of people as logical
-

Question No. : 23

An apt title for the passage could be:

- A) The Virtue of Scientific Thinking
- B) The Immutability of Scientific Thinking
- C) The Worth of Scientific Thinking
- D) The Value of Scientific Thinking

Question No. : 24

It can be inferred from the passage that a philosopher-king or a scientist-politician is:

- I. something which is not the norm
- II. something which is absurd
- III. something which is highly desirable

- A) I & II
 - B) II & III
 - C) All of the above
 - D) None of the above
-

Question No. : 25

One of the schools of thoughts which analysis the relationship between science and virtue thinks that:

- A) Scientists, armed with their knowledge, possibly possess the capability to lead to a more equitable world.
- B) Scientists, even though limited in their understanding of the world, have the power to use their knowledge in a meaningful way.
- C) Scientists, with their innate and in-born superiority, are capable of leading us to a more virtuous world.
- D) Both (a) and (c)

Question No. : 26

According to the author of the passage:

- A) scientists may prescribe one thing but do another
 - B) there is a difference between how the world ought to be and how it is.
 - C) prescriptions of life do not match the descriptions of life
 - D) all of the above
-

DIRECTIONS for the question: The five sentences (labelled 1,2,3,4, and 5) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentence and key in this sequence of five numbers as your answer.

Question No. : 27

1. The result of our system is that there is a great waste of ability: a boy or girl of wage-earning parents may be of first-rate capacity in mathematics, or music, or science, but it is very unlikely that he or she will have a chance to exercise this talent.
2. Higher education, at present, is mainly, though not entirely, confined to the children of the well-to do.
3. And since education is, in the main, controlled by the State, it has to defend the status quo, and therefore must, as far as possible, blunt the critical faculties of young people and preserve them from "dangerous thoughts"
4. Moreover, education, at least in England is still infected through and through with snobbery; in private and elementary schools consciousness of class is imbibed by the pupils at every moment of their life.
5. It sometimes happens, it is true, that working-class boys or girls reach the university by means of scholarships, but as a rule they have had to work so hard in the process that they are worn out and do not fulfill their early promise.

A) 25143 B) C) D)

DIRECTIONS for the question: Identify the most appropriate summary for the paragraph and write the key for most appropriate option.

Question No. : 28

Exhaustion is a vague and forgiving concept. Celebrities say they're suffering from it when they go to rehab and don't want to admit to depression or addiction. You can attribute your low mood or your short temper to exhaustion, and it can mean anything from "had a couple of bad nights' sleep" to "about to have a nervous breakdown". It also seems like a peculiarly modern affliction. Relentless email, chattering social media, never-ending images of violence and suffering in the news, the lingering effects of the financial crisis, and looming environmental catastrophe: Who's going to blame you if you confess to having had enough of it all? Anna Katharina Schaffner's *Exhaustion: A History* opens with the resignation of Pope Benedict XVI in 2013. He cited deteriorating physical and mental strength as a major factor in his decision to step down, and Schaffner teasingly holds him up as an emblem of our age, exhausted by the demands placed upon him.

1. Exhaustion has been used as a cover for ages by those who wish to hide their inadequacies behind this innocuous term.
2. The term exhaustion has not been done justice and has been used in ways in which it was never intended to be used.
3. The wide variety of contexts in which in the term exhaustion has been used does not necessarily mean that it is valid argument to cover for other human inadequacies.
4. The term exhaustion has been used in multiple contexts and in modern times, the term has been used a cover for other conditions.

(write the answer key)

A) 4 B) C) D)

DIRECTIONS for the question : Read the passage and answer the question based on it.

Question No. : 29

Civilization is a continuous movement" hence there is a gradual transition from the Oriental civilization to the Western. The former finally merges into the latter. Although the line of demarcation is not clearly drawn, some striking differences are apparent when the two are placed in juxtaposition. Perhaps the most evident contrast is observed in the gradual freedom of the mind from the influences of tradition and religious superstition. Connected with this, also, is the struggle for freedom from despotism in government. It has been observed how the ancient civilizations were characterized by the despotism of priests and kings. It was the early privilege of European life to gradually break away from this form of human degradation and establish individual rights and individual development. Kings and princes, indeed, ruled in the Western world, but they learned to do so with a fuller recognition of the rights of the governed. There came to be recognized, also, free discussion as the right of people in the processes of government. It is admitted that the despotic governments of the Old World existed for the few and neglected the many. While despotism was not wanting in European civilization, the struggle to be free from it was the ruling spirit of the age. The history of Europe centres around this struggle to be free from despotism and traditional learning, and to develop freedom of thought and action.

Among Oriental people the idea of progress was wanting in their philosophy. True, they had some notion of changes that take place in the conditions of political and social life, and in individual accomplishments, yet there was nothing hopeful in their presentation of the theory of life or in their practices of religion; and the few philosophers who recognized changes that were taking place saw not in them a persistent progress and growth. Their eyes were turned toward the past. Their thoughts centred on traditions and things that were fixed. Life was reduced to a dull, monotonous round by the great masses of the people. If at any time a ray of light penetrated the gloom, it was turned to illuminate the accumulated philosophies of the past. On the other hand, in European civilization we find the idea of progress becoming more and more predominant. The early Greeks and Romans were bound to a certain extent by the authority of tradition on one side and the fixity of purpose on the other. At times there was little that was hopeful in their philosophy, for they, too, recognized the decline in the affairs of men. But through trial and error, new discoveries of truth were made which persisted until the revival of learning in the Middle Ages, at the time of the formation of new nations, when the ideas of progress became fully recognized in the minds of the thoughtful, and subsequently in the full triumph of Western civilization came the recognition of the possibility of continuous progress.

Another great distinction in the development of European civilization was the recognition of humanity. In ancient times humanitarian spirit appeared not in the heart of man nor in the philosophy of government. Even the old tribal government was for the few. The national government was for selected citizens only. Specific gods, a special religion, the privilege of rights and duties were available to a few, while all others were deprived of them. This invoked a selfishness in practical life and developed a selfish system even among the leaders of ancient culture. The broad principle of the rights of an individual because he was human was not taken into serious consideration even among the more thoughtful. If he was friendly to the recognized god he was permitted to exist. If he was an enemy, he was to be crushed. On the other hand, the triumph of Western civilization is the recognition of the value of a human being and his right to engage in all human associations for which he is fitted. While the Greeks came into contact with the older civilizations of Egypt and Asia, and were influenced by their thought and custom, they brought a vigorous new life which gradually dominated and mastered the Oriental influences. They had sufficient vigor and independence to break with tradition, wherever it seemed necessary to accomplish their purpose of life.

It can be clearly inferred from the passage that:

- A) The author regards Oriental civilization to be majorly subterfuge to the Europeans one
- B) The author regards Western civilization to be majorly predominant over the Oriental one
- C) The author regards Western civilization to be a cut above the Oriental one
- D) The author regards Western civilization to be domineering the Oriental one

Question No. : 30

According to the information given in the passage, it can be deduced that:

- A) Oriental people, philosophers and intelligentsia in general did not have the acumen required to evolve the ideas of progress with regards to political and social life.
 - B) Oriental people, philosophers and intelligentsia in general did not have the will that was required to evolve the ideas of progress with regards to political and social life.
 - C) Oriental people, philosophers and intelligentsia in general did not focus in the direction required so that they could evolve the ideas of progress with regards to political and social life.
 - D) Oriental people, philosophers and intelligentsia in general did not have the wisdom required to evolve the ideas of progress with regards to political and social life.
-

Question No. : 31

The author would agree with the statement that:

- A) In ancient times, humanitarian spirit was absent in the orient.
- B) In ancient times, the philosophy of government was not refined enough to cater to the non-selfish goals of man.
- C) In ancient times, the selfish goals of man blinkered the thinking of the times.
- D) In ancient times, the rights of an individual were overlooked by the government, though they were acknowledged in certain contexts.

Question No. : 32

It can be inferred from the passage that:

- A) the Oriental civilization is juxtaposed against the Western one.
 - B) the Oriental civilization moves towards the Western one, ultimately coalescing with it.
 - C) the Oriental civilization and the Western one move towards one another.
 - D) the Oriental civilization, as juxtaposed with the Western one, develops striking differences with it over a period of time.
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Question No. : 33

In the given context of the passage, the word 'juxtaposition' means:

- A) place side by side for comparison
- B) superimpose one on another
- C) contradict one with another
- D) merge one with another

Question No. : 34

It can deduced from the passage that:

- A) in ancient times, humanity did not exist
 - B) in ancient times, humanitarian aspects were often neglected
 - C) humanity came into being with the coming up of Western civilization
 - D) Both (a) and (c)
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