

Direction (1-4): Study the following information and answer the questions that follow:

. . . Artworks, and works of music, are offered with the intention that they have attention paid to them. There is a form of music – commonly known as muzak – which is not so offered, nor is attention usually paid to it. Muzak is played in factories and other places of work and is intended to aid productive work. By providing a soothing, consistent ‘background’ of sound, other distractions are eliminated, and – so the theory goes – workers can concentrate on what they are doing. Muzak is certainly not intended to be listened to since anyone who paid attention to it would probably not get very much work done at all. . . .

We tend to lose our concentration even when we try to pay attention to the music; and when we do, the music becomes no more than muzak – noise in the background which we only hear. . . . When we do this, we may say that we do not appreciate music in virtue of the qualities it has. To use music as the means to the arousal of personal associations is not to use it as art – in that art is offered with the intention that it be appreciated for qualities for which the creator is responsible. We do not hold Fauré responsible for the fact that his Requiem reminds us of a day on the beach at Bognor Regis since we may be quite willing to admit that there is nothing special about the music which made us form such an association other than the fact that we heard it on the radio on the way home.

Thus we can say that to use a piece of music as the means to the arousal of personal associations is not to treat it as art. We might wonder whether to do so counts as treating it as music. I have suggested that muzak is not art because it is not offered with the intention that it have attention paid to its features, but for the same reason it would follow that it is not music. . . . It may be necessary to modify an intentional act required for music. If we say that [one of the acts] must amount to the music being listened to, then muzak is neither art nor music. If we maintain this view, we have a problem concerning what to classify muzak – it is distinct from music; we find ourselves in the position of implying that all music is an art since music which is not art also turns out not to be music, and for the same reason that it is not art. If we say instead that the intentional acts need not be listening but hearing – that is, that music must only be heard, we begin to see a new picture of the relationship between music and art.

Muzak remains a musical form in the light of this revision, yet it is still not considered to be art. Music which is normally considered to be art (such as Fauré’s Requiem), can be used as muzak, even though it was never intended to be so used. To use Fauré’s Requiem as muzak is not to fail to treat it as music, though it is to fail to treat it as art.

Q 1. “...we begin to see a new picture of the relationship between music and art.” Which one of the following best captures the relationship between music and art mentioned in this sentence?

- 1) The intentional act of a music form is to be heard, so music is art so long as it can serve that purpose effectively.
- 2) All music is an art since one of the criteria for treating something as music is that it is created to be listened to.
- 3) If a piece of music is created to pay attention, then that music is art, irrespective of how listeners treat that music.
- 4) If we hear a piece of music but do not listen to it, then it can still be treated as music but cannot be treated as art.

Q 2. “Muzak is certainly not intended to be listened to since anyone who paid attention to it would probably not get very much work done at all.” Which one of the following best describes the logical consequence of this statement?

- 1)
Even though muzak is meant not to be appreciated for its musical virtues, it may have additional functions beyond the utility that it serves.
 - 2) Muzak serves no aesthetic appeal since someone who pays attention to it for its aesthetic value will suffer as a consequence of it.
 - 3) The same qualities which make muzak suitable for being heard also tend to render it incapable of rewarding attentive listening.
 - 4)
The soothing background that Muzak provides serves no more purpose than aiding the productivity of the workers intentionally listening to it.
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Q 3. Each of the following can be inferred from passage EXCEPT:

- 1) It is possible to value or appreciate a piece of music works in virtue of qualities which we invent ourselves.
 - 2) A piece of music which is created for a practical function can sometimes be considered a work of art.
 - 3) Works of art are not always offered with the intention that they remind us of some events of the past.
 - 4) Sometimes the intentions of the music creator are not aligned with how the music is used by its listeners.
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Q 4. The statement "To use Fauré's Requiem as muzak is not to fail to treat it as music, though it is to fail to treat it as art" is not supported by which other line from the passage?

- 1) "Artworks, and works of music, are offered with the intention that they have attention paid to them."
 - 2) "...arousal of personal associations is not to use it as art ..."
 - 3) "...intentional acts need not be listening but hearing..."
 - 4) "...[one of the acts] must amount to the music being listened to..."
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Direction (5-8): Study the following information and answer the questions that follow:

Economic pacifism is based on classical liberal thought and is the purest representation of economic liberalism. Its principal view is that the costs of weapons are too high for militarism to serve as a rational means of national welfare. A militarily victorious nation cannot increase its wealth by territorial expansion or weakening another country's commerce. In the former case, those residing in the newly gained territory now trade in competition with the citizens of the occupying nation as members of a single customs area, taking advantage of country-specific know-how. In the latter case, the destruction of an opponent's property reduced their ability to produce and consume.

Therefore, the victorious nation may well lose an important customer. War reparations cited as a gain to the victorious may actually benefit the paying nation. Reparation payments represent a massive inflow of money into the winning nation, resulting in domestic demand increasing faster than production. This, in turn, results in upward pressure on the prices of goods in the victorious nation, creating a trade advantage for the paying nation. War can also lead to a lack of monetary discipline as governments, to reduce the burdens of taxation or debt, seek to pay for their expenses by creating more money, "monetization", with the same effect on domestic prices. If enough nations embark on such an undisciplined course, a total breakdown of international finance and investment could occur, a problem that would confront all nations, even those that emerge "victorious". A final concern of economic pacifists is the net economic loss resulting from massive casualties on both sides. "Improvements" in military technology led to the development of weapons that resulted in the mass slaughters of armed forces. Those mobilized for war are diverted from domestic production for the duration of their service, while those who die in war are diverted from domestic production permanently. War is not the only concern for economic pacifists. The burdens of defensive military expenditures are an additional point of focus. Arms buildups result in increased debt and, subsequently, higher taxes and interest rates.

The net effect of such expenditures is the crowding out of private capital investment and social expenditure that then promotes the social conditions that stimulate the rise of socialism and anarchy. Another consideration is that military power does not generate the benefits of economic power. Weapons expenditure generates less benefit to society than capital expenditure and puts a country at a disadvantage in trade with less taxed non-militarized nations. If war and military expenditure are not beneficial to a nation's wealth, what explains their existence? The short-run increase in expenditures is due to special interests that derive benefits from public expenditures on weaponry or the acquisition of new territory. The legitimate function of protecting a citizen's interest overseas is altered to become interventionism and aggression. Over time, however, improved distributional justice and increased democratization will result in an informed electorate countering the influence of special economic interests. Those concerned with the costs will outnumber those who derive the benefits of war. Due to growth and an increased understanding of mutual economic interest, war will cease to serve as a foreign policy tool.

Q 5. The proponents of economic pacifism promote each of the following EXCEPT:

- 1) None of the options listed here

- 2) free and fair trade
 - 3) socialistic ideals
 - 4) fiscal discipline
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Q 6. The proponents of economic pacifism believe that even if a nation won a war, it is still not advantageous for each of the following reasons EXCEPT that:

- 1) the resulting burden on public expenditure will undermine special economic interests.
 - 2) any monetary gain from the war that will disrupt the domestic market negatively.
 - 3) the conflict disorganizes trade in such a way that it becomes unfair to some.
 - 4) any wealth, if at all accumulated as a consequence of war, will eventually be eroded.
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Q 7. Which one of the following, if false, opposes the arguments of economic pacifism EXCEPT:

- 1) War is a tool that policy uses to achieve its objectives and, as such, has a measure of rational utility.
 - 2) Military forces help establish alliances with weaker countries to protect them from a military conflict.
 - 3) The more the electorate is informed, the more they believe in the advantages of military expenditure.
 - 4) There are special interest lobbies that campaign for more military spending to improve national security.
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Q 8. Which of the following sentences best describes what the passage is about?

- 1) To show the benefits of the loser in a war over that of the victor.
 - 2) To portray the robust economic benefit which peace provides.
 - 3) To chart the problems of war on the economy.
 - 4) To overcome the prejudices that the prospect of peace from the minds of military leaders.
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Direction (9-12): Study the following information and answer the questions that follow:

. . .The structure of . . .giant [ant] nests is impressive but equally fascinating is the question of how such elaborate structures can be constructed by individual ants working without any centralized and hierarchical supervision. Recent research shows that the nest structure appears as an emergent property from the individual actions of thousands of workers that indirectly communicate through modifications of the environment. The concept that the actions of individuals modify the environment, which in turn modifies the behaviour of other individuals, is known as stigmergy. One example of how stigmergy can result in self-organization can be seen in the ant “cemeteries” found outside the nests of many species. The large aggregations of dead ants result from the corpse-removal behaviour of individual ants, who pick up corpses and then drop them as a function of the density of corpses in the vicinity. This means that once a pile of corpses is starting to build up, the probability that further corpses are dropped on it increases, which in turn results in all corpses being dropped in a few large aggregations only. . .

The collective nonhierarchical behaviour of social insects has significant biomimetic potential in management, manufacturing, and computer science. Examples include robot coordination, flow shop scheduling, and comparisons between collective decision-making strategies in house-hunting ants and those used in internet search engines.

The concept of stigmergy is used in open-source user-driven software on the internet, such as the encyclopedia Wikipedia. Here is the basic principle that anyone can write what they like, but other users can alter the content if they do not agree or if they have supplementary information. When someone starts to describe a topic, others will tend to expand it—so the mere existence of elements

of a description will stimulate further writing on the topic. However, an important difference between the way human beings and ants approach stigmergy is that humans sometimes counteract and write things that are not in the common interest of the software-user community. Wikipedia, therefore, has editors who can intervene and remove undesired material.

Human building construction is a complicated task involving many different actors who are mutually dependent on the outcome and timing of each other's work. Part of the planning and control is done by bringing many of the actors together at meetings so that they together can experience the present state of the building project and determine if plans should be changed. This coordination activity can be seen as stigmergy since the planning of the building construction relies on actors monitoring the progress of the work and changing plans according to those observations. Perhaps, the building industry could learn from the different ways that stigmergy is applied in insect colonies.

Graffiti and littering by human beings also have stigmergy characteristics. Places where graffiti and litter emerge seem to attract more of the same. Railway companies, therefore, have the anti-graffiti strategy to remove graffiti as quickly as possible. By removing the traces of other members of the tribe, it is believed that the undesired decorations will be kept at a minimum.

Q 9. It can be inferred from the passage that stigmergy in ants:

- 1) is accomplished without any hierarchal structures
 - 2) is not as complex as found in the human beings
 - 3) is done without any conflict towards a shared interest
 - 4) cannot be achieved without some prior planning
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Q 10. Each of the following can be a component of stigmergy EXCEPT:

- 1) indirect coordination
 - 2) efficient collaboration
 - 3) self-organization
 - 4) individual awareness of others
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Q 11. All of the following is true about human building construction EXCEPT that:

- 1) None of the options listed here
 - 2) The stigmergy it follows is nearly identical to that of insects
 - 3) there is some form of hierarchical supervision
 - 4) the work may not stick to what was originally planned
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Q 12. Of the following sets of concepts, identify the set that is conceptually closest to the concerns of the passage.

- 1) Ants; Corpse-removal; biometric potential; building construction; Railway companies.
 - 2) Stigmergy; biometric-potential; Open-source softwares; Counteraction; Human building construction;
 - 3) Stigmergy; corpse; management; Deviation in humans; Graffiti;
 - 4) Ants; Corpse-removal; Wikipedia; building construction; meeting and planning.
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Direction (13-16): Study the following information and answer the questions that follow:

Toward the end of the Renaissance period, a radical epistemological and metaphysical shift overcame the Western psyche. The

advances of Nicolaus Copernicus, Galileo Galilei and Francis Bacon posed a serious problem for Christian dogma and its dominion over the natural world. . . Any inherent meaning or purpose to the natural world (i.e., its formal' or 'final' causes) was deemed surplus to requirements. Insofar as it could be predicted and controlled in terms of efficient causes, not only was any notion of nature beyond this conception redundant, but God too could be effectively dispensed with.

In the 17th century, René Descartes's dualism of matter and mind was an ingenious solution to the problem this created. 'The ideas' that had hitherto been understood as inhering in nature as 'God's thoughts' were rescued from the advancing army of empirical science and withdrawn into the safety of a separate domain, 'the mind'. On the one hand, this maintained a dimension proper to God, and on the other, served to 'make the intellectual world safe for Copernicus and Galileo'. . .

Although Descartes's dualism did not win the philosophical day, we in the West are still very much the children of the disenchanted bifurcation it ushered in. . . This is particularly clear in the case of mental disorders. Common notions of the mental disorder remain only elaborations of 'error', conceived in the language of 'internal dysfunction' relative to a mechanistic world devoid of any meaning and influence. These dysfunctions are either to be cured by psychopharmacology or remedied by therapy meant to lead the patient to rediscover 'objective truth' of the world. To conceive of it in this way is not only simplistic but highly biased.

While it is true that there is value in 'normalising' irrational experiences like this, it comes at a great cost. These interventions work (to the extent they do) by emptying our irrational experiences of their intrinsic value or meaning. In doing so, not only are these experiences cut off from any world-meaning they might harbour but so too from any agency and responsibility we or those around us have – they are only errors to be corrected.

In the previous episteme, before the bifurcation of mind and nature, irrational experiences were not just 'error' – they were speaking a language as meaningful as rational experiences, perhaps even more so. Imbued with the meaning and rhyme of nature herself, they were themselves pregnant with the amelioration of the suffering they brought. Within the world experienced this way, we had a ground, guide and container for our 'irrationality', but these crucial psychic presences vanished along with the withdrawal of nature's inner life and the move to 'identity and difference'.

In the face of an indifferent and unresponsive world that neglects to render our experience meaningful outside of our own minds – for nature-as-mechanism is powerless to do this – our minds have been left fixated on empty representations of a world that was once its source and being. All we have, if we are lucky to have them, are therapists and parents who try to take on what is, in reality, and given the magnitude of the loss, an impossible task.

Q 13. Each of the following is the consequence of René Descartes's dualism of mind and matter EXCEPT that:

- 1) it served to counter the argument against Christian dogma.
- 2) It enhanced empirical science as the dominant idea
- 3) tried to protect God's divinity by giving it a safe place
- 4) it underscored a notion that mental disorder is irrational

Q 14. Which one of the following best describes the author's attitude towards the use of psychopharmacology in the treatment of mental disorders?

- 1) appalled by the ubiquitous use of a debunked and ineffective therapy
 - 2) confident that the use of the treatment circumvents the problem of dualism
 - 3) concerned that such a treatment can misconstrue mental disorders
 - 4) alarmed that an irrational treatment got widespread acceptance
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Q 15. "In the previous episteme, before the bifurcation of mind and nature, irrational experiences were not just 'error' – they were speaking a language as meaningful as rational experiences, perhaps even more so. Imbued with the meaning and rhyme of nature herself, they were themselves pregnant with the amelioration of the suffering they brought." Which one of the following is the most accurate interpretation of these sentences?

1)

In a different episteme, there was no difference between mind and nature, and irrational experiences, if any, were treated as rational experiences, even though they brought suffering to a certain extent.

2)

The language of bifurcation of mind and nature meant that irrational experiences had at least as much more meaning than rational experiences with the consequence of amelioration of the suffering they brought.

3)

Before the idea of mind and nature, irrational experiences were not treated as a problem that brought any suffering, but they were treated as rational experiences which needed a different understanding.

4)

Prior to the notion of dualism, irrational experiences were treated as part of nature, at least as meaningful as rational experiences, thereby providing betterment to any suffering those experiences brought.

Q 16. Which one of the following best describes what the passage is about?

1) explaining the need for a revision of 17th-century philosophical idea which is no longer applicable in the current Western context

2)

highlighting a negative consequence of the application of 17th-century philosophical theory to the current Western understanding of disorders

3)

arguing that the blind application of 17th-century ideas into modern consciousness can create a distorted understanding of current issues

4)

describing the evolution of a 17th-century philosophical notion and how the notion has been applied in the context of mental disorders.

Q 17. Directions for question (17): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. The word has since taken on more positive connotations, and today might even be worth putting on your résumé as a mark of leadership.

2. The term was coined in a science-fiction story about unnaturally empathetic beings that are used to exploit workers.

3. When empath first entered the English lexicon, it was anything but a compliment.

4. Some argue that leaders should exhibit more empathy to help burned-out workers after the worst of COVID-19.

Q 18. Directions for question (18): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Necessarily, these processes mediate people's relations to nation-state structures, both ideological and material.
2. The purpose of being methodologically cosmopolitan was not necessarily to reject the relevance of the nation-state or to emphasise exclusively local or global dimensions, but to show how the local is inscribed within a global context, and how global forces shape local outcomes and processes.
3. Beck's strong cosmopolitan turn and his argument for methodological cosmopolitanism urged social scientists to analyse the relational and mobile aspects of social life from the local to the global, and points in between.
4. In this way, social analysis opens up to the relational processes of shifting solidarities which bind the local to the global, universal and particular, familiar and other.

Q 19. Directions for question (19): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

The rising vaccine scepticism among more-educated parents is puzzling for several reasons. First, the more educated are among the most secularised groups, suggesting that religious motivations do not underlie their vaccine scepticism. Furthermore, because of their familiarity with science and modern institutions and greater resources, including cognitive abilities, access to and the uptake of information, and economic capital, they are generally expected to have more trust in science, scientific products like vaccines, and governmental institutions.

1)

It is puzzling to see an increase in vaccine scepticism among more-educated parents since education would have inculcated trust in others areas of scientific products than vaccines.

2)

Educated parents should not be against vaccination since vaccination is the product of trusted science and modern institutions which employ significant resources to develop these vaccines.

3)

There are reasons beyond religious motivation, lack of familiarity with science, and economic privilege that may explain the rising vaccine scepticism among more-educated parents.

4)

There are many reasons for the instances of vaccine scepticism among more-educated parents, and some of these may be linked to their secularistic ideas and attitude towards science.

Q 20. Directions for question (20): The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Passionate commitment, be it to conquest, creation, or whatever, is itself meaningless: Enter nihilism.
2. The common thread in the literature of the existentialists is coping with the emotional anguish arising from our confrontation with nothingness, and they expended great energy responding to the question of whether surviving it was possible.
3. In retrospect, it was an anecdote tinged with desperation because in an absurd world there are absolutely no guidelines, and any course of action is problematic.
4. Their answer was a qualified "Yes," advocating a formula of passionate commitment and impassive stoicism.

Q 21. Directions for question (21): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

"Nothing so needs reforming as other people's habits." "Fanatics will never learn that, though it be written in letters of gold across the sky." "It is the prohibition that makes anything precious." – Mark Twain. Direct. Eloquent. Authoritative. Damning. The framing is clear: temperance activists are the bad guys, 'fanatics' hellbent on changing other people's habits who are dumb enough to 'never learn' the most obvious lessons staring them right in the face. The problem is that Twain never really said that. Instead, it is a mosaic of unconnected quotes, spanning different works of fiction and nonfiction over the years.

1)

Even though some quotes by Mark Twain seem acritical about prohibition, he may not have intended to say so since it is merely a concoction of disconnected quotes that he said in different contexts.

2)

The elegance and authoritativeness of Mark Twain's quotes is a reminder that sometimes unconnected quotes of a famous person can be connected together to bring forth a compelling idea.

3)

There are some who use the quotes of Mark Twain to argue that people's habits should not be changed; however, they are wrong since those quotes were wrongly attributed to Mark Twain.

4)

None of the quotes made by Mark Twain around the need to reform others justifies using those quotes to change people's habits since those quotes were meant for fiction and nonfiction works.

Q 22. Directions for question (22): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

Gender-fair language (GFL) aims at reducing gender stereotyping and discrimination. Neutralisation is achieved, for example, by replacing male-masculine forms (policeman) with gender-unmarked forms (police officer), whereas feminisation relies on the use of feminine forms to make female referents visible (i.e., the applicant... he or she instead of the applicant...he). Past research has revealed that GFL has the potential to make significant contributions to the reduction of gender stereotyping and discrimination. When employed consistently over a longer period, and especially when supported by well-informed controversies and discussions, GFL will contribute even more to the reduction of gender stereotyping and discrimination and may thus function as another barometer for change.

1)

Gender-fair language reduces gender stereotyping and discrimination by employing the strategy of neutralisation or feminisation in which the former replaces the male-masculine form with gender-neutral forms, and the latter makes female referents visible.

2)

Past research indicates that one way of eliminating gender stereotyping and discrimination is using gender-fair languages, which neutralises or feminises gendered language; however, if GFL is employed over a long period, the impact may last for a longer period of time.

3)

Gender-fair language, which uses neutralisation or feminisation of certain gender-specific words, may positively reduce gender stereotyping and discrimination and may have an even stronger impact if done over a longer period with well-informed discussions.

4)

Even though past research suggests that the use of gender-fair language has the potential to significantly contribute to reducing gender stereotyping and discrimination, it is necessary to employ it consistently over a longer period to have any impact as a barometer of change.

Q 23. Directions for question (23): Five jumbled up sentences, related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer:

1. Saints, it has been said, are the sinners who go on trying.
 2. The effort necessary to remain uncorrupted in an environment where fear is an integral part of everyday existence is not immediately apparent to those fortunate enough to live in states governed by the rule of law.
 3. So free men are the oppressed who go on trying and who in the process make themselves fit to bear the responsibilities and to uphold the disciplines which will maintain a free society.
 4. Among the basic freedoms to which men aspire that their lives might be full and uncramped, freedom from fear stands out as both a means and an end.
 5. A people who would build a nation in which strong, democratic institutions are firmly established as a guarantee against state-induced power must first learn to liberate their own minds from apathy and fear.
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Q 24. Directions for question (24): Five jumbled up sentences, related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer:

1. Although Charles Darwin invoked "chance" in various ways in the Origin of Species, he seems not to have included a concept of drift in his account.
 2. Darwin noted in passing that variations neither useful nor injurious would not be affected by natural selection.
 3. The first serious (and mathematical) treatments of drift are usually traced to two of the founders of population genetics, Sewall Wright and R.A. Fisher, although neither claimed to have developed the ideas behind drift.
 4. Wright credits John Gulick with the genesis of the idea, whereas Fisher first discussed the idea as derived from the work of A.C. and A.L. Hagedoorn, although Wright cites the Hagedoorns too.
 5. It is unclear who first uses the term "drift" in this context; it appears as early as Wright.
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