

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

...Our parents' and great-great-grandparents' memories...tell us not only of the world before our time but of who we are and where we came from. They give us our pride, our shame, our sense of grounding and roots, and a sense of continuity that is a unique part of our personal narrative and identity. But what about the language those ancestors spoke? Is that an important part of the picture, as well?... It's a relevant question because experts expect 90% of the world's approximately 7,000 languages will become extinct in the next 100 years as cultures mesh and isolated tribes die out...

John McWhorter, a linguist..., asked, "would it be inherently evil if there were not 6,000 spoken languages but one? We must consider the question in its pure, logical essence, apart from particular associations with English and its history." McWhorter's argument...asserts that while the death of a language is an artistic loss, our attachment to diverse languages itself is a bit perverse, given that he believes they grew up as a function of the diverse geographical dispersion of people. Language, he believes, is not inherently linked to culture. And that as a matter of practicality in an increasingly global world, the use and existence of fewer languages is not only less work, in terms of learning and maintenance, but actually an advantage...

More than one aspiring national government, especially in its nascent stages, would have agreed with McWhorter on that last point. But not because language is separate from culture. On the contrary, efforts to stamp out regional languages and instill one unified national language are undertaken because language is so inextricable and central to the culture. So, just as regional or tribal languages are seen as a threat to national loyalty and identity, a national language doesn't just make trade and communication easier. It also helps build another, unified, "national" identity instead.

Pamela Serota Cote, [another linguist], argues that looking at language as only a practical tool..., as McWhorter does, misses the central importance of language to personal narrative and identity. "We understand things, events, ourselves and others through a process of interpretation, which occurs in language," she argues. "The diversity of our languages represents the richness of our expressiveness of Being. This is how language, culture and identity intersect;...Because language discloses cultural and historical meaning, the loss of language is a loss of that link to the past. Without a link to the past, people in a culture lose a sense of place, purpose and path; one must know where one came from to know where one is going. The loss of language undermines a people's sense of identity and belonging, which uproots the entire community in the end..."

...Sometimes, a language dies because an entire population dies out. That's still a loss, just as every plant and animal that becomes extinct is a loss to the richness of the planet's tapestry of existence. But in cases where the language wanes not because of physical extinction but because of cultural subsumption, the loss of a language is a far more personal tragedy...at least to those within that culture...

Q 1. It can be inferred from the passage that many aspiring national governments:

- 1) consider fewer languages to be an advantage because of practicality.
- 2) treat the languages spoken in a nation inseparable from its national identity.
- 3) naively consider creating a national identity based on a single language.
- 4) make use of language as a tool to push for a unifiable cultural identity.

Q 2. The central discussion in the passage can be thought to revolve around the question as to whether the extinction of a language:

- 1) can lead to a unified cultural identity?
 - 2) can be regarded as a loss of culture?
 - 3) can be a great loss to the community?
 - 4) can be treated as an artistic loss?
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Q 3. Which of the following, if false, will strengthen the core argument of Serota Cote?

- 1) Every language reflects a unique worldview with its own value systems, philosophy and particular cultural features.
 - 2) The extinction of a language results in the irrecoverable loss of unique cultural knowledge embodied in it for centuries.
 - 3) When a language belonging to people in the Amazon dies, so does those people's knowledge of the Amazon rainforest.
 - 4) A person's mother tongue is liberated from the person's means of understanding their heritage and belief systems.
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Q 4. Which one of the following is not an assumption that McWhorter's argument depends on?

- 1) For a language, practicality outweighs its artistic value.
 - 2) There is no intersection between language and culture.
 - 3) Knowledge need not die if a particular language dies.
 - 4) Artistic loss is the only major loss when a language dies.
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Direction (5-8): Study the following information and answer the questions that follow:

Rituals are ways of giving structure to uncertainties and ambiguous feelings, while at the same time, they can destabilize the status quo and existing group identities. Rituals can be of guidance during existential questioning, prescribing a specific embodied and spiritual "infrastructure". For instance, baptism guides parents [of newborns] with certain spiritual rules and moral values, which are experienced and strengthened through the baptism ritual... Rituals can be of moral orientation, but this does not mean that it always prescribes them explicitly. What is more, in societies where traditional rituals are not common anymore, these moral and social guidelines become more vague or pluralistic and new ways of meaning making are enculturated, for instance, the increasing interest in parenting literature...

In Western society, pregnancy and birth were not shared publicly, in most cases, not even with the father-to-be, who was not allowed to be present during the birth for a long time. Only in the last 30 years or so pregnancy and birth have become more visible in our society... Women's fashion also started to change, and maternity clothes made the pregnant belly more visible. The pregnant belly became something to be proud of and not something to hide. This new visibility of pregnancy brought new ideals of motherhood: a mother should look a certain way. On the internet, birth photography and the sharing of birth stories have been trending within the last years, making pregnancy and birth more visible.

What is more, traditional religious rituals have been decreasing in Western, secular societies. Since the 1970s, baptism has been decreasing steadily in many Northern and Western European countries... Depending on the country a baby is born, choosing this collective religious rite may be a personal choice and the trend shows a decrease. In Northwestern European countries, the majority of babies are not baptized. It is yet unclear to what extent alternative ceremonies are offered or whether parents do refrain from any. In comparison, after death, a funeral or some form of body disposal is necessary, and families can choose what kind of rituals accompany the funeral. In the case of birth there is not a direct necessity to have a social gathering or collective ceremony to announce the birth of a baby....

In contemporary Western, secularised societies, birth is more a *passage* rather than a *rite of passage* due to the lack of collective rituals around pregnancy and birth... In her well-known book, *Birth as an American Rite of Passage*, Robbie Davis-Floyd argues that medical practices in hospitals are also significant practices of ritualizing birth. Western medicine and technology have become prominent, not only in the care for the pregnant and birthing woman but also in the way we give meaning to birth... There are, however, different modes or densities of ritual. Daily ritualization, the participation in a social ceremony or liturgy, represents a different ritual layer. Ritual in medical settings has ritual aspects but differs from a ceremony intentionally marked as a social gathering that focuses on specific life events. All ritual layers are significant in enculturation and meaning making. However, the absence of a ritual ceremony at the start of life is striking...

Q 5. "In contemporary Western, secularised societies, birth is more a *passage* rather than a *rite of passage* due to the lack of collective rituals around pregnancy and birth." Which one of the following best captures the essence of this statement?

1)

In contemporary secular societies, newborns do not enter a community because of a lack of collective rituals around pregnancy and birth.

2)

In contemporary secular societies, parents of newborns have no guidance because of a lack of collective rituals around pregnancy and birth.

3)

In contemporary secular societies, childbirth is merely a ceremony because of a lack of collective rituals around pregnancy and birth.

4) In contemporary secular societies, children lack moral orientation because of a lack of collective rituals around pregnancy and birth.

Q 6. The author is least likely to support which of the following views?

1) Rituals around birth are important since birth takes place within a social context.

2) Rational knowledge does not necessarily give answers to existential questions.

3) A moral obligation has a necessary antecedent of ritualistic practice.

4) The current resources on parenting have contrasting pieces of advice.

Q 7. Which one of the following is a valid inference from the information set out in the passage?

1) The Northwestern European countries had fewer babies baptized than the rest of Europe.

2) In Northwestern European countries, the majority of people avoid participation in rituals.

3) In a strongly secularized society, baptism is not associated with a religious ceremony.

4) In Western secularised societies, moral guidelines around parenting are not uniform.

Q 8. It can be inferred from the passage that rituals in medical settings contrast baptism in that the ritual in the medical setting is not:

1) intended to be a fellowship around a life event

2) a social gathering based on daily ritualization

3) a form of multi-layered ritualization process

4) attempting to provide guidance to parents

Direction (9-12): Study the following information and answer the questions that follow:

Ten years ago, on 4 July 2012, scientists around the world celebrated the momentous news that researchers had found evidence supporting the existence of the Higgs boson. This fundamental particle, whose existence was predicted as a consequence of theories developed in the mid-1960s, was discovered by teams working...at the Large Hadron Collider (LHC) at CERN, the European particle-physics laboratory near Geneva in Switzerland. The discovery was a crowning achievement for the LHC and for the thousands of engineers, researchers, support staff and technicians who helped to make it happen...

And yet, as the LHC prepares to start the third of its planned five runs, there are those who think that this could be the last gasp for particle physics — or, at least, for physics dealing with high-energy particle collisions. Their reasons? Researchers were hoping to improve on the current theoretical description of fundamental particles and how they interact — the standard model of particle physics — which is considered incomplete. Many are disappointed that the LHC hasn't yet found any hints of something at odds with the standard model that could represent a step towards a more complete theory... Critics argue that, in the absence of any clear clues, it is unreasonable to expect governments to find potentially billions of dollars for another large-scale collider and carry on a blind hunt.

Without another collider, the field itself might soon wither.

These concerns are legitimate, but they assume that the LHC's sole purpose is to hunt for particles. Spotting a new particle is not in any way a trivial outcome. However, particle colliders such as the LHC are also essential to deepening our understanding of how known particles — not least the Higgs boson itself — behave. Physicist Peter Higgs is one of the best-known names in science, but researchers still know little about the particle that bears his name. And, collision after collision, it is the LHC that continues to reveal new information about the Higgs boson... Since 2012, the LHC has produced 30 times more data on particle collisions featuring a Higgs boson...

Yet more profound questions about the Higgs boson remain unanswered. Unlike all other known particles, its interactions in the Universe do not happen through any of the four known forces: the electromagnetic force, the weak and strong nuclear forces, and the gravitational force. This is remarkable, and physicists hope this unique feature might allow the Higgs boson to shed light on some fundamental questions... Theoretical and experimental physicists have been exploring these questions since long before the 2012 discovery, so resolution might still be some way off...

To those who worry that particle physics could be approaching its last gasp, we urge you to allow science to take its course, to be prepared for surprises and to recall that it took more than four decades for one aspect of a theory to be confirmed by experiment. In science, the process rarely makes headlines, but it matters every bit as much as the result.

Q 9. The author would most likely describe the attitude of those who think that particle physics might soon fade away as which one of the following?

- 1) outcomes are superior to processes
 - 2) results matter only to a certain extent
 - 3) past success determines future success
 - 4) the theory is as critical as the practice
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Q 10. Based on the information given in the passage, one can make a reasonable inference that the standard model of particle physics cannot fully explain the Higgs boson because the standard model of particle physics:

- 1) does not apply to celestial particles.
 - 2) describes particles using known forces.
 - 3) is an underdeveloped theory of physics.
 - 4) cannot fully describe unknown particles.
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Q 11. According to the author, which one of the following is a misconception about LHC?

- 1) The purpose of LHC is to help answer some of the fundamental open questions in physics.
 - 2) The findings of LHC can help create a better theory than the standard model of particle physics.
 - 3) There is a possibility that the funding of LHC may be impacted if it fails to create better models.
 - 4) There is no other purpose for the existence of LHC other than finding new particles.
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Q 12. Each of the following can be inferred from the passage, EXCEPT that:

- 1) LHC can help the search for physics beyond the standard model.
- 2) particle physics will not die even if the LHC finds no new particles.
- 3) there is a lot more to particle physics than just particle hunting.
- 4) in particle physics, the results are not something to be celebrated.

Direction (13-16): Study the following information and answer the questions that follow:

Conservative cultural commentator Ben Shapiro makes quick work of the “gender question:” “Science is certainly not divided on whether gender differences are rooted in biology or culture – the answer is both, but with a heavy emphasis on biology.” Meanwhile, the feminist philosopher Judith Butler has made a now-classic statement on the other side of the argument: “Gender is the repeated stylization of the body, a set of repeated acts within a highly rigid regulatory frame that congeal over time to produce the appearance of a substance, of a natural sort of being.....” In other words, to Butler and others, gender is more of social construction than a biological fact. The ‘gender question’, then, this aspect of the so-called culture wars, is a matter of opposing views about the relative responsibility of society and biology for gendered behaviour. The first view says that biological sex largely defines gender, the other that society or culture largely defines it. I will call this opposing pair of views the twin views.

The twin views represent answers – but to what kind of question? Shapiro is explicit here: the gender question is really an empirical question, for it is a proclamation of science that biology is more responsible than society for gendered behaviour. And Butler’s ‘political genealogy’ is an analysis of observable gendered behaviour: peel away the layers of performance, of convention, of force and coercion, and you will see that nothing is left. But what kind of ‘deconstruction’ could this be, if not one based on observation and experiment? The twin views, then, are taken by their proponents to be empirical claims, vindicated by the scientific method.

This idea is important because it colours the rhetoric we’ve seen in the gender debate. If your opponent judges you to be unable or unwilling to ‘see the truth’, if you don’t ‘acknowledge facts’, if you ‘just don’t get it’, a familiar dynamic starts up. The charge of ‘being irrational’ will not be far off, and it will bring with it the license to dismiss or coerce you to some degree or to call your motivation into question. You will be accused of being guided not by a desire for an objective accounting of the situation but by your adherence to ideology or doctrine, whether or not you realize it. You will be seen as a crusader of the liberal left or a bulwark of the conservative right...

What these charges, from opposite sides of the debate, have in common is that they are aimed at the opponent’s state of feeling. One charge is that feeling is given too much weight, to the detriment of truth, the pursuit of which requires a degree of disinterest, of subjugation of feeling. The other is that a person is ‘unfeeling’ – that their positive social feeling is underdeveloped or suppressed. These charges are the well-worn armaments in which the proponents of the twin views are draped, and they are deployed at the point at which their opponents ‘fail to see the truth’, enshrined in the celebrated maxims that ‘there are only two genders’, or that ‘gender isn’t a binary, it’s a spectrum.’

Q 13. The author would most likely dispute the claim that the arguments in the twin views:

- 1) have some common elements.
- 2) have accusatory rhetoric.
- 3) have divergent motivations.
- 4) can be regarded as fallacious.

Q 14. The accusations by the opposing views in the “gender question” can be best summed up as which one of the following?

- 1) “prioritizing your feelings over facts” vs “failing to empathize with people”
- 2) “not based on observation and experiment” vs “inconsistent with the science”
- 3) “rooted both in biology and culture” vs “only a natural sort of thing”
- 4) “gender is biological determined” vs “gender is physiologically determined”

Q 15. The author would most likely describe the rhetoric in twin views as:

- 1) *slippery slope*: avoids engaging with the issue at hand by shifting attention to extreme hypothetical
- 2) *loaded question*: attempts to limit direct replies to be those that serve the questioner's agenda
- 3) *ad hominem*: directed against a person rather than the position they are maintaining

4) *burden of proof*: assumption that something is true unless proven otherwise.

Q 16. Which one of the following best describes the organization of the passage?

- 1) A debate around an issue is identified, both sides are evaluated, and the debate is treated as irrelevant.
 - 2) A dispute around a question is evaluated, and the parameters to judge them are described and resolved.
 - 3) A debate around an issue is described, both sides are evaluated, and a common problem is identified.
 - 4) A dispute around a topical issue is evaluated, the rhetorics are evaluated, and a resolution is made.
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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) We live in tragic times where millions are sheltering in place to avoid exacerbating the Coronavirus pandemic.
- (2) Contra critics, we should not reject the right even if it cannot tell us how to ration scarce health resources; rather, the right gives us a response to the apparent tragedy by motivating us to search for ways of fulfilling everyone's basic health needs.
- (3) The right should, and often does, give rise to the virtue of creative resolve, and the resolve embodies a fundamental commitment to finding creative solutions to what appear to be tragic dilemmas.
- (4) The human right to health can help us respond to such tragedies because it inspires human rights advocates, claimants, and those with responsibility for fulfilling the right to try hard to satisfy its claims.

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) Most revealingly, real-world corporate culture loves the Minions.
 - (2) Now we have Minions: Rise of Gru which asks if there is a place in today's world for a morally compromised but lovable boss supported by a legion of subservient, amorphous workers.
 - (3) On LinkedIn, you will find many posts about the lessons workers could learn from the Minions, from offering colleagues a helping hand to eating bananas to stay productive or even that having a "big bad boss is desirable."
 - (4) You may have just finished Apple TV's Severance, which depicts a future where work is so bleak the only way it can get done is by creating alternate versions of ourselves.
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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.

In his magnum opus *Summa Theologica*, Thomas Aquinas mentioned, "law is an ordinance of reason for the common good, made by those who care for the community". Unfortunately, this adage does not necessarily resonate with international law on cyberspace. The absence of effective international legal instruments in cyberspace has largely been discussed in academic debates as the complexities in cyberspace render it difficult for actors to come into agreements. These contentious debates chiefly divide those who believe that states must take more influential roles in formulating international law on cyberspace and those who insist that cyberspace should remain a free and diffused domain. Consequently, this creates harder challenges on possible future international law on cybersecurity. Hence, this puzzle requires an answer to the question: does international law apply to states' conduct in cyberspace in the age of digital sovereignty?

1)

The lack of agreement in the academic debates around the absence of effective international legal instruments in cyberspace due to certain complexities requires answering the question as to whether international law applies to the conduct of the states in cyberspace in the age of digital sovereignty.

2)

While Thomas Aquinas maintained that laws are for the common good, such a view does not exist in the international law on cyberspace which in turn has led to debates as to whether the state has a role in creating a universal cyber law which can withstand the age of digital sovereignty.

3)

There is no effective international legal instrument in cyberspace, and the debates surrounding it have not provided any clear answer as to how states should take influential roles in formulating international law in cyberspace which consequently poses a challenging puzzle.

4)

It is important to ask the question as to whether international law applies to states' conduct in cyberspace in the age of digital sovereignty which in turn needs to be evaluated against the principle that law is made for the common good by those who care for the community as a whole.

Q 20. Directions for question (20): Five sentences related to a topic are given below. Four of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out.

(1) The assassination of Shinzo Abe, perhaps the most significant Japanese politician of the last 50 years, was a brutal and sordid end to what was an important if not uncontroversial life.

(2) On Japanese social media, the hashtag "We want democracy, not violence" was trending throughout Friday, with many users expressing their horror and disgust over the incident.

(3) But when we look at the assassination we should not be deluded into thinking that Japanese society is the island of calm that some Japanophiles imagine.

(4) Underlying this seemingly rigidly controlled and conforming society, where the levels of crime are a fraction of the West, there is an undercurrent of extreme violence that has long historic roots.

(5) Japan is a country and people that cannot escape the fact that its history and culture since the Meiji Restoration in the late 19th Century been drenched in blood.

Q 21. Directions for question (21): 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) During the Mozambican Civil War from 1977 to 1992, poachers killed so many of the giant mammals with tusks that those females without the long ivory teeth were more likely to pass on their genes.
- (2) A science study found a sharp increase in tuskless African elephants after years of poaching.
- (3) Before the war, 20 per cent were tuskless and now, roughly half of the female elephants are tuskless.
- (4) Humans have both directly and indirectly affected how animals evolve.

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.

The governments' inability to successfully deal with corruption is causing a global crisis of democracy. Whilst countries that have high levels of democracy tend to have low levels of different forms of corruption, it is also clear that countries with moderate levels of democracy have high corruption, as well as countries with no democracy have very little corruption. One important internal element of democracy is the electoral process which can be considered easily corruptible. It is not inevitable in a democracy that elections will be free and fair. The giving and receiving of bribes, the threat or use of violence, treatment and impersonation are common ways that the electoral process can be corrupted, meaning that democracy is not impenetrable to external problems and can be criticised for allowing it to take place.

- 1) While there are democratic countries with low corruption levels, they have a corrupt electoral process.
- 2) For a successful democracy, it is important to have a non-corruptible democratic electoral process.
- 3) The fact that the electoral process is easily corruptible would be a reason for criticising democracy.
- 4) The governments are unsuccessful in dealing with corruption like the flawed electoral process.

Q 23. Directions for question (23): Five jumbled up sentences related to a topic is 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) In 17th Century Britain, a turbulent period, some attempted to create living, breathing alternative societies.
 - (2) There was a Puritan revolution, the king was overthrown and Cromwell's Leninist-style Commonwealth endured for 15 years – during which time Christmas, dancing, theatre and maypoles were banned.
 - (3) Rather like later communist governments, the natural tendency of the ordinary people to buy and sell products, celebrate pagan rituals and try to enjoy themselves overcame.
 - (4) It is ironic that the closest communism came to establishing a mass movement in Britain was later in the mid 20th Century, when its adherents abandoned revolutionism and emphasised the defence of bourgeois democracy.
 - (5) Cromwell's experiment came to an end with the Restoration of the popular libertine King Charles II.
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Q 24. Directions for question (24): The passage given below is followed by four summaries. Choose the option that best captures the author's position.

While it is sweet to think about animals falling in love, learning how animals form attachments to their mates can be critically important for scientists working to preserve endangered species. When creating breeding programs for endangered animals, scientists need to figure out how to make them fall in love, and it is not easy since we have to break their specific code. Species go almost to extinction in the conservation breeding world because the researchers tried to pair uninterested animals together. Considering mate choice and attachment is increasingly important as animals become increasingly threatened, and we have to make these insurance populations. Love isn't that simple for us, so we can't rely on it being that simple for animals.

- 1) Applying our understanding of love does not really help in the animal conservation breeding world.
 - 2) Learning how animals form attachments with mates is crucial to preserving endangered species.
 - 3) Scientists must ensure that they have crucial knowledge of how to pair interested animals together.
 - 4) The concept of love is not simple in the animal kingdom, and scientists must understand that.
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